

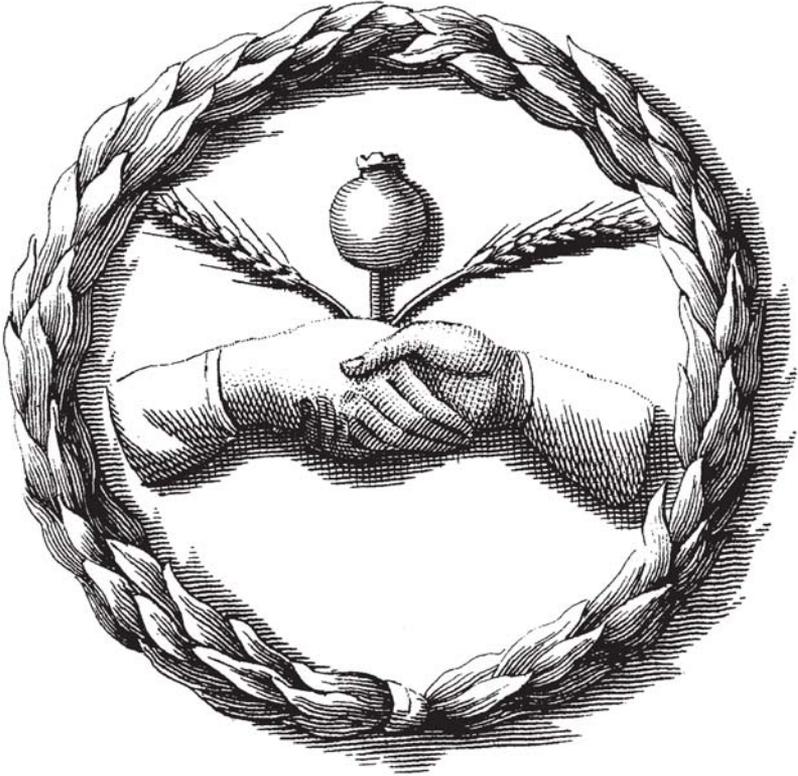


HAWAIIAN LODGE F. & A. M.  
Under the Jurisdiction of the Grand Lodge of Free and Accepted Masons of Hawaii

# CABLE-TOW

Vol. 64, No. 1

1ST QUARTER - MARCH 2005



## “MORE ALIVE IN 2005!”

Chartered by the Grand Lodge of Free & Accepted Masons of California May 1852 to May 1989.  
Chartered by the Grand Lodge of Free & Accepted Masons of Hawaii May 20, 1989.



## 2005 OFFICERS HAWAIIAN LODGE F.&A.M.

Master | Antonio M. Ligaya P.M. (Fe) H-626-8723/4125 O-472-5748 C-479-3144  
95-301 Ala Oki Place, Mililani, HI 96789 e-mail: [thewidows.son@verizon.net](mailto:thewidows.son@verizon.net)  
or [antonlee2@yahoo.com](mailto:antonlee2@yahoo.com)

Senior Warden | Froilan B. Domingo (Beverly) H-689-1676 C-230-4092  
91-1016 Ikulani Street, Ewa Beach, HI 96706 e-mail: [froilandomingo@aol.com](mailto:froilandomingo@aol.com)

Junior Warden | Eduardo L. Abutin (Alma) H-672-8942 C-781-9360  
92-664 Aahualii Street, Kapolei, HI 96707 e-mail: [shamankid\\_900@verizon.net](mailto:shamankid_900@verizon.net)

Treasurer | Alberto P. Alarcon (Emelina) H-626-9332 P-577-2888 C-722-9791  
P.O. BOX 237, Honolulu, HI 96809-0237 e-mail: [frbert808@yahoo.com](mailto:frbert808@yahoo.com)

Secretary | Oscar M. Jayme J.G.W. (Luci) H-689-3025 C-381-9508  
91-959 Akaholo Street, Ewa Beach, HI 96706 e-mail: [omjayme@yahoo.com](mailto:omjayme@yahoo.com)

Chaplain | Donald K. Hall P.M. (Diane) H-685-5593  
91-526 Kuhialoko St, Ewa Beach, HI 96706-4518 e-mail: [dhall4u@att.net](mailto:dhall4u@att.net)

Senior Deacon | Orlando S. Ragudos (Edna) H-676-4218 O-365-6004 C-265-2448  
94-1092 Nawele Street, Waipahu, HI 96797 e-mail: [orlandozipman@verizon.net](mailto:orlandozipman@verizon.net)

Junior Deacon | Alexander A. Escasa (Rexie) H-625-2179 C-551-6145  
95-689 Makaiolani Street, Mililani, HI 96789 e-mail: [escasaa001@hawaii.rr.com](mailto:escasaa001@hawaii.rr.com)

Marshal | Nestor L. Hernandez (Wendy) H-685-6273 C - 782-6235  
91-1069 Puamaeole St. #6B, Ewa Beach, HI 96706 e-mail: [nester.hernandez@navy.mil](mailto:nester.hernandez@navy.mil)

Senior Steward | Gregory A. Pentecost (Jean Harley) H-737-7423 C-542-4185  
2140 10<sup>th</sup> Ave Suite 401-A, Honolulu, HI 96816 e-mail: [tescot@hawaii.rr.com](mailto:tescot@hawaii.rr.com)

Junior Steward | Matthew T. Rowe H-722-7021 O-438-0880  
94-598 Lumiauau St, Q-201, Waipahu, HI 96797 e-mail: [matthew@hokiehi.us](mailto:matthew@hokiehi.us)

Organist | Salvador V. Mendigorin (Virgie) H-422-8781  
1106 Pakini Street, Honolulu, HI 96818

Tiler | David N.E. Kaohelaulii P.M. O-949-7809  
P.O. BOX 17592, Honolulu, HI 96817



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1ST QUARTER - MARCH 2005

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## A NOTE TO THE BRETHREN

We are pleased to present you this first quarter issue of the Cable-Tow for Masonic year 2005.

**“More alive in 2005!”** In keeping with this motto of the new administration under Worshipful Master Antonio Ligaya, we have endeavored to make the forthcoming issues of the Cable-Tow “more alive” by giving it a new look. We not only “improved” the cover and emblazoned the motto on it, but we revived the listing of officers and lodge committees, added a table of contents, and included a section on “Lodge Matters.” We also plan to add section for feedback from the readers. We will continue the publication’s objectives “to inform and educate,” but we will try to strike a balance between news, commentaries, and research/discussion articles.

In this issue, we feature, in addition to the regular messages of the three pillars, the installation message of Worshipful Master Antonio Ligaya, for in it he lays down the philosophy and the thrust of his administration. For purposes of information, we have featured short biographical sketches of the incumbent Lodge officers, and under “Lodge Matters,” we have included the annual reports of the Lodge secretary and the Lodge treasurer, as well as the proposed amendments to the By-Laws of the Lodge. The guidelines and application forms for the Hawaiian Lodge Scholarship Program are also found inside. In addition, we have included several articles that we hope will not only enrich the brethren’s knowledge of the Craft but will stimulate and encourage them to actively engage in constructive dialogue as well. And to whet the brethren’s appetite for Lodge goings-on, we have a picture gallery of the installation ceremonies, the Lodge Christmas Party, Bro. Boord’s initiation and RWB Oscar Jayme’s visit to Kauai, and the Sweethearts’ Ball.

I wish to thank everybody who submitted materials for this issue. Keep them coming!

To one and all – let us be “more alive in 2005!”



*Serafin “Jun” Colmenares, PM  
Chair, Cable-Tow Committee*

## FROM THE EAST

Antonio "Tony" Ligaya, PM  
Worshipful Master



### IMAGINE . . .

*Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, coming down upon the beard; even Aaron's beard, that cometh down upon the collar of his garments; Like the dew of Hermon, that cometh down upon the mountains of Zion; for there the Lord commanded the blessing, even life forever.*

- Psalm 133

As Masons, we are very familiar with the three short verses of Psalm 133, which is the prologue to this message; yet, I wonder if we caught what the Psalmist is trying to tell us! Indeed, society and the world at large are in desperate need of the message given by these short verses, and come to a better understanding of what unity is, what life must be like when there is harmony, understanding and acceptance between all peoples of the world!

The fast pace in which we all live, more or less, demands for us to ever climb upward that ladder of success. There are too many occasions when we fail to take the time to understand others' thoughts and feelings. We have become self-centered, always looking over our shoulders to ensure no one is gaining on us!

We all need to look within ourselves and *really* find out who and what we are. When we disagree with others on issues, let that disagreement be just a difference of opinion and not a wedge that separates and divides. Make an effort to find a way wherein things can be worked out in agreement with those you are at variance with. There must come that moment for us to take the initiative, and become the person willing to listen and seek to dwell in unity.

We can begin the practice of living together in unity within our own families, and then move on to other areas of our lives. We are living in a time when a great discord in society exists, where people are running everywhere "doing their own thing" - unmindful of everyone else - determined to be "there" first! There must come that time when people must stop and realize that others are involved.

The late John Lennon, in one of his songs, envisioned a world where there are "no possessions", "no need for greed or hunger", and where "a brotherhood of man" was "sharing all ..." He went on to conclude, "you may say I'm a dreamer, but I'm not the only one. I hope someday you'll join us, and the world will live as one."

See you in Lodge!

## FROM THE WEST

Froilan B. Domingo, Senior Warden

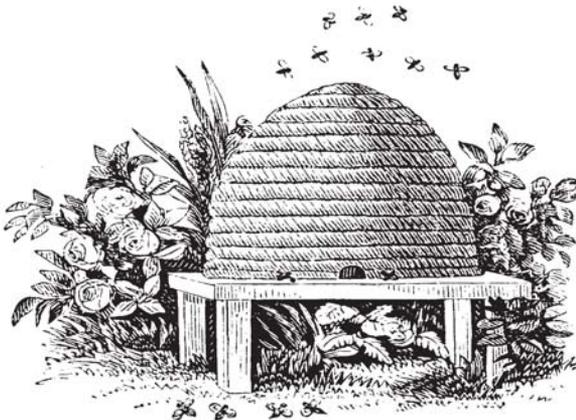


Greetings, my brethren!

