

“We Jump to Serve . . .

... and you don't even have to tell us how high”

That was how I and other sailors, while serving overseas at Subic Bay's Naval Supply Depot in the late 1970s, promised our Navy's forward-deployed ships. It was how we reinforced the Navy Supply Corps' motto of “Service to the Fleet” – and, we actually lived by it! Just ask my old boss and mentor, then Storekeeper First Class Ernie Alegre, USN – now a well-liked and respected Brother in our Lodge!

This is also how I have been trying to put this quarterly publication together – with you, the readers, in mind!

*As I have consistently put out, both in the **Cable Tow** and in Lodge, please submit your inputs and every effort will be made to ensure they get printed. Your feedback (preferably via email to: thewidows.son@verizon.net) is always welcome, and, is in fact, encouraged!*

Let me know what you want to see and read, and, I will add it to what I believe to be of service in our quest for Masonic Light!

You might have noted, by now, that the thrust of this publication, thus far, has been focused on re-enforcing everyone's Masonic intellect – with articles that attempt to elaborate on, or, rather, explain further, subjects introduced during your travels in our Fraternity. This issue furthers this thrust, with literature reprinted from various sources – including those that may not, arguably, be ‘Masonic’, per sé, and from those who may not even be Masons!

An attempt has also been made to bring you updated with what your Lodge has been engaged in during the last quarter – with mini-pictorials from the annual picnic in July, the return of the much-missed Military Night (which also featured the reenlistment of a Brother that was officiated by another Brother – which could have been a “First” for Hawaiian Lodge, as a ‘bonus’), the monthly Ladies' Nights, the Master Mason Degree Conferral by our Past Masters, the annual Past Masters' Recognition Night, the return of the Lodge's Laymen's Night (from its hiatus of at least three years), and, of course, our ‘regular’ degree conferrals.

As always, your feedback is always welcome and encouraged!

Now, back to the business at hand . . .

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

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

Aloha from the East. As the year is now rapidly coming to an end, we are still piling on the work.

One of the most significant actions that have taken place is one that should be near and dear to all of us. Over the past 4-5 years, your Temple Association, Trustees, and Masters and Wardens Association have discussed various plans to renovate Makiki Temple. In a recent combined meeting of the Temple Association and Masters and Wardens, it was unanimously approved that we now move forward. No more talk. Our first meeting will take place in the later part of October or the first part of November. This meeting will include the Pillars and Trustees from all four owners, Hawaiian Lodge, Pearl Harbor Lodge, Lodge Le Progres De L'Oceanie, and Honolulu Lodge. There will be two courses of action discussed during this meeting; 1) total renovation of Makiki Temple, with added floors, or 2) tear down and re-build.



Our plan is not to make a final decision, but stand united on a recommendation which will be discussed in a "town meeting" consisting of Brethren from all four lodges, and any other members from concordant bodies who desire to attend.

The bottom line is that the time to act is now. Makiki has reached her life span. Visions of a new Masonic Building, one that can host an abundance of Masonic activities is a reality, and something that together, we can achieve. Watch your mailboxes and attend lodge for dates/times of these very important upcoming meetings.

In the mean while, as Masons, we need to take pride in our building. If we don't do that, how can we have pride in ourselves? Realizing that the completion of a new or renovated building could be several years off, Hawaiian Lodge approved, at our last stated meeting, an amount of \$7,000.00 for deposit in the Temple Association Treasury for some much needed work on the current temple. This is an "equal" share amount of all four owners. Contracts are now being looked at by the Temple association to paint, replace electrical lighting, wiring, fixtures, carpets and plumbing. This will bring Makiki Temple up to an acceptable standard for all of us to enjoy.

Come out to Lodge!! Remember, the stated meeting which is rapidly coming upon us, will be election of Officers for the 2005 Masonic Year.

FROM THE WEST - Antonio “Tony” Ligaya, PM, Senior Warden



ON MASONIC RESPONSIBILITIES . . .

“I shall pass through this world but once; any good thing therefore that I can do or any kindness that I can show to any human being, let me do it now, let me not defer it or neglect it, for I shall not pass this way again.”

- Etienne de Grellet, 1773-1855

We will not find our Masonic responsibilities and privileges set forth in a list, clearly stated and numbered. They are scattered, and vary according to the individual. One responsibility is to live and act consistently with what we swore to in our obligation. By it, we committed ourselves to a rewarding expenditure of time and involvement. Our rights as a member within the Lodge are specified in its By-laws. We will be told our duties as they relate to the support and operation of our Lodge.

We will not, also, find in print what kind of Mason we will turn out to be. We will be advised of what is expected of us, but how expectation is translated into reality depends on us.

Remember, we are not members of a secret society – for a secret society does not disclose its motives, the names of its members, or the time and place of its meetings. Masonry’s “secret” inheritance from the past is ceremonial. Masonry is not a religious society, but only those who profess a belief in a Supreme Being can be members. It is not a substitute for any form of religion or any religious observance. However, active Masons, those who are not actually clergymen, usually are active religious laymen. Only those who are religious can fully appreciate the full meaning of universal brotherhood under the fatherhood of God. The precise form of a man’s belief is his own business.

No one is invited to become a Mason. Every man who enters the lodge does so of his own free will and accord, not at the urging of another. Every Mason has asked to be admitted and has been accepted by the ballot of his brethren. Masonry is composed of men of good will, of good character and of good reputation, who believe in a Supreme Being and who live in the spirit of universal brotherhood. Its mission is to help build a better world through the process of building better men to live in it. Man is continually examining his goals and his values in relation to the changing world of which he is a part. The principles of Masonry are proven and tested. As Masons, our task is to apply them in such a way as to assure the survival of mankind and the continued vitality of the world.

Our responsibility? *To keep the reputation of the Fraternity unsullied and to be the best man and Mason that we can possibly be!* Are we up to it?

See you in Lodge!

FROM THE SOUTH – Froilan B. Domingo, Junior Warden

ANOTHER REMINDER MY BREHTREN



After being raised a Master Mason, we were presented with a Holy Bible, and were told to use it, read it, and learn from it. But how many of us actually read it? We have special reverence for it, but why are we not using it for its full power? Are we too timid to admit that we probably tried to read it but cannot understand it?

Here is the true reason why we tried to read the Bible but fell into despair. The Bible is not an “open book” or that it can be understood by simply reading it. To illustrate this point, let us turn to the Bible and examine the case of the Ethiopian Eunuch (a man of great authority under Candace the queen of Ethiopians, who had charge of all her treasury): The Eunuch had gone to Jerusalem to worship, and he was now returning. Seated at his carriage, he was reading aloud from the Book of Isaiah. The Holy Spirit said to Philip, “Go over and walk along the carriage.” Philip ran over and heard the man reading from the prophet Isaiah; so he asked, “Do you understand what you are reading?” The man replied, “How can I, when there is no one to instruct me?” This can be found in the Book of Acts, 8:27-31.

In the preceding Biblical passages, we see that the Eunuch was already reading the Book of Isaiah. But, when asked if he understood what he was reading, his reply was, “How can I, when there is no one to instruct me?” In our case, my brethren, we openly admit that we cannot understand the Bible? Honestly?

Hence, my brethren, no matter how educated we are, or how much money we have and no matter how high we are in this world, we need someone to instruct us. This is because the words of God written in the Bible have been written in mystery. (Romans, 16:25)

Another reminder, when we were conducted to the center of the Lodge, told to kneel for the benefit of prayer, because no man should ever enter upon any great or important undertaking without first invoking the blessing of God. At other times, standing. At no time an invocation or benediction is conducted in a Masonic Lodge or concordant bodies while seated. May I also remind you ... practice out of Lodge those great moral and social virtues which are inculcated in it, and, with reverence, study and obey the Laws which Thou hast given us in Thy Holy Word.

Therefore, my brethren, it is preposterous to invoke the blessing of God while sitting down, and for anyone, especially “a Mason”, to teach that it is acceptable to remain seated during invocation or benediction is absurd!

THE APRON AND ITS MULTIPLE SIGNIFICANCE

by **WBro. B. J. Torres, PM**

Rafael Palma No. 147, GL of the Philippines

In the Entered Apprentice Degree, we are taught, that “the lambskin apron is an emblem of innocence and the badge of a Mason because the lamb in all ages has been deemed an emblem of innocence. He, therefore, who wears the lambskin as the badge of a Mason is continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above where the Supreme Architect of the Universe forever presides.”

The noted Masonic scholar Albert G. Mackey informs us that the Masonic alphabet or basic symbols consist of the apron, the working tools and others that may be found inside the Lodge room, but foremost of these is the apron — because it has multiple significance, unlike the others which have only one or two symbolic meanings.

In most jurisdictions, Lodges make use only of white linen to represent the lambskin apron.

During the early years of the transition from operative to speculative Masonry, an innovation was made on the design of the apron, thereby adding more symbolic meanings to it. From a rough cut-out from the animal hide as protection for the operative Mason, the upper part being smaller and the lower part wider, the apron was re-designed to form two geometrical figures — an equilateral triangle at the top and a perfect square forming the main body, with two cords or string used to gird the body around the waist. This has resulted in the formulation of more significance.

Let us take a closer look at the parts and their significance.

The equilateral triangle symbolizes the sovereignty of the Supreme Architect of the Universe over the lives of Masons; it should remind us that He governs the life of every one of us Masons, as symbolized by the perfect square beneath the equilateral triangle, and, that He is considered the Master of every Mason's conduct and morality.

