

We're on a roll . . .

Your Editorial Staff sincerely appreciates and are encouraged by the positive feedback received from you, Brethren, on our Cable Tow's 'Special Edition-2004'. We promise to work even harder not only to write articles we hope will be of interest to you but also to seek additional resources for timely and relevant literature that will enlighten, if not reinforce your Masonic intellect!

In this, the First Quarter's issue, you will meet this year's Corps of Officers, get introduced to the different Committees, find out how your Lodge has performed through the end of the year just passed, and, hopefully, get updated with the most current events. We trust you will also find the reprised articles, from multitudes of sources, quite stimulating.

We are also exploring other avenues, primarily the Internet, to enhance our capability to keep communications flowing. Please visit your Lodge website, <http://www.hawaiianlodge.org>, regularly, and, also, register in www.hawaiianlodge@yahoo.com, as well, to learn more. (Pictures of lodge activities will be posted regularly in, and can be downloaded from the 'Yahoo' website – so, have at it!)

A sincere 'Mahalo' goes to everyone who contributed articles, pictures, and/or words of encouragement to make this issue a reality. You have, once again, demonstrated that ours is, indeed, a society linked together by an indissoluble chain of sincere affection with the noble contention of who best can work and best agree! To those whose articles, for one reason or another, ended up on the cutting floor – we will definitely find ways to have them see print in future issues!

Time, patience and perseverance will accomplish all things, but, meanwhile, lead, follow, or get out of the way . . .

*- Antonio 'Tony' M. Ligaya, PM
Senior Warden
Chair, Cable Tow Committee
and all-around Nice Guy
(eMail: thewidows.son@verizon.net)*

FROM THE EAST

Richard “Rick” Huston, Worshipful Master

MORE IN 2004

Aloha From the East. More in 2004!! That’s what we said in the beginning, and that’s what is happening. The Officers and Brethren have hit the road running and we have not slowed. We have candidates in progress, and gentlemen knocking. We have conducted several visitations to other lodges [on Island] and in March we visit Kauai where we will raise a Hawaiian Lodge Fellow Craft Mason to Master Mason in a joint degree with the officers of Kauai!! The Cable Tow is back, and birthday letters being sent, but mostly, the columns are filling up.



I especially want to thank the return to Lodge of our Past Masters. I sent a message early in the year, that we, the current officers of Hawaiian Lodge, and our new Brethren not only need, not only require, but want their presence amongst us. It is the Past Masters that we learn from.

But, it’s not just our Past Masters that will keep the lodge going, it is all the Brethren. That is our foundation, our corner stone in all we do. I do not believe that anything can be more reassuring to a candidate, regardless of the degree, than to come into the light, and see a good solid foundation of Brothers attesting to his creation, passing and raising.

I again ask each and every one of you, come out and support us. Return to our columns -- even if it is only for one or two meetings a month. Your lodge is calling you.

I want to take this opportunity to announce a new event that is taking place with HL. The last Wednesday of February, I invited the Ladies of our Brethren to lodge for a spaghetti dinner, cooked by the Officers. Before we ate, I asked the ladies if they thought this was a good idea, and if we should do it every month, bimonthly or even quarterly. I also asked if there was something we could schedule, or a theme we could have for the ladies while the men retreated upstairs for our meeting. That night, after eating our fill of spaghetti, and while the men were upstairs doing a degree, the ladies not only decided it was enjoyable, and should continue, but that they would like to come to lodge once a month with their husbands. They will decide each prior month what the activity will be for the following month. I understand that this month’s theme or activity will be Lei making. I’m not sure about “all the guys”, but I am both pleased and proud with the decision and new addition to our monthly meetings. Besides, as the word spreads, and I’m sure it will, I will have wives bringing their husbands to lodge!! What a great idea. [NOTE TO THE TRUSTEES: I may be busting my budget for Stewardship! But, oh well – it is for the betterment of Masonry!]

I want to acknowledge and thank all the Past Masters who have been attending lodge regularly, especially WB Dennis Ing and WB Bob Schultz who have been giving so much of their time to the Officers of Hawaiian Lodge.

I want to also thank Brother Junior Warden Froilan Domingo for an outstanding Sweetheart’s Ball. I have received numerous compliments from the Brethren and from the Widows. Mahalo.

Finally, a big fraternal Mahalo to all of the Brethren of Hawaiian Lodge for turning out at our meetings and taking an active interest. Mahalo!

FROM THE WEST

Antonio “Tony” M. Ligaya, P.M., Senior Warden



“If you intend to pursue the study of Masonry to any beneficial result, it is indispensable that you attend the Lodge regularly. This is your apprenticeship, and without it you will never become a bright Mason. There is no royal road to science.”

*- Rev. Bro. George Oliver, DD (1782-1867),
“The Book of the Lodge”*

WHO BEST CAN WORK AND BEST AGREE . . .

In his Installation Remarks, WB Rick Huston’s call to return to and support your Blue Lodge could not have been more apt and timely, and, the response has been encouraging, so far! Our Junior Warden, in his message in our Cable Tow’s Special Issue, reinforced this call, when he remarked, “No matter what the problems of the past, we renew our dedication.” Finally, I could not be any more direct with my sentiments, dear Brethren, with the quotations I have been preceding this periodic message with . . .

The Master’s call has been hearkened to, and, in concert with the tone set for this year, more designs have been drawn on our Trestle Board than what has been experienced in the recent past.

As of the time of this writing, in addition to conducting our regular Stated Meetings, we have already received two degree proficiencies, conferred three degrees, visited three of our sister Lodges on Oahu, observed two monthly group birthday celebrations, celebrated our much-anticipated and well-attended annual Sweethearts Ball, chaired two Masters and Wardens Committee meetings, participated in two Temple Association meetings, and hosted our first monthly special nights with our ladies. We are also gearing up for our initiation of two more candidates, while the investigation of three applicants is ongoing. We will also visit with our Kauai Lodge brethren and participate in a joint conferral of the Third Degree, attend the Grand Lodge’s School of Instruction and Wardens’ Retreat, and look forward to sharing our Aloha with both Waikiki and Leeward Lodges — all within the first quarter of 2004!

The rest of the year promises more activities, which include our annual mid-year Summer Picnic, among others. For those who, like most of us, have been longing for the return of our Military Nights (where our military brethren in the columns, both active duty and retired, confer degrees), watch for our monthly newsletters for notices on how you can participate. We are also resurrecting other regular events such as our Layman’s and Family Night, and, a special night of presentation of the Hiram Award for the year and recognize past awardees.

Come out and join the rest of us, or, at least , cheer us on! **See you in Lodge!**

FROM THE SOUTH

Froilan B. Domingo, Junior Warden



ATTEND, OR, NOT ATTEND?

The speech of the Worshipful Master, WB Rick Huston, during the Installation, still echoes in my ears; “I want to bring the brothers back in the Lodge”, or words to that effect.

I intend to support that goal, my brethren. In spite of many hardships and trials, I know that time, patience and perseverance will accomplish all things. The wise King Solomon says; “To everything there is a season, a time for every purpose under heaven.”

My brethren, you had a time to be away from the Lodge, it is now time to come back; a time for party, and a time for responsibility; a time to resent, and a time to be present; a time to lounge, and a time for Lodge.

Like those explorers, a man and wife had returned from spending several years on a lonely expedition. “Did you get tired of just being with each other?”, they were asked. “Well”, said the woman explorer, “he was away for one night.” “Then you were together virtually all the time?” “No”, she replied, “you see we were in the Arctic; the night was six months long.”

Dear brethren, we consider the Lodge was dark when you were away. We hope to see you back in Lodge!

KNOW YOUR 2004 OFFICERS



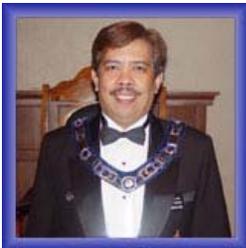
Richard B. Huston – Worshipful Master

Member:

Honolulu Bodies, AASR, Chapter of Rose Croix - Senior Warden
Aloha Shriners, AAONMS - Aloha Patrol Unit, R.O.J. Court # 1
National Sojourners, Honolulu #11

Occupation: Civilian Employee - Department of Defense

Hobbies: Racquet Ball/Golf/Scuba Diving/Small Fixed Wing Pilot



Antonio M. Ligaya, P.M. – Senior Ward

Founding Junior Warden and Charter Member –
Leeward Lodge, F & A M

Past Master - Yokosuka Lodge # 20 (1993) – Japan

Past Master (Pro-Tempore) - Sagamihara Lodge # 13 (1985) – Japan

Junior Grand Steward - Grand Lodge of Hawaii

Charter Member: Leeward Square & Compass Masonic Club – Hawaii
Sagami High Twelve Club - Atsugi, Japan

Life Member:

Pilar Lodge # 15 - MWGL of the Philippines
Cavite Chapter # 13, Royal Arch Masons - Philippines
Kalayaan Council # 4, Royal & Select Masons - Philippines
Cavite Commandery, Knights Templar - Philippines
Cavite Bodies, AASR. – Philippines

Past Representative of the MWGM of Japan to the MWGL of the Philippines (1994-1997)