Let me take this opportunity to express my heartfelt gratitude to all the brethren who read my column. All your inspiring compliments are very much appreciated. Many mahalos!

It has been said that a man is judged by the company he keeps. A person is also judged by the company that keeps him. This was reiterated, in a way, by John F. Kennedy when he said: "A nation reveals itself not only by the men it produces, but also by the men it honors, the men it remembers." Were President Kennedy a Mason, I am sure he would have changed the words "nation" and "men" into "lodge" and "brethren" respectively.

It has been said also that Masonry is a journey, not a destination. Are you still on a journey, my brethren? Or have you reached your destination? I have no doubt that when you began your Masonic journey into those lessons symbolized by the working tools of the Craft, you found them impressive and worthy of daily practice, and it made you a better man. Have you stopped that journey and settled for a destination? If so, what destination have you reached, and where are you today?



## FROM THE SOUTH

Eduardo Abutin, Junior Warden

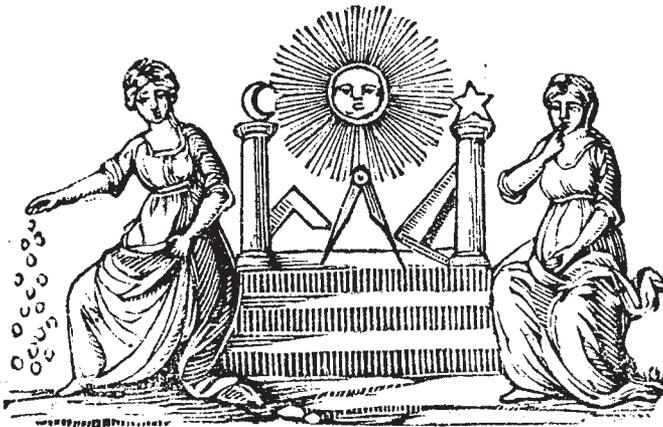


Fraternal greetings, brethren...and a Happy New Year to all!  
May this year of the rooster bring us luck, happiness and good health throughout the year.

I am deeply honored and forever grateful for giving me your trust and confidence to serve you from the South. With humility, I renew my Masonic obligation to you, to the lodge and all our brothers. The start of the year is an especially good opportunity for me to focus more on being a Mason and to learn more about the teachings inculcated in us on how to become a better man. Most importantly, it is a good time for me to reflect on the obligations I owe to God. Although my journey as a Mason is forever, this year, as your Junior Warden, I promise that I will perform my duties and responsibilities to the best of my ability.

On behalf of my wife, Alma, and children, Joshua and April, I wish you all the best in life and God-speed in all your undertakings.

See you all in our weekly reunions - day, time and place unchanged.



**Worshipful Master's Remarks**  
**Installation Ceremony & Banquet**  
**Hawaii Okinawa Center – Waipahu, HI**  
**December 15, 2004**

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MWor. Grand Master, MWSirs, RWor. Sirs, VWor. Sirs, Wor. Sirs, Honored Guests and Friends of Masonry, Brethren All:

Good evening, and, thank you for sharing with us the beautiful and impressive ceremony just concluded.

I can only thank the members of our Installing Team for such great execution - *WBro. Seppo Plaami*, who provided the inspirational music, our Installing Master of Ceremonies, *WBro. Wilson Camagan*, for the dignified and precise floor work, *WBro. Randy 'Baba' Chang*, our Installing Chaplain, whose devotional invocation definitely enhanced the solemnity of the occasion, and, of course, our Installing Officer, who more than honored this auspicious event with his very presence, our 1999 Grand Master, Past Potentate of Aloha Shriners, and twice Past Master of Hawaiian Lodge -- our *MWBro. Randy Chang, Sr.* Please join me in giving them a hearty round of applause to express our appreciation for their efforts!

I also thank the management and staff of "A Catered Experience" for allowing us to use the Hawaii Okinawa Center as the venue for tonight's gathering!

Someone said that for a speech to be effective, its speaker must '*be brief, be bright, and be gone*'. However, since I admit what I will share with you in the next few minutes might not be too brief, and, that, I may not necessarily be bright, I might therefore linger at this podium longer than anyone of you want. Accordingly, I will, instead, be observing a much simpler rule and, that is, '*Stand Up, Speak Up, and Shut Up*'.

It is indeed a great honor and privilege for me to be elected and serve as Master of Hawaiian Lodge. I will be forever in debt to my Brethren for entrusting me the affairs of our great Lodge in 2005. I also thank *WBro. Rick Huston* for the uncommon opportunity of serving with him this past couple of years as a Lodge pillar - most specially for the latitude he gave me in running the 'Cable Tow' and the monthly Trestle Boards and Newsletters this past year. My special thanks also goes to *Hon. Bro. Jorge Disuanco* and his lovely bride, Sister Gemma, for putting up with my constant demands on the 'Cable Tow', and to the host of other Brethren too numerous to acknowledge individually for their unwavering support through the years. I offer my eternal gratitude to my Mother Lodge - *Pilar Lodge No. 15*, under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines, wherein I was made a Mason almost 24 years ago, as

**continued...**

well as *Sagamihara Lodge No. 13* and *Yokosuka Lodge No. 20* (both under the Most Worshipful Grand Lodge of Japan) - the former being the first Lodge to trust me with the work in all degrees, and where I was Master (pro-temporé) for 9 months in 1985, and the latter where I was Master in 1993. Lastly, but certainly not the least, I want to publicly thank my family for their love - my mother Catalina, my daughters Theresa Angela and Catherine, and my other daughters Michelle and Janice who are trying to make a living in New York, and cannot be with us tonight, and - most particularly my best friend and roommate these past 28 years - the mother of my four beautiful and talented daughters -- for her unselfish and dedicated support throughout my Masonic career -- *my wife Fé!*

*"What is Freemasonry?"* - a question that will always, undoubtedly, be asked, time and again! I offer the following, to our non-Mason friends - as a very brief introduction on who we Masons are and what we are about, and to our Brethren - as a gentle whisper and reminder:

The Most Worshipful Grand Lodge of Japan, in its "Declaration of Principles", states, "Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is *charitable* in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is *benevolent* in that it teaches and exemplifies altruism as a duty.

It is *educational* in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is *religious* in that it teaches monotheism, the Volume of the Sacred Law is open upon its Altar whenever a Lodge is in session, reverence for *God* is ever present in its ceremonials, and to its Brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, or worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and

**continued...**

personal responsibility, enlightens them as to those things, which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind, which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of *God*; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble."

The trinity of the fundamental principles of Freemasonry, *liberty, equality, and fraternity*, are also basic principles embedded in the Declaration of Independence and the Constitution of the United States. They are the most fundamental and enduring principles of the foundation and growth of America's democratic form of government. It is not, therefore, strange to find that Freemasonry, in the formation and propagation of these concepts of liberty, formed the vanguard of the revolutionary movement which resulted in the establishment of this great republic. A vast majority of the great leaders of the revolutionary period, of the revolutionary war, and of the formative years of our constitutional government were enthusiastic and loyal members of the Masonic Fraternity.

In the galaxy of notables in early American history, one will find these distinguished Masons: *George Washington, Benjamin Franklin, Paul Revere, Alexander Hamilton, and Patrick Henry*. It is also authentically reported that all but two of the generals in the Revolutionary War were Masons. As the history of this nation continued and advanced along the lines of freedom and brotherhood, many of the leaders in national affairs, including the presidents, were illustrious Masons. Of the 43 men who have occupied the White House since the founding of the republic, 16 of them have been Masons - *Washington, Jefferson, Madison, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin D. Roosevelt, Truman, and Ford* were Masons. Besides these, it is a well-established fact that both *Lincoln* and *Grant* had proposed to become Masons, but death came to both of them before they took the vows. Thus for over two hundred years the destiny of this country has been determined largely by men who were members of the Masonic Fraternity. In our great State of Hawaii, prominent members of our Craft include *Prince Lot*

**continued...**

*Kamehameha (Kam. V), Prince Alexander Liholiho (Kam. IV), King David Kalakaua, Prince William Pitt, Archibald Cleghorn, John Dominis, and Prince David Kawanakoa, among others.*

Those who are familiar with the principles and workings of Freemasonry, who know of its character-building tenets and teachings, who recognize its fundamentals as biblical in origin and in development, who have the slightest conception of its elevating rites and rituals, and who have learned that in essence every element of Freemasonry is democratic are not surprised that many of America's great leaders of the past two centuries have been members of our Fraternity. Among the principal concepts of Freemasonry are "*The Fatherhood of God and the Brotherhood of Man*"; morality and virtue are the essentials of true manhood; and civil and religious liberty must be paramount. This Institution is, therefore, dedicated, under *God*, to the common good of mankind - common service, common freedoms. Its policy is "*not to be ministered to, but to minister.*"

*To My Brethren:* Turning my thoughts to the events of the past, my heart is filled with gratitude for the superb and devoted leadership with which *WBro. Rick Huston*, my illustrious predecessor, guided Hawaiian Lodge through a very challenging course during the past year, and for the dedicated assistance provided by our Brethren.

Turning my thoughts to the future, I believe our first concern should be to measure up to the warm expectations of our Brethren in Freemasonry. The responsibility of proving ourselves true and faithful Masons rests upon the shoulders of each and every one of us.

It is not enough, therefore, simply to go through the various degree works or to content ourselves by the use of high-sounding words and expressions. We must translate the principles and tenets of Freemasonry in terms of our daily life and conduct. We must, each of us, become truly active Freemasons and demonstrate the teaching of Masonry in our words and deeds.