The three angles or corners of the equilateral triangle represent the three Great Lights of Masonry — the Holy Bible, Square and Compass; the three Great Pillars of Masonry — the Master, the Senior Warden and the Junior Warden, who in turn represent Wisdom, Strength and Beauty, “it being necessary that there should be wisdom to contrive, strength to support, and

beauty to adorn all great and important undertakings.” These three pillars also remind the Mason that the Master and Wardens deserve to be respected and that the members of the Lodge must pay due obedience to all their biddings, “as some, of necessity, rule and govern so must others, of course, learn to submit and obey.”

The three equal sides also represent the three principal tenets of Masonry, namely, Brotherly Love, Relief and truth, the noble meanings of which are vividly explained in the Monitor (*Editor's Note: or, the “Cipher” — as we in Hawaii refer to it*).

The perfect square forming the main body of the apron, on the other hand, symbolizes the individual Mason wearing the apron. Its four right angles or corners remind the us of the foundations of morality — specifically, purity of hearts and soul, truth as a divine attribute and the foundation of every virtue, honesty in words and deeds, and sincerity of interest in any undertaking. These qualities remind the Mason of his relation to God and to his fellowmen. The four equal sides also represent the cardinal virtues; they remind the Mason to practice temperance in words and deeds, fortitude in noble purposes, prudence to judge wisely, and justice to the humblest and the greatest alike. They therefore remind the Mason to strictly observe the four perfect points of entrance, which are likewise vividly explained in the Monitor.

What do the two cords, or strings, represent? They represent Faith and Love. Taken together, they remind the Mason wearing the apron never to lose his trust in God and to see to it that Love, which binds mankind into a brotherhood, must never be broken, ever remembering that Charity “extends beyond the grave, through the boundless realms of eternity.”

When tied around the waist, the two cords, or strings, form a circle, which is, in turn, emblematic of the Spirit of God. They therefore remind the Mason wearing the apron of God's omnipresence, omnipotence, unity and infinity; for no more perfect symbol of Spirit can be found than the circle whose center is everywhere and its circumference nowhere.

Lest we forget, dear brethren, we wear the apron to constantly remind ourselves of the purity of life and rectitude of conduct so essentially necessary to our gaining admission into the Celestial Lodge above. We wear the apron even in public Masonic functions to show to all and sundry that it is a mark of distinction from other men because we are supposed to have become better persons after receiving the divine light the Craft offers.

We also wear the apron as a reminder of our sworn obligations to our brethren, their widows and orphans. When we wear the apron, we are

reminded to demonstrate, by word and by deed, that our lives are guided by the Masonic teachings in our relationships with God, our families, our fellowmen, and country.

When we Masons therefore wear the "spiritual apron" outside the Lodge, we will always be reminded to faithfully perform our sworn duties to the Deity, our respective families, our fellowmen, and our country.

The apron, in a word, serves as a constant monitor to us that duty is the one great law of Masonry.

WHEN IS A MAN A MASON?

by Rev. Bro. Joseph Fort Newton,
Grand Chaplain of Iowa, 1911 - 1913

- When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage — which is the root of every virtue.

- When he knows that down in his heart every man is as noble as himself, and seeks to know, to forgive, and to love his fellowmen.

- When he knows how to sympathize with men in their sorrows, yea, even in their sins — knowing that each man fights a hard fight against many odds.

- When he has learned how to make friends and to keep them, and above all how to keep friends with himself.

- When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy.

- When he hears the laughter of a little child.

- When he can be happy and high-minded amid the meaner drudgeries of life.

- When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead.

- When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

- When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be.

- When he can look into a wayside puddle and see something beyond sin.

- When he knows how to pray, how to love, how to hope.

- When he has kept faith with himself, with his fellowman, with his God; in his hand a sword for evil, in his heart a bit of song — glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one, which it is trying to give all the world.

MASONIC EMBLEMS

Contributed by WBro. Tony Ligaya, PM — from an Anonymous Author

You wear the square, but do you have that thing the square denotes?

Is there within your inmost soul that principle which should control all deeds, and words, and thoughts?

The square of virtue...is it there,
Oh! You that wear the mason's square?

You wear the compass;
do you keep within that circle due,
That's circumscribed by law divine,
Excluding hatred, envy, sin.

Including all that's true?
The compass...does it trace that curve?
Inside of which no passions swerve?

You wear the type of Deity;
Oh! Brother, have a care;
He whose all-seeing eye surveys,
Your inmost thoughts wide open gaze,
He knows what thoughts are in there!
Oh! Send no light, irreverent word.
From sinful man to sinless God.

You wear the trowel;
do you have that mortar old and pure
made on the recipe of God,
recorded in his ancient word
indissoluble, sure?
And do you have spread with Master's
care the precious mixture here and
there?

You wear the Cross; it signifies
the burden Jesus bore...
Who staggering fell, and bleeding rose
and bore on Calvary the woes
of all who'd gone before.
The Cross! oh, let it say "forgive,
Father, forgive, to all that live!"

My brothers, if you will display
these emblems of our art,
let the great moral that they teach
be engraved, each for each,
upon your honest heart!
So they will tell to God and man
Our ancient holy, perfect plan.





At the Lodge's annual picnic, some members of the "Kitchen Krew" are shown in the top photo, while WBro. Rick Huston welcomes everyone to the event.



Lodge members, families, and friends attacking the food line



More memories of our picnic at the Waimanalo Beach Club



MWBro. Walter Hager, Grand Master, during the Grand Lodge's visit in August



Bro. David Mummert poses with the Military Degree Team following his initiation

AN INTERESTING CONVERSATION

*Contributed by Elizer M. Ruiz
from an Unknown Source*

(Editor's Note: WBro. Tony Ligaya and Mr. Ruiz were high school classmates [Pasay City High School, Philippines, IV-1-CP, Class of 1968]. Eli is an active member of the Knights of Columbus and is a Civil Engineer residing in California's Orange County.)

An atheist professor of philosophy speaks to his class on the problem science has with God, The Almighty.

He asks one of his new Christian students to stand and.....

Professor: You are a Christian, aren't you, son?

Student: Yes, sir.

Prof: So you believe in God?

Student: Absolutely, sir.

Prof: Is God good?

Student: Sure.

Prof: Is God all-powerful?

Student: Yes.

Prof: My brother died of cancer even though he prayed to God to heal him. Most of us would attempt to help others who are ill. But God didn't. How is this God good then? Hmm?

(Student is silent.)

Prof: You can't answer, can you? Let's start again, young fellow. Is God good?

Student: Yes.

Prof: Is Satan good?

Student: No.

Prof: Where does Satan come from?

Student: From ... God ...

Prof: That's right. Tell me son, is there evil in this world?

Prof: Evil is everywhere, isn't it? And God did make everything. Correct?

Student: Yes.

Prof: So who created evil?

(Student does not answer.)

Prof: Is there sickness? Immorality? Hatred? Ugliness? All these terrible things exist in the world, don't they?

Student: Yes, sir.

Prof: So, who created them?

(Student has no answer.)

Prof: Science says you have 5 senses you use to identify and observe the world around you. Tell me, son...Have you ever seen God?

Student: No, sir.

Prof: Tell us if you have ever heard your God?

Student: No, sir.

Prof: Have you ever felt your God, tasted your God, smelt your God? Have you ever had any sensory perception of God for that matter?

Student: No, sir. I'm afraid I haven't.

Prof: Yet you still believe in Him?

Student: Yes.

Prof: According to empirical, testable, demonstrable protocol, science says your GOD doesn't exist. What do you say to that, son?

Student: Nothing. I only have my faith.

Prof: Yes. Faith. And that is the problem science has.

Student: Professor, is there such a thing as heat?

Prof: Yes.

Student: And is there such a thing as cold?

Prof: Yes.

Student: No sir. There isn't.

(The lecture theatre becomes very quiet with this turn of events.)

Student: Sir, you can have lots of heat, even more heat, superheat, mega heat, white heat, a little heat or no heat. But we don't have anything called cold. We can hit 458 degrees below zero, which is no heat, but we can't go any further after that. There is no such thing as cold. Cold is only a word we use to describe the absence of heat. We cannot measure cold. Heat is energy. Cold is not the opposite of heat, sir, just the absence of it.

(There is pin-drop silence in the lecture theatre.)

Student: What about darkness, Professor? Is there such a thing as darkness?

Prof: Yes. What is night if there isn't darkness?

Student: You're wrong again, sir. Darkness is the absence of something. You can have low light, normal light, bright light, flashing light.... But if you have no light constantly, you have nothing and it's called darkness, isn't it? In reality, darkness isn't. If it were you would be able to make darkness darker, wouldn't you?

Prof: So what is the point you are making, young man?

Student: Sir, my point is, your philosophical premise is flawed.

Prof: Flawed? Can you explain how?

Student: Sir, you are working on the premise of duality. You argue there is life and then there is death, a good God and a bad God. You are viewing the concept of God as something finite, something we can measure. Sir, science can't even explain a thought. It uses electricity and magnetism, but has never seen, much less fully understood either one. To view death as the opposite of life is to be ignorant of the fact that death cannot exist as a substantive thing. Death is not the opposite of life: just the absence of it.

Now tell me, Professor. Do you teach your students that they evolved from a monkey?

Prof: If you are referring to the natural evolutionary process, yes, of course, I do.