Member:

of Perfection – Captain of the Host
of Eastern Star – Marshal
Mid-Pacific Chapter # 10, Order of Eastern Star
Affi Temple, A.A.O.N.M.S. - Tacoma, Washington
Torii Oasis Shrine Club of Japan
Editor: Hawaiian Lodge's "Cable Tow"

Honolulu Bodies, AASR., Lodge
Lei Aloha Chapter # 3, Order

Awards: Grand Master's Diploma of Merit (1994) - MWGL of Japan

Occupation:

Projects and Programs Director
Lieutenant Commander, Supply Corps, U.S. Navy (Retired)
Hobbies: Reading, Chess, Golf, Dancing, Travel



Froilan B. Domingo – Junior Warden

Charter Member - Leeward Lodge F.&A.M.
Member: Honolulu Bodies, AASR Consistory – Minister of State Past
Patron - Lei Aloha Chapter No.3, OES (2002)
Past Captain, Provost Guard Unit - Aloha Shriners, AAONMS
Past Vice-President - Oahu Filipino Jaycees (1995)
Member: Cavitenians & Associates
Occupation: Self-employed
Reading



Hobbies: Golf,



Alberto P. Alarcon – Treasurer

Member:
Honolulu Bodies, A.A.S.R.
Aloha Shriners, A.A.O.N.M.S.
Leeward Lodge, F. & A.M.
Mid-Pacific Chapter #10 OES
Trustee & Past Commander, Knights of Rizal, Hawaiian Chapter
National Society of Accountants
C.P.A., Financial Planner & Ordained Minister - Episcopal Churches of Hawaii





Oscar M. Jayme, P.M. – Secretary

Life Member and Past Master - Hawaiian Lodge (1991)
Chartered Junior Warden - 1989
Chairman Candidates' Coaching Committee
Charter Member - Leeward Lodge F.& A.M.
Member - Lincoln Lodge No. 34, Philippines
Past Rep. of the MWGL of the Philippines to the MWGL of Hawaii (1995)
Past Patron - Mid-Pacific Chapter No.10 OES (1990-1991)
Past Patron - Lei Aloha Chapter NO. 3 OES (2001)
KCCH - Honolulu Bodies, AASR., Consistory - Chancellor
Chairman- Membership Committee, Honolulu Bodies, AASR
Aloha Shriners A.A.O.N.M.S. - Provost Guard Unit
Member-Harmony Chapter No. 4 OES
Officers' Coach - Leeward Lodge

Life



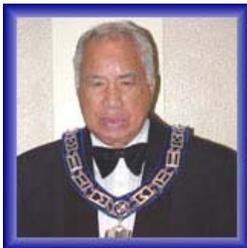
Awards:

Hiram Award - 1988
Grand Cross of Colors - International Order of the Rainbow for Girls
De Molay - Honorary Legion of Honor
Most Outstanding Secretary - (2000 - 2001)

Occupation: DoD Employee - Defense Logistics Agency, Pearl Harbor, HI

Hobbies: Chess, Golf, Fishing and Gardening

David N. E. Kaohelualii, P. M. – Chaplain



Past Wise Master – Honolulu Bodies, AASR, Rose Croix
 Past Sovereign – Opukahaia Conclave, Red Rose of Constantine Past
 Chaplain – National Sojourners # 439 Past Master –
 Hawaiian Lodge, Lodge Le Progres de l’Oceanie, and Honolulu
 Lodge KYCH – Honolulu York Rite
 Bodies

33° Honorary Inspector General – Honolulu Bodies, AASR Aloha
 Shriners, AAONMS – Chaplain Past Grand Chaplain –
 Grand Lodge of Hawaii (2003) Treasurer – Honolulu Lodge
 Chaplain – Hickam Air Force Base Square & Compass Club
 Occupation: Retired from Young Bros. Tug Boats



Eduardo L. Abutin – Senior Deacon



Member:
 Honolulu Bodies, AASR Aloha Shriners,
 AAONMS
 Occupation:
 Home Repair Business Senior Chief
 Electricians Mate, U.S. Navy (Retired)
 Hobby: Golf



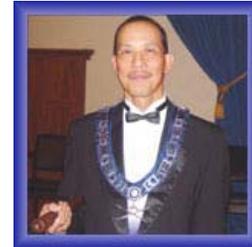
Orlando S. Ragudos – Junior Deacon



Member: Honolulu Bodies, AASR
 De Molay Advisor
 Occupation:
 Logistics Coordinator
 Chief Aviation Storekeeper, U.S. Navy (Retired)
 Hobbies: Golf, Tennis, Bowling & Dancing



Alexander A. Escasa – Marshal



Member:

Leeward Lodge F&AM
Honolulu Bodies, AASR
Secretary - Provost Guard Unit, Aloha Shriners, AAONMS
Past Patron - Lei Aloha Chapter #3, OES
Advisory Council, Membership and Finance Committees – Hawaiian Chapter,
Order of De Molay

Award:

De Molay Honorary Legion of Honor

Occupation:

Civilian Employee - Department of Defense

Hobbies:

Golf, Reading, Web Surfing



Jerry A. Jaime – Senior Steward



Member:

Honolulu Bodies, AASR

Occupation:

U.S. Army Operating Room Tech

Hobbies:

Running, Reading and Homework



Nuevo Eleno G. Lozano – Junior Steward



Member:

Honolulu Bodies, A.A.S.R.
United Ilocandia Philippines

Occupation:

Hospital Corpsman First Class Petty Officer, U.S. Navy

Hobbies:

Basketball, Baseball and Bowling



James A. Crawford, Jr. – Organist



Member: Audit Committee

Occupation:
Communication / Electronics Maintenance Chief, U. S. Marine Corps

Hobbies:

Golf, Biking, and Family Motorcycle Rides



Raymond K. H. Young, P.M. – Tyler



Past Master – 1990

Member:

Past Wise Master – Honolulu Bodies, AASR, and Rose Croix
KCCH - Preceptor of Honolulu Consistory
Honolulu York Rite Bodies
Opukahaia Conclave, Red Cross of Constantine

Aloha Shriners, AAONMS - Rajah Unit
Chinese Acacia Club
Shrine Club - Past Master
Chinatown Lions Club - Past President
Chee Kun Tong - Past President

Occupation:

Retired - Pearl Harbor Shipyard



HAWAIIAN LODGE F.&A.M. 2004 OFFICERS

		Home/Work /Cell
Master	Richard (Rick) B. Huston (Karen) 94-720 Lanikuhana Avenue, Mililani, HI 96789 e-mail: rickhuston@hawaii.rr.com or Rick.Huston@DS.JPAC.PACOM.Mil	625-2568 448-2616 C-386-5573 / 341-6601
Senior Warden	Antonio (Tony) M. Ligaya, PM (Fé) 95-301 Ala'Oki Place, Mililani, HI 96789 e-mail: thewidows.son@verizon.net or antonio.ligaya@navy.mil	626-8723/4125 472-5748 C-479-3144
Junior Warden	Froilan B. Domingo 91-1016 Ikulani Street, Ewa Beach, HI 96706 e-mail: vibrantxtc@aol.com	689-1676 C-230-4092
Treasurer	Alberto (Bert) P. Alarcon (Emelina) P.O. BOX 237, Honolulu, HI 96809-0237 e-mail: fbert808@yahoo.com	626-9332 577-2888 C-722-9791
Secretary	Oscar M. Jayme, PM (Luci) 91-959 Akaholo Street, Ewa Beach, HI 96706 e-mail: omjayme@yahoo.com	689-3025 473-0864 C-381-9508
Chaplain	David N.E. Kaohelaulii, PM P.O. BOX 17592, Honolulu, HI 96817	949-7809
Senior Deacon	Eduardo (Ed) L. Abutin (Alma) 92-664 Aahualii Street, Kapolei, HI 96707 e-mail: eduardoabutin@yahoo.com	672-8942 270-2770 C-561-2751
Junior Deacon	Orlando (Orly) S. Ragudos (Edna) 94-1092 Nawele Street, Waipahu, HI 96797 e-mail: ragudoso001@hawaii.rr.com or orlando.ragudos@eds.com	676-4218 365-6004 C-265-2448
Marshal	Alexander (Alex) A. Escasa (Rexie) 95-689 Makaiolani Street, Mililani, HI 96789 e-mail: escasaa001@hawaii.rr.com or alex.escasa@navy.mil	625-2179 257-0509 X8404 C-551-6145
Senior Steward	Jerry A. Jaime (Jessica) 1584-D Bougainvillea Loop, Honolulu, HI 96818 e-mail: jajaime00@earthlink.net	833-5287 433-8323 C-386-6836
Junior Steward	Nuevo Eleno G. Lozano (Venus) 5425 McMorris Drive, Honolulu, HI 96818 e-mail: nuevo69@aol.com or nglozano@prl10.med.navy.mil	422-7769 257-3565 X108 C-398-7710
Organist	James (Artie) A. Crawford Jr. (Pamela) 604-A Cedar Drive, Pearl City, HI 96782 e-mail: oahuartie@yahoo.com or crawfordja@mcbh.usmc.mil	456-7227 257-5727 C-358- 6112
Tyler	Raymond (Ray)K.H. Young, PM (Charlene) 2131 Dole Street, Honolulu, HI 96822	942-0056

