

# *A Busy Year, Thus Far . . .*

*In line with the theme set by the Master of “More in 2004”, Hawaiian Lodge has, indeed, been quite busy – basing on the number of candidates initiated, passed and raised during the first half of the year, and with more knocking at our doors! We’ve also visited with several of our sister Lodges, hosted a number of visiting Brethren from other Lodges throughout the world, as well, and instituted our monthly Nights with our Ladies – which proved to be, indeed, a welcome addition to our other regular Lodge events!*

*As you undoubtedly know by now, we are quite well represented in the Grand Lodge, this year — from the election of our own Secretary as Junior Grand Warden (RWBro. Oscar Jayme) and the re-election of Hon. Bro. Jorge Disuanco as Grand Treasurer, the re-appointment of WBros. Bob Schultz and Dennis Ing as Grand Lodge Inspectors — to the appointment of several of our members to various positions, including your Senior Warden as Chair of the Masonic Education Committee. What better way to share Masonic information and education than with and through our very own **Cable Tow**? Accordingly, this Second Quarter’s issue offers numerous articles that are hoped to be of immense value to everyone’s Masonic education. Your Editorial Staff trusts you will find this issue as valuable and as stimulating as we aimed it to be.*

*As always, our sincerest ‘Mahalo’ goes to everyone for their contributed articles and/or pictures, and also to those who cheered us on to keep on going! Again, by your actions, you have demonstrated that we are, indeed, a society linked together by an indissoluble chain of sincere affection with the noble contention of who best can work and best agree!*

*Now, moving right along . . .*

**- Antonio ‘Tony’ M. Ligaya, PM**  
Senior Warden  
Chair, Cable Tow Committee  
Chair, Grand Lodge Masonic Education Committee  
and all-around Nice Guy

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## FROM THE EAST - Richard "Rick" Huston, Worshipful Master

### ARE WE THERE YET?

Like many of us, I remember as a child traveling somewhere with my parents, and using this question repeatedly – "Are we there yet?". I have found myself saying this over and over during the first half of this Masonic Year.



"Are we there yet?" "Have I accomplished some of the things I have set for myself as goals during my year in the East?"

At first, I didn't like my own answers to these questions. Discouragement, failure, not enough hours in a day, interference from work – "how dare they expect 12 hours a day from me; how can I possibly work all day Saturday!?" Then I remembered that all too important lesson, something I actually learned in Lodge; "Stop looking and fretting at what you haven't completed, and reflect momentarily on what you have accomplished." It is refreshing.

Our membership is increasing even as I sit to put words to this article. New programs have been started, and old ones renewed. Even more rewarding, is living the reality of our teachings. "Brotherly love, relief, and truth". What great words these are! You see, the truth be told, I cannot hold myself solely responsible for any of this. Together, the officers of Hawaiian Lodge rallied behind my ideas, modified or improved upon them, and initiated them. So, whenever I say, "The Officers of your Hawaiian Lodge have ...", then it's right on. And we're not done. We have 5 good months left to bring the standards and desires set forth by all Past Masters to an all time high, and, God willing, and the creeks don't rise, we will succeed!

I want to touch briefly on another note. I have said since my installation that I want us to do whatever we can to bring about Masonry, at all levels, from concordant bodies to the Blue Lodges, and the Blue Lodges to the concordant bodies. Well, I was dished a good 'ole plate of learning, when I attended my first Supreme Session of Daughters of the Nile, in Denver, with my wife Karen. I met Master Masons from all over the United States and Canada, and I'm here as a witness, Brethren, that Masonry is alive and well. It was an inspiration for me to witness, in excess of 2,000 Ladies, many accompanied by their husbands, attending this outstanding session. Indeed, these beautiful ladies and their commitment to Shriners Hospital for Children have cornered the market with their piece of Masonry and its teachings. And to think, it all started with a good man, wanting to become a Mason.

I wish a personal "Good Luck and Godspeed" to Her Supreme Majesty, Mickey Fitzpatrick, as she starts her year of visitations off, right here in Honolulu in July.

We may not be "there" yet, but we are definitely on our way!

***See you all in Lodge . . .***

## **FROM THE WEST - Antonio "Tony" Ligaya, PM, Senior Warden**



### **WHAT MAKES A MASON?**

It is generally believed that receiving the degrees of Freemasonry makes a man a Mason. That is true, of course, but only in the technical sense. Advancing through the degrees of the various Masonic bodies qualifies a man to receive a dues card, have his name on the membership rolls, attend meetings, and voice his opinion on matters that are presented for discussion within the Lodge. In truth, these have little to do with being a Mason. The sad fact is, countless men carry Masonic dues cards all their life but never become Masons in the deeper, more important sense.