Student: Have you ever observed evolution with your own eyes, sir?

(The Professor shakes his head with a smile, beginning to realize where the argument is going.)

Student: Since no one has ever observed the process of evolution at work and cannot even prove that this process is an on-going endeavor, are you not teaching your opinion, sir? Are you not a scientist but a preacher?

(The class is in uproar.)

Student: Is there anyone in the class who has ever seen the Professor's brain?

(The class breaks out into laughter.)

Student: Is there anyone here who has ever heard the Professor's brain, felt it, touched or smelt it? No one appears to have done so. So, according to the established rules of empirical, stable, demonstrable protocol, science says that you have no brain, sir. With all due respect, sir, how do we then trust your lectures, sir?

(The room is silent. The professor stares at the student, his face unfathomable.)

Prof: I guess you'll have to take them on faith, son.

Student: That is it sir. The link between man & God is FAITH. That is all that keeps things moving & alive.



THE CHALLENGE BEFORE US

by MWBro. Dr. Roger M. Firestone, 33°
Past Grand Master (1998-1999),
Cryptic Masons of the District of Columbia;
Grand Visitor and Lecturer of the Grand
Council of Cryptic Masons of District of
Columbia



"Instead of countering your argument, or restating it, I would ask you to express your opinion on what we MIGHT do to increase our memberships and keep them coming back. There is a saying in the military that one should not complain about how something is done unless they have a better idea on how to do it."

Ah, but I was not complaining about how something was done, only remarking on the many "solutions" that are offered without knowing the cause.

I am not one who has been offering "solutions" because I am not sure that we know the cause of our difficulties. I myself am inclined to believe—but cannot prove—that the circumstances are societal, characteristic especially of American society (but with the potential to develop elsewhere—the USA has tended to be in the vanguard of developments of new societal styles which have later on arrived elsewhere in Western societies), and not necessarily susceptible of easy resolution.

Let's take one thing as a given: Masonry is resistant to change. It was *intended* to be. Many Gr. Lodges have lists of Ancient Landmarks, not to be changed. A Master (or other presiding officer) is required to assent to the concept that it is not in the power of any man or group of men to make innovations in the body of Masonry. "Ne varietur" is a phrase well known in Masonry. We use rituals composed anywhere from a century to more than two centuries ago (depending on what body and jurisdiction you are considering), and we try to teach them to new members without making any inadvertent alterations. And so on.

Ergo, when we observe a major change in Masonry, such as the membership (and influence) decline that began just before 1960, it is rational to conclude that the origin or cause of the change is external to Masonry, because we *did not change* anything internal to Masonry at that time. So far as I know. So far as anyone has ever asserted. Does this not follow logically? In support of this observation and reasoning, we also know that the many other social organizations in society have

experienced similar declines. I cite Robert Putnam's *Bowling Alone*. I cite the speech/sermon given by the Executive Director of the North American Federation of Temple Brotherhoods, "Where Are All the Men?" I cite the similar complaints by leaders of other organizations—the Odd Fellows, the various clubs that have folded (all the ones I belonged to in 1975 are gone), and so on. These organizations have experienced the same decline as Masonry in the same time period.

OK. The problem is external to Freemasonry. Do we know what it is? Putnam hypothesizes that television is the cause, because people no longer need to socialize with others in order to pass the time between work and sleep. I'm willing to credit this as one factor. I also think that there are other elements of societal change: The need for two incomes to maintain a standard of living for which one income was sufficient in 1955, which means that the homemaker's chores must be compressed into time formerly available for social activities (dinner is not ready when Dad gets home, but must be prepared starting then by whoever gets home first—and it's long past Lodge start time when the dishes are finally put away). Lengthy commutes that did not exist in 1955. Child-raising paradigms that did not exist in 1955—kids want to "hang out" after school, which would lead to trouble, so that structured activities must be created and supervised by adults, and taking your kid to ballet or gymnastics or soccer almost every night leaves no time for Lodge (when I was a teenager, I was expected to be *home* in the evening during the week...except for Boy Scouts once a month). (For some reason, DeMolay/Rainbow/Job's Daughters is not considered as one of these alternatives.)

In addition to these time issues, and the lure of in-home entertainment (now including the Internet, video games, VCR/DVD rental, etc.), we also have the fact that Freemasonry is no longer the prestigious organization in society that it once was. In the late 19th century, everyone knew who the Masons were, and every adult male wanted to be one. Many could not pass the ballot box (black balls were commonplace and usually very well justified); some five hundred fraternal organizations sprang up in the USA to accommodate men who wanted to be part of a fraternal system but could not become Masons. Other men bought bogus degrees from mountebanks and charlatans, to their disappointment. If you were a Master Mason (let alone a Past Master, a 32 or 33 in the AASR or a Kt. Templar), you were automatically *somebody* and you knew, therefore, everyone who was important in your town. The Lodge was the center of town social activity, too; the Grange was for wannabes.

Now, the Masonic Lodge and the whole of the Craft have fallen off the mental radar screen of the American public. I do *not* know why this has happened. A mere guess (hypothesis) on my part is that it's due to the anti-establishment sentiment of the 1960s and following years. It used to be that all young males rebelled against their fathers early on, and later came to realize that the previous generation had some pretty good ideas, after all. (As Bro. Mark Twain observed, approximately, "When I was fourteen, my dad was the stupidest man in the world. When I was twenty-one, I was amazed at how much he had learned in seven years.") I don't think that my generation (the "baby boomers") ever came to a reconciliation with their parents. Encouraged in some cases by substitute mentors (college professors, e.g.), the generation of the 1960s dismissed what had gone before as worthless, because it was supposedly racist, war-mongering, fraught with capitalistic greed, and so on. Certainly the Craft in the US has something to answer for in the area of racial segregation, but confusing patriotism with chauvinism, or the work ethic with greed is erroneous. Of course, people have believed many erroneous things in history; the fact that a belief is ill founded has not kept such a belief from being damaging.

And even men from Masonic families, who don't have these problems of not knowing what Masonry is, face the time issues. My grandfathers were both Masons (one a 33 and Past Master). My father, his brother, and other uncles and great-uncles were all Masons. In my generation of the family, going out to second cousins, there are at least a dozen men. I am the only Freemason among them. An entire generation lost.

I'll pare these down:

1. Masons don't become or stay active in the Masonic Lodge because it is not all that interesting to them, or because it takes too much time.

2. Men don't become Masons because
 - a. *They have never heard of us*
 - b. *If they have heard of us, they have a negative impression*
 - c. They don't have time to be Masons anyway (see #1)

Now, what do we **do** about these? There are no surefire answers, especially given that we are not allowed to recruit.

- Make meetings—and ALL of Masonry—more interesting and enjoyable. This is a challenge that will be hard to accomplish. How do we compete with "The West Wing?" Do we need more social activity? I once saw a Lodge bulletin from 1925 or so for my Lodge in St. Paul, MN. In addition to two stated communications and a like number of communications called for degrees, there were dinners, dances, card parties, and outings. In today's world, we have to include the children more. I wish I had some good ideas, but I have to admit that my personal interests are different from those of most of my Brothers.

But I do know of Lodges (and other groups) with "canned" programs that they present at other Masonic bodies around the region. OK. I've seen that. Come up with something new, now. My memory isn't *that* far gone!

I do think that there is something in the European system of Masonry. They require a paper presented in Lodge before advancement to the next degree. I'm not saying we should do that—it's hard enough to get men to memorize and present a catechism someone has written for them in order to advance. But once one *is* a Master Mason, one has a duty to participate in the Work. If a Mason isn't a line officer and isn't discharging some onerous committee assignment (getting the parking lot repaved, e.g.), he should be coming up with some ideas about Masonry that he should share in Lodge. The job of Worshipful Master is not supposed to be that of entertaining the indolent Brethren!

How do we make our members look forward to Lodge night, rather than thinking of it as a duty or something to be done if TV is in reruns? This is a challenge for *all* Masons, not just the leadership, because only each individual Brother knows what his personal turn-ons are. Only he can work to make sure that Lodge is interesting for *him*.

- Public relations. The anti-Masons aren't shy about trying to publicize their lies about us. But Masonry's tradition of secrecy has drawn a veil far beyond the inner precincts of the institution. We need to find the time and money to be visible in society. It isn't going to be easy, because most mainstream journalists are part of that "baby boomer" group suspicious of a group with our beliefs.

As Bernard Goldberg pointed out in yesterday's *Wall St. Journal*, they think that their views are middle-of-the-road moderate (they know no one personally who was ever in the military; they know no one personally who does not have a college education; they know no one personally who has a blue-collar job) and have no conception that there might be ideas in America different from their own but which are hardly "extremist."

I'd envision some local access TV, perhaps. Or how about public service announcements on topics inherent to Freemasonry: Patriotism. Civic responsibility. Individual responsibility. The work ethic. Not about who we are, except at the end of the spot, "Brought to you by the Freemasons—men working to make your community better." The LDS (Mormons) have a very good set of PSAs on making time for the family—nothing of LDS doctrine, no proselytization. Just something to make a positive impression associated with LDS (a group with a lot more negative current impressions than the Masons, too).

The Scottish Rite (SJ of the US) has redacted the 17th Degree, I understand, into a form that contains no esoteric material and can be presented to a mixed audience. Maybe this is something that could be prepared for a local-access cable channel in your town. I'm afraid that this would be harder for the York Rite degrees. Maybe someone could write a new Masonic play, though.

