

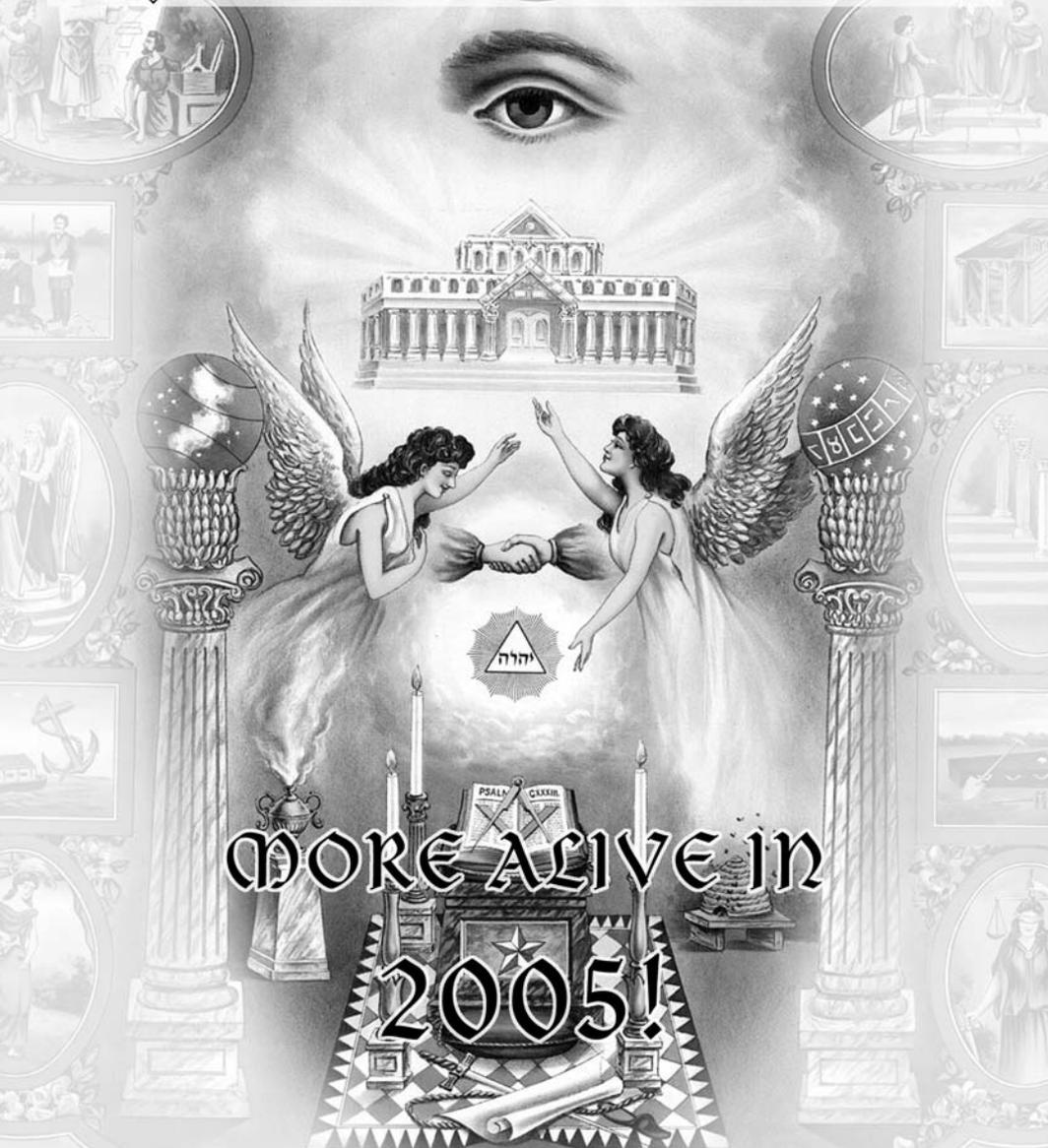
Hawaiian Lodge F. & A. M.
Under the Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of Hawaii



CABLE-TOW

Vol. 64, No. 2

2nd Quarter - July 2005



MORE ALIVE IN
2005!