A man does not suddenly become a Mason. An old saying, well-worn but nonetheless true, proclaims that a journey of a thousand miles begins with one step. Initiation into the Masonic Fraternity is just that the first step in a journey that hopefully will last a lifetime. It is not an end in itself, but is rather the process whereby we are set upon the road that will, if followed faithfully, make it possible for us to become Masons.

When a man becomes a Mason, he experiences a change within himself. For him, things are never to be the same again. Because of his Masonic experience, he now sees life in a way that he had not seen before. His priorities change. What is truly important and what truly matters have changed him and so a new direction is set for his life. Masonry has become the first step in a journey that points him out of himself. By virtue of his new posture, he is forced to think loftier and more benevolent thoughts. The most profound acts in life become simple, yet filled with such earth-shaking things as offering a cup of cool water or a morsel of bread in the name of a higher good. One who was narrow and self-centered may now discover that his sense of charity knows no bounds and that he now has feelings for those around him, a unique experience in an otherwise cold society. He has now learned that those things of true value are more often spiritual than physical. Having become a true Mason, he is prepared to put the good of the Lodge ahead of his personal aggrandizement.

For too many years Freemasonry has been the battlefield where a war for power and recognition is waged. Some active members are working for what they call honors, and their quest ends with that goal. If they fail to attain that for which they seek, their quest ends and their interest in the Lodge ceases. They have visions of great things that don't materialize. They believe that because of their Masonic affiliation they will somehow receive the accolades of men. They have visions of power and influence that are not realized and, they quickly become discouraged.

When a man becomes a real Mason, he realizes that there is a good life higher than himself, and that he must address it in order to be happy. Many who do not get what they expect from Masonry soon absent themselves from it. All the while they fail to realize that the real jewels of Freemasonry are all around them, but they do not see them. They miss the point!

When a man becomes a real Mason, he notices that he is completely happy only when he is addressing himself to that higher good. Personal accomplishments have a way of getting lost in time, while selfless acts outlast the doer. Recall, if you will, the great Masons in the past and notice that the ones that come most quickly and clearly to mind are those whose lives were filled with sacrifice and service. They always gave of themselves without counting the cost.

We become Masons when we learn to live outside the Lodge the lessons we learned within it. Masonry must become more than an organization for us -- it must become a way of life. The goal of the Lodge is to have its members live Masonry. Thus, in the world, we become living examples for others. The inner workings of the Lodge are becoming increasingly open to the world, and, in that arena, we are judged by what we are.

We talk with great pride about the men we make Masons. Every year the records of the Lodge are examined to determine how many men were made Masons. If the degrees have been conferred on a goodly number, we boast at length about how successful our Lodge is and how we are growing. What we need to be more concerned about is not how many men have been initiated, but rather, how many members of our Lodge, both old and new, have become Masons.

(Continued on page 6)

## FROM THE SOUTH – Froilan B. Domingo, Junior Warden

### JUST A REMINDER MY BRETHREN



Freemasonry is supposed to make good men better. I reiterate that if we have not become better persons after we have become masons, we have to be reminded.

Everyone of us is proud to wear the Masonic ring, which bears the universal emblem of our Fraternity, the Square and Compass with the letter G at the center. Furthermore, everyone of us is proud to display the same emblem on our cars, clothes, bags and other possessions. However, does the emblem remind us that God should be the focal point of our daily lives? Does it remind us to keep our passions within due bounds toward all mankind, particularly our brethren in Freemasonry? Does it remind us of the four cardinal virtues; temperance, fortitude, prudence and justice? Does the same emblem serve as an ever present reminder that we ought to square our actions?

Are we using our symbolic working tools with proficiency? Or are we taking them for granted? Again, my brethren, this is just a reminder.

Today, we see Masons who are more concerned about their pride and personal interests than the noble and glorious purposes of Freemasonry. For them, Masonry is just a huge of exclusive group of friends who engage in fellowships. Has Masonry been reduced to mere fellowships and personal glorification? Are we using Freemasonry to advance our self interests and cover up our insecurities in life? This attitude towards Freemasonry, my brethren, clearly shows Masons of questionable values among us.

When did this hypocrisy creep into our fraternity? Not understanding the rituals and lectures? If that's the case, then at the day the brother is initiated, passed or raised. We have wonderful and strong words in our rituals and lectures, exhorting principles and virtues that should govern the life of a Mason. But there seems to be a huge gap between our mouths and our acts. We probably unconsciously believe that by talking about good acts, we automatically become good persons. What a grand hypocrisy! Could it be that the brother did not answer with sincerity and truth when asked the question, is this of your own freewill and accord?