- More emphasis on the youth groups. Although Job's Daughters requires a Masonic relationship, DeMolay and Rainbow do not. We may not be able to recruit for the Lodge, but that doesn't mean we can't make it known that we have opportunities for young people. (I suppose that the public schools won't allow any message of this nature through their system, because of the religious requirements associated with all Masonic bodies, but there are other channels.)
- Being more Masonic. In the good old days, a Mason didn't have to worry about unemployment, because he knew the business leaders in town, and one of them would make sure that a Brother was not out of work. Today, society somehow views networking of this sort—at least among men—as suspect. But it's OK to go on the dole, to use the British phrase (where Masonic business contacts are

condemned...). Masonry needs to resume the role it once had, because that role is still needed. It's an odd kind of society in which paying one's taxes has replaced the concept of charity and relief toward one's fellow man. I wonder if Freemasonry shouldn't be talking to John Dilulio's office of faith-based assistance in the Bush Administration. If we haven't forgotten how to do it...

I don't know if any of these things will work. But I think they have a better chance than making any of the deck-chair re-arrangements that have been proposed (longer intervals between degrees, shorter intervals between degrees, opening on the first degree, no catechisms, longer catechisms, etc.) which are unique to Masonry, and *cannot* be the correct answer (because the other groups suffering the same declines we are don't have these characteristics). And maybe, just maybe, there *is* no answer, and we will have to be patient until things in society change again (as they always have). We nearly became extinct in the US in the 1820s, and it took three decades to recover from that Anti-Masonic movement. No one is running for President of the US on the Anti-Masonic Party ticket now, at least! We should be able to recover from the present decline, which is nowhere near as bad as that of 1820-30.



WORDS OF WISDOM TO LIVE BY . . .

(Editor's Note: I wish I came up with these!)

- He who knows not and knows not that he knows not is a fool; shun him.
- He who knows not and knows that he knows not is a student; teach him.
- He who knows and knows not that he knows is asleep; wake him.
- He who knows and knows that he knows is a wise man; follow him.



CATHOLIC SCHOOL EXAM

From an eMail received by Tony Ligaya

Pay special attention to the wording and spelling. If you know the Bible, even a little, you'll find this hilarious! It comes from a Catholic elementary school test. Kids were asked questions about the Old and New testaments. The following statements about the Bible were written by children. They have not been retouched nor corrected, i.e., incorrect spelling has been left in.

1. In the first book of the bible, Guinnessis. God got tired of creating the world so he took the sabbath off.

2. Adam and Eve were created from an Apple tree. Noah's wife was called Joan of Ark. Noah built an ark and the animals came on in pears.

3. Lots wife was a pillar of salt during the day, but a ball of fire during the night.

4. The Jews were a proud people and throughout history they had trouble with unsympathetic Genitals.

5. Sampson was a strongman who let himself be led astray by a Jezebel like Delilah.

6. Samson slayed the Philistines with the axe of the Apostles.

7. Moses led the Jews to the Red sea where they made unleavened bread which is bread without any ingredients.

8. The Egyptians were all drowned in the dessert, Afterwards, Moses went up to Mount Cyanide to get the ten ammendments.

9. The first commandment was when Eve told Adam to eat the apple.

10. The seventh Commandment is thou shalt not admit adultery.

11. Moses died before he ever reached Canada. Then Joshua led the Hebrews in the battle of Geritol.

12. The greates miricle in the bible is when Joshua told his son to stand still and he obeyed him.

13. David was a Hebrew king who was skilled at playing the liar. He fought the Finkelsteins, a race of people who lived in biblical times.

14. Solomon, one of Davids sons, had 300 wives and 700 porcupines.

15. When Mary heard she was the mother of Jesus, she sang the Magna Carta.

16. When the three wise guys from the east side arrived, they found Jesus in the manager.

17. Jesus was born because Mary had an immaculate contraption,

18. St. John the blacksmith dumped water on his head.

19. Jesus enunciated the Golden Rule, which says to do unto others before they do one to you. He also explained, a man doth not live by sweat alone.

20. It was a miricle when Jesus rose from the dead and managed to get the tombstone off the entrance.

21. The people who followed the lord were called the 12 decibels.

22. The epistels were the wives of the apostals.

23. One of the oppossums was St. Matthew who was also a taximan.

24. St. Paul cavorted to Christianity, he preached holy acrimony, which is another name for marraige.

25. Christians have only one spouse. This is called monotomy.





Bros. Augusto Bertulfo and Matthew Rowe are shown with Bro. Froilan Domingo (WM pro-tem) after their initiation



Bro. Anthony Fujii on becoming a Master Mason, and WBro. Rick Huston, are flanked by four visiting brethren



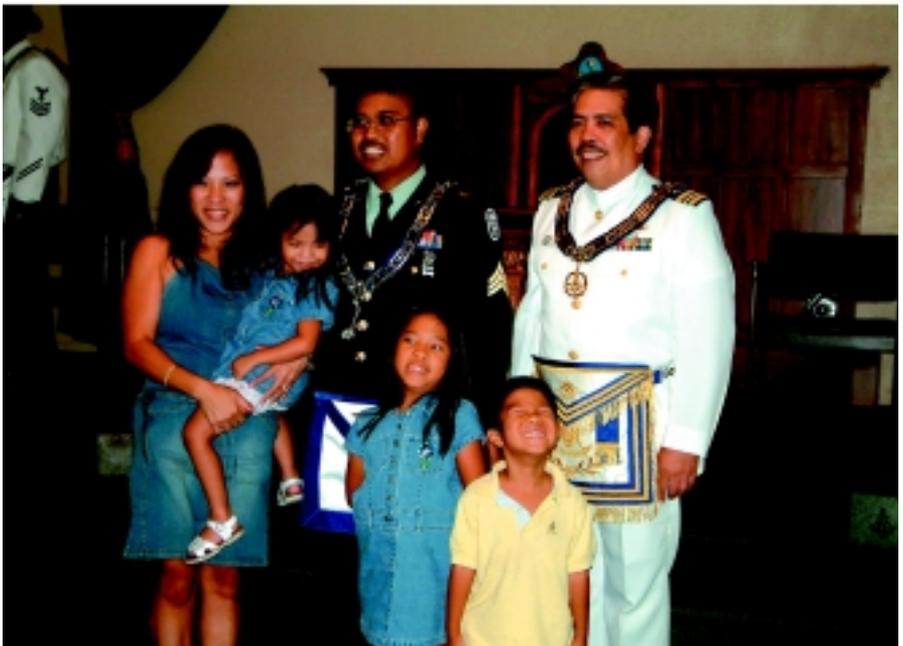
WBro. Rick Huston, with Bros. Bert Alarcon, Jun Burdios and a visiting brother



WBro. Limin Kung, receiving his Golden Veteran Award while his daughter observes



Bro. Jerry Jaime was re-enlisted into the U.S. Army by WBro. Tony Ligaya subsequent to the Lodge's Military Night degree conferral



Bro. Jaime and his family, with WBro. Tony Ligaya, following his re-enlistment



One of the art classes conducted by WBro. Don Hall during a recent monthly Ladies' Night.



Some of our Lodge's scholars pose with WBros. Rick Huston and Bob Schultz (representing the Scholarship Committee)

From the Researches of

Bro. Alex Escasa –



MASONIC SYMBOLS

From 'The Canadian Craftsman' - June 1898
by WBro. William W. Vickers,
King Solomon No. 22, Toronto

The Apron of White Leather

Made of lambskin, it is a distinguishing badge worn by every member of the Masonic Order, and without which no brother can be admitted within the portals of a Lodge, nor allowed to take part in any Masonic procession of solemnity. The Apprentice is invested with it on his reception into the Order, and it is worn by those who have attained the higher degrees, and by all those who fill the most dignified offices. An apron is worn by operative masons to preserve their garments from stain; and thus, in speculative Masonry, the apron reminds us that we must keep ourselves from moral defilement; or in the figurative language of the Holy Scripture, must keep our garments white and keep ourselves unspotted from the world. White is the color which has always been considered as emblematic of purity and joy. The apron is made of lambskin because the lamb has, in all ages, been recognized as the emblem of innocence, and was therefore chosen by God Himself to be offered to Him in sacrifice, as a type of great propitiatory sacrifice, the Lamb of God - the Lamb without blemish and without spot, that takes away the sin of the world. The Mason's apron is, therefore, not only a symbol ever reminding him of the duty of maintaining to the utmost possible degree Purity of heart and Purity of life, and of ever seeking greater perfection in both, but also of propitiation for sin, and the pardon ready to be granted to every one who seeks it in the way appointed. It thus inspires him to work with hope, and that hope further encourages to further endeavors after those attainments which will make him a good man and a good Mason, exercising an influence for good amongst all around him - in the Lodge, in his own family, and in all the relations of life.

Fitly is the newly admitted Apprentice enjoined, in the charge addressed to him after his investiture with the apron, that he is never to put on that badge if at variance with any brother who may be in the Lodge. This rule not only secures that the Lodge shall not be disturbed by unseemly strife, but tends to keep brethren

from quarreling, and to make them anxious for reconciliation when differences do arise, thus promoting that brotherly love which is the great duty of Freemasons continually to cherish and display. The Mason's lambskin apron always tells him that his mind should be filled with good thoughts and his heart with good feelings, with sentiments of piety and benevolence. It is an honorable Badge, which many of the greatest men have delighted to wear, and it ought to be the earnest desire of every Mason that he should never disgrace it, but on the contrary may every day become more worthy of it.