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

Hawaiian Lodge F. & A.M.

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A NOTE TO THE BRETHREN

Welcome to the second issue of the Cable-Tow. As you will notice, we have made some minor reconfigurations of the layout of the publication based on feedback we received from the brethren. We hope the result is an improvement on the first issue.

The 2005 Grand Annual Communication of the Grand Lodge of Hawaii was recently held and, in recognition of this august event, we are featuring in this issue the message of the new Grand Master, brief biographical sketches of the pillars of the Grand Lodge, and a listing of the rest of the Grand Lodge officers. It is of interest to note that a good number of the officers of the Grand Lodge are members of Hawaiian Lodge. Pictures from the various Annual Communication activities are also included. Congratulations to the new caretakers of our Grand Lodge!

In addition, we are presenting short write-ups and pictures of the various lodge activities, particularly the celebration of its 153rd anniversary which featured the first-ever third degree conferral in period costumes. Visitations to other lodges, Memorial Day activities, floor works, and other activities are likewise covered.

Several articles that are of specific and general interest to the brethren are found inside. Together with articles on salient topics such as "The Importance of Prayer in Masonry," "The Process of Masonry," and others, we have included articles on "Speculative Masonry in Ancient China" and "Leo Tolstoy and Freemasonry" in an attempt to remind our readers of the universality of Masonic thought.

A couple of responses to articles published in the previous issue were received from the brethren. They are printed in the Feedback section of this issue. We hope more feedback or letters from the brethren would be forthcoming.

Kudos and thanks to Bro. Dale Palileo for producing the artsy cover design and the layout, and to Bro. Alex Escasa for the pictures. Our heartfelt thanks also go to all who submitted materials to this issue. Please keep them coming.

Fraternally yours,

Serafin "Jun" Colmenares, PM
Chair, Cable-Tow Committee



FROM THE EAST

Antonio "Tony" Ligaya, PM
Worshipful Master



HE AIN'T HEAVY, HE'S MY BROTHER

" So on we go; his welfare is my concern. No burden is he to bear; we'll get there. For I know he would not encumber me; he ain't heavy, he's my brother!"

- From the song of the same title

One of the more thought-provoking questions in the Bible is perhaps that one asked by Cain, after killing his brother Abel, when God inquired concerning Abel, "Am I my brother's keeper?" (Genesis 4:9)

This is a question we would do well to ask ourselves today, are we our brother's keeper? Do we have a responsibility to watch out for and care for one another?

The New Testament makes it clear that the answer is in the affirmative. In fact, many passages therein emphasize our responsibilities to one another, and, that we are to "love one another". To show our love for one another, we are exhorted to receive, edify, and serve each other, bear one another's burdens, as well as to forgive each other, submit to one another, and be hospitable to everyone.

In light of such "one another" passages, there should not be any doubt that we are to be our brother's keeper. But how well are we doing? How we answer may reveal how well or poorly we are fulfilling and living up to the one responsibility we have that includes all others: to love one another as Christ loved us.

One of my favorite songs from the late '60s, "is not" contracted to "ain't" notwithstanding, the title of which is the same as that of this brief article, I submit, says, or should be, about what we are, or at least what we profess to be, as Masons! For, in fact, "the road is long with many a winding turn that leads us to who knows where. But I'm strong, strong enough to carry him; he ain't heavy, he's my brother. For I know he would not encumber me; he ain't heavy, he's my brother."

Also examine the refrain, "If I'm laden at all, I'm laden with sadness that everyone's heart isn't filled with the gladness of love for one another", and do some introspection, and, move on to the finale and feel the rest of the song, "it's a long, long road from which there is no return", and, (remember that we are all traveling to that undiscovered country from whose borne no traveler returns), "while we're on the way to there why not share? And the load doesn't weigh me down at all. He ain't heavy, he's my Brother!"

See you in Lodge!

FROM THE WEST

Froilan B. Domingo
Senior Warden



IT'S SUMMERTIME!

At around June 21, summer season begins. Although more often than not, the summer solstice is not always punctual. In observance of that occasion, I shall not get the brethren hot under collar. When "summer is icumen in," as the poet puts it, our major purpose in life is, or should be, to keep cool. At the same time, however, there are issues to which we cannot turn a cold shoulder. I shall therefore try to maintain an even temperature.