How about the 24-inch gauge? Do we really evaluate its three distinct parts? Do we see to it that our daily activities are either for the service to God and a distressed worth Brother first, for our vocation second and for refreshment and repose last? So if we don't attend church or attend lodge but enjoy drinking and partying up to the wee hours, then are we being reminded of the 24-inch gauge?

Being men and masons, let us put into consideration and into constant practice this precept written by Brother Apolinario Mabini: "Cultivate the special gifts that God has given you by working and studying to the best of your ability, without ever leaving the path of righteousness and justice, in order to attain your own perfection, by means whereof you will contribute to the progress of humanity. That is the mission which God has assigned to you in this life. By fulfilling it, you will have honor, and having this, you will give God glory."

You may say that you've been a member for many years and did long years of service to the Lodge, to the Brethren and to the Fraternity. Have you ever known anyone retired from Freemasonry? Have you grumbled more than what you done constructively? Does it remind you about our Masonic obligation... extends beyond the grave, through the boundless realm of eternity? May I remind you also about the creed of Masonry is service- service without counting the cost or expecting any material reward- that inner joy brought about by a job well done for the glory of God and for the good of our fellowmen.

Final reminder, my Brethren; Guard your thoughts, they become your actions; Guard your actions, they become your habits; Guard your habits, they become your lifestyle; Watch your lifestyle, it becomes your destiny!

## THE COWAN

by RWBro David "Bud" Gillrie, Grand Historian – Grand Lodge of New Brunswick  
(Inspired and Collaborated by WBro. Donald K. Hall, PM)



All Freemasons have heard the word, *cowan*! But, just what is a *cowan*? One reference indicates there are actually two kinds of *cowan*; one refers to the old time Scots operative Mason and then there is the figure known to the speculative mason. One thing they have in common is their place outside the fraternity.

Mackey, in his encyclopedia, defines *cowan* as being a purely Masonic term, with a technical meaning of 'eavesdropper.'

The Schaw Statutes, or manuscript, a Scots document dating around 1598, instructs Masters and Fellows of Craft, not to employ *cowans* in their company nor to send or allow their servants to work with *cowans*, with a fine of 20 Pounds for offending against this restriction.

The second edition of Anderson's Constitution of 1738, according to Mackey, is quoted as saying, "... but Free and Accepted Masons shall not allow *cowans* to work with them; nor shall they be employed by *cowans*, without an urgent necessity." Mackey states there is little doubt the word *cowan* as a Masonic term is derived from Scotland and considers that it is in the Scots language that the significance is found.

Before going further and considering the aspect of where the word does originate, briefly let's look at what is meant by the earlier phrase mentioned "The old Scots Operative?"

References define a *cowan* as a dry-diker. That is a builder of boundary walls or fences, where the stones stay in place by their own weight without the benefit of mortar. The *cowan* was much more than that. Some references suggest a *cowan* was not a craftsman at all, or if he had any skill, he was only a half craftsman. Which implies that a workman termed a *cowan* was only partially trained, possibly some one who had not completed his tenure as an apprentice, leaving before his indentured time.

If it is considered a *cowan* was only a dry wall builder, it follows he must have some skill. Throughout Scotland there are 'broch', a tower of native design, said to have been built twenty centuries ago, of rough, mortarless stones held together by their own weight. It can be assumed these 'broch' must have been built by the *cowan* class, who must have possessed skills as both builders and architects.

Jamieson's Dictionary of Scottish Language says the word is from the French "coion", a 'base fellow', a 'dastardly wretch'. Bernard E Jones, in his Freemason's Guide and Compendium, states this is nonsense. Contending a *Cowan* was a humble fellow, but as a class no more dastardly than others.

There have been several suggestions made by "linguistic experts" in an attempt to trace the word *cowan*. One, that it was Greek for 'dog', but surely the Scots had enough words for dogs, and not all polite. Then it was suggested 'chaouin', a screech owl; 'kajon', a silly fellow; 'coglione', a contemptible person. It is suggested that these authors of dictionaries, not knowing the word, considered generally unknown outside the Masonic fraternity, viewed the at the time, modern meaning and produced a definition to fit.

Records of an earlier medieval guild the "Free Sewers" (pronounced so-ers) who were employed by the Exeter Guild of Tailors, used a word *cowand* meaning 'time covenanted for' or a period of indenture. Similar to a young man being indentured as an apprentice for a seven year training or learning period before becoming a journeyman in a specific trade.

There is reported a Scots word *cowan*, meaning boat, so another expert wanted the word to mean 'different from the square, that is round or hollow', the argument in this instance that a *cowan* is a hollow builder, one who builds with unsquared or unprepared stones. A rather spurious claim, as the builders of the ancient broches, must have known as much about square stone building as anybody and *cowans* of later days did do skilled work, under or with a license from Masonic fraternities or guilds.