The Color Blue

Blue is the symbol of truth and universality, and we have seen how it was therefore much used by Divine command, and in the vestments of the Jewish priests. It is the color appropriate to the First Three Degrees, or Ancient Craft Masonry, and the curtains, cushions, etc. of a Lodge are therefore blue. This color naturally suggests the thoughts of the blue sky and the blue sea; of their vast extent, their profound depths, those of the sky being absolutely without limit; of their changelessness throughout the lapse of ages, though clouds may sometimes for a while obscure the sky, and the storms agitate the surface of the sea. There is much to engage the mind and much to affect the heart in the thought of the perfect stillness of the ocean depths, to which the power of the most fearful storms never reaches; and of the ever unbroken repose of the illimitable space beyond the clouds, where the orbs of heaven always shine in pure and serene majesty. Such thoughts carry away the mind from the world and its vicissitudes and cares to the better country. Nor is this all. The color that symbolizes truth and universality teaches us to maintain truth in our relations to God Himself and to our fellow man, and it teaches us that our charity ought to be extended to the entire human race. Truth in our relation to God is, in other words, sincerity and earnestness in religion, implying a continual cultivation of its graces, and a constant endeavor to discharge all its duties. Truth, in relation to our fellow-men, implies nor only the avoidance of all falsehood in speech, but of all that savors of deceit in our conduct, uprightness in all our dealings, a perfect and unimpeachable honesty, such that our own conscience may have nothing of which to accuse us, even in transactions the true character of which only God and ourselves can discern.

The Cable Tow

The Cable Tow is explained as follows:
"I drew them with the cords of a man, with bonds of love." - Hosea, xi 4.

The Cable Tow is thus a symbol of the cord of bond of Love, which should unite the whole fraternity. Its length or the length of your Cable Tow is the sacrifice you are willing to make on behalf of your brethren. It is in your heart, not to be measured by miles. It is not gauged by distances, but by deed. It should correspond to the immensity of the monitorial lodge, and to do so should span the earth, touching wherever there is sorrow or distress.

In Masonry we have many symbols for the few grand principles upon which it is founded - Brotherly Love, Relief and Truth. As we get away from the letter and discern the spirit, which lies behind, we have unfolded to us a new and intensely interesting science, and as we mould our lives upon our new understanding of Masonry, we become better Masons, and as a consequence better men.



GEORGE WASHINGTON AS AN ACTIVE MASON

From 'The Builder Magazine May' - 1924
by MWBro. Charles H. Callahan, GM, Virginia

Since the work on the great Washington National Memorial at Alexandria, Va., has been begun the question has frequently been raised, Was George Washington an active Mason, or was he merely, like a few other illustrious men, contented to have his name on the roll? This question has been answered once and for all, one may believe, by the one man who knows most about the subject, Bro. Charles H. Callahan, author of "Washington, the Man and the Mason," in an address delivered before the Grand Lodge of South Carolina, held at Charleston, S.C., March 14, 1923. A part of that address is given below.

"Some of our friends have said that George Washington was a very poor Mason, if a Mason at all; that if he presided over a lodge it was because the lodge wanted to honor itself. Perhaps this is true. And some of our Masonic friends have asked me, why erect a memorial to Washington at all, and if so, why erect it at Alexandria? Now, let us see just for a minute what was the condition of Masonry in Washington's day. He got his degrees in 1752 and 1753. He took up a military career, and was engaged in the army until 1758, away from Mt. Vernon. He returned in 1758 and married the widow Custis, and installed her and her children in Mt. Vernon at the mansion, and for fourteen years he led the quiet life of a farmer, fifty miles from the nearest lodge, which was at Fredericksburg. It would have

been a physical impossibility to have any record of his visitations to that lodge for the very sufficient reason that the records were lost from 1755 to 1790. If he ever attended that lodge we could find nothing recorded of the fact because of the destruction of the records.

The Revolution came with all of its harrowing consequences, and Washington and the whole country was dragged into the struggle for American independence, he to lead the forces. Commissioned as Commander-in-Chief in Philadelphia, he wended his way to Cambridge and took command of the Army, and almost immediately after he assumed command a military lodge was organized in the Connecticut lines, and before the Revolution had half closed there were ten of those militant organizations in the Continental Army alone. Each province had its own soldiers, and those soldiers were not required to go beyond the borders of that province.

And then there was a general army called the Continental Army, and it was in that Continental Army that ten lodges were organized. The records have been picked up and patched together as best could be done, and there has been brought to light by the patching together of these destroyed records the fact that Washington, immediately after the beginning of the Revolution, became a zealous and active Mason. The Revolution closed, and he returned home on Christmas Eve, 1783, and the records of old Alexandria, No. 39, showed that two days afterwards he accepted an invitation to attend a banquet given by the lodge. The records show that he did attend that banquet, that he attended five times later, before he was made Master of No. 22. Immediately upon his installation he was called away to preside over the new Government. And it was during that period of his life from the time that he installed that untried government institution which today influences the political virtues of the world that Washington became most active and stands out as one of the most potential figures in Masonry.

We must judge not from his activities in the lodge, not from his activities in the Masonic bodies, but from the deference which was shown to him by the leading Masons of that day. Upon the conclusion of the Revolutionary War the provincial Grand Lodges were conducted on the elective system. Gen. John Sullivan, Major General in the Revolutionary War, became the first Grand Master of his lodge.... Robert Livingston, who swore George Washington in as President of the United States, became Grand Master of New York and presided over its destinies for fifteen years, to be succeeded by General Martin. Col. Aaron Ogden became Grand Master of New Jersey, and R.B.

Marshall of Maryland. He had been the Worshipful Master of the first army Union Lodge organized at Cambridge, moved from Maryland to South Carolina during this period and returned to organize and became the second and third Grand Master of your Grand Jurisdiction under the independent system. Edmund Randolph became the first Attorney General in Washington's administration while he was Grand Master of Virginia and Governor of the Commonwealth as well.

General Jackson became Grand Master of the first Grand Lodge of Georgia; North Carolina had four Generals and three Governors as their first Grand Masters, and each had been ranking officers in the Revolutionary War; each and every one of them fought side by side with Washington and each and every one of them in the transition from the old to the new system of lodges deferred to Washington as the Freemason. The Grand Lodge of Massachusetts dedicated its first constitution to him; the Grand Lodge of New York did the same; the Grand Lodge of Pennsylvania followed suit; the Grand Lodge of North Carolina did the same thing; and the Grand Lodge of Virginia, having first elected him its first Grand Master, which he declined, also dedicated their constitution to him. Wherever he journeyed, whether in the north or south, whether as a private citizen or public functionary, he was tendered all the horrors of a Mason, and was recognized as such by the greatest Masons in the Grand Lodges of this country in that or any other time, and I challenge contradiction. Is it conceivable that these men who had organized these Grand Bodies would cater to a man who was not a zealous Freemason? Were they of that type?

The Revolutionary War was won by red-blooded, live Americans, and Washington stands out as the greatest figure in the fraternal world of that day, and he stands out as the greatest figure in the political and military world of that day.

That is the reason why we should build a memorial to Washington, the Mason. But, brethren, in the last analysis, it is not a memorial to Washington, the Mason, alone. It is a memorial to every Mason whose Grand Jurisdiction deems worthy a place in that Temple, and that is a part of the Constitution. In this Hall of Fame, says that Constitution, there shall be set apart a space which shall be allotted to each Grand Jurisdiction identifying itself with the Constitution, upon which to erect memorials to their illustrious dead. There is not a man in this hall, there is not a man under the sound of my voice that this Grand Lodge could not honor if they want to honor with a place in the Memorial to your own Washington.

It is your temple, for your people. It belongs to no section and shall be confined to no age or specific purpose other than to honor worthy men of our Craft."



WHAT CAME YOU HERE TO DO?

Fr: 'AMERICAN FREEMASON' – Dec 1909
by WBro. George Helmer, PM, Norwood #90

To the questioning of this title the rubric provides an answer, and the average "bright Mason" quotes glibly, with never a thought how he has improved himself in Masonry.

The query is pertinent and important, brother mine, beyond any usage of the ritual. For unless there has been improvement - gain of some tangible sort - Masonry has been for you a thing useless; nay, worse than useless, for you have expended money, and perhaps time, more or less, upon something which has returned no shadow of benefit.

Where gain of any kind is promised, and is not received, the fault must lie with one or other party to the transaction. In the present case, supposing you can not count the gain, the alternative may be thus stated: Either you have been deceived; have been wrought upon by false pretenses or preconceived opinions into joining an organization that fails to fulfill the promises made for it: or else you have been so negligent, so indifferent, so lacking in opportunity' or so obtuse, that your initiation was a failure, your membership an absurdity, and the emblem you wear a palpable and continuing lie. Which?

As for the gain, what have you sought? If the improvement desired and expected from Masonry, was in material things, then you have indeed misunderstood the whole purpose and spirit of the institution. Unless, in such case you can begin over again, seeking the right preparation of heart and mind, you are not, and never can be a Mason; and this nonetheless though you be adorned with insignia like an eastern potentate on dress parade. If you have imagined that membership in a Masonic Lodge, or in the Concordant Orders, or even in the excrescent associations that have attached themselves to Masonry, would increase your business, improve your social status, or give you added facilities wherewith to overreach your fellows in the affairs of life, you have failed in improvement, utterly and miserably. And not only have you deserved such failure, but also the condemnation and contempt of all right-minded men and Masons.