Of all the days of the year, none has more glorious starting points than July 4 - the anniversary of American independence. I will simply ask the brethren to consider those blessings and try to put them into good use. Back in 1776, on this date, the men who signed the Declaration of Independence said, and meant it literally, that "we mutually pledge to each other our lives, our fortunes, and our sacred honor." That gives me goose bumps to think how much less is asked of us today.



July 11 is also a noted day in the summer, not only because it is the date of our annual picnic at WBC but also because it is the birthday of John Quincy Adams. He was the first president who was the son of another president. He served, after he left the White House, as a representative in Congress for some seventeen years until his death. The Adams family has played a remarkable role in American history, and John Quincy Adams was one of its actors. So, on July 11, bring your sons, daughters and your family to our annual picnic at the Shriner's Waimanalo Beach Club. We will have lots of food! Fun! Sun! Come and enjoy! It's summertime!

FROM THE SOUTH

Eduardo L. Abutin
Junior Warden



Greetings from the South, brethren! I can't believe that the year of the Rooster is halfway gone. Time really goes fast when you are having fun, and I am indeed having a lot of fun serving you from the South.



A journey of a thousand miles, as an old Chinese saying goes, always begins with the first step. In our Masonic journey, that first step begins with our becoming an Entered Apprentice Mason. This entry into a new world is symbolized in various ways as we go through the allegorical ceremonies of the first degree. Space precludes me from mentioning all of these symbols and their meanings, but a cursory look at some of them will give us a glimpse of the teachings of this degree as they relate to our Masonic journey.

The Lodge is a symbol of the world. Initiation means birth, and the Great Pillars signify entrance into a new kind of life. The Hoodwink represents the darkness in which an uninitiated man stands as regards his Masonic life; for this reason it is removed at the moment of enlightenment. The Rite of Circumnabulating means the Masonic life is a progressive journey, from station to station of attainment, and that a Mason will always be in search of more light. Approaching the East is significant, because the East is the source of light.

As one goes through the first degree, he should remember that he, the Entered Apprentice, is himself a symbol, one of the noblest in the whole emblematic system of the craft. He represents youth, typified by the rising sun but beyond that, he represents educated youth, youth willing to submit itself to the discipline and to seek knowledge in order to learn the great Art of Life.

May our journey continue...

GRANDMASTER'S INSTALLATION MESSAGE

2005 Grand Annual Communications
Grand Lodge of Hawaii
April 30, 2005

Greetings one and all!

On behalf of the Brethren of the Most Worshipful Grand Lodge of F. & A.M. of the State of Hawaii, welcome to our seventeenth Grand Installation.

This Masonic year, your Grand Lodge team will continue to improve upon this Jurisdiction's edifice. This Grand Edifice began in 1989 and, over the years, has continued to build upon that cornerstone.

We have assembled a team filled with knowledge, experience, and professionalism that will accomplish the improvements requested by the lodges of this Jurisdiction, our Masters, Wardens, and Past Masters of Hawaii. We have been listening and we are prepared to give answers, not in rhetoric, but by our actions.

Our Lodges are experiencing growth. We will endeavor to capitalize on the interest shown, in Masonry, by the men of our community. We expect to add to that increase by performing a Fast Class encompassing two days and providing Masonic Education prior to, during, and after the degrees. Many of our Fast Class Brothers are our leaders today. Education, participation, and a desire to become better men is what makes good Masons; it is not whether a man was made a Mason in a Fast Class or through the traditional method.

We will improve our financial positions through the use of fundraising, increased membership, and planned giving, to name a few. We will provide the Lodges with more publications germane to education and to provide leadership information.

We are a "Can Do" team. We are positive thinking and believe that within the parameters provided by our Hawaii Masonic Code, our creative thinking and application of action will maintain our Landmarks and achieve success in our ensuing Grand Lodge year.

I am confident that with this team and the blessing of our Great Architect of the Universe we shall succeed.