For the attainment of this objective, I humbly believe, we should make every effort to see to it:

- That every Mason be impressed with the importance of *attending Lodge* meetings regularly for advancement of fraternal fellowship. Please realize that without the Lodge there would not have been any concordant Masonic body such as the *Scottish and York Rites*, the *Order of the Eastern Star*, and, perhaps, unknown to our non-Mason friends, even the

**continued...**

*Shriners*, among many others. Many amongst us have always blamed the lack of membership coming back to the Lodge as the primary reason for the failure of some of the greatest programs we have collectively planned time and again in the past. But, when we look closely at the word, "membership", it begins with "m-e...me", and when we say, "membership begins with me"; I submit it means 'we must all be involved on a personal level', for; "it is ME and only ME who can get results". The acronym, "TEAM", which in most business circles stands for "Together Everyone Accomplishes More" does not have the letter "I" in it. Working together, naturally, is always more successful than working alone.

- That every Mason, through carefully arranged programs, be given the opportunity of becoming better informed with regard to the history, organization and activities of Freemasonry, and,
- That our Lodge take steps to stimulate the Brethren, individually, to carry messages of *Brotherly Love, Relief and Truth* not only within the Lodge but also without it in all human relationship.

I cannot help but feel that the deeper knowledge of Freemasonry instilled in the minds of our Brethren cannot fail to result in renewed activities to carry the message of Freemasonry to the world at large. It is my earnest hope that we may set in motion carefully studied programs to vitalize and personalize the activities of Hawaiian Lodge.

As members of the premiere Lodge in this Jurisdiction, we must not, even for a moment, be unmindful of the fact that the interested eyes of the Masonic world are upon us and, furthermore, that our life and conduct, our words and deeds, may become the basis upon which all those with whom we come into contact outside the Masonic circles will be led to evaluate Freemasonry. Let us, therefore, *renew our pledge* to become good and loyal Masons, faithful and true.

MWor. Grand Master, MWor. Sirs, RWor. Sirs, VWor. Sirs, Wor. Sirs, Honored Guests and Friends of Masonry, Brethren - *I stood up and spoke up; now I am shutting up!*

Thank you very much; I hope you'll enjoy the rest of this lovely evening with us.

## INSTALLATION PICTURES



Worshipful Bro. Rick Huston at the podium, together with dignitaries from the Grand Lodge of Hawaii and Masters of sister lodges



Worshipful Bro. Wilson Camagan(Master of Ceremonies) escorts the Most Worshipful Walter L. Hager, Grand Master of Masons in Hawaii

## INSTALLATION PICTURES



Hawaiian Lodge officers for 2005 striking a pose right after the Installation ceremonies



Worshipful Bro. Tony Ligaya, together with congratulating brothers Manny Ibera and Ernie Alegre

## INSTALLATION PICTURES



Hiram Awardee and Junior Deacon for 2005 Bro. Alex Escasa with wife Rexie



Newly installed Marshal Bro. Nestor Hernandez with wife Wendy

# KNOW YOUR LODGE OFFICERS

Antonio M. Ligaya, P.M.  
Worshipful Master



Founding Junior Warden and Charter Member -  
Leeward Lodge  
Past Master - Yokosuka Lodge # 20 (1993) - Japan  
Past Master (Pro-Tempore) - Sagamihara Lodge # 13  
(1985) - Japan  
Past Junior Grand Steward - Grand Lodge of Hawaii  
Past Representative of the MWGM of Japan to the MWGL of the Philippines  
(1994-1997)  
Chair, Masonic Education Committee - MWGL of Hawaii  
Ambassador-at-large - AFIFI Shriners  
Afifi Temple, A.A.O.N.M.S. - Tacoma, Washington  
Torii Oasis Shrine Club of Japan  
Honolulu Scottish Rite Bodies (Lodge of Perfection) - Captain of the Host  
Lei Aloha Chapter # 3, Order of Eastern Star - Warder  
Mid-Pacific Chapter # 10, Order of Eastern Star

## Charter Member:

Leeward Square and Compass Masonic Club - Hawaii  
Sagami High Twelve Club - Atsugi, Japan

## Life Member:

Hawaiian Lodge, F. & A.M.  
Pilar Lodge # 15 - MWGL of the Philippines  
Cavite Chapter # 13, Royal Arch Masons - Philippines  
Kalayaan Council # 4, Royal & Select Masons - Philippines  
Cavite Commandery, Knights Templar - Philippines  
Cavite Bodies, Ancient & Accepted Scottish Rites - Philippines

## Awards:

Hiram Award (2004) - MWGL of Hawaii  
Grand Master's Diploma of Merit (1994)- MWGL of Japan

## Occupation:

Projects and Programs Director  
Lieutenant Commander, Supply Corps, U.S. Navy (Retired)

## Hobbies:

Reading, Chess, Golf, Dancing, Travel

## Froilan B. Domingo Senior Warden

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



**Occupation:** Self-employed

**Hobbies:** Golf, Reading

---

## Eduardo L. Abutin Junior Warden

Member - Honolulu Bodies, A.A.S.R.  
Member - Aloha Shrine, A.A.O.N.M.S.

**Occupation:**  
Home Repair Business  
Senior Chief Electricians Mate, U.S. Navy (Retired)



**Hobbies:** Golf

---

## Alberto P. Alarcon Treasurer

Member - Honolulu Bodies, A.A.S.R.  
Member - Aloha Shrine, A.A.O.N.M.S.  
Member - Leeward Lodge, F. & A.M.  
Member - Mid Pacific Chapter #10 OES  
Trustee & Past Commander, Knights of Rizal, Hawaiian Chapter  
Member - National Society of Accountants



**Occupation:**  
C.P.A., Financial Planner & Ordained Minister - Episcopal Churches of Hawaii

**continued...**

**Oscar M. Jayme, P.M.  
Secretary**



Junior Grand Warden - MWGL of Hawaii  
Hawaiian Lodge Past Master- 1991 and Life Member  
Junior Grand Warden - MWGL of Hawaii  
Hawaiian Lodge Past Master- 1991 and Life Member  
Chartered Junior Warden - 1989  
Charter Member- Leeward Lodge F. & A.M.  
Life Member- Lincoln Lodge No. 34, Philippines  
Past Patron- Mid-Pacific Chapter No.10 OES (1990-1991)  
Past Patron- Lei Aloha Chapter NO. 3 OES (2001)  
KCCH- Honolulu Scottish Rite Bodies (Consistory)  
Chairman- Membership Committee Honolulu Scottish Rite Bodies  
Past Grand Representative of the MW Grand Lodge of the Philippines near the  
MW Grand Lodge of Hawaii (1995 - 1997)  
Member-Harmony Chapter No. 4 OES  
Officers'/Candidates Coach

**Awards:**

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

**Occupation:**

DOD Employee-Defense Logistics Agency, Pearl Harbor, HI

**Hobbies:**

Chess, Golf, Fishing and Gardening

---

**Donald K. Hall, P.M.  
Chaplain**



Past Master - Saskatchewan Lodge #92 - Alt., Canada  
Past Wise Master - Honolulu Bodies, A.A.S.R. (Rose  
Croix)  
Past Captain - Rajah Unit, Aloha Shriners  
Past President - Magic Show Unit, Aloha Shriners

**Occupation:**

Past CEO and Principal Broker, Pan-Pacific Properties, LTD.

**Hobbies: Art**

Orlando S. Ragudos  
Senior Deacon

Member - Honolulu Bodies, A.A.S.R.  
DeMolay Advisor

**Occupation:**

Logistics Coordinator  
Chief Aviation Storekeeper, U.S. Navy (Retired)

**Hobby:**

Golf, Tennis, Bowling, Dancing

---



Alexander A. Escasa  
Junior Deacon

Member - Leeward Lodge, F. & A.M.  
Member - Honolulu Bodies, A.A.S.R.  
Secretary - Provost Guard Unit, Aloha Shriners, AAONMS  
Past Patron - Lei Aloha Chapter #3, OES  
Advisory Council, Membership and Finance Committee -  
Hawaiian Chapter Order of DeMolay

**Awards:**

Hiram Award - 2004  
DeMolay Honorary Legion of Honor

**Occupation:**

Civilian Employee - Department of Defense

**Hobbies:**

Golf, Reading, Web Surfing

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Nestor L. Hernandez  
Marshal

Member - Leeward Lodge, F&AM

**Occupation:**

DoD Employee - Personnel Support Detachment, Pearl  
Harbor

**Hobbies:**

Chess, Reading, Tennis



**continued...**

Gregory A. Pentecost  
Senior Steward

Member - Honolulu Bodies, A.A.S.R.

**Occupation:**

Dive Instructor, Boat Captain

**Hobbies:**

Surfing, Reading, Hiking, Running, Swimming, Scuba Diving

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Matthew T. Rowe  
Junior Steward

**Occupation:**

Structural Engineer, Department of Defense

**Hobbies:**

Marksmanship, Ham Radio, Surfing, Personal Financial Management

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Salvador V. Mendigorin  
Organist

Member - Leeward Lodge, F. & A.M.

Member - Honolulu Bodies, A.A.S.R.

Member - Provost Guard Unit - Aloha Shriners,  
A.A.O.N.M.S.

**Award:**

Hiram Award

**Occupation:**

DoD Employee, General Services Administration



David N. E. Kaohelaulii, P.M.

Tiler

Past Wise Master - Honolulu Bodies, AASR - Rose Croix

Past Sovereign - Opukahaia Conclave, Red Cross of Constantine

Past Chaplain - National Sojourners # 439

Past Master - Hawaiian Lodge, Lodge Le Progres De L'Oceanie and Honolulu Lodge

KYCH - Honolulu York Rite Bodies

33° Honorary Inspector General - Honolulu Bodies, A.A.S.R.