Or have you counted only on the gain that comes from association with good men and true,

in Lodge and out? Are you content thus to remain in the Court of the Gentiles, nor desire to pass with the real Initiates into the penetralia of the Temple? Yet, if you will no more, you have in some measure improved yourself in Masonry. It is something to listen at times to a recital of the elementary moralities, lest they be altogether forgotten, It is well, as occasion offers, to join at the banquet table with pleasant fellows and to trade stories with them over the post-prandial cigars. It is heartwarming and benefiting to have part in some quiet deed of loving charity; to assist some unfortunate brother, or to make the roughened pathway easier for the widow and orphans of one who has forever dropped the working tools of life. It may even be that you have gained in the virtues of patience and forbearance by sitting through the tedious windiness of orators, who presume to discourse upon the beauties and significances of an institution of which they are profoundly ignorant.

But if, my brother, you have honestly sought for real light in Masonry, and still remain in darkness; if you have essayed to understand the mysteries, and have found no clue to guide you through the labyrinth; if the working tools once placed in your hands as things of use, has since been to you no more than ornaments or idle toys. then must blame attach to those who pose so pompously as Masters of Craft, and are utterly unfit to "set the brethren at work and give them proper instruction." To the discredit and detriment of Freemasonry it is too often the case that self-assertive ignorance gains preferment, and volubility is esteemed of higher worth than Masonic skill and knowledge. Is it to be wondered at, while Masters and Wardens are rotated into office, or are pushed into place by cliques, without thought of fitness, that the Apprentices and Fellows remain ignorant, become indifferent, and are finally lost for any usefulness to the Fraternity. It is surely time that more be required of Lodge officers than ability to mouth their portions of the ritual; a phonograph would do that as well, or better. Shame upon him who takes the place and title of Master, and is unable to instruct his brethren in the things that are truly Masonic! If because of the laxity or indifference or ignorance of those who are placed as overseers of the work you have not improved yourself in Masonry, then have you been wounded in the house of your friends, and are to be sympathized with rather than blamed.

Again, you may have made progress, and can show gain in Masonic knowledge to your own benefit and that of the brethren. You have entered the Temple, and have joined with those who look upon the solemnities and mystic rites with

understanding eyes. These things are known only to the real Initiate, yet they are no more than the Lesser Mysteries. But, my brother, have you as yet approached the Holy of Holies, and dared to lift the veil of symbolism with which the adytum is shrouded, and looked for yourself upon the secret things which Masonry conceals from all but the elect? Here, again, must one come in humility and receptive mind, acknowledging blindness, yet seeking the light. And here, as before to the neophyte who is duly and truly prepared, there are revealed significances that can not be made matter of speech; mysteries the meaning of which can not be conveyed to outward sense, be the hierophant never so wise, nor the aspirant however receptive and sincere.

You have, my brother, improved in Masonry, if you have lived up to the full measure of opportunity; if you have sought and gained knowledge for its own sake; if you have fulfilled the manifold duties of the Craft with increasing kindness of heart, and growing love for the brethren - then can you answer to the question, "What came you here to do," with a truth and meaning undreamed of by the glib reciters of catechetical replies.





Bro. Matthew Rowe is shown with Bro. Froilan Domingo and two visiting brethren from New Zealand after his 2nd Degree Conferral



Some of our ladies try their newly-learned line dancing steps at the September Ladies' Night



WBro. Rick Huston welcomes everyone to our Layman's Night, held in September, the Lodge's first in at least the last three years



Our Senior Warden, WBro. Tony Ligaya, in an unguarded and animated moment, while addressing Layman's Night attendees



Bro. Froilan Domingo exhorted the principal tenets of Masonry to our Layman's Night crowd



RWBro. Oscar Jayme, Junior Grand Warden, and our Secretary, shares what Masonry means to him



Bros. Nestor Hernandez, our Organist, and Greg Pentecost, our youngest Master Mason, also addressed Layman's Night guests, as did WBros. Bob Schultz and Don Hall (below)



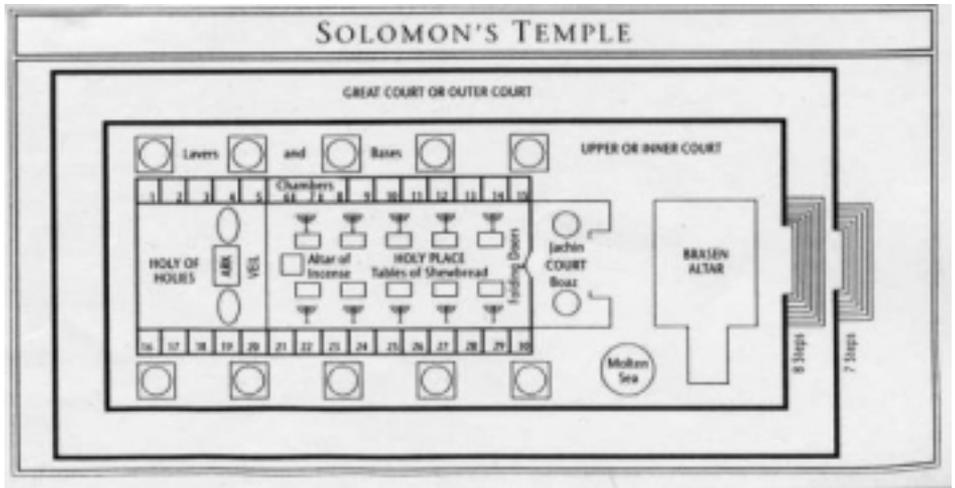
Bro. Greg Pentecost was made a Master Mason during the recent Past Masters' Night

THOSE MYSTERIOUS PILLARS: BOAZ and JACHIN

by WBro. William M Larson, 33[∞], Portland Lodge # 55 A.F. & A.M
(Researched & Contributed by WBro. Antonio "Tony" Ligaya, PM)

To perform an in-depth study of King Solomon's Temple would consume many pages and consummate a book in itself. Let us instead narrow our scope of view and pursue one of the most outstanding and manifest features of King Solomon's Temple, the two stalwart pillars of Boaz and Jachin, which guarded the Temple's entrance, and that which we would view, if we were approaching on foot from a westerly direction.

The first complete architectural reference of the two pillars in our Fellow Craft lecture deals very extensively with the design, height, weight, how they were cast, the location of their casting, the symbolic meaning of their adornments, where they were positioned, and the decorous names which are associated with them.



These twin pillars are now, and as they have been, very prosaic features in all of our Masonic Lodge rooms. But their placement is not uniform, or standardized, through out the balance of the Masonic world. As an illustration, in England and many other countries abroad, the two pillars are usually displayed in front of the Master's chair.

In the United States, the earliest description, from the 1700's, show both Wardens seated in the west, facing the Master. The States, where they are customarily placed two pillars were generally near them, forming a kind of portal, so candidates passed between them during their admission, to gaining access, to the Middle Chamber of King Solomon's Temple, a custom we have modified, and which inherently, we carry out today. In George Washington Lodge Number 22 A.F. & A.M. in Alexandria Virginia, the two pillars are found on one side of the Junior Warden's station in the south, perhaps to add strength to our Masonic thoughts that it was our first Junior Warden who originally fashioned them.

The application and employment of the two pillars, is common throughout the United at the northwest corner, near the entrance to the candidate's preparation room, preparatory to the Fellow Craft lecture. But in this present time, and as every lodge seems to do something different, some have the pillars on either side of the Master's chair, at the entrance to the lodge room, or even on the right and left side of the Senior Wardens chair. There are some lodges and jurisdictions, where the two pillars are on the south of the Masters chair, or even positioned in the south with the Junior Warden, and in some portions of the world, they are not represented at all. The pillars of Boaz and Jachin seem to be physically represented by two ornately decorous columns which are always standing in their place, at the Senior Warden's and the Junior Warden's stations. The Senior Warden's and the Junior Warden's columns are typically about twenty five inches long, and symbolically, but perhaps mistakenly, are taken to be supports for the porch of King Solomon's Temple. The Senior Warden's column is called Jachin and signifies Strength", whereas the Junior Warden's column is

called Boaz and signifies "To establish in the Lord".

In the United States, and undoubtedly elsewhere as well, these two small columns now standing on the Senior Warden's and the Junior Warden's pedestals are merely symbols of their relationship with the pillars Jachin and Boaz, and their original attachment with antiquity is completely forgotten. These pillars are theorized by a few to have been structural members supporting the roof of the porch, leading into the Temple. There was in King Solomon's day, supported between these two pillars, a large traverse screen, or drape, to ward off the wind and retain the late afternoon sun from shining into the Temple itself. One question in our minds might be: Were they an architectural feature or an ornamental feature used to garnish the beauty of the Temple?

There is a majority of Masonic scholars who hold to the fact that the two pillars were freestanding columns, conceptually ornamental and of emblematic disposition, just as they are depicted in our Fellow Craft lecture. There are satisfactory reasons, given elsewhere (in other Masonic papers), for the general belief that they were free standing and symbolic in character, being symbols of Deity.