Raymond Wieckowicz, Jr.
Grand Master

OFFICERS OF THE GRAND LODGE OF HAWAII

MW RAYMOND WIECKOWICZ, Jr.

Grand Master of Masons in Hawaii

MW Raymond was born on May 14, 1946 in Newark, New Jersey to Raymond Wieckowicz (an Air Force Officer) and Helen Puananialoha Frietas of Kauai. Raymond came to Hawaii on vacation from college in 1967 and stayed. He joined the army and served in Vietnam in 1969, and was awarded the Combat Infantryman's Badge, the Purple Heart, the Army Commendation Medal for Valor, and the Bronze Star with Oak Leaf Cluster, among other awards.



On his return to Hawaii, he worked at the Dole Pineapple Cannery and later at the Navy Exchange as an automotive Mechanic. He then secured a position as General Laborer at Pearl Harbor Naval Shipyard as a Maintenance Mechanic. It was there that he became involved with the Labor Union, Service Employees International Union, Local 556. He became a negotiator and Union Steward and then was elected Vice-President. Raymond negotiated 13 labor agreements with various Public, Private and Federal Activities and was the Hawaii Metal Trades Contract Administrator for the Subbase, Shipyard Restaurant, Naval Supply Center and the Fuel Farms and Packing and Preservation Sections. He also negotiated and administered contracts with the United States Army Support Command, Hawaii which also included the Hale Koa Hotel, and all MWR facilities except for the Army Air Force Exchange System (AFFES). He handled grievances and Arbitration hearings for the Union. He was also instrumental in handling EEO complaints, job description appeals and other activities such as the Marine Corps Exchange, Navy Exchange, Marine Barracks and other private sector concerns.

In 1975 he left the Union and became the Personnel Manager for the Marine Corps Exchange at Kaneohe Air Station. He was promoted to Personnel Director for MWR (now MCAS) and became an advisor to the Navy and Marine Corps Exchange Systems throughout the Pacific for labor management relations. He was instrumental in co-authoring the Marine Corps Non-Appropriated Fund Personnel Manual, for worldwide application, and specifically the chapters having to do with performance standards and evaluations. He also co-authored the Total Quality Leadership Program for the Kaneohe Air Station, and served on the Pacific Air Force team.

After leaving that service in 1992, he became a real estate agent and Office Manager for Peoples Realty in Aiea, and then a loan officer with American Mortgage in 1994. He then became a relationship counselor for Together West and then retired in 1997.

MW Raymond became a Mason while working at the Marine Corps Air Station in 1979 and

became Master of Ko'olau Lodge in 1987. He is a 32nd degree Scottish Rite Mason, and a Past High Priest and currently the Most Excellent Master with Windward York Rite. He is also currently Tyler of Ko'olau Lodge. He was elected Grand Secretary of the Grand Lodge of Hawaii in 1999-2002, elected Junior Grand Warden in 2002 and was elevated to the Grand Oriental Chair in 2005.

Raymond has two daughters and a son from a prior marriage.

RW BRUCE H. BONNELL

Deputy Grand Master of Masons in Hawaii



Pearl Harbor Lodge: Past Master, Secretary

Scottish Rite: Past Wise Master, Rose Croix; Venerable Master, Lodge of Perfection

York Rite: Red Cross of Constantine; Senior Warden, Royal Arch Masons

National Sojourners: Past President, Kamehameha Chapter #439; Past Commander, Samuel Adams Camp Heroes of '76

Aloha Shrine: Past Commander, Legion of Honor

International Order of the Eastern Star: Past Patron, Lei Aloha Chapter #3; Worthy Patron, Kailua Lanikai #9

International Order of the Rainbow for Girls: Chairman, Grand Assembly

RW OSCAR M. JAYME

Senior Grand Warden



Hawaiian Lodge: Past Master, Secretary, Life Member

Leeward Lodge: Charter Member, Charter Junior Warden, Officers'/Candidates' Coach

Lincoln Lodge #34: Life Member

International Order of the Eastern Star: Past Patron, Mid-Pacific Chapter #10; Past Patron, Lei Aloha Chapter #3; Member, Harmony Chapter #4

Scottish Rite: KCCH; Chairman