2004 COMMITTEES

<u>COMMITTEE</u>	<u>CHAIR</u>	<u>MEMBERS</u>
<i>Auditing</i>	Froilan Domingo	Alex Escasa/Robert Maves/Jun Burdios
<i>Cable Tow</i>	WB Tony Ligaya	WBs Oscar Jayme/Rick Huston
<i>Photographers</i>		Orlando Ragudos/Alex Escasa
<i>Charity</i>	WB Rick Huston	WB Tony Ligaya/Froilan Domingo
<i>Coaches, Candidates</i>	WB Oscar Jayme	WB David Kaohelaulii
<i>Coaches, Officers</i>	WB Dennis Ing	WBs Bunny Wong/Wilson Camagan
<i>Constitutional Observance</i>	Froilan Domingo	Jerry Jaime
<i>Delinquent Dues</i>	WB Oscar Jayme	Alberto Alarcon
<i>Electronic Communication</i>	Nelsson Becerra	WBs Robert Schultz/Tony Ligaya
<i>Hawaiian Spelling Bee</i>	WB Dennis Ing	
<i>Hiram Award</i>	WB Rick Huston	WB Tony Ligaya/Froilan Domingo
<i>History of the Lodge</i>	Herbert Gardiner	
<i>Masonic Education</i>	WB Rick Huston	WB Tony Ligaya/Froilan Domingo
<i>Masonic Temple Association</i>	WB Robert Schultz	WB Dennis Ing
<i>Necrology</i>	WB David Kaohelaulii	WB Oscar Jayme
<i>Past Masters Association</i>	WB Wilson Camagan	WBs Robert Schultz/Dennis Ing/ Randy Chang, Jr.
<i>Public Schools</i>	Alex Escasa	Orlando Ragudos/Jun Burdios
<i>Scholarship</i>	WB Limin Kung	MW Ernie Yamane/WB Robert Schultz
<i>Sunshine</i>	Froilan Domingo	WB Tony Ligaya/Orlando Ragudos
<i>Telephone/eMail</i>	Alex Escasa	Jerry Jaime/Nuevo Lozano
<i>Youth Groups</i>	WB Dennis Ing	Ernie Alegre/Orlando Ragudos/ Alex Escasa

ARE WE TRULY WORTHY?

By Froilan Domingo

One of the first actions of a newly raised brother is the investiture of the Lambskin Apron. It is probably the most single recognized symbol of Freemasonry besides that of the Square and Compass.

The use of the Apron in rituals goes back into ancient history. One of the accepted garments of the High Priest in Biblical times was the Ephod. An Ephod is “a linen apron worn in ancient Hebrew Rites – especially for the High Priest.” In some circles, it is said that the girdle of the prophets is like that of an Apron. Elijah and John the Baptist wore one of leather, Isaiah wore one of haircloth, and Jeremiah wore one of linen.

The Apron became so conspicuous a portion of the costume of the Operative Mason that it became associated with him in the public mind, and, thus, gradually evolved into his badge. By the Apron, Speculative Freemasonry seeks to distinguish the brother so that when he wears it, is like the laurel wreath of honor.

We were presented with the Lambskin Apron, because the Lamb, in all ages, has been deemed not only an emblem of innocence but also an emblem of sacrifice. He who wears the Lambskin with understanding must be prepared for the time when hard things are to be done, when trials are to be endured, and fortitude glorified.

Thus, the white Lambskin Apron, in its color, is a badge of purity. White is the clean color that reflects the most light and speaks of a pure heart. The Psalmist David said, “Who shall ascend into the hill of the Lord?” “He that hath clean hands and a pure heart.” When properly understood, the Apron is the pledge of a clean life, to live a pure life, speak true, right wrong and reverence conscience necessary to gain admission into the Celestial Lodge Above where the Supreme Grand Master forever presided.

These things, my brethren, we must be constantly reminded for our devotion to duty and the building of character and rectitude of life and conduct. Are we truly worthy?

I hope that we do not regard the Apron as just a piece of lodge clothing. Consider that over 60,000 Freemasons were interred in the concentration camps during World War II. And I hope we all do not take having membership in Freemasonry for granted and remember those who have gone before us to make it possible for us to meet here on the level.

SECRETARY'S ANNUAL REPORT

To: The Worshipful Master, Wardens and Brethren of Hawaiian Lodge, F&AM
From: Oscar M. Jayme, PM, Secretary

I take pleasure in presenting herewith the Secretary's Annual Report for the period ending December 31, 2003:

ROLL CALL

Members as of June 30, 2003				473
Gains:	by Raising	5		
	by Affiliation	0		
	by Restoration	<u>0</u>	5	
Losses:	by Death	5		
	by Withdrawal	2		
	by Suspension	<u>0</u>	<u>-7</u>	<u>-2</u>
Members as of December 31, 2003				471

NECROLOGY

William Yen Fan Yee + Frederick Shigeo Kashiwagi, PGM (Japan) +
Louis Medeiros Garcia + Ralph Sterling Rogers + Marvin Malcolm Weissman, PM +
Dick Chong Pang + George Matsuda, PM +

RECEIPTS

Dues	\$13,195
Fees	2,135
Building Fund Donations	650
Reimbursements	1,925
Travel Refund (Kauai)	26
Cipher Ritual Sales	<u>15</u>
Total	<u><u>\$17,946</u></u>

DISBURSEMENTS

Paid to Treasurer	<u><u>\$17,946</u></u>
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THE TREASURER'S REPORT

by Alberto Alarcon
FINANCIAL STATEMENT for the
Year ending December 31, 2003

OPERATING ACCOUNT

BEGINNING BALANCE, January 2, 2003 **\$14,333.25**

RECEIPTS:

Dues	13,195.00	
Degree Fees	2,135.00	
Building Fund	650.00	
Reimbursements	1,966.00	
Interest	6.36	
Transfer - Trustee Account	<u>70,000.00</u>	\$87,952.36

DISBURSEMENTS:

Grand Lodge	12,869.00	
Membership Gatherings	28,070.18	
Salaries	10,500.00	
Payroll Taxes	1,272.07	
Professional Services	4,200.00	
Temple Maintenance	10,362.50	
Office Expense	3,172.50	
Advertising	2,877.83	
Gifts/Donations	4,460.48	
Officers' Expense	364.63	
Neighbor Island Visitation	3,201.87	
Scholarship Awards	12,052.48	
Ritual Supplies	438.40	
Building Fund Transfer	<u>1,232.00</u>	<u>\$95,073.94</u>

ENDING CASH BALANCE, December 31, 2003 **\$7,211.67**

Sweethearts Ball Memories







WB Rick Huston welcoming some of the ladies who came out to our Spaghetti Night on February 25, 2004 (above, and below)



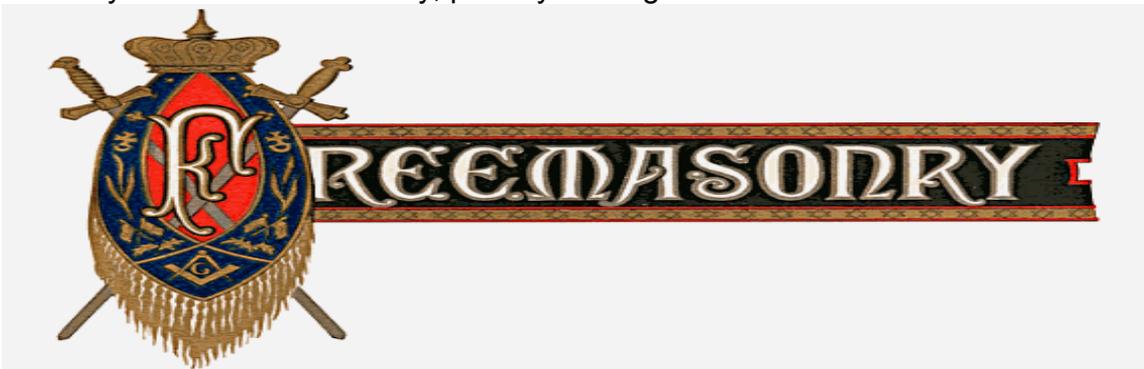
On the last Wednesday of February, the Lodge invited the Ladies of our Brethren for a spaghetti dinner, cooked by the Officers. Before we ate, the Master asked the ladies if they thought this was a good idea, and if we should do it every month, bimonthly or even quarterly, and, also, if there was something we could schedule, or a theme we could have for them while the men retreated upstairs for our meeting. That night, after eating our fill of spaghetti, and while the Brethren were upstairs doing a degree, the ladies not only decided it was enjoyable, and should continue, but that they would like to come to lodge once a month with their husbands. They will decide each prior month what the activity will be for the following month. We are both pleased and proud with the decision and new addition to our monthly meetings.



A part of Hawaiian Lodge's kitchen crew that put it all together!



Recently initiated Bro. Don Gay, proudly serving the ladies



THE SECRETS OF MASONS

By WB William Larson, 33°

Kenton Lodge #145 AF&AM Oregon,

Researched/Contributed by
WB Tony Ligaya

Well I asked the question "What are the secrets of Masons?" Intriguing question, wouldn't you say? I've really thought hard on this question; I've asked myself a lot of times; what are our secrets? I've studied the ritual, and the manual and done some deep digging in the Scottish Rite Library. But to no avail. About two years ago I was conferring a degree on a candidate and I stopped to think what I was telling him. I was really surprised. The answer was in front of me all the time, but I just didn't see it. I could not see the forest for the trees. Was I dumbfounded. I don't know how many degrees I have conferred, but I'll tell you this, it's a lot of them. The problem is that to find the secrets, you need to know both the lectures and the conferral work too. I knew all the lectures and had been giving them since I was a Fellow Craft Mason. The first lecture I gave was when I was a Fellow Craft, and it was to a new Entered Apprentice. So I was very familiar with the work and the lectures, but I didn't know and understand what I was saying!