It certainly appears that the word is of Scots origin, indicating a dry-diker or a small country mason. The history of the word is vague, therefore the literature of Freemasonry is the main source for the words meaning, a word which was quite foreign and unusual until the end of the sixteenth century.

Old Masonic records would indicate cowans were operatives who were not part of a guild, but who under some circumstances might be employed by the "trained" Fellow of Craft or Master Mason in some minor rough work, thus allowing the mason with the connection or word to work at the more skilled stone work.

Old Masonic records would also indicate *cowans* were unaffiliated operatives who were allowed by the regular masons, that is, those with the word, to do the less skilled stone work, freeing the "journeymen", that is, the Fellows of the Craft, and Masters, to work on the higher skilled portions of the work.

The worker, labelled as a *cowan*, may have picked up some of the "tricks of the trade" while employed as a laborer on a job site. Possibly he was indentured as an apprentice, but for any number of reasons did not complete his period of servitude; his master passed away, or possibly he was not accepted as by the guild or lodge as a Fellow. Possibly in his village he was accepted for the work he could do, however, if he moved to a larger town or city, seeking work, where there might be a mason's lodge, he might not be accepted. Branded as a *cowan* he would be obliged to accept whatever work that came his way.

The rules of a lodge or guild were stringent and restrictive of the work available. Possibly the rules were developed to deter that itinerant worker, ensuring he would not be able to work and improve his skills thus becoming a competitor.

One description found identified a *cowan* as a "*mason without the work*". That definition may be found in the minutes of Mother Kilwinning Lodge in 1707 which says "*no maeson shall employ no cowan which is to say [a mason] without the word to work*".

This can be considered to mean a *cowan* was one who did the work of a mason, however, he had not been regularly introduced or approved for or to the trade. He had not regularly received some "secret" word or means of identification. Receipt of the word in some regular manner would have granted him acceptance as an approved member of the fraternity or trade.

The minutes described leaves the impression, that on occasion, a *cowan* might be given the word to work. If that were so, then it has to be considered the *cowan* is immediately accepted as a mason and the stigma, if it is that, is removed for all time.

There is a record of a Scottish apprentice dated 1466, much later apparently than in England. The term *cowan*, whether called that or not, must then be considered from approximately that date. Scottish operative lodge records mention for the first time the work *cowan* in 1599. Two building accounts for Edinburgh Castle in 1616 and 1626 also mention the word *cowan*. If a word was given to the trained mason it was given that he might identify himself to any mason company or guild.

Douglas Knoop, believed the reason for the word was to stop the *cowan* from doing the work of an accepted mason, thus reducing his ability to earn a livelihood.

As a trade or vocation of the worker in stone, a stonemason was common in Scotland where stone was readily available. When there was a shortage of work in an area and a *cowan* or country mason moved to a town or city seeking work, the masons with the word would see him as a threat to the employment of the organized craft. Similar to the way a union man of the present day would look at a non-union worker. These guilds or, if you prefer, lodges of trained masons, introduced labor restrictions on the hiring of outside and possibly unskilled labor. One of the restrictions would of course, as already mentioned, be the mason's word which was either invented or possibly brought into existence from English guilds or lodges.

The Schaw Statures, 1598-99, and operative lodges placed restrictions on employing or receiving *cowans* into their society or company. The Lodge of Kilwinning allowed the employment of a *cowan* if there were no regular craft trained masons within 15 miles. It would appear that it was the status, not the skill, of the *cowan* that was in question.

There is a Cannongate Lodge record of 1668 where a John Syme (Sim) was admitted to membership, the minutes describing him as "an honest old man and a cowaner". Stonehaven Lodge, in 1797, record admitting a *stone-diker* as a regularly entered apprentice.

Anderson's Constitution of 1738 was the first of the Speculative Freemasonry publications to express restrictions against *cowans*, the words of which express the spirit of the Scot's Operative Masonry,

"Free and Accepted Masons shall not allow cowans to work with them, nor shall they be employed by cowans without an urgent necessity and even in that case they must not teach cowans, but must have a separate communication".

Speculative masonry was quick to absorb the word as part of the ritual.

To early speculative mason the *cowan* was an eavesdropper, a snoop. In the middle of the eighteenth century any man not a mason was considered to be a *cowan*.