Aloha Shriners, A.A.O.N.M.S. - Chaplain

Past Grand Chaplain (2003) - MWGL of Hawaii

Past Treasurer - Honolulu Lodge, F&AM

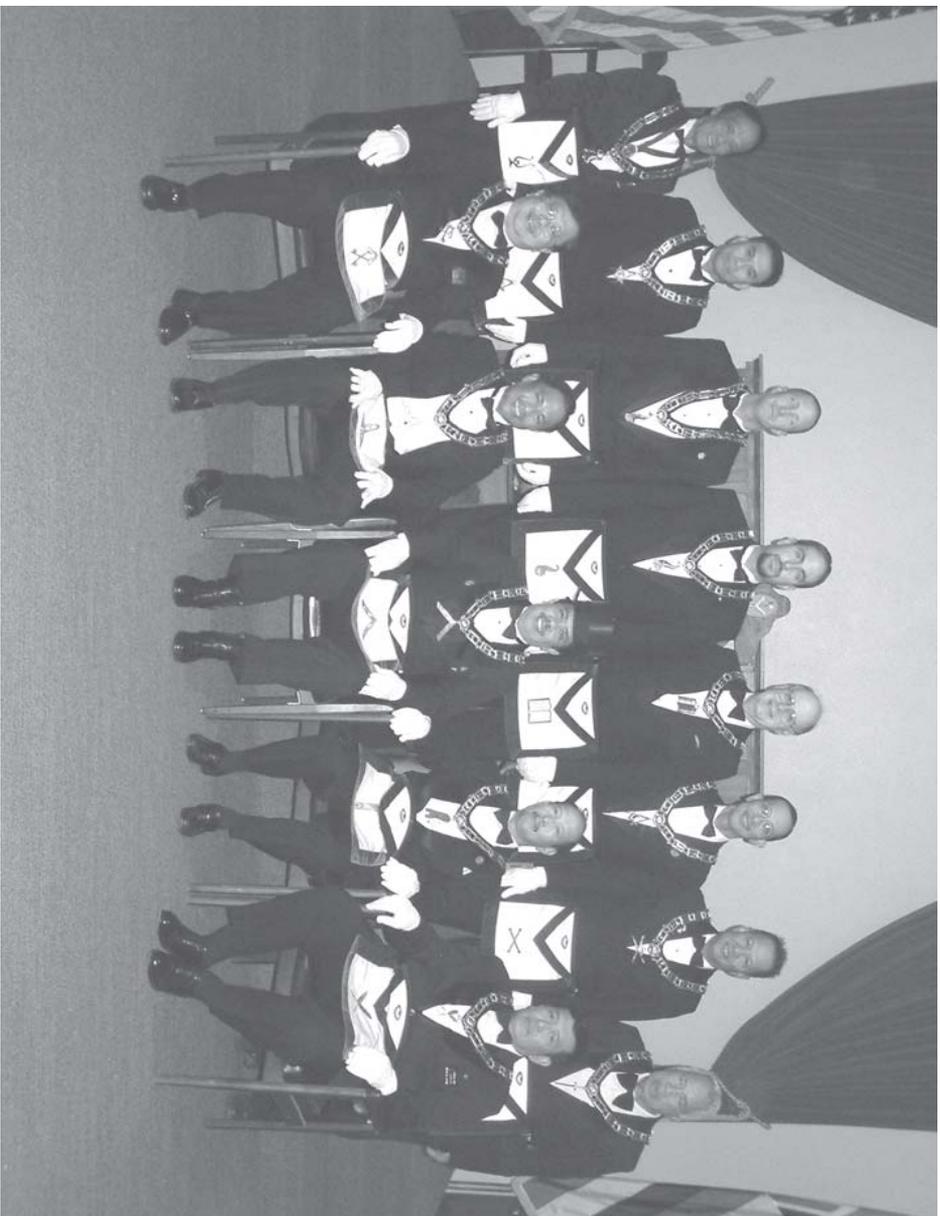
Chaplain at HAFB -Square & Compass Club



**Occupation:**

Retired from Young Bros. Tug Boats





Top, standing from left to right:

Salvador V. Mendigorrin - Organist  
 Orlando S. Raguados - Senior Deacon  
 Gregory A. Pentecost - Senior Steward  
 Matthew T. Rowe - Junior Steward  
 Donald K. Hall, PM - Chaplain  
 Alexander A. Escasa - Junior Deacon  
 Nestor L. Hernandez - Marshal  
 David N. E. Kadhelauli, PM - Tiler

Bottom, sitting from left to right:

Alberto P. Alarcón - Treasurer  
 Froilan B. Domingo - Senior Warden  
 Antonio M. Ligaya, PM - Worshipful Master  
 Eduardo L. Abulín - Junior Warden  
 Oscar M. Layme, PM - Secretary

# SECRETARY'S ANNUAL REPORT

Oscar M. Jayme, P.M., Secretary

I take pleasure in presenting herewith the Secretary's Annual Report for the period ending December 31, 2004:

	ROLL	CALL
Members As Of June 30, 2004	465	
GAINS:		
(By Raising	5	
(By Affiliation	0	
(By Restoration	0	
LOSSES:		
(By Death	2	
(By Withdrawal	2	
(By Suspension	1	
 Members As Of December 31, 2004	 465	

## NECROLOGY

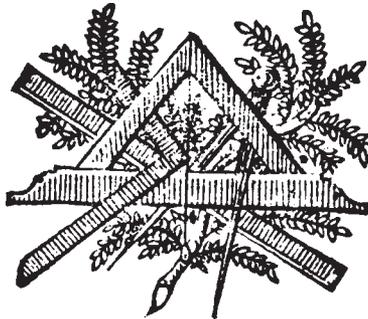
+ Charles K.C. Chang + John Yoshito Kawafuchi + Virgilio Cruz Fernandez +  
+ Rowland Leo Frendo, P.M. + Limin Kung, P.M. + Kenneth James Pratt +

## RECEIPTS

Dues:	\$20,230.00
Fees:	2,460.00
Building Fund:	2,215.00
Cipher Ritual Sales:	135.00
Interest Checking Account	3.66
Life Membership Fees:	3,600.00
<u>Misc. Reimbursements:</u>	<u>2,108.30</u>
Paid to Treasurer	
Total:	\$30,751.96

## DISBURSEMENTS

Total: \$30,751.96



# TREASURER'S ANNUAL REPORT

Bro. Bert Alarcon, Treasurer

## STATEMENT OF RECEIPTS & DISBURSEMENTS OPERATION ACCOUNT FOR THE YEAR ENDING DECEMBER 31, 2004

<u>RECEIPTS</u>	TOTAL:
DUES:	23,830.00
FEES:	2,460.00
LIFE MEMBERSHIP FEES:	3,600.00
BUILDING FUND:	2,215.00
REIMBURSEMENTS:	2,243.30
CHECKING ACCOUNT INTEREST:	3.66
TRANSFER FROM TRUSTEE ACCOUNT:	<u>85,000.00</u>
<b>GROSS RECEIPTS</b>	<b>\$119,351.96</b>

<u>DISBURSEMENTS</u>	
GRAND LODGE:	13,513.79
MEMBERSHIP GATHERINGS:	36,174.65
SALARIES:	10,500.00
PAYROLL TAXES:	609.62
PROFESSIONAL SERVICES:	4,200.00
TEMPLE MAINTENANCE:	11,800.00
OFFICE EXPENSES:	9,803.50
ADVERTISING:	2,971.59
DONATIONS AND GIFTS:	5,369.11
INSURANCE:	275.00
RITUAL SUPPLIES:	276.84
SCHOLARSHIP PROGRAM:	13,000.00
KAUAI LODGE VISITATION:	4,769.13
COLUMBARIUM PAINTING:	2,000.00
BUILDING FUND TRANSFER:	<u>650.00</u>
<b>TOTAL DISBURSEMENTS</b>	<b>\$115,913.23</b>

### SUMMARY:

01/02/04 BEGINNING BALANCE:	7,211.67
TOTAL RECEIPTS:	119,351.96
TOTAL DISBURSEMENTS:	<u>(115,913.23)</u>
<b>ENDING CASH BALANCE AS OF 12/31/04</b>	<b>\$10,650.40</b>

# **AMENDMENTS TO LODGE BY-LAWS PROPOSED**

By WBro. Antonio M. Ligaya, PM, Worshipful Master

During the Lodge's Stated Meeting for February 2005, on February 2, certain amendments to Hawaiian Lodge's were proposed and read by the Worshipful Master. These proposals, along with a brief discussion on each of them, following each proposal, are presented in this article, which will serve as the required notification to the Brethren.

All Master Masons from Hawaiian Lodge are required to attend the Stated Meeting in April 2005, to be conducted on April 6 commencing at 7:30 PM, to vote on the approval of these proposals. Upon approval, they will be submitted to the Grand Lodge for ratification, after which they will be promulgated accordingly through the publication and issuance of an updated copy of Hawaiian Lodge's By-Laws.

## **Article V - OF THE TREASURER**

"Section 2. He shall receive such compensation for his services as the Lodge may direct."

*Discussion: This is only a "house-cleaning" amendment, as the Lodge has already been compensating the Treasurer for his professional services as such for a number of years.*

## **Article XI - OF REVEALING THE TRANSACTIONS OF THE LODGE**

"Section 2. Microfilming of Lodge records is permissible under the following conditions: If circumstances do not exist where only a Mason may read the records during the microfilming process, then, a legally binding contract shall be entered into with a reputable company, individual or organization that specifies only one (1) each microfilm copy shall be made of each document or page of lodge records. This copy shall be for the lodge; and that no other microfilm copies shall be made at the time, under any circumstances for either company records/samples or for sale

**continued...**

or donation to any individual or organization. The Grand Lodge will provide an appropriate contract upon receipt of a written request from the Master of the Lodge.”