I mentioned in one of my e-mail letters that I do something with the new Entered Apprentice that would knock your socks off. This is nothing that is illegal or contrary to our Ritual. As a matter of fact, I think it should be added to our work. It would enlighten our new Entered Apprentice, and make them, and their family and friends, more knowledgeable with our craft. I have spoken with two Past Grandmaster's, and others also of Masonic intellect, and have been given their blessing to continue what I am doing. I would say this to you though, let others read this letter first so if your Lodge does try this, so it doesn't come as a huge surprise to your Brethren in the Lodge. As an example: One evening I gave this presentation, and one of the elderly brothers on the sidelines almost came unglued. Believe me, it was very obvious to see that he was upset! After a simple explanation, at the refreshment table, he told me "I wish that I would have been told that when I became a Mason almost 50 years ago." I have had many others who have expressed their delight in what I tell the new Entered Apprentice, and they also felt that it should be added some where in our work.

Well; if I still have your attention, let's see what I tell the new Entered Apprentice. Bear in mind as you read this, that our Ritual (the coded work) is not the secrets of Freemasonry. Contrary to the belief of many, our Ritual (coded work) contains none of the secrets that we harbor. There is nothing secret with the way we open a Lodge of Master Masons (or any other degree) or with any of the degrees that we confer. There is not one thing that is a secret in any of the lectures or degree work, which is written (or coded) out. From the first page to the last page of our Ritual, not one word contains the secrets of Freemasons! If you are in or near Washington D.C. go over to the George Washington Memorial and look around. You won't need to go far in looking at this fine building and guess what? There are Masonic symbols everywhere! You just need to know what you are looking for. Go to almost any old church in your town. Look at the stained glass windows very carefully and you will see all kinds of Masonic symbols. See I told you we were not a secret organization, didn't !! Listen to the oath the President of the United States takes when he assumes office. If this is not taken straight from a Masonic Ritual, I'll have dog food for breakfast for the next month! So now that I've laid down a little bit of past history, I suppose I should get to the purpose of this explanation. about Freemasons and their secrets. I am going to use the Oregon Ritual work and the lectures of the degrees in Oregon to explain myself. I'm sure that your ritual is very close to ours and being as how I have never seen any of the other jurisdictions work I will just hope that I am right.

After the new candidate has been obligated, has received his apron, has been presented with the working tools, he is taken to the place whence he came. He is then re-vested with the things of which he was divested, and returned to the Lodge. Upon his second admission into the Lodge he is placed in the Northeast corner on the first step in Masonry. The Worshipful Master then recites a very short part. Then the candidate is conducted to me for the Lecture of the Degree. I place myself just West of the Altar to receive the candidate and to speak with him. I then request that the Worshipful Master call the Lodge at ease. I have laying near the Altar all the garments that the candidate wore

during the conferral of his degree and will explain them to him during the Lecture.

I extend my hand to him and say something such as: "Congratulations Brother John. You have just been made a Mason. You have received the first degree, and I can tell you that the next two are very similar in nature to this one. You have made a very wise decision in regards to your future. A decision that you will never regret. Brother John, there are a few things that I would like to explain to you at this time. Should you have ANY QUESTIONS, stop me at anytime and ask me that question. This applies to even when I am speaking. No question that you would ask is foolish or dumb. As a matter of fact, I would welcome you to ask questions. For that is how I learned, and it is also how you will learn."

"In a Lodge of Mason's, when we are at what is called "Labor", a business meeting, if it becomes necessary for you to go from one side of the Lodge to the other, you are not to pass between the Worshipful Master and the Altar. You must go toward the West then to the other side of the Lodge. Should you find that you must leave during a business meeting, you should approach the Altar and salute the Worshipful Master with this due guard and penal sign. He will nod very slightly then you may leave. There are other courtesies of protocol and they will be explained to you as you progress in Freemasonry. "

"On the Altar you will notice that the Bible here displayed is of the King James version. This is the Holy writings that this Lodge prefers to use. However these holy writings could just as easily be the Veda, the Koran, the Jewish book of faith, or any other sacred book that you prefer. We, as Masons, make no distinction of one Bible to another. During any prayers, which we offered up this evening, you will notice that we referred to God. We as Masons believe that there is only one Supreme Being. You may refer to that Supreme Being as you would please. You may ask the blessing of Jehovah, Allah, Yod, Mohammad, or any other Supreme Being that you believe in. We make no distinctions in what you believe that Supreme Beings name is. This is your preference and the preference of all Masons everywhere."

"There are two things that we as Masons do not discuss in a Lodge. One is Religion and the other is politics. Not that we don't talk about them, but that we don't go into details. For by going into details of these two items, we may come to arguments, and from arguments can

come bitterness and from bitterness can come, perhaps, physical violence."

"Brother John, are you married? (Yes I am) That's good, and I suppose that you have some very close friends, or maybe those that you work with every day, or supposedly a neighbor next door that you are very familiar with. (Yes) Brother John, I would ask you to do the Lodge and me a favor when you get home this evening or perhaps tomorrow, or in the following days. The chances are very good that when you get home this evening, your wife will greet you and ask something as "Well what happened?" Or maybe she will say "Tell me, you are now a Mason, how did they do it?" Or some question that is very similar to these. Brother John, I want you to tell her every thing. Every thing that happened to you tonight. I want you to tell your friends, co-workers, and neighbors exactly what happened. I don't want you to leave out one thing. Tell them that you wore the candidate's uniform, and I will explain that to you very soon. Tell them that you were blindfolded (hood winked). Tell them that you had a rope around your neck (cable tow). That you only wore one shoe. That you gave three knocks at a door. That you were received on the point of a sharp instrument. That you were caused to kneel for the benefit of Lodge Prayer. That you were conducted once around the Lodge. That you were caused to kneel at the Altar. That your right hand was placed on the Holy Bible, Square and Compasses. That you took a solemn obligation. And if you can remember even tell them what was in that obligation. Tell them that you received a white apron, and that it the badge of a Mason. That after all this there was a Lecture about the degree that I gave you. I ask that you tell them all. Try not to leave anything out. Tell them every thing! You will have that which is called a candidates proficiency to give, and if they will listen, I want you to repeat that to them too. Do I make myself clear? (Yes) Good!"

"But Brother John, there are two things though that I forbid you to reveal. Two things that through out the rest of your life that you will not repeat to anyone who is not a Mason. And then you will only speak them when you are with a brother of this degree, or in a Lodge, or for instruction. Those two things are the password of this degree and the mode of recognition, or handshake. They are the secrets of Freemasonry. These two items are sacred to all Masons and are never to be reviled to any other persons. Do you understand this request? (Yes) Good. Do you

have any questions at this time that you would like me answer? Worshipful Master, I am now ready to deliver the Lecture of this degree to our candidate."

Well, that is what I tell the new Entered Apprentice. I can hear you now saying "Bill just let the cat out of the bag. He wants the world to know what we in Lodge do and how we go about doing it." Yep, you are right! I want the whole world to know. I'm standing on my soapbox and telling every one I can interest in listening to me, the whole story! Now I can hear you say "By what right does Bill have in revealing what goes on in a degree, and telling this new candidate to go tell his wife and friends about him becoming a Mason or how he got there!"

Well, let's take a look and see what our ritual (Oregon Edition) says: In the latter portion of the Master Mason Degree, (and other degrees as well) when the candidate is knelling at the Altar, the Worshipful Master says "You have, or are about to receive all the secrets of Masons in Masonry to which this token alludes." You well notice that it does not say one of the secrets or some of the secrets. It says "All the secrets." So then first of all, we remember that the token (from the Entered Apprentice Degree) is the handshake, or the mode of recognition. We have also learned in the Entered Apprentice Degree that this token is the name of a word. So if the token is the name of a word, then the secret word for that degree is ****. Or in the Fellow Craft Degree the token, or secret word is *****. And in the Master Mason Degree the token or secret word is *****. Therefore, all the secrets of Mason in Masonry are the passwords and the mode recognition. These are ALL the secrets that we have. There are no other secrets in our order. Only these three simple words! Nothing, which I asked the new candidate to tell others, is a secret. We as Masons should not keep the whole world in darkness regarding our order! We only need to protect our three small secrets! Now that I have said all this; would anyone like to argue against my point about our true and only secrets? Send me your comments. I'll be waiting!



ERRATA:

The following paragraphs were inadvertently omitted from the article, **"What Induced You"**, by WB Antonio M. Ligaya, PM, in the Cable Tow's 2004 Special Edition. We regret this oversight:

There have also been times when I really felt awkward to be addressed 'Brother' by another claiming to be a Mason (for I observed him wearing a Masonic ring, and may even have a valid dues card somewhere in his wallet) whom I still have to sit in any Lodge with. It boggles my mind how he found the time to petition the Lodge for membership, but has since been unsuccessful in trying to fit in his busy schedule to attend even the monthly stated meetings.