The pillars of King Solomon's Temple may have been set up more specifically as an imitation of the obelisks that have been found at the entrance to many Egyptian Temples; additionally they may have been copied from Tyre, the home of Hiram Abif, where it is reported two pillars, which were fashioned of gold and emerald stood guard at the entrance to the Temple of Hercules. Also in Syria, recent excavations have uncovered a small chapel with two pillars, standing freely near the entrance, which appeared to be purely ornamental or symbolic in design, rather than architecturally supporting any part of the building.

Similarly it is interesting to note that there are some discrepancies between Masonic tradition and the Holy Scriptures, and even some inconsistency between several books of the Bible itself, and also, in the various versions of the Bible. The Biblical description of King Solomon's pillars, in the King James version, and according to the books of II Chronicles, I Kings, and II Kings, is written as follows:

II Chronicles 3:15-17

Also he made before the House two pillars of thirty and five cubits in heights and the chapter that was on the top of each of them was made five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand "Jachin", and the name of that on the left he called "Boaz".

II Chronicles 13 & 17

And four hundred pomegranates on two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars. In the plain of Jordan did the King cast them, in the clay ground between Succoth and Zeredathah.

I Kings 15-17

For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapters of molten brass, to set upon the tops of the pillars: the height of one of the chapters was five cubits, and the height of the other chapter was five cubits.

I Kings 15-17 (cont.)

And the nets of checker work, and wreaths of chain work, for the chapter which were upon the top of the pillars; seven for one chapter, and seven for the other chapter.

II Kings 25:17

The height of one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the other chapter was three cubits; and the wreathing work, and the pomegranates upon the chapter round about, all of brass and like unto these had the second pillar that of wreath work.

Several sets of discrepancies, with consideration to the pillars, are to be observed in these Biblical accounts. The first of these is in regard to their height, which is given as thirty-five cubits in II Chronicles, and as eighteen cubits in the books of I Kings and II Kings. The length of a cubit is normally taken to be a foot and one half, and the royal cubit, which was used in the building of King Solomon's Temple, was the equivalent to about twenty-one inches. The Genoa Bible, printed in 1560, has this to say: "Every one was eighteen cubits long, but one half of a cubic could not be seen, for it was hidden in the roundness of the chapter and therefore he giveth it as seventeen and one half cubits in height."

The question of the actual height has been commonly scrutinized to be of minor interest only. But as an interesting aspect, in 1903, the Grand Lodge of Iowa took a poll of all other American jurisdictions (and one Canadian) with respect to the question of Masonic usage of the pillars in their area. Four jurisdiction did not reply, but of the forty four who did, fourteen attested to the fact, that they used the eighteen cubits figure, while twenty seven utilized thirty five cubits as the total height, and one curiously enough used thirty. Four jurisdictions indicated that the height was either not given or not regarded in their lectures, while one declined giving any information on the grounds that it alleged it to be an improper request.

It is universally conceived that the two pillars were cast in one piece, and this common belief is expressed and emphasized in the Fellow Craft lecture, which informs us that the pillars were cast of a hollow nature and to function as repositories. This explanation is only partially correct. For from a foundry man's viewpoint they may have been cast a handbreadth, or four inches in thickness, not only to reduce the weight, but also to simplify the casting.

As a result the central core of sand or clay was, most surely and laboriously, scooped out to aid the workers to transport and erect these mammoth pillars. The brass castings in themselves would have weighed about twenty seven tons, and being confronted with the task of moving so massive of a casting the twenty five miles or so from their origin, in the clay ground between Succoth and Zeredathah to their destination of King Solomon's Temple, would have necessitated that they were cast in a hollow fashion. We should though, bear in mind, that a pair of obelisks in front of the Temple of Karnak, which was erected some four centuries before King Solomon's Pillars, were said to have been almost ninety eight feet in height, and to have weighed approximately three hundred and fifty tons each. Such pillars in the Babylonian era were made hollow and contained the rules of deportment and behavior, as well as the etiquette governing the rites of the religious ceremonies, also to carefully preserve the properties, and the precious ancient writings.

Furthermore, there has been a good deal of speculation among Masonic scholars as to whether the designation of the pillars as "right" and "left" is from a viewpoint of a person entering or leaving the Temple. On one basis, the two pillars must be assumed as they would be first viewed when entering the temple from the outside. A worshiper leaving the Temple, and his view as to their placement of Boaz and Jachin would be unrealistic, for before he could leave, he must have first entered. Many writers, of Masonic papers, have contested this question, but Josephus clarifies the situation sufficiently well when he writes, "The one of these pillars he set up at the entrance of the porch on the left hand and called it Boaz." The word entrance, should leave no question in speculating which way these pillars were to be viewed. A person can only enter the Temple from the outside, when leaving he would be departing or exiting to the outside.

Another interesting facet which comes to the speculative Mason's mind deals with the meaning of the two names given in the Bible to these two pillars. It appears to have been the custom among the ancient mid-eastern people to give names to their sacred and religious objects. It is stated (in Exodus 17:15), "And Moses built an altar, and called the name of it Jehovahnissi". This name, which Moses endowed upon the altar, when translated from the ancient Hebrew effectively, states "God's Sacred and Holy Vestments". Thus we can establish the fact that the two pillars were not merely articles of architectural design and function, but also must have been objects of blessed sacraments, in relation to the names that were used to adore them.

These two pillars also served as memorials of Gods repeated commitment of support to His people of Israel and of a vision, which came to David, the father of King Solomon, where the voice of God proclaimed, (I Kings 9:5) "Then I will establish the Throne of thy Kingdom upon Israel forever, as I have promised to David thy father".

But why two pillars, if but one Deity is represented? This question could contain an entire topic in itself. Let us suffice to say that in the times of primitive people that the gods went in pairs, male and female. Quite possibly this ancient custom was to retain their identity with the past, and therefore stood for male and female, who were the active and passive principles in nature.

Still some other points for the contemplative Mason to view and reflect upon would be the adornment and number of pomegranates, as well as the number of rows, which were round about the chapter.

The King James Version, II Chronicles, informs us of two wreaths on each chapter and two rows of pomegranates in each row, or four hundred on each of the pillars. Additional the same book of the Bible speaks in an earlier chapter of chains with an hundred pomegranates on each row. Perhaps this discrepancy is the predominant reason why, in the United States, and generally throughout the rest of the world, we in our Masonic degrees disregard the number of rows as well as the number of pomegranates, thereby eliminating any deception.

To summarize this topic of the two twin pillars, we must learn to open our minds and hearts to all of mankind, to remember that each and every person on this earth of ours needs championship, understanding, inspiration, and above all, the love and guidance of our Supreme Architect.

To attempt to understand what the original intentions of these two pillars were designed to symbolize is lost somewhere in the chronicles of unwritten history dating to the emanation from the prehistoric era. And as the pillars of Boaz and Jachin do inhabit one designated position or another in our Lodge rooms, the inspirations which are represented by the "Pillar of fire" and the "Pillar of cloud", should teach us, as it did Moses, that although we may seem to be retracing our old footsteps, that it may appear we are only going in endless circles no matter what we do, even though our impression may be that the world is; "coming apart at the seams". And as how the Children of Israel were led through the Red Sea by a miraculous east wind, so should we ever remember that God promises to watch over us with grace and love and how He will redeem us into His own house at the end of our earthly existence.

In relation to these two pillars as representing parallels of mankind, we should study the illustration of their ornamental adornments. The lily, and the retired situation in which it flourishes, teaches us that we must learn to open our minds and hearts to all of mankind, to retain the fact, in our compassion, that as one pillar only serves to support the other, we are also obligated, and should offer our support, not only to the brother who may have stumbled and fell by the wayside of life but to the aggregate of all mankind; to offer help, aid and assistance to those who may be in dire need; to make that total concentrated effort to add to, and not subtract from, the whole of human existence.

From the intricate connection of the network, we can also perceive that all of mankind must learn to live in peace and harmony with his brothers and sisters and with nature; to appreciate the beauties which God has given us to enjoy, not to dominate, or exploit and manipulate it; and finally from the network, we should also be taught to discern the sounds of brotherly love which ring loud and true to all those who will only take the time to listen.

The pomegranates and their exuberance of seeds proclaim to many, in their minds, seeds of skepticism. To the avaricious person, that vast number of seeds represents greed — greed, and its collaborator, the selfishness of despotism, because the word charity and the symbolic intention of this fruit, is alien and anonymous. To the educated and true man, who practices the application of his Masonic teachings, these pomegranates manifest the plenty, which our Great Creator has provided for all. It is individuals of this caliber who have come to understand the true meaning of the pillars' adornments, men whom unquestionably enjoy sharing the bounties of life. The pomegranates do address the revealing fact that the abundances of our earth were placed here to be apportioned equally.

There is no alternate misunderstanding of the two pommels or globes which adorn the top most portion of Boaz and Jachin. Their symbolic acknowledgment announces to the whole of humanity that Masonry is as unending, and as universal as the blue arch of heaven.

Summarily the most inspiring feature of our two friends, Boaz and Jachin, is the fact that God created us to be of equal status; we certainly were given by Him the power to be our brother's keeper, to console with our brother in time of need, and to share with him in times when the joys of life abound. God gave to us the Holy Bible which is the most beautiful love story ever told, and we, each and every one of us, should endeavor to learn and practice from its teaching every day of our life.

Never forget, my brother, the lessons of these two pillars, which are on guard at the entrance to our Lodge rooms. Stop and ponder a while the next time that you are in their presence. Let your mind become subjective and captive to all they represent silently and express tranquility. For as they are on guard at our Lodge's doorways so should we ever strive to attain them as symbols of charity, relief and brotherly love. These symbolic structures should become a pathway for all men to tread throughout their earthly existence.