*Discussion: This proposal directly quotes Section 2086n of the Hawaii Masonic Code, verbatim, and its primary purpose is to save as much archived Lodge records as possible for posterity. It is recognized that much better technology than “microfilming” is now readily available, this proposal also highlights the availability of Grand Lodge resources in the event the Lodge must contract for required services to effect duplication of Lodge records on to microfilm, or, even digital archiving.*

**Article XII - OF THE ORDER OF BUSINESS**

“Section 1. The regular order of business at every stated meeting of this Lodge shall be as follows:

1. Reading of the Minutes
2. Report (s) of committees
3. Balloting
4. Reception of applications
5. Bills and Communications
6. Old Business
7. New Business
8. Good of the Order
9. Close”

*Discussion: This proposal is only a “house-cleaning” amendment, to update Hawaiian Lodge’s current by-laws to reflect the order of business in accordance with Section 2086 of the Hawaii Masonic Code, which the Lodge is already in compliance with it.*

**“STANDING RESOLUTION - Discretionary Expenditures**

BE IT RESOLVED, that Hawaiian Lodge, F.&A.M., does hereby adopt the provision of discretionary expenditures of Lodge funds as provided for in Section 2320 of the Ordinances of the Grand Lodge, to wit:

**continued...**

That the Lodge will provide for the payment of its officers in attending the communications of the Grand Lodge;

That the Lodge, may, at its discretion, appropriate from its funds for floral pieces, or in lieu thereof, a fruit basket, for an ill brother at a cost not to exceed \_\_\_\_\_,

That the Lodge, may, at its discretion, appropriate from its funds for floral pieces, for a deceased brother, or in lieu thereof, a contribution in his name or memory made to the Hawaii Masonic Foundation at a cost not to exceed \_\_\_\_\_."

*Discussion:* The proposal for the Lodge's provision for the payment of officers attending Grand Lodge communications is only a "house-cleaning" amendment, as Hawaiian Lodge has already been doing this for a number of years.

*The rest of this proposed standing resolution is in accordance with a recent request made by Hawaiian Lodge's Board of Trustees, to set monetary limitations on Lodge funds appropriated for either floral pieces, or the proper alternative, i.e., fruit baskets or monetary contribution to the Hawaii Masonic Foundation, for an ill or deceased brother, as the case may be. The Lodge, in practice, through the last several years, has already been sending either flowers and/or fruit baskets, at Lodge expense, to ill brothers, and flowers and/or some financial assistance to families of deceased brothers, albeit without specific financial limitations - which has, unfortunately and inadvertently, created the perception of partiality with regard to certain brothers and/or their families receiving "more", and without a realistic amount for budget preparation purposes. This proposal, therefore, once approved, will not only eliminate such perception, but also, and more importantly, provide a specific amount to set an operating budget for.*



# NECROLOGY

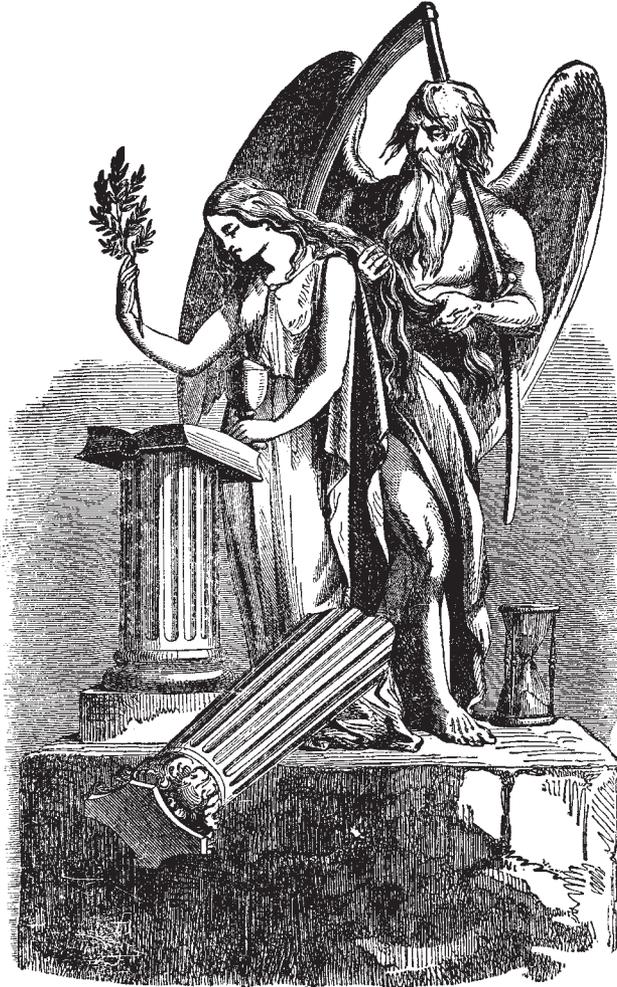
**KENNETH JAMES PRATT**

50-YEAR MEMBER

GOLDEN VETERANS RECIPIENT

BORN: NOVEMBER 22, 1908    RAISED: MARCH 12, 1952

DIED: JUNE 12, 2004



“Almighty Father Into Thy Hands We Commend The Soul Of Our Beloved Brother”

## CHRISTMAS PARTY PICTURES

*The annual Hawaiian Lodge Christmas Party was held at De Russy Hall (Hale Koa Hotel) on December 22, 2004 and was well attended. Suffice to say, everyone had a good time with good food, good entertainment, and as always, excellent fellowship as shown through these pictures.*



Excellent food prepared by the Hale Koa catering staff



Bro. Greg Pentecost and his wife Jean enjoying the night with these two wonderful widows

## CHRISTMAS PARTY PICTURES



A typical view of the merriment and fellowship at the tables



WBro. Tony Ligaya enjoying a moment with Bro. Fred Cruz

## CHRISTMAS PARTY PICTURES



What's a party without dancing? Attendees enjoying the superb live music



Attendees filling up the dance floor

# ONE-DAY CLASSES - A BROTHER'S OPINION

*Researched/Contributed by WBro. Tony Ligaya*

By RWBro. Gary L. Dryfoos, RWG Representative, GL Russia near GL Massachusetts;

PM: Ocean Lodge, AF&AM, Saugus, MA;

PM: Mt. Scopus Lodge, AF&AM, Malden, MA;

Richard C. Maclaurin Lodge, MIT, MA;

Internet Lodge #9659, E. Lancashire, UGLE;

32°, MPS; Brotherhood of the Blue Forget-Me-Not

Dear Brother,

You have really hit one of my buttons. Since you have asked me what I think is the future of the One Day Classes, I'll be glad to tell you what I think and have seen on this subject.

Some people in our grand lodge say that the one-day classes are a "success" but I don't see how.

Those who attend them are, according to grand lodge explanations, "successful" men (which is a nice thing to say about the rest of us, I think) who "don't have time in their busy schedules" to attend lodge meetings to take the degrees (which is a nice thing to say about Masonry).

The result is a "mason" who has taken all three degrees in one day, which means he has taken each degree without time for digesting and understanding the one before it. Do you remember the time between your degrees? Thinking about what you'd seen, learning your candidate's material, perhaps reading (as we used to receive in Massachusetts) those small blue books, Claudy's *Introduction to Freemasonry*? That was the sweetest most exciting time. Getting to know the men who had taken you in and presented the work. Would you give those memories away for any price?

Our One Day "Mason" has not seen and heard the members of his own lodge presenting the ritual to him. Isn't that great? He will never be able to look around his lodge and think, "There's Darryl who gave me the Middle Chamber Lecture, there's Ed who met me at the door of the lodge as Deacon, there's Lenny who was so impressive in the East during the third degree, et cetera."

Instead of having gone through an experience that each of his brothers has, our One Day "Mason" sat in an auditorium watching an exemplar take the degree. Yes, he was supposed to have his "sponsor" sitting next to him, to explain things to him as it went along, but how many sponsors themselves know enough to pass along useful info at the right time?

**continued...**

Then it is hoped that his lodge will adequately instruct him when he returns. Yes of course, the man who is “too busy to attend lodge meetings” will make time to meet with an instructor to learn his candidate ciphers!! (I know that some states have no cipher books, and instruct their candidates “mouth to ear,” but the conundrum is the same.)

And he’ll be learning this material when? When he is a candidate, and at his most receptive, most eager to learn what happened and what is to be coming in the next degree? No, he’s supposed to learn it *after* he’s taken the three degrees and is a Master Mason with a pin on his lapel already. He doesn’t need to learn it to prove his proficiency in the previous degree. He doesn’t need to learn it for anything now.

Now, what about the effect on our lodges? If a lodge has a marginal line, or has new officers trying to become proficient, it is the responsibility of having to be ready to do the degree for a candidate that can motivate them to prepare and improve. When I am helping young officers learn ritual, there is nothing more motivating than to say, “Think of the candidate: will he understand what you are saying? Are you speaking clearly and with meaning for someone who is hearing all this for the first time? When you give your lecture, look at the candidate and speak directly to him in a relaxed, informative way. He’s really interested in what you have to say — that’s why you’re learning this.”

So if a lodge decides it can just send candidates to a one-day class, then maybe the pressure is off to find a past master to fill in as a Warden for the next several months while good ol’ Fred is out of town. Well that’s great, but now the young deacons and stewards won’t get to practice and then work with a real candidate, so maybe they’ll lose interest instead of moving up, and now there are more holes in the line, but No Worries! because if the lodge is even weaker next year, well then more of the candidates can go to one day classes.

The strength of Masonry is the strength of the individual lodges. The lodges support the brothers and the brothers support each other and the lodge. It is to his lodge that a brother feels kinship first. It is his lodge that raises him, teaches him, and eventually it is his lodge that mourns him.

The one-day class undercuts that — the candidate is taught by a conglomeration of strangers at grand lodge, and then eventually shows up, possibly a stranger (to all but his sponsor and the investigating committee) to take his seat in lodge.

I have heard members of our grand lodge explain that the “too busy” man who becomes a One Day “Mason” will eventually have more time on his

**continued...**

hands and will then begin to participate in lodge. Why should he? He will have made the friends of his lifetime elsewhere. By then the lodge may mean no more to him than a notice every month and another dues bill every year. Meanwhile, he has been told that the business of running the lodge is not for the likes of His Nibs, but for the others, those guys who aren't so "successful" — the ones who actually decided to make time to participate.

Of course the classes *are* a success by one measure: grand lodge dues. The grand lodges are addicted to the large revenues they've been receiving since the explosive growth of lodges in the middle of the last century. Now that those men are moving on towards that Sublime Grand Lodge "...whence no *per capitum* is due to the earthly grand lodges,..." those grand lodges are feeling the pinch. One-Day "Masons" may indeed be helping with *that* problem.