To conclude, in old time Scots Masonry, the *cowan* was an outsider. He did not have the word. Today, the Speculative mason has labelled him otherwise. The *cowan* is really only a person who is not a mason, certainly not a "wretch" or "dastardly fellow". Before you became a mason, you too were a *cowan!*



## Mason's Road

A Mason is on a business trip. One day he comes to a small village, somewhere in the north of England. Our Brother is curious to know whether there is a Masonic Lodge or not, so he takes a walk through the village and after some time he finds a path called "Mason's Road".

Thinking that the path might lead to the Masonic Temple, he follows it. At the end of the pathway he sees a building, which looks somewhat rotten and seems to have been out of use for quite a while. Our Brother tries to open the door and, surprisingly, it is not locked. He goes inside and finds dust and spider webs everywhere. In front a door there sits a skeleton, wearing an apron, a collar and holding a sword in its hand.

"O my God", thinks our Brother and enters the Lodge room. In puzzlement, he sees skeletons with collars and aprons everywhere. The W.M., the Wardens, the Organist, Deacons - all skeletons. He looks around and goes to the seats of the Secretary and Treasurer.

Under the hand of the Treasurer he finds a small piece of paper, a little note, which he seems to have passed to the Secretary. So our Brother picks up the note, blows away the dust and reads: "If nobody prompts the W.M., we will sit here forever!"



## FROM THE WEST (Continued from page 2) . . .

In truth, we are our Brothers' keepers in Freemasonry. Our own fate is completely bound with that of every other member of our Lodge. If Masonry is real, then whatever happens to a Mason happens to each of us. As Masons, we can never separate ourselves from those with whom we share a common cause and with whom we have taken common vows. Hence, it is our personal responsibility to see that each member of each Lodge, as far as possible, becomes a true Mason.

The Lodge is always only one generation from extinction. If enough members stop caring, Masonry could be something that exists only in the memories of a few who fondly recall the 'good old days'. All we need to toll the death for Masonry is for our Lodges to become filled with members who have not really become Masons.

The day we stop caring about one another would be a sad day indeed. If we ever stop caring about the condition of our fellow Masons, Masonry would cease to matter in life. Should we ever refuse to help one another in life's most difficult situations, we will have denied the most basic principles of our Fraternity and it will have lost its importance in our lives. When the day comes that we no longer seek to point men to the Great Architect of the Universe, the foundation of Masonry will falter and all that we hold near and dear will come crashing down upon us. After all, the most important business of the Lodge is always the business of spiritual growth.

Masonry can be one of the most potent forces for good available to the modern world. This can happen only if the members of the Masonic Lodges become more than just members. Only when they become Masons as well will this great potential be unlocked. To this end, we must do more than initiate members; we must always seek to make men Masons.

## **WORKING TOGETHER**

*by Bro. Alex Escasa*

The brethren of Leeward and Hawaiian Lodges toiled for three consecutive weekends in May to get the Columbarium cleaned and ready for our annual Memorial Day services.

Under the supervision of Bro. Manny Aquino and the leadership of WBro. Ben Malajito, everyone endured the hot weather and a little

bit of rain working together scraping the old paint and rust and repairing cracks and holes inside and outside of the Columbarium.

After applying the primer, the Columbarium was painted inside and outside with a coat of fresh white paint and blue trimmings around the urns' shelves area.

Everyone is happy with the results and it's evident by all the praises received from the brethren present at the Memorial Day services.

"Mahalo Nui Loa" to everyone who helped in cleaning and painting the Columbarium. There are more to be done, but with everyone working together, we can all keep the Columbarium in a condition we can all be proud of.



The Hassinger Memorial Columbarium has never looked better, as evident in these photographs



*2004 Memorial Day: Preparations and Observance*

## LODGE VISITS KAUAI FOR JOINT DEGREE

by WBro. Dennis A. Ing, PM

Ten of our members traveled to Kapaa in March to join with Kauai Lodge in exemplifying a Third Degree. Bro. Phil Drogosch, of our Lodge, was raised to the sublime degree of Master Mason on March 20, in a mid-afternoon ceremony on the Garden Isle.

WBro. Dennis Alkire, Kauai Lodge's Master, and his corps of officers opened the meeting. After a brief recess, our officers filled most of the chairs for the conferral. Sitting in the East was WBro. Rick Huston. RWBro. Oscar Jayme, JGW, and Secretary of our Lodge, acted as Senior Warden, with Bro. Froilan Domingo as Junior Warden.

Bro. Orly Ragudos was Senior Deacon, and Bro. Alex Escasa was Junior Deacon. Bros. Nestor Hernandez and Nuevo Lozano were the Senior and Junior Stewards, and WBro. Ray Young was Tyler. Kauai Lodge members filled the remaining chairs. WBro. Dennis Ing delivered the lecture, and the charge was given by Bro. Lozano.