FREEMASONRY AND THE DOLLAR BILL

Researched and Compiled by WBro. Antonio "Tony" Ligaya, PM

Note: The Great Seal of the United States can be easily viewed on the back of a one-dollar bill. Although the colors mentioned in this article won't be visible, it is still an easily obtained reference point for your convenience. The OBERVERSE is on the right side (the eagle), while the REVERSE is on the left side (the pyramid) of the instrument.



Man is an enigmatic creature having a dual nature, temporal and spiritual. His institutions reflect the multiple facets of his complex and varied mental processes. He is at once occupied with the routine of satisfying the basic human needs for food, clothing, and shelter and the less tangible and more varied spiritual and social needs. His viewpoints are as varied as the individuals, subject not only to the external changes of environment but also to self-created internal changes. Man alone has within himself any considerable power of thought or imagination. One facet of man's behavior to come out of his imagination, superstition, spiritual groping, and reasoning is symbolism. Signs, pictures, objects, emblems, words, numerals, music, or any means of conveying ideas from one individual to another become the vehicle of symbolism or symbols. Certain of man's activities lend themselves more readily to symbolism than others. The ritual of Freemasonry is especially rich in symbols - familiar things that convey a hidden meaning to the initiated. Philosophic Masonry is the heir to the symbolism practiced in the ancient mysteries, the Hebrew Cabal, and medieval Rosicrucians societies.

In this present age, where material things engross almost every waking hour, symbolism has lost much of its fascination, but this was not so in the eighteenth century when the [American] revolutionary heroes pledged their lives, their fortunes, and their sacred honor to the erection of the new nation. As the crisis moved toward its climax the ideals for which they fought began to assume symbolic form. Late in the afternoon of July 4, 1776, the Continental Congress "resolved, that Dr. Franklin, Mr. J. Adams and Mr. Jefferson be a committee to prepare a device for a Seal of the United States of America." On August 20 the committee reported its design to Congress; but the report was tabled, and for three years and a half no further action was taken. On March 25, 1780, the report of the first committee was referred to a new committee consisting of James Lovell, John Morin Scott, and William Churchill Houston. This committee received artistic assistance from Francis Hopkinson. A new design was reported on May 10 (or 11), 1780, but debate was followed by recommitment to the committee with no further progress for two more years. In the spring of 1782, a third committee, composed of Arthur Middleton, John Rutledge, and Elias Boudinot with the assistance of William Barton, reported a third design for a seal to congress which was also found not satisfactory. On June 13, 1782, Congress referred all of the committee reports to Charles Thomason, Secretary of Congress. Thomason prepared a design from these reports and submitted it to Barton who suggested a few changes on June 19, 1782. Thomason immediately wrote his report to Congress and submitted it on June 20, 1782; the report was accepted the same day and thus the design of the great seal was fixed. It is described as follows:



ARMS: Paleways of thirteen pieces, argent and gules, a chief, azure; the escutcheon on the breast of the American Eagle displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll, inscribed with the motto, "E PLURIBUS UNUM."

For the **CREST:** Over the head of the eagle, which appears above the escutcheon, a glory, or, breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation, argent, on an azure field.

REVERSE: A pyramid unfinished. In the zenith, an eye in a triangle, surrounded with a glory proper. Over the eye these words, "ANNUIT COEPTIS." On the base of the pyramid the numerical letters MDCCLXXVI. And underneath the following motto, "NOVUS ORDO SECLORUM."



Among those who helped design the Great Seal of the United States the following are known to have been Masons: Benjamin Franklin, William Churchill Houston, and William Barton. Whether they drew heavily upon Freemasonry in this work it is impossible to assert but when an informed Mason examines the Great Seal here is what he sees:

On the obverse is an eagle whose dexter wing has thirty-two feathers, the number of ordinary degrees in Scottish Rite Freemasonry. The sinister wing has thirty-three feathers, the additional feather corresponding to the Thirty-Third Degree of the same Rite conferred for outstanding Masonic service. The tail feathers number nine, the number of degrees in the Chapter, Council, and Commandery of the York Rite of Freemasonry. Scottish Rite Masonry had its origin in France; the York Rite is sometimes called the American Rite; the eagle thus clothed represents the union of French and American Masons in the struggle for Liberty, Equality, and Fraternity. The total number of feathers in the two wings is sixty-five which, by gematria, is the value of the Hebrew phrase YAM YAWCHOD (together in unity). This phrase appears in Psalm 133 as follows: "Behold, how good and how pleasant it is for brethren to dwell together in unity," and is used in the ritual of the first degree of Freemasonry. The glory above the eagle's head is divided into twenty-four equal parts and reminds the observer of the Mason's gauge which is also divided into twenty-four equal parts and is emblematic of the service he is obligated to perform. The five pointed stars remind him of the Masonic Blazing Star and the five points of fellowship. The arrangement of the stars in the constellation to form overlapping equilateral triangles and the Star of David calls to the Mason's mind King David's dream of building a Temple, to his God, the Companions who rebuilt a desecrated Temple, and the finding of the Word that was lost. The gold, silver, and azure colors represent the sun, moon, and Worshipful Master, the first that rules the day, the second, the night, and the third, the lodge. While silver, connected with the letter Gimel or G and being surrounded on an azure ground by a golden glory, reminds the Mason of the letter G, a most conspicuous furnishing of a proper lodge room. The shield on the eagle's breast affirms by its colors, valor (red), purity (white), and justice (blue), and reminds the Mason of the cardinal virtues. The value of these colors, by gematria, is 103, the value of the phrase EHBEN HA-ADAM (the stone of Adam) and suggests the perfect ashlar, or squared stone, of Freemasonry. One hundred and three is also the value of the noun BONAİM, a Rabbinical word signifying "builders, Masons." Thus the national colors spell out, by gematria, the name of the fraternity. The scroll in the eagle's beak, bearing the words **"E PLURIBUS UNUM"** (from many — one) reminds him also of the unity, which has made brothers of many.

On the reverse, is the All Seeing Eye within a triangle surrounded by a golden glory. Besides the obvious Masonic significance of this design, it has a cabalistic value of seventy plus three plus two hundred, equaling two hundred and seventy-three which is the value of the phrase EHBEN MOSU HABONIM (the stone which the builders rejected) familiar to all Royal Arch Masons. It is also the value of the Hebrew proper noun HIRAM ABIFF, the architect of Solomon's Temple and the principal character of the legend used in the Master Mason degree. The triangle is isosceles, formed by two right triangles having sides of five, twelve, and thirteen units in length, illustrating the 47th Problem of Euclid. The triangle also represents the capstone of the unfinished pyramid and reminds the Mason of the immortality of the soul and that in eternity he will complete the capstone of his earthly labors according to the designs on the trestle-board of the Supreme Architect of the Universe. The unfinished pyramid cannot fail to remind him of the unfinished condition of the Temple when tragedy struck down its Master architect.

The blaze of glory found on either side of the Great Seal cannot fail to remind the Mason of the Great Light in Masonry which is the rule and guide to faith and practice and without which no Masonic lodge can exist. It reminds him that only more light can dispel the pall of ignorance in which he stumbles until he enters the Celestial Lodge where all light is given.



annuit coeptis - *Latin*. He (God) has favored our undertakings. It is the motto, adapted from the *Aeneid* (IX.625), that appears on the reverse of the Great Seal of the United States.

— The American Heritage Dictionary



At the Annual Past Masters' Recognition Night and Banquet at the Hale Koa Hotel's Banyan Showroom this September



The fine music, good food, and excellent fellowship guaranteed great time for all at the Past Masters' Recognition Night and Banquet

SECRETARY'S TABLE

Activities Since June 16, 2004

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| June 16 | 2nd Degree – Passing 2nd Degree – Proficiency | Bro. Herman D. Marasigan Bro. Christian Leslie |
| June 23 | 2nd Degree - Passing 2nd Degree – Proficiency | Bro. Gregory A. Pentecost Bros. Anthony T. Fujii, Roberto W. Maximo, and Herman D. Marasigan |
| June 30 | 3rd Degree – Raising | Bro. Anthony T. Fujii |
| July 14 | 3rd Degree – Raising | Bro. Christian Leslie |
| July 21 | 1st Degree – Initiation | Mr. Matthew T. Rowe Mr. Augusto B. Bertulfo |
| July 28 | 1st Degree – Initiation (Military Night) | Mr. David J. Mummert |
| August 4 | 3rd Degree – Stated Meeting | (Grand Master's Visitation) |
| August 11 | 3rd Degree – Raising | Bro. Roberto V. Maximo |
| August 18 | 3rd Degree – Raising | Bro. Herman D. Marasigan |
| August 25 | 1st Degree – Initiation | Mr. Jaime L. Manabat |
| Sept 15 | 3rd Degree - Raising (Past Masters' Night) | Bro. Gregory A. Pentecost |
| Sept 22 | 1st Degree – Proficiency 2nd Degree – Passing | Bro. Matthew T. Rowe Bro. Matthew T. Rowe |



NECROLOGY

LIMIN KUNG

**TRUSTEE
MASTER, 1963**

Born: July 5, 1918 Raised: June 30, 1954
Died: November 13, 2004



**“Almighty Father into Thy Hands
We Commend the Soul of Our Beloved Brother”**