I can't blame the grand lodges for that: they're not enriching themselves with those funds; they have attractive, venerable, sometimes unique buildings to maintain, a wide array of charitable projects depending on them, bureaucracies and record-keeping systems that are (in many cases) still struggling to make the transition from the 19th century into the 21st.

In addition, I truly appreciate our grand lodges, and of our grand lodge system, for enforcing a system of "regularity" and "recognition", without which any scoundrel could do up some scrolls, buy some lapel pins, and start selling "Masonic degrees" to any gullible innocent he could entice. (Though I'm not sure they'd be any worse off than the poor one-day "masons".) So, I grant that the financial and demographic problems facing grand lodges are serious, but one-day classes seem to be a solution that's worse than the problem.

Imagine how awful it would be to come back in 50 or 100 years and see that Masonry (what's left of it) is a dinner society social club, with a "ritual" that new members have to go into town at some point to watch, but that none of the lodges actually can put on any more. When the idea of actually performing the rituals for themselves is as out-dated as meeting in taverns with serving stewards bringing in pitchers of beer and wine during the working. Imagine, when a Wor. Master's proficiency is no more than the mumbled inanities usually seen in conferrals of the Chapter "Virtual" PM's degree.

I think that what you're imagining is the future One Day Classes.

Now aren't you glad you asked?

# **SOWING SEEDS OF PROMISE**

By Right Worshipful Raymond Wieckowicz, Jr. DGM

Greetings Brethren,

Am I seeing clearly all that Masonry in Hawaii can be? Throughout the jurisdiction I hear the continuous gloom about our many Brethren that are going to that House, not made with human hands, eternal in the Heavens. In addition to that, I sit in the Lodges and hear of the many Brethren being suspended for failure to pay dues. I feel, that too often we focus on the losses and talk about the demise of Masonry in Hawaii. I relate that to old men sitting on the park bench, thinking of the "good ole days" and wishing they were here, while on the other hand they don't seem to realize that the tomorrows are becoming someone else's "great ole days". I think, we too, in looking at the losses of membership, spend all our time bemoaning that fact, but unwilling to look to the future and the many methods that can be pursued to breathe new life, into our Craft, improving upon it so that it may grow and prosper.

Brethren, I don't want you to think I am preaching to you. I am merely giving you some observations of mine and maybe to sow a few seeds, of promise, for the betterment of Masonry in the Hawaii jurisdiction.

This feeling, many have, of loss of Brethren, through death and for non-payment of dues, is not new. I recently read the proceedings of the 1917 Annual Communication of the Grand Lodge of California. They were bemoaning the fact that they had lost approximately 2500 members that year for various reasons. Throughout the more than 150 years of that jurisdictions being, they have continually labored with the need to increase membership and to put in place programs that would financially support their many programs. It would certainly be wonderful for our jurisdiction, if we had as many assets as they. Well Brethren, they had similar beginnings..

I feel very privileged to be part of this fledgling jurisdiction. It has a very coveted and great history. We have much to be proud of, here in Hawaii. No where else, in the United States, has a reigning monarch been a Master of a Masonic Lodge. We have had a line of them and many more famous men as members and Masters of Lodges. We have the only Palace in the United States, built and a cornerstone ceremony performed by a King who was a Master Mason. Reminds me of George Washington, our first President of the United States, performing the cornerstone laying of the Capitol Building in Washington, D.C.

I agree that we cannot do anything to keep with us, those going to be

**continued...**

with the Great Architect of the Universe, However, is there something that we could do to prevent the many that are being suspended for non-payment of dues? I am sure that I need not go into the many things we could have done. Maybe we should begin doing them. One of the most important things to do, in my mind, is to introduce Masonry to many more of the profane. Ask your friends if they have ever considered becoming a Mason. If so, then help them to become a Mason. I agree, if we continue to loose members, at the rate we are going we will either increase our per capita or "go out of business". No person in their right mind would just sit down and take a defeatist attitude instead of trying to do something positive to offset the losses. Like increasing membership, or participation, keeping Masonry interesting and appealing to many.....etc.

Two other things, I feel we should each do, is to become a life member of our Lodge or even of our other Masonic Organizations. Now as we are young, Yes, yes, I know I am beyond young now, but we should become life members so that it benefits our Lodge, and more so, benefits us in the future. Dues may increase in each of the Lodges, however, there is no increase to life members and they don't have to worry about dues increases or having to remember to pay the dues. So they will never need worry about being suspended for non-payment of dues. The last appears to be large on many of our minds (being what they are )now. Ask your Lodge Secretary or call the Grand Secretary and find out how little it can cost. Age is a factor.

Another item I would like each of you to think about is leaving some asset, be it money, property or whatever, to the Grand Lodge for the Hawaii Masonic Foundation. You will begin hearing more about this fund. At the same time we need to realize that much of what we would like to have may come only after we have gone on that long trip to see our Great Architect. If we think that we needn't donate or leave something because we will not personally benefit, then I think you have missed something in your growth as a Mason. I don't know how many of you have had the opportunity to see the Masonic Center on Nob Hill, that the Grand Lodge of California has. It took 150 years before they obtained it. Brethren, at this time, with great losses of membership, they still have over 20 times as many members as we.

We need to ensure that Masonry remains in Hawaii under its own Grand Lodge. In my own personal opinion, I believe that the winds and rain of time have kept us in our own homes (worlds) and that it has eroded our edifice. We need to re-visit our obligations. Remember that to have a strong building, we need a strong cornerstone and foundation. Our

**continued...**

foundation (not in any particular order) is Love of God, Ritual, Landmarks, Honesty, Fortitude, Prudence, Justice, Friendship, Brotherly Love, Charity, Love of Country, Love of Family and those close to your hearts. As a Mason, you determine the order in your heart, remembering that all come after Love of God.

We must have the fortitude to maintain our Rituals, Respect, Integrity and Love of our Fellow men, as a start to make Freemasonry shine in our fair State of Hawaii.

I am proud to be a Mason. I am proud to call you my Brother. I feel confident in the honesty and integrity of my Brothers and each of our desires to make Masonry a strong and lasting Fraternity, in Hawaii, and I know with your help we will accomplish just that.

May the Love and Guidance of the Great Architect of the Universe guide us in becoming better Men and Masons. Amen.

With warmest fraternal aloha,  
Raymond Wieckowicz, Jr.  
Deputy Grand Master



# THE PROPER WAY TO WEAR A MASONIC RING

Contributed by WB Urso Penalosa - Phoenix, Arizona

*The following from Temple Topics (Illinois) is now being quoted with approval by other Masonic papers.*

“What is the proper way to wear a Masonic ring? Should the points of the compass be toward or away from the body?”

“If you were hanging the American flag, would you put the stars down? The same holds true of the ring. Usually it is a gift, and has sentimental value for the wearer. It should look right side up to him. Rings are therefore worn with the points of the compass toward the wearer.”

This subject is one on which Grand Lodges have made no regulation and popular opinion is divided. We must therefore reason from analogy. When the emblem of the square and compasses is displayed on a building, pennant, button, watch, charm etc., universal custom requires the points of the compass point downward. When displayed on the Altar they point away from the Master. As the Master from his station views the compass from the Altar of his lodge, the points are from, not towards him. As the wearer of a compass watch charm views it, the points are down and away from his eyes. In a similar way as he views the emblem on his ring the points should be down or away from his eyes.



The square is the symbol of earthly, the compass of heavenly perfection. As a combined emblem the ends of the square point up as a symbol of man's aspirations toward God; the points of the compass are down to represent heavenly qualities coming down from God to earth. Therefore it would seem that the proper way to wear a ring would be that in which its symbolism is best expressed; namely, that in which, when the hand is held in its usual position the points of the compass are towards the earth and away from the wearer's eyes.

Thus it will be seen that our conclusion does not agree with the writer in Temple Topics. He truly says that in hanging an American flag we would not put the stars down, but in hanging a compass or a square and compass, he surely would put the points of the compass down. The same rule holds when worn as a ring or button or a watch charm; namely, they would be worn the same way with the points down. When so worn they all serve the same purposes, and by no means the least of these purposes is to announce to the world the proud wearer is a Mason. — Iowa Masonic Bulletin.

(Copied from THE MONTANA MASON, May 1936, page 15)

# THREE KINDS OF PAST MASTERS

Contributed by RWBro. Oscar M. Jayme, JGW

Source: *"Designs Upon The Trestleboard"*

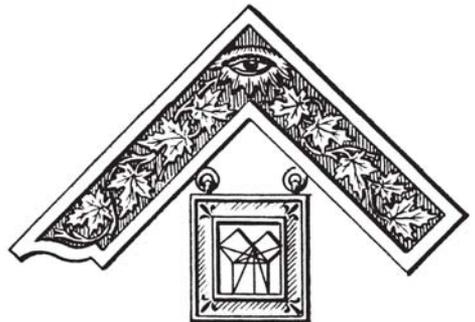
Unfortunately for the Craft, some Masters, upon the completion of their term, fall into one of these three categories:

1. Past Masters who relinquish their Masonic ties almost completely. As Masters, they were of the "title hunter" variety. They remained active long enough to be elected to the East so they could annex the title of Worshipful Master, and during their year "just got by". This type of Past Master cannot look back upon his year with much pleasure, nor does he receive much honor from his brethren.

2. Those Past Masters who resume their seat among the side-liners and refuse to take any further active part in the work of the Lodge. They forget that the honorable title of "Past Master" is not to be lightly or easily carried; that it also brings its duties and responsibilities. Past Masters must share in the work of guiding the Lodge, counseling their successors, if advice is needed, or instructing the youngest officers who seek their guidance.

3. Some Past Masters feel that their position gives them an excuse for criticizing everything the new Master does. This type of Past Master cannot seem to reconcile himself to the fact that his crown of leadership has passed to another, and that his reign is over. He can't seem to forget that he is no longer the executive head of his Lodge, and that Past Masters are to act purely in an advisory capacity, to assume the role of counselors, not dictators.