I hasten to point out, however, that this 'phenomena' of what I refer to as the irregular sighting of the 'occasional Mason' is not exclusive to recently raised members; indeed, it is more noticeable among those who have been in the Fraternity for a good number of years.

. . . and I again wonder! Could it be possible that they are really that busy that they could not even find the time to at least attend monthly Stated Meetings, yet work the same busy schedules so they could come to our regular social functions almost religiously? Could the reason for their infrequent Lodge attendance be attributed to certain things, or actions (or lack of it) of other members, and/or officers? I will never know, and I certainly believe no one will ever find out. I do, however, believe that unless these members at least make an honest effort to return to the Lodge, whatever their reason might be will never be addressed.

When I was Senior Warden and Pro-Tem Master of Sagamihara Lodge #13, in Japan, in 1985, one of the Brethren there came across the following few verses, which the Lodge deemed worthy enough to print and issue to our members. I believe these verses, by an anonymous author, are still quite appropriate, so I am reproducing it, as follows:

*“Are you an active Brother,
the kind that would be missed,
or are you contented
that your name is on the list?
Do you attend the meetings
and mingle with the flock,
or do you stay at home the while
and criticize and knock,
and do you take an active part
to help the work along,
or are you satisfied to be
the type that just belongs?
Do you ever pay a visit
to a member who is sick,
or leave the work to just a few
and then talk about the clique?
There’s quite a program scheduled
that I’m sure you’ve heard about,
and we’ll appreciate it
if you too will come and help us out.
So come to meetings often
and help with hand and heart.
Don’t be just another member
, but take an active part.
Now think this over, Brother,
you know the right from wrong.
Are you an active Brother,
or do you just belong?”*

It should be obvious to all concerned, that, unless one knows the issues being discussed, one may tend to vote based only on impressive and fiery rhetoric, without weighing the merits of the subject. The key to being at least aware of what’s going on is regular attendance!

On a related note, I also ask those who have been given what I call the privilege of holding a Lodge office, whether elective or appointive, past or present --- as well as those who, in the future might be elected or appointed as officers --- what induced you to accept this rare opportunity? Better yet, especially to those who were elected; were you sincere when you accepted your Brethren’s trust to perform the duties of the office you were elected to? Are you demonstrating that sincerity with your effort to learn the work, and with your participation in running the affairs of the Lodge, or are you constantly and consistently relying on someone else to prompt you with what you supposedly have already qualified for and have been certified to be capable of?

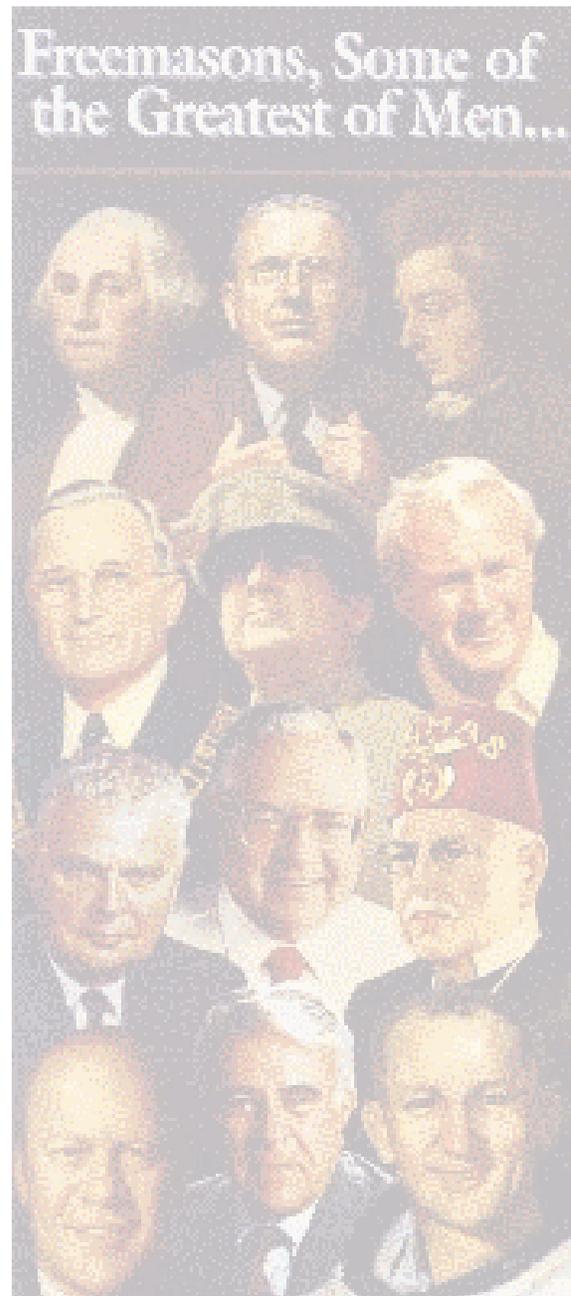
We are often reminded of those tenets of Brotherly Love, Relief and Truth --- which I, in all humility, suggest are the bedrocks of our Institution. At the same time, based on my personal observation, and with much chagrin, I note that these apparently do not go hand-in-hand! In my most simplistic assessment,

particularly in what often transpires during our intercourse in the Lodge, I note the first two tenets exercised by most; but, sadly, to a very few, ‘Truth’ seems to be only a word that must be memorized --- and is not practiced!

I do not remember who said, “To Thine Own Self Be True”, yet I believe it should be the basis of everything we do! Unless we can be truthful to ourselves, I submit we’ll never be on the level with everyone else.

So, what is the truth? Why did you become a Mason? Why did you accept the position?

What induced you?



MASONIC HUMOR

Compiled by Tony Ligaya

In the days of the old west, a young fellow held up a bank, and in so doing shot and killed the teller. Several people in the bank and outside saw him well enough to identify him as he rode out of town. A posse was formed and in short order had captured him and returned him to jail. He was duly tried and sentenced to hang for his crime. On the appointed day a scaffold had been erected outside the jail. The fellow was lead up the steps to the scaffold, the Judge read his sentence, and asked the fellow if he had anything to say. "I sure do, Judge. If it wasn't for the damn Masons I wouldn't be here." The Judge inquired to what he referred. "Well, the Sheriff who pursued me is a Mason, as were most of the posse. The jury was mostly Masons, and you, Judge, are a Mason. If it wasn't for the damn Masons I wouldn't be here." That being all he had to say, the Judge ordered the hangman to proceed. The hangman put a HOOD over his head, a ROPE around his neck, took him by the right arm and said, "Take one regular step forward with your left foot."

A little before Lodge is about to open an old man totters up to the Tyler and says, "I'm here to receive my 2nd degree." Well, they all look at this guy, who really is older than dirt, and they ask him to explain. "I was entered on July 4, 1922. Now I'm ready for my 2nd degree." So they go scurrying for the records, and sure enough, there was his name, entered on July 4, 1922. "Where have you been all these years? What took you so long to be ready for your 2nd?" they ask. He replied: "I was learning to subdue my passions!"

A Candidate for initiation was to be picked up and driven to the Lodge, but before this could happen the car broke down. The Candidate said as no great distance was involved he would go on his bicycle. Just when he reached the top of the hill his chain broke. As the Lodge was at the bottom of the other side and all he needed was a backpedal brake, so he repaired the chain with a cord he had in his pocket and freewheeled downhill to the Lodge. Later that evening in reply to a toast in his honor, he said how proud he was to be a Freemason but could not understand, as he had told no one, how the WM knew that he had come on his own free wheel and a cord.

The Worshipful Master of our Lodge found a bottle with a Genie in it. In accordance with custom, the Genie offered to grant him a wish. "OK," said the WM, "I've always wanted to go to Hawaii, but I hate to fly. So my wish is for you to build a bridge so I can drive to Hawaii." "I can't do that!!!" exclaimed the Genie. "Don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, and it's just totally beyond anybody's power. You will have to make another wish." "OK," said the Master. "I wish that at our next Stated Meeting all the old PMs would just get along and not cause any trouble, not have to tell us how they did it their year, not complain about the ritual, not put down the current officers ... just sit on the sidelines and behave!" "Hmmmmm," said the Genie. "Do you want that bridge with 2 lanes or 4??

FREEMASONRY & HAWAIIAN ROYALTY IN THE SANDWICH ISLANDS

By Herbert G. Gardiner, PGS, Grand Historian

Our late Brother Samuel Langhorne Clemens better known as Mark Twain having spent four months in the Sandwich Islands during 1866, described our islands as being "The Loveliest Fleet of Islands That Lies Anchored in Any Ocean."

Captain James Cook of the Royal Navy accidentally discovered the Islands on January 18, 1778 and named them in honor of his good friend and patron, The First Lord of the Admiralty, John Montegu, Fourth Earl of Sandwich.

Mark Twain, a member of Polar Lodge No. 79, in St. Louis, Missouri, visited Hawaiian Lodge No. 21, F & A M.

Although it has been stated through the years that James Cook was a Freemason, this has never been authenticated. The United Grand Lodge of England, UGLE has advised us that there is no record of the famous Captain ever having been a Freemason. The UGLE checked their records back to the 18th Century.