The meeting was held at the Aloha Beach Resort in Kapaa (formerly known as the Sun Spree Resort). Because the hotel was completely booked, we had to stay a bit farther away in Lihue, at the quaint Kauai Inn.

Most of our group arrived on Friday evening, some with their wives. Some Brothers even managed to get in rounds of golf on Saturday morning at Princeville and on Sunday at the Kauai Marriott's Mokihana course.

Hawaiian Lodge has had a long association with Kauai Lodge, having assisted them during leaner days when they did not have enough members to fill their officers' line-up. Now that Kauai Lodge is flourishing, it was even more of a pleasure to pay this weekend visit to our 'sister' Lodge!



Newly raised Bro. Phil Drogosch, front center, is shown with the Officers of Hawaiian and Kauai Lodges following the Degree conferral.



Bro. Jeffrey Fortner, and his father – Bro. Douglas Fortner, also a member of Hawaiian Lodge, are shown with the Lodge's Pillars following his initiation



Bro. Roberto Maximo poses with MWBro. Lee Skinner, PGM and Bro. Ed Abutin (Master, Pro-Temporé) following his First Degree conferral



Hawaiian Lodge's officers pose with newly initiated Bros. Herman Marasigan and Greg Pentecost



Bros. Alex Escasa, Orly Ragudos, Nestor Hernandez and Nuevo Lozano showing off their finest threads while anxiously waiting for Kauai Lodge's opening

## YOUR LODGE SCORES BIG

By Antonio M. Ligaya



RWBro. Jayme, JGW

At the recent Grand Lodge Annual Communication on April 23 and 24 at the Pacific Beach Hotel, our Secretary, WBro. Oscar Jayme was elected Junior Grand Warden, and

Bro. Jorge Disuanco was re-elected Grand Treasurer. Other Hawaiian Lodge members who were elected/appointed were MWBro. Lee Skinner – Grand Secretary, WBro. Rick Huston – Grand Sword Bearer, WBro. Phil de Aquino – Grand Bible Bearer, Bro. Herb Gardiner – Chair, Grand Lodge Recognition Committee, and WBro. Tony Ligaya – Chair, Masonic Education Committee. WBros. Dennis Ing and Bob Schultz were also reappointed as Grand Lodge Inspectors.

RWBro. Jayme issued this message following his installation: *“On behalf of the 2004-2005 Grand line of Officers, it is with great pleasure and appreciation that I extend my warmest fraternal greetings to all the brethren participating at our recent Annual Communication.*

*Your commitment and dedication to these annual proceedings have always merited the laudable achievements and services shared by your respective Lodges.*

*With the commencement of another Masonic grand year, I can only ask for your continued support and dedication in fostering unity, perseverance and commitment in maintaining the successful growth of this venerable Grand Lodge.*

*I wish you all the best throughout the year and as always, I feel confident that through a closer working relationship with your Lodges, together we can always bring about many successful endeavors in the future.*

*Thank you and God Bless Freemasonry in Hawaii... “*



## QUOTES ON LEADERSHIP

- from [www.mastermason.com](http://www.mastermason.com)



Leaders are like eagles; they don't flock, you find them one at a time. — *Unknown*

The leader has to be practical and a realist, yet must talk the language of the visionary and the idealist. — *Eric Hoffer*

Leadership should be born out of the understanding of the needs of those who would be affected by it. — *Marian Anderson*

People are more easily led than driven. — *David Harold Fink*

Uncertainty will always be part of the taking charge process. — *Harold Geneen*

Remember that it is far better to follow well than to lead indifferently. — *John G. Vance*

The only real training for leadership is leadership. — *Anthony Jay*

Leadership is doing what is right when no one is watching. — *George Van Valkenburg*

A leader takes people where they want to go. A great leader takes people where they don't necessarily want to go but ought to be. — *Rosalynn Carter*

The soft-minded man always fears change. He feels security in the status quo, and he has an almost morbid fear of the new. For him, the greatest pain is the pain of a new idea. — *Dr. Martin Luther King Jr.*

The final test of a leader is that he leaves behind him in other men the conviction and will to carry on. — *Walter J. Lippmann*



Bro. Christian Leslie after being passed to the Fellow Craft Degree



Bro. Anthony Fujii was passed to the Second Degree in a courtesy work by Leeward Lodge



Hawaiian Lodge's Pillars are shown with Bro. Roberto Maximo following his Second Degree Conferral



WBro. Rick Huston congratulates Bro. Wilbert Dispola after being raised to the Sublime Degree of Master Mason a day prior to moving on to his new military posting

# Feedback.....

Brother Tony,

My name is Bob Hoffman, a member of Kilauea Lodge in Hilo. I am privileged to serve as its Senior Deacon.