Happily for the Craft, such men are in the minority. The vast majority of Past Masters are ready and willing at all times to serve in whatever capacity the new Master designates. Most fortunate, therefore, is the Lodge whose past leaders are in harmony with the Master, and do not forget that it is their duty to support him, to hold up his hands and aid him in all his worthy undertakings....



# DOES YOUR APRON STILL FIT?

Contributed by Bro. Alex Escasa

*By W. Bro. George Stamp*

*PM Hinton Lodge A.F. & A.M. No. 178 GRA*

When a new Master Mason is raised, the Worshipful Master grants the Senior Warden the authority to invest the newly raised brother with the “distinguishing badge of a Master Mason.” Taking pride in his duty, the Senior Warden makes sure that the new apron fits the invested brother just right. It is snug, square and neat.

The Brethren of the Lodge stand in admiration of this newly raised Brother among Masons who is standing there proudly donned in his perfect fitting “badge of honour.” The newly raised Master Mason takes pride in putting away that apron as he heads home, elated and happy, if not somewhat overwhelmed by the lessons he has learned about his new apron and the craft.

Then what happens?

For some the study of Freemasonry, the practice of its rituals, and the contemplation of the lessons learned become a lifelong pursuit. The badge of honour with which they were invested is but the beginning of a long and wonderful Masonic journey for them.

Some Brethren keep the same apron for the rest of their lives doing their best to make sure they always fit the apron. By helping whenever needed, being good men and upright citizens, exemplary husbands and fathers; their conduct as men and Masons ensures that they always fit the apron.

Some truly dedicated craftsmen seem to fit the apron so well that other, more colorful, aprons start to seek them out. These are the Masons that other Masons revere as our leaders and who, by following their example; all Masons become better men. This type of dedicated Mason fits every apron they will ever wear.

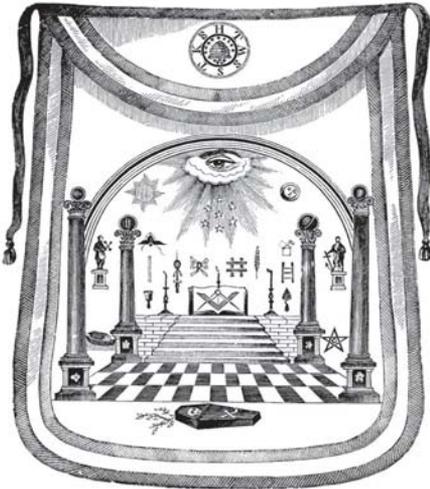
Some truly dedicated craftsmen seem to fit the apron so well that other, more colorful, aprons start to seek them out. These are the Masons that other Masons revere as our leaders and who, by following their example; all Masons become better men. This type of dedicated Mason fits every apron they will ever wear.

**continued...**

For some however that "Badge of honour" once so proudly worn and carefully put away after each meeting, begins to get a little loose on them. They stop attending Lodge for any number of reasons or they do not want to do the duties they were charged to fulfill when they were first given their apron.

Perhaps they only joined for the apron, or the right to say they belong to the Masonic Fraternity. This type of Brother will pay his dues to keep up his membership thinking he is doing his part, but sadly will do nothing more. It is often said, "we get more out of Masonry than we put into it," which is obvious to those many members who get so much out of Freemasonry and yet put little or nothing back. One cannot continuously make withdrawals from the Bank of

Freemasonry without being willing to make at least the occasional deposit.



These members do not fit their aprons.

Most of us know how well our apron fits when we put it on. Sometimes the apron belt needs to be stretched but sometimes we need to stretch too. The question should not be how well does our apron fit us, but how well do we fit our Masonic apron.

Brethren, how do you fit your apron?

If you are finding it a little too loose these days then change what you have to so you may fit the apron once again. Stretch yourself a bit instead of stretching the belt. As we all learned as apprentices, "being the badge of innocence and the bond of friendship. I strongly recommend you ever to wear and consider it as such; and be assured that if you never disgrace that badge it will never disgrace you."

It is time to **MASON UP?**

# THE PLUMB RULE

Contributed by Bro. Alex Escasa

*Author Unknown*



The jewels of the three principal officers of a Lodge are also the working tools of the fellowcraft degree. They are the PLUMB, LEVEL, and the SQUARE. Why are these jewels given these distinctions? There are two basic reasons: First, in earlier times, the fellowcraft was the ultimate degree. There was no Master Mason degree. The fellowcraft was the journeyman of today. The working tools of a fellowcraft were the tools of a master craftsman or journeyman. When the Master Mason degree was instituted, other working tools were selected to fulfill the ritual requirements. Secondly, while masonry makes use of many esteemed working tools, (ie: gavel, 24-inch gauge, trowel, skirret, chisel, pencil, setting maul, etc.) it is the square, level and the plumb which are fundamental tools that are absolutely necessary to erect any edifice be it physical or spiritual.

The plumb or plumb rule is an instrument of antiquity. The earliest craftsmen used a weighted cord as a plumb. The Greeks of yore formed a bob of lead on a cord and they gave it a name: MOLUBDOS, meaning lead. From this working tool evolved the name MOLYBDENUM, the name of a well known metal. The ever practical Romans took the word and latinized it to become PLUMBUM, the tool to measure perpendiculars of structures, walls, aqueducts, and fortifications in every corner of the Roman empire. The Gauls adopted the tool, and their successors, the Normans, shortened the word to PLOMB. The Britons added the letter "a" to coin a new word: APLOMB, meaning not easily upset -- not off-center. Later, Englishmen revised the spelling to PLUMB and it became a verb as well as a noun. Early English mariners used this tool. Shakespeare called it a plummet: "*Deeper than ere a plummet sounded.*" It was the French who began to call the lead bob a ball. in French BOULE, meaning a ball of lead. Small leaden balls or boules were the primitive BULLETS. The Latins modified the word to BULLA. They used very small bullas which they compressed into a thin wafer, utilizing it as a legal seal for documents. Thus was born the Papal BULL -- it is definitely not of bovine origins!

While originally a simple lead weight on a string, the plumb, when required by expert craftsmen, evolved into the shape of the Junior Warden's jewel, and specifically adapted for operative stonemasons. It is interesting to note that this jewel or tool is sometimes found to be richly embellished with symbols (sun, moon, all-seeing eye, etc.) and at other times very plain.

**continued...**

Reference to the plumb arises throughout Masonic rituals and books and throughout the lore of Masonic catch-questions. Examples:

Question: *How long have you been a Mason?*

Answer: *Ever since I was raised from a dead level to a living perpendicular on the squares by the hand of a friend, whom I later found to be a brother.*

If you were to visit an American York Rite lodge you will find that in the FC degree the VSL is opened in the book of Amos; and it contains an excellent example of the beauty of the plumb: *"Behold, the Lord stood upon a wall, with a plumb line in his hand. He said: 'Amos, what seest thou?' Amos replied, 'A plumb line.' The Lord said, 'Behold, I will set a plumb line amidst my people Israel, and I will pass by them nevermore.'"*

To the operative masons, the level and plumb were intertwined, and together they formed a square. Brethren, the plumb rule is an instrument used in architecture by which a building is raised in a perpendicular direction; and it is figurative of an upright and true course of life. It typifies care against any deviation from the Masonic upright line of conduct! If you apply the square to the level, you get the PLUMB -- the living perpendicular esteemed by all true craftsmen, and the emblem of growth and immortality. It is a truly magnificent jewel, an indispensable working tool; and when applied to the work with its fellows, the square and the level, it opens the doorway of that middle chamber in those immortal mansions, whence all goodness emanates.

*The best logician is our God,  
Whom the conclusion never fails;  
He speaks -- it is; He wills -- it stands;  
He blows -- it falls; He breathes -- it lives;  
His words are true -- e'en without proof,  
His counsel rules without command,  
Therefore can none foresee his end -  
Unless on God is built his hope.  
And if we here below would learn  
By Compass, Needles Square and Plumb,  
We never must o'erlook the mete  
Wherewith our God hath measur'd us.*

Poem: by J. V.A. Andreae, a German and printed in 1623. Translated into English by F.F. Schnitger and G. W. Speth.

Brethren, I give to you one last reference, from Isaiah XXV, 16-17:

*"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgement also will I lay to the line; and rightness to the plummet."*

# FRATERNITY

## I AM FREEMASONRY,

I was born in antiquity, in the ancient days when men first dreamed of God.  
I have been tried through the ages and found true. The crossroads of the world bear  
the imprint of my feet, and the cathedrals of all nations mark the skill of my hands.  
I strive for beauty and symmetry.

## IN MY HEART

is wisdom and strength and courage of those who ask. Upon my altars is the  
Book of the Holy Writ, and my prayers are to the One Omnipotent God.  
My sons work and pray together, without rank or discord, in the public mart and  
in the inner chamber. By signs and symbols I teach the lessons of life and death,  
and the relationship of man with God and of man with man.

## MY ARMS ARE WIDESPREAD

to receive those of lawful age and good report who seek me of their own free will.  
I will accept them and teach them to use my tools in the building of men, and thereby,  
find direction in their own quest for perfection so much desired and so difficult.

## I LIFT UP

the fallen and shelter the sick. I hark to the orphan's cry, the widow's tears,  
the pain of the old and destitute. I am not church, nor party, nor school, yet my sons  
bear a full share of responsibility to God, to country, to neighbor and themselves.  
They are freemen, tenacious of their liberties and alert to lurking danger.

## AT THE END

I commit them as each one undertakes the journey beyond the vale into the glory  
of everlasting life. I ponder the sand within the glass and think how small is a single life  
in the eternal Universe. Always have I taught immortality, and even as I raise men  
from darkness into light, I am a way of life.