The Hawaiian Islands were known to the rest of the world as The Sandwich Islands from the time Captain Cook coined the name until Queen Liliuokalani was deposed and the Provisional Government acquired the reigns of power,

At the time of Mark Twain's sojourn in the Islands Kamehameha V (Lot Kamehameha) was the ruling monarch, and there were two Masonic Lodges in Hawaii. Lodge Le Progres de l'Oceanie No. 124, Ancient and Accepted Scottish Rite of the Supreme Council of France, instituted on April 8, 1843 by Joseph-Marie Le Tellier Captain of the French whale barque "Ajax," was the first Masonic Lodge founded in Hawaii. Hawaiian Lodge No. 21, Free & Accepted Masons, Chartered on May 5, 1852, by the Grand Lodge of California was the second Lodge to be instituted in the Sandwich Islands (as shown on its charter) and was the first Lodge to be instituted by an American Grand Lodge.

The following Native Hawaiian members of the Monarchy, along with two prominent Caucasian relatives by marriage, were among Hawaii's early Freemasons:

*Prince Lot Kamehameha (Kamehameha V) (1830 – 1872). The first Native Hawaiian to become a Freemason, he became a Master Mason in Hawaiian Lodge in May 1853.

*Prince Alexander Liholiho (Kamehameha IV) (1834 – 1863). He became a Master Mason in Lodge Le Progres de l'Oceanie in December 1856 and served as Worshipful Master in 1859, 1861, and 1862.

*King David Kalakaua (1836 – 1891). He became a Master Mason in Lodge Le Progres de l'Oceanie in 1859, and served as Worshipful Master in 1876, shortly after being elected King of Hawaii.

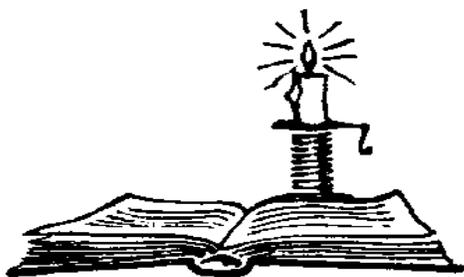
*Prince William Pitt, (1855 – 1877). Prince William Pitt Leleiohoku Kalahoolewa, brother of David Kalakaua and Liliuokalani, became a Master Mason in Hawaiian Lodge in 1874. He was named heir to the throne by Kalakaua, but unfortunately died of pneumonia at 22. As a consequence Kalakaua named Liliuokalani heir to the throne of Hawaii.

*Archibald Cleghorn, (1835 – 1910). The husband of Princess Miriam Kapili, younger sister of Kalakaua and father of Princess Victoria Kaiulani, he became a Master Mason in Hawaiian Lodge in 1873, and served as a trustee from 1882 to 1910. He succeeded John Dominis as Governor of Oahu.

*John Dominis, (1832 – 1891). Consort of Queen Liliuokalani and Governor of Oahu; became a Master Mason in Lodge Le Progres de l'Oceanie in 1858 and served as Master in 1863, 1864, and 1868. He also served as General Legate and Deputy of the Hawaii Scottish Rite Bodies from 1874 - 1898.

*Prince David Kawanakoa, (1868 – 1906). A nephew of King David Kalakaua, he became a Master Mason in Lodge Le Progres de l'Oceanie in 1900. He was active for a brief period in politics but never held an elective or appointive office.

Through the combined efforts of these brethren over the years, Freemasonry became an integral part of the social fabric of the Sandwich Islands.



ANCIENT LANDMARKS OF FREEMASONRY

As Listed by Albert G. Mackey, 1946
(Researched/Contributed by Tony Ligaya)

1. The modes of recognition are, of all the landmarks, the most legitimate and unquestioned.
2. The division of Symbolic Freemasonry into three degrees is a landmark that has been better preserved than almost any other.
3. The Legend of the Third Degree is an important landmark, the integrity of which has been well preserved.
4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft, is the fourth landmark of the Order.
5. The prerogative of the Grand Master to preside over every Assembly of the Craft, wheresoever and whensoever held is the fifth landmark.
6. The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and very important landmark.
7. The prerogative of the Grand Master to give Dispensation for opening and holding lodges is another landmark.
8. The 8th allows a Grand Master to make a Master Mason "at sight"
9. The necessity for Freemasons to congregate in lodges is another landmark.
10. The government of the Craft when so congregated in a lodge, by a Master and two Wardens, is also a landmark.
11. The necessity that every lodge, when congregated, should be duly tiled, is an important landmark of the institution, which is never neglected.
12. The right of every Freemason to be represented in all general meetings of the Craft, and to instruct his representatives, is the twelfth landmark.
13. The right of every Freemason to appeal from the decision of his brethren, in lodge convened, to the Grand Lodge or General Assembly of Freemasons, is a landmark highly essential to the preservation of justice, and the prevention of oppression.
14. The right of every Freemason to visit and sit in every regular lodge is an unquestionable landmark of the Order.
15. It is a landmark of the Order that no visitor, unknown to the brethren present, or to some one of them as a Freemason, can enter a lodge without first passing an examination according to the ancient usage.
16. No lodge can interfere in the business of another lodge, nor give degrees to brethren who are members of other lodges.
17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any lodge.
18. Certain qualifications of candidates for initiation are derived from a landmark of the Order.
19. A belief in the existence of God as the Grand Architect of the Universe is one of the most important landmarks of the Order.
20. Subsidiary to this belief in God as a landmark of the Order is the belief in a resurrection to a future life.
21. It is a landmark that a Book of the Law shall constitute an indispensable part of the furniture of every lodge.
22. The equality of all Freemasons is another landmark of the Order.
23. The secrecy of the institution is another and most important landmark.
24. The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purpose of religious or moral teaching, constitutes another landmark of the Order.
25. The last and crowning landmark of all is that these landmarks can never be changed. Nothing can be subtracted from them; nothing can be added to them, not the slightest modification can be made in them.



A FORMULA FOR HAPPINESS

By Neil Neddermeyer
(from "CINOSAM")

The first thing we teach our new members is that "The design of the Masonic Institution is to make its votaries wiser, better, and consequently happier". Happiness is a goal of everyone. It seems, however that the more aggressively we pursue happiness the more it eludes us.

Most every self-help book or program on happiness talks about a balance in the improvement of body, mind, and spirit. Every program offers tools for the advancement of the student towards the ultimate goal of happiness through a step-by-step procedure for success.

Masonry has been doing the same thing for hundreds of years. The tools that the Craft uses are symbolic. The steps are called degrees but the goal is still happiness through the improvement of body, mind, and spirit.

In Masonry the **body** is improved through the application of temperance and the expectation of honest toil. The laboring tool is the gavel that helps form the perfect ashlar. The measuring tool is the twenty-four inch gauge that teaches us to keep our daily lives in order and the compass that reminds us to keep our actions within due bounds.

The **mind** is improved through the study of Masonic philosophies and the journey from darkness to light. The laboring tools for the mind are the seven Liberal Arts and Sciences. The measuring tools are the square, plumb and level. These tools evaluate our commitment to virtue, our devotion to living honorable lives, and our dedication to treating all of human kind with equality.

The **spirit** is improved through the pursuit of Truth and our proximity to our creator. The tools used are the Holy Scriptures and the Trowel that spreads the cement of Brotherly Love and affection.

This may all seem well and good until we realize that self-help programs, including the Craft, do little good without a commitment on the part of the student to change his life for the better. Masonry has the program and the tools. It has the support group and it has a history of making good men better, one

Brother at a time. It is limited only by our lack of commitment to be happy through transforming our own lives.

We cannot achieve happiness without the serious reflection that balances our lives and causes us to focus on our entire being. The necessary effort for success in finding happiness is left up to each of us individually. We can read all the books, join all the programs or go to Lodge all we want, without finding anything that is remotely akin to happiness.

We must study, think, work, play, communicate, love, understand, reflect, and give more. We must show affection to our families, take care of our Brothers, and volunteer more often. The more we can identify our concerns with the interests of others, the happier we will be. To be happy we must take care of ourselves in body, mind and spirit in a generous and straightforward manner. If at any time we should fall short, "we should always remember that when the strength and wisdom of man fails, there is an inexhaustible supply above, yielded to us through the power of prayer."

PS/

Dear Diary,

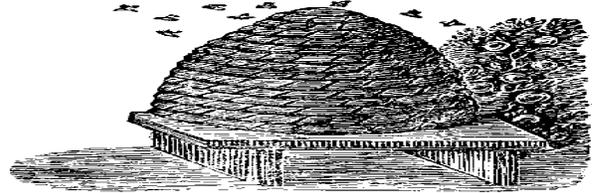
I have been with the Craft for 36 years. During that time I have noticed that the Old Guard seldom takes the ideas of the Young Turks to heart. The Old Guard has wisdom and experience on their side and seems satisfied with the way things are. The Young Turks have enthusiasm and vigor on their side and want change for the better. The Young Turks think that the Old Guard is foolish. The Old Guard knows for sure that the Young Turks are foolish. After a few years the Young Turks become the Old Guard and so the process starts again.

When I grow up, I want to be a Young Turk.



THE GEORGE WASHINGTON INAUGURAL BIBLE

Compiled by Herbert G. Gardiner, PGS, Grand Historian



What has become known as the "George Washington Inaugural Bible" is owned by St. John's Lodge No. 1, Ancient York Masons, Free & Accepted Masons, the oldest Lodge in New York State. It was on this bible that George Washington took his oath of office in New York City. The bible is a King James Version, printed in London in 1767. It was presented to St. John's Lodge by Jonathan Hampton on November 28, 1770, on the night he became Master of the Lodge, for use as the Lodge bible.

As the story goes, it seems that no arrangements had been made for a bible for the Inauguration ceremony scheduled to be held at Federal Hall on Inauguration Day, April 30, 1789. Realizing there was no bible, Jacob Morton Master of St. John's Lodge (later Grand Master of Masons in New York) retrieved the Altar Bible from the St. Johns Lodge Room for the occasion.

When the oath was completed George Washington added the phrase, "I swear so help me God" and bending forward kissed the open bible.

The bible has been displayed for the inauguration of Presidents Warren G. Harding who was a Freemason, Dwight D. Eisenhower and George Herbert Walker Bush, It had been scheduled to be utilized by George W, Bush but due to rainy weather it was not used.

The George Washington Inaugural Bible was used in the dedication of the Washington Monument, the Centennials of the Cornerstone laying of the White House and the Capital. It was also used in the launching ceremony of the aircraft carrier George Washington. When not in use by St. John's Lodge the Bible is on display at Federal Hall in lower Manhattan on Wall Street in New York City.

ON STATED MEETINGS

(From "Hiram Worldwide Newsletter"
Researched/Contributed by Nestor Hernandez)

A Stated Communication of your Lodge does not have to be a boring "business meeting". A wise W M should be prepared prior to the communication.

This preparation starts by his communicating with ALL the officers in his line prior to the first gavel. Each officer should know exactly what will be expected of him at that communication, i.e.; the Sr. Deacon will have the ballot box at the ready if he is informed by the Master that a petition for degrees will require a vote of the brethren that night. The Jr. Deacon should have personally met and identified EVERYONE before he even thinks of going into the Lodge room. That's NOT the Tyler's job! [The JD will soon be asked to vouch for everyone seated in the Lodge] The Secretary should inform ALL officers of necessary action needed to be taken care of. Eliminate announcements that could just as well be posted or discussed in the dining room. Committees appointed and selected can "air" their planned actions in the dining room. Get the drift? NOT ONE OFFICER SHOULD BE SURPRISED BY A STATEMENT FROM ANY OTHER OFFICER! Communicate! Communicate! Communicate! Visiting brethren should NEVER SIT ALONE on the sidelines. A member of your Lodge should be assigned to sit with him/them. [You DO want him/them to come back don't you] Coaching/criticizing the officers from the sidelines is a splendid way to get them to stay home or not advance in the chairs. [Remind him in the most tender manner... AFTER the meeting] Help, aid and assist! Freemasonry is a VOLUNTARY men's organization! There IS no one person in that building BETTER or LESS than you. That Lodge room in a sanctuary of men with the same moral values as yours. Finally, an informed brother is an educated brother. Give, oh give of your Masonic knowledge that he too will be encouraged to COME BACK FOR MORE.

LEARNING & MEMORIZING RITUAL

by WB Mark Waks justin@waks.org

Master, Hammatt Ocean Lodge - Saugus, MA

Mostly known on the Net as Justin du Coeur

This article originally appeared in a different format in "Masonry Universal", issue 26

(Researched & Contributed by WB Antonio M. Ligaya, PM)

Ritualist's Corner

One of the problems that most often plagues Masonry is poor ritual. By this, I don't just mean getting the words wrong -- I mean ritual that is drab and uninspiring, which fails to actually *teach* a candidate. Ritual is often mediocre, and it doesn't have to be; anyone can do ritual well, provided he knows a little about acting.

It isn't hard, actually; it's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do Good Ritual. It doesn't demand a lot of time, or any particular talent, just a little drive to do well. Read it and play with it. With some practice, you should be able to use these techniques to good effect in your Lodge. The course is specifically aimed at dealing with the longer speeches, but much of it is also relevant to shorter pieces; I commend it to junior officers.

This is adapted from a lecture that I worked up for my own lodge; having done that, I figured I should try to spread these tips around for the common weal of the Craft. (Caveat: I do assume that you have some kind of cipher book, with encoded ritual. If your jurisdiction doesn't use this, you'll have to adapt these lessons.)

1: Figure out the Words

The first step of learning any ritual is to know what you're saying! This should be obvious, but is often overlooked, because brethren are afraid to admit that they don't already know the right words. Don't be afraid to admit your own limits -- I've never met *anyone* who gets every single word right every time.

Start out by listening to someone say the speech, preferably several times. (You should be doing this the entire previous year, listening to your predecessor.) Listen carefully, and make sure you understand what's being said; ask questions if you don't. (After Lodge, of course.)

Next, go through your cipher or codebook carefully, and see how much you can read. Mark words that you can't figure out, or that you're unsure of -- this is the point to catch any mistakes you may be making. Then call or get together with a Ritualist or a reliable Past Master, and talk through it, reading out of the book slowly. Have him correct any mistakes, and fill in the words you don't know. Take notes (preferably somewhere other than in the book), because you will forget the corrections as soon as you're on your own.

2: Understand the Speech

This step gets overlooked even more often than the previous one. Read through the ritual a couple of times, and make sure you really grasp it. Don't just know the words -- know what it's talking about. Find out who the characters being talked about are. Again, ask questions.

Now, start trying to understand the speech structurally. Any ritual is made up of components, separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol: concrete meaning, abstract meaning, and purpose. Figure out what these pieces are -- you'll use them later.

The next step is especially useful for long speeches -- visualize the speech. Any speech can be thought of in terms of movements, places, rooms, stuff like that. Words are hard

to remember in order; places are easy. The canonical example is the Middle Chamber Lecture, which walks through King Solomon's Temple. That's no accident -- that path is easily visualized, and makes a good example of how to learn ritual, which is probably why it is the first major speech an officer learns. This is why we use symbols in the first place: because they are easy to learn and internalize. Use them.

3a: Small-Scale Memorization

This is never anyone's favorite part; anyone can do it, but no one finds it simple. It's considerably easier if you do it right, though.

Start out by reading the speech over and over. Don't move on to the next step until you can read it from the cipher quickly, without breaks or hesitation. Read it *out loud*, when you get the chance. This step is particularly important, and skipped more often than any other. Don't skip it -- this is how you get your brain and mouth trained to the words. It may sound silly, but it really matters -- the mental pathways used to talk are distinct from those used to read.

Now, start trying to learn sentences. Just sentences. Read the first word or two of the sentence, then try to fill in the remainder from memory. Don't fret if you can't do it immediately; it will probably take at least 5 or 10 times through before you're getting most of the sentences. You'll find some that are hard -- hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you're doing reasonably well on this, before going on to the next step.

3b: Large-Scale Memorization

Once you've got most of the sentences, try to move on to paragraphs. Again, some will be easy and some hard. Try to understand exactly why this sentence follows that one -- in most cases, the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought, in pieces; figure out what that thought is, and why all the pieces are necessary. Keep at this until you're able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that.

Finally, start putting it all together. This is where the structural analysis in Step 2 gets important. You visualized the speech, and figured out how it hooks together; use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case, the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases, you can make memorization much easier by understanding why it flows like that. Convince yourself that this paragraph obviously has to follow that one, and you'll never forget the order.

4: Smoothing It Out

You're now at the point where you've got pretty much all the sentences down, and most of the paragraphs, and you're able to get through the whole thing only looking at the book a few times. Now, start *saying* it.

When you're driving in the car; when you're alone at home; pretty much any time you have some privacy, try saying it all out loud, at full voice. Trust me, it sounds very different when you actually say it aloud. You'll find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times.

Start out by trying to do this frequently -- once, even twice every day. It'll be hard at first (and it's a real pain to pull out the cipher book while you're driving), but it'll gradually get easier. When you're starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel up to it, see if you can speed up your recitation. (But do not ever speed-talk the

ritual in open Lodge -- that's for memorization and rehearsal only.)

5a: Mindset

Last part. You're now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Very nearly everyone has some amount of stage fright; us acting types often have it even worse than most. The trick to overcoming it is control of the nerves.

Now that you're comfortable reciting the ritual, observe how you do it. By now, you're not thinking about it so much; your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels, and learn it.

Before you go in to "perform", do some basic acting exercises. Take a few deep breaths; concentrate on not thinking. I think the ideal is a little light meditation, but it takes a fair bit of practice to be able to drop into that state on demand; for now, just worry about being calm. Being calm is far more important than anything else. If you're calm, you're unlikely to screw up too badly; if you're tense, you're far more likely to. Some people like to exercise the body a bit, to relax the mind; you should do what works for you.

5b: Acting

Now the final nuance, which separates merely competent ritual from the really good stuff. Now that you're able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those. How could you use your body or hands to illustrate a point? Try talking *to* the person in front of you, not just *at* them -- look them in the eye and make them get the point. You are teaching important lessons here; try to capture a little of the emotional intensity of that importance.

Think of your "performance" as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for -- taking a dummy candidate in hand, and learning how to really get the point across. Don't fret if you find that you need to change "modes" now and then -- here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence. That won't throw you, though, so long as you keep track of what you're saying; you've already figured out why each part leads into the next, and that will guide you when you stumble.

Conclusion

Don't expect to get all this down instantly; it takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first -- if you have that, you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. And at that point, you will find that you start doing the kind of ritual that Masonry is meant to have -- both moving and interesting, enough so that the candidate (who is, remember, the whole point) actually *learns* what you're saying, and what it actually means. And if you really do it well, you'll find that you come to understand the meaning of the ritual a good deal better yourself...





Brother Per Hannevold visiting from Bergen, Norway with WB Rick Huston. Brother Per is a principal bassoonist of the Bergen Philharmonic Orchestra and a member of the world renowned Bergen Woodwind Quintet



Brother Bill Burnham, visiting from Natomas, CA is shown with the Lodge's Pillars



WBros. Rick Huston and Tony Ligaya (Master and Senior Warden, respectively) are shown with Schofield Lodge's Master, WB Cliff Jenkins during Hawaiian Lodge's February visitation. Also shown with Schofield Lodge members are WB Oscar Jayme, and Bros. Froilan Domingo, Orly Ragudos and Alex Escasa (last two in the back and front rows).



Bro. Donald Gay, Jr., being congratulated by WB Rick Huston following his initiation in February.



January celebrants Bro. Tom Baniqued and WB John Rodney with WB Rick Huston after cutting their birthday cake.



Bros. Ron Kayano and Wilbert Dispola are shown with Lodge officers after being passed to the Fellow Craft degree in January.

THE MASONIC BLUE SLIPPER

by Clyde H. Magee, 32°

Researched/Contributed by Alex Escasa

(This article first appeared in the July 1986 issue of the Scottish Rite Journal.)



Are you familiar with the Masonic blue slipper? It is a small lapel pin in the shape of a blue slipper. Over the years it has been my habit to ask my wife and my daughters to wear one of these slippers on a coat or dress when traveling alone away from home. What is the meaning of this blue slipper and why should female relatives of

Masons wear one? Some 50 or 60 years ago, while I was still living at home, a widowed lady who was a cousin of my Dad's came to visit our home. She vacationed with us for several weeks every summer. She always wore this blue slipper pin. Her late husband was a Mason. The pin that she wore made a lasting impression on me. Through my curiosity and questioning, she told me it was a Masonic pin and served to identify her as a Masonic widow. She declared that Masonic men gave her extra attention while traveling, especially on the railroad (conductors, other passengers, etc.).

To find out the meaning of this pin, let us go back in history to Boaz' time - the Book of Ruth. It will be remembered that Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilon, fled to the land of Moab to escape the famine in their homeland of Bethlehem-judah. Things went well for a while. Then life fell apart for them. Elimelech died. The two sons married Moabite girls-Orpha and Ruth. Again tragedy struck. Mahlon and Chilon died. This left Naomi a widow in a foreign land with two widowed daughters-in-law from the land of Moab.

In time of trouble, people think of home and more importantly of God. Naomi found out that the famine back home had subsided, and there was grain and food again. So she confided with Orpha and Ruth that she would journey back home and be

among her kinsmen. Certain laws, rules, or customs governed her thinking at this time. Of first consideration was the fact that Naomi was too old to bear a son for her daughters-in-law to marry. Even if she could, the daughters-in-law would not wait for the son to grow up. So the girls should remain among their own people. The girls resisted and started to go with Naomi. Orpha was finally convinced she should stay in Moab. But Ruth remained steadfast and went with Naomi to her homeland. Naomi and Ruth arrived back in Bethlehem-judah at harvest time. The Scripture passage on which this is based is well-known. "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." This passage of Scripture is unsurpassed as a declaration of love and devotion of one person for another. It has been said that it would made a good marriage vow. But, to me it is a different type of devotion. Naomi also had to take into consideration another law. When Elimelech died, his next of kin was duty bound to redeem his possessions and take care of his widow and her family. Since Naomi was getting old, Ruth tried to earn a livelihood. While gleaning in the fields, she was seen by Boaz. And when he found out about her (that she was Naomi's daughter-in-law, etc.), he arranged special treatment for her. She could work with his girls in the field, and the young men were warned not to bother her. Since Boaz was not married and was kin to Naomi, Naomi decided that she should somehow make Boaz understand his duty to Elimelech's family. So Naomi advised Ruth to bathe and anoint herself and go to the threshing floor after dark and lay at the feet of Boaz. Boaz awoke at midnight and discovered her there. So as not to create a scandal, he gave her some barley and asked her to leave before dawn so that watching eyes would not recognize her.

Business among the tribe of Bethlehem-judah took place at the gate of the city. So Boaz sat down at the gate the next day because he knew there was a kinsman more closely related to Elimelech than he. So when the kinsman came by,

Boaz called him aside and asked 10 men of the elders of the city to sit with them. Boaz bargained with his kinsman. The kinsman said he would redeem Elimelech's property. But, when he found out that he would have to take care of Naomi and Ruth, he reneged and told Boaz he would not redeem or protect Elimelech's interest. He would leave it to Boaz. The passage from Scripture for these events is the following: "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel." So the kinsman drew off his shoe and gave it to Boaz. Boaz held it up for all in the gate to see. He asked them to be witnesses that he became Naomi's protector, Ruth's husband, and a redeemer of Elimelech's property. Thus, today we have the little blue slipper as an emblem of the protective influence of Masons for their wives, widows and daughters.



Feedback

Oscar,

Rec'd Cable Tow. Wrote WM Huston. Month shot and Homer is further back in "projects" such as writing than ever before. Please say "hi" to Wor. David Kaohelaulii, PM and to "Bill" Win Hin Wong, "Treasurer Emeritus."

Best wishes to you and family, from the Cundiff Trio.

Aloha to "all",

Homer

Dear Oscar, I just received the special 2004 edition of the cable tow and it really brought back a lot of good memories

for me about Hawaii. I have traveled many cities/countries after leaving Hawaii in 1990, and every time I visit a Masonic lodge, whether in a foreign country or in the U.S., I couldn't help but notice the difference in the camaraderie and friendship that I enjoyed with members of the Hawaiian Lodge.

When I became Master of Harry S. Truman Lodge No. 649, a military lodge in Naples, Italy, I tried to instill this camaraderie and some of the Hawaiian Lodge activities to Harry S. Truman Lodge, and the result was an astonishing turnaround and increase in our membership.

Life is a journey, and we prefer to travel smoothly in a straight narrow path. But sometimes, we find ourselves traveling uncontrollably, in high gear, in a rough and rugged road. Whenever I am in this situation, my Masonic education helped me to step back, think, and focus in the right direction.

With best regards,
Gil Soriano

(Editor's Note: WB Gil Soriano was stationed at CINCPACFLT in Pearl Harbor from 1986 – 1990. He was the recipient of the Hawaii Chamber of Commerce "Enlisted Person of the Year" award in 1988. After receiving his CWO commission in 1990, he served in Naples, Italy from 1991-1994 as Personnel Officer of PSA Europe. Part of his duties was to visit PSDs under the PSA umbrella – in England, Spain, Belgium, Wales, Germany, Scotland and Greece. WB Soriano retired from the Navy after 20 years of service after completion of his assignment at the U.S. Embassy in Singapore in 2000. Shortly after retirement, he briefly worked for the Immigration and Naturalization Service as District Adjudications Officer in Arlington, Virginia, then, transferred to the State Department in 2001 as a Foreign Service Officer. He is now serving as Personnel Officer at the U.S. Embassy in Hanoi, Vietnam accompanied by his wife, Sister Becky.)

S E C R E T A R Y ' S T A B L E
Activities since January 7, 2004

January 7	3 rd Degree – Stated Meeting
January 14	Officers Meeting and 2 nd Degree Practice
January 17	Kauai Lodge F.&A.M. Officers Installation
January 21	1 st Degree – Proficiency Examination: Messrs. Wilbert M. Dispolo and Ron S. Kayano
January 24	Leeward Lodge F.&A.M. Officers Installation
January 28	2 nd Degree – Passing: Messrs. Wilbert M. Dispolo and Ron S. Kayano
February 2	Lodge Visitation – Pearl Harbor Lodge (2 nd Degree Conferral)
February 4	3 rd Degree – Stated Meeting
February 6	Lodge Visitation – Lodge Le Progres De l’Oceanie (3 rd Degree Conferral)
February 7	Officers’ Meeting and 1 st Degree Practice
February 10	Lodge Visitation – Schofield Lodge (Stated Meeting)
February 11	Sweethearts Ball – Hale Koa Hotel
February 17	Lodge Visitation – Honolulu Lodge (1 st Degree Conferral)
February 18	1 st Degree – Initiation: Mr. Donald C. Gay Jr.
February 25	1 st Degree – Initiation: Mr. Christian Leslie



NECROLOGY

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CHARLES K. C. CHANG

Born: December 3, 1924 Raised: May 13, 1955

Died: November 25, 2003

JOHN YOSHITO KAWAFUCHI

Born: February 7, 1918 Raised: July 10, 1964

Died: December 22, 2003



**“Almighty Father into Thy Hands
We Commend the Souls of Our Beloved Brothers”**



Top: Visiting WBro. Bruce Downton, from Alberta, Canada, presented his lodge's traveling gavel to WBros. Rick Huston and Tony Ligaya. The gavel was used during the Feb. 25 conferral of the Entered Apprentice degree to Bro. Christian Leslie, shown below following his initiation.