At the Grand Master's dinner at Hale Koa last week, I was honored to seat at table with you and your lovely wife Fé. The next day I attended my first Grand Lodge Communication, which was indeed very interesting and educational.

I had occasion to pick up a copy of Hawaiian Lodge's First Quarter issue of **Cable-Tow** and was immensely impressed with its contents. I noticed that you are the Chair of the Cable Tow committee (and identified as "all-around Nice Guy", an honor no doubt agreed to by your lovely Lady Fé) and want to congratulate you on your work.

The special articles "**Are we truly worthy?**", "**The Secrets of Masons**", "**Freemasonry & Hawaiian Royalty in the Sandwich Islands**", several other articles, and of course on a lighter side, "**Masonic Humor**", captured my attention.

As you must know, Kilauea Lodge is relatively small with less than 100 members. Our physical building is also small by comparison to many others. We share the Temple with York Rite, Eastern Star, and Scottish Rite together with its Rite Care Center. We don't enjoy strong finances and have problems keeping the interest of present members and attracting new members, a common concern among all Lodges, I'm sure.

Before attending the GL Communication, I had occasion to visit Santa Monica-Palisades Lodge #307 in Santa Monica, California, which had been rebuilt in 1997 following severe earthquake damage in 1994. The Temple is a magnificent edifice. Some photos are available on their website <http://www.smp307.org> that I highly recommend for viewing. Also on that site, is the '**Masonic Education Course As supplied by the Grand Lodge of California**' which I found very enlightening and useful as a tool for all Lodges to attract new members. I recommend this website to all Masons.

Getting to the point (finally) I would like to ask that I be given permission, on behalf of Kilauea Lodge, to copy some of the above-mentioned articles to be used from time to time in our own Trestle Board or special communications.

I have given my copy of your recent **Cable Tow** to Donald Millard, Master of Kilauea Lodge and hope you will be so kind to mail two or three more copies to: **Bob Hoffman P.O. Box 11483 Hilo, HI 96721.**

Fraternally,  
Bob Hoffman

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## Our Response.....

Brother Bob,

Thank you for your compliments. As you know, all I did was put the brethren's contributions together, including articles I reprinted, and call the collection "**Cable Tow**". Feel free to use any and all articles you may find interesting for the benefit of the Craft, but, if I may, with proper credits to the source.

Your additional copies are on their way to you. In the interim, you will also find the "**Cable Tow**" in our Lodge's website, at [hawaiianlodge.org](http://hawaiianlodge.org) [www.hawaiianlodge.org](http://www.hawaiianlodge.org).

On behalf of our Master, WBro. Rick Huston, and the rest of the brethren of **Hawaiian Lodge**, please extend my fraternal greetings and best wishes to the brethren of **Kilauea Lodge**.

Sincerely and Fraternally,  
Tony Ligaya  
*The Widow s Son*

## DEMOLAYS KEEP DANCING ALONG

*By WBro. Dennis A. Ing*

Our DeMolays began a series of ballroom dance classes last May, and invited both Rainbow Girl assemblies to join them. Under the tutelage of Claudia Parisien-Heu, the young men and ladies are temporarily forsaking their hip-hop and disco for the more traditional foxtrot, waltz, cha-cha, salsa and similar dances.

We want them to learn how to dance and hold onto their partner at the same time,” said Chapter Dad Ben Misola. “We held these classes several years ago, but this time they were the ones who asked for these sessions.”

Ballroom dancing is a far cry from their usual activities – fishing camps, bowling tournaments, and Air-Soft shootouts. Earlier in the term they performed a South Pacific “haka” dance at Hawaiian Lodge’s installation of officers, and provided an “arch of steel” at the Scottish Rite installation and Rose Croix Easter Sunday services.

In late June the Chapter initiated four new members. This brings their active roster to 19, and their total roster to 58.

The Chapter is sponsored by Hawaiian Lodge and is the only active DeMolay organization in the State. Its present Master Councilor is Manuel Aquino, Jr. He is the son of Bro. Manny Aquino, of Hawaiian and Leeward Lodges, and the grandson of WB Phil DeAquino of our Lodge, and Past Master of Leeward Lodge.

Membership is open to young men 12 to 21. Contact Alex Escasa (621-2179) or Dennis Ing (537-2556) for information.



Fred Astaire, Ginger Rogers and Arthur Murray – if you only could see us now!



Bro. Ron Kayano, with Hawaiian Lodge's Officers, after his Third Degree Conferral

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## THE HUNTER

Have you heard the story about that fellow who wants to go hunting? He needed a dog and consulted a Brother. That brother, who sold dogs, gave him one, called JW. "It's a very good dog", he said, "he knows a lot about hunting and you can truly rely on him".

Our fellow took that dog. One week later he returned. "It's not too bad, but he doesn't seem to be very experienced. Haven't you got another dog?"

"Sure I have", said the Brother. "This one for example is called SW and he's a bit more experienced. Try him and if you don't like him, feel free to come back."

Indeed, our fellow returned the dog two weeks later. "He's quite good actually, but he's not what I'm looking for. Still I need a dog which is more experienced." "Well", said the Brother, "I can offer you a really experienced dog. He's called PM and you'll have good time with him."

So our fellow took the animal. Just one day later he returned. "What's wrong with him?", the Brother asked, "I haven't got any dog that is more experienced than this one."

"Well", our fellow said, "he might be experienced, but all he's doing is sitting there and barking!"

# SECRETARY'S TABLE

Activities since March 3, 2004

March 3	3 <sup>rd</sup> Degree – Stated Meeting Brother Charles M. Scurr (Affiliation)
March 6	Grand Lodge School of Instruction (2 <sup>nd</sup> Degree)
March 10	1 <sup>st</sup> Degree-Initiation- Mr. Jeffrey Eugene Fortner
March 17	2 <sup>nd</sup> Degree – Proficiency – Brother Phillip J. Drogosch
March 24	1 <sup>st</sup> Degree – Initiation – Mr. Roberto Vicente Maximo 1 <sup>st</sup> Degree – Proficiency – Brother Anthony T. Fujii
April 10	2 <sup>nd</sup> Degree – Proficiency – Brother Wilbert M. Dispolo
April 14	3 <sup>rd</sup> Degree – Raising – Brother Wilbert M. Dispolo
April 23/24	Grand Lodge Annual Communication Pacific Beach Hotel
April 28	1 <sup>st</sup> Degree – Initiation Messrs. Gregory A. Pentecost/Herman D. Marasigan
May 5	3 <sup>rd</sup> Degree – Stated Meeting Brother Bienvenido A. Alibudbud (Affiliation)
May 12	3 <sup>rd</sup> Degree – Raising – Brother Ron Sadao Kayano
May 19	1 <sup>st</sup> Degree – Proficiency Brothers Roberto V. Maximo & Herman D. Marasigan 2 <sup>nd</sup> Degree – Passing – Christian Leslie
May 26	1 <sup>st</sup> Degree – Proficiency – Brother Gregory A. Pentecost 2 <sup>nd</sup> Degree - Passing – Brother Roberto V. Maximo



## NECROLOGY

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### **VIRGILIO CRUZ FERNANDEZ**

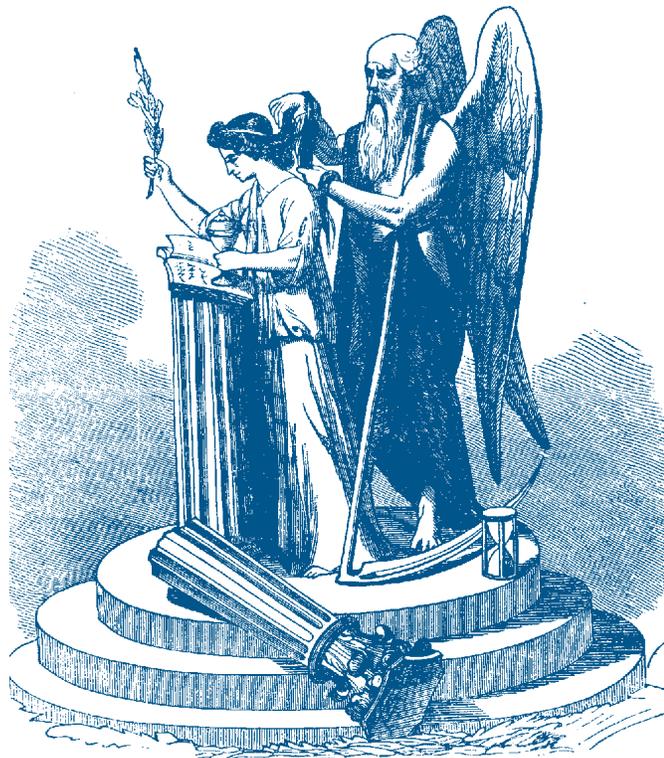
Born: September 3, 1956    Raised: November 29, 1995

Died: April 15, 2004

### **ROWLAND LEO FREND, P.M.**

Born: June 25, 1919    Raised: September 9, 1966

Died: April 27, 2004



**“Almighty Father Into Thy Hands  
We Commend The Souls Of Our Beloved Brothers”**