Contributed by WB Jun Colmenares  
*From the Sun Grand Lodge of Lebanon*  
*Beirut, Lebanon*

BRO. DRUMMOND BOORD'S INITIATION AND  
RWBRO. OSCAR JAYME'S KAUAI VISIT



Bro. Drummond Boord with WBro. Tony Ligaya, after Bro. Boord's initiation into the 1st degree on February 9th.



RWBro. Oscar Jayme, Hawaiian Lodge's Secretary (fifth from left), next to MWBro. Walter Hager, Grand Master, with other Grand Lodge officers during Kauai Lodge's installation of its 2005 officers in January. RWBro. Jayme represented Hawaiian Lodge at the installation.

## SWEETHEARTS' BALL

*On February 12, 2005, Hawaiian Lodge celebrated their annual Sweethearts' Ball at Hale Koa Hotel. The proceeding pictures are taken from that said event.*



Bro. Abe Akina with wife Lourdes showing the spirit of the party



As always, the Hale Koa catering staff comes out with a sumptuous feast

## SWEETHEARTS' BALL



The saxophonist doing a splendid job at serenading the attendees



The ladies having a nice time at the table

## SWEETHEARTS' BALL



The officers of Hawaiian Lodge preparing to give gifts to the attending widows



WBro. Tony Ligaya with wife Fe having a good time

## SWEETHEARTS' BALL



Bro. Greg Pentecost with wife Jean enjoying the music



Bros. Alex Escasa and Ed Abutin with their wives and guest

# **HAWAIIAN LODGE, F. & A.M. ANNUAL SCHOLARSHIP GRANT**

Hawaiian Lodge F. & A.M. of the Grand lodge F. & A.M. of the State of Hawaii is accepting applications for \$1,000.00 scholarship grants that are awarded each year to as many as 10 eligible high school seniors or accredited College or University attendees.

1. Applicant must be:

(a.) A member in good standing of Hawaiian Lodge, F. & A.M., of the State of Hawaii or

(b.) A spouse, son, daughter, or grandchild of a member in good standing or of a deceased member who was in good standing, of Hawaiian Lodge, F & A.M. of the State of Hawaii, and

(c.) A high school graduating senior who will attend and has been accepted to an accredited institute of high education or

(d.) A full-time student in an accredited junior college, four-year college/university, or vocational school.

2. Applicant must:

(a.) Prove academic ability, interest in the scholarship grant, and leadership ability in relation to school and community affairs.

(b.) Submit an essay, between 150-200 words in length, written in the applicant's own handwriting, explaining the applicant's interest in obtaining a higher education and what winning this scholarship would mean to the applicant.

(c.) Provide a minimum of three letters of recommendation to accompany the application. Two must be from faculty members of the school in which the applicant is presently enrolled, or in case of graduates, the last school attended. The third letter should be written by a person who has thorough knowledge of the applicant but is not a relative.

(d.) Provide transcripts from the school in which presently enrolled, or in the case of graduates, from the last school attended.

(e.) Provide a photograph of him or herself (passport photo size).

(f.) Submit their application including items 2b, 2c, 2d, and 2e, no later than July 1st, 2005. Applications received or postmarked after this date will not be considered.

3. By submission of the formal application for the scholarship grant, the applicant, or in the case of minors, the applicant's parents or legal guardians, agrees to the following:

(a.) All documents submitted become the sole property of Hawaiian Lodge, F. & A.M. of the State of Hawaii.

(b.) The use of the recipient's name, photograph, and other personal information for the purpose of promotion, advertising, recognition,

**continued...**

and/or news releases are granted to said Hawaiian Lodge without promise of favor or payment. Documents received will be used solely for the betterment of this scholarship grant and for the acknowledgement of the recipient.

(c.) Selection of the recipient is the sole responsibility of said Hawaiian Lodge. Selection is final and binding. All efforts to contest the selection shall be disregarded and voided. The Selection Committees' decision is final.

**4. Additional Information:**

(a.) The number and amount of scholarship grants shall be set annually by said Hawaiian Lodge at no more than \_\_\_\_\_ scholarship grants at \$1,000.00 each, awarded in August of each year.

(b.) The scholarship is a stipend for one (1) year of schooling.

(c.) Winners of a scholarship grant under this program may apply yearly if the applicant did not have a break and meets all criteria stated. However, first consideration will be given to an applicant who meets the criteria and has not received a scholarship grant.

(d.) Applicants not awarded a grant are eligible to reapply, providing the applicant continues to meet the criteria stated.

(e.) The scholarship grants recommended by the Scholarship Committee must be approved by the members of said Hawaiian Lodge at a regularly scheduled meeting of Hawaiian Lodge, F. & A.M., before payments can be made.

(f.) The Scholarship Grant will be paid in the recipient's name only to the accredited institute of higher learning.

(g.) Recipients will be notified prior to August 1. IF you are not notified by that date, please assume you were not selected as a scholarship recipient.

(h.) The said Hawaiian Lodge Scholarship Committee is not required to award any scholarships, should they deem the applicants do not meet the requirements.

(i.) Applications should be typed or printed legibly in black ink.

(j.) Applicants must be willing to appear before the Hawaiian Lodge, F. & A.M. Scholarship Committee in the event the Committee deems this action necessary.

(k.) In the event an off-island applicant is considered for a scholarship grant, the Selection Committee will determine other means to satisfy appearance before the Committee.

(l.) Applicants will be notified by letter, in a timely manner, as to the date, time, and place, should it be required, that the applicant appear before the Selection Committee.

# HAWAIIAN LODGE F&AM

Grand Lodge of Free and Accepted Masons of Hawaii  
1227 Makiki Street  
Honolulu, Hawaii 96814-1332

## Scholarship Application Form

Date: \_\_\_\_\_

Applicant's Name:

\_\_\_\_\_

Last

First

M.I.

Applicant's Address: \_\_\_\_\_

Street No.

Street Name

Apt.

\_\_\_\_\_

City

State

Zip Code

Mailing Address if different from above:

\_\_\_\_\_

\_\_\_\_\_

Male/Female    Date of Birth: \_\_\_\_\_

Circle One

Mo/Day/Year

City/State

Marital Status: Single/Married (Circle One)

Resident of Hawaii: Yes/No (Circle One)

Name of High School and date graduated:

\_\_\_\_\_

(Transcript required for verification)

(OR)

Name of College/University accepted to:

\_\_\_\_\_

(OR)

Name of College/University attending/attended:

\_\_\_\_\_

Total College/University semester hours earned:

\_\_\_\_\_

(Transcript required for verification)

# HAWAIIAN LODGE F&AM

Grand Lodge of Free and Accepted Masons of Hawaii  
1227 Makiki Street  
Honolulu, Hawaii 96814-1332

## Scholarship Application Form (continued)

Name of Parents:

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(Father)	Last	First	M.I.
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(Mother)	Last	First	M.I.
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Name and Address of Guardian, if applicable

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Name of Hawaiian Lodge Relative:

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First	M.I.	Last	Relationship
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Signature of Hawaiian Lodge Member

Explain to the best of your ability the reasons why you should be awarded this scholarship (Use a continued sheet if necessary):

Date: \_\_\_\_\_ Signature in Full: \_\_\_\_\_

# HAWAIIAN LODGE F&AM

Grand Lodge of Free and Accepted Masons of Hawaii  
1227 Makiki Street  
Honolulu, Hawaii 96814-1332

## Scholarship Application Form Hawaiian Lodge F&AM Scholarship Grant

### Conditional Agreement

By submission of the application and all affiliated documentation, the applicant, or in case of minors, the applicant's parents or legal guardian agree to the conditions as set forth by Hawaiian Lodge F&AM Scholarship Grant Application Packet.

Signature in Full: \_\_\_\_\_

\_\_\_\_\_  
Parent's or Guardian's signature and date

\_\_\_\_\_  
Parent's or Guardian's signature and date

### Mailing Correspondence

Submit completed application and all related documents to:

Hawaiian Lodge F. & A.M.  
Attn: Scholarship Committee  
1227 Makiki Street  
Honolulu, Hawaii 96814-1332

This completed application and all related documents are due by July 1, 2005.

Recipient(s) of \$1,000.00 scholarship grant will be notified prior to August 1st. If you are not notified by that date, please assume you were not selected as a scholarship recipient.

## 2005 LODGE COMMITTEES

### COMMITTEE

<i>Auditing</i>	Ernie Alegre - Chair Alex Escasa Orly Ragudos WB Don Hall
<i>Cable Tow</i>	WB Jun Colmenares - Chair WB Tony Ligaya RWB Oscar Jayme Dale Palileo
<i>Charity</i>	WB Tony Ligaya - Chair Froilan Domingo Ed Abutin
<i>Coaches, Candidates</i>	RWB Oscar Jayme - Chair WB David Kaohelaulii
<i>Coaches, Officers</i>	WB Wilson Camagan - Chair RWB Oscar Jayme
<i>Constitutional Observance</i>	Greg Pentecost - Chair Matt Rowe
<i>Delinquent Dues</i>	RWB Oscar Jayme - Chair Bert Alarcon
<i>Hiram Award</i>	WB Tony Ligaya - Chair Froilan Domingo Ed Abutin
<i>Masonic Education</i>	WB Tony Ligaya - Chair Froilan Domingo Ed Abutin
<i>Masonic Temple Association</i>	WB Rick Huston - Chair RWB Oscar Jayme
<i>Necrology</i>	WB David Kaohelaulii - Chair RWB Oscar Jayme
<i>Past Masters Association</i>	WB Kwanlin Wong - Chair All Hawaiian Lodge Past Masters
<i>Public Schools</i>	Alex Escasa - Chair Orly Ragudos Matt Rowe
<i>Scholarship</i>	MW Ernie Yamane - Chair MW Randy Chang WB Kwanlin Wong WB Bill Dresser WB Wilson Camagan Vernon South
<i>Sunshine</i>	Ed Abutin - Chair Orly Ragudos Alex Escasa
<i>Youth Groups</i>	WB Dennis Ing - Chair Alex Escasa Orly Ragudos

HAWAIIAN LODGE, F. & A. M.  
1227 Makiki Street  
Honolulu, HI 96814-1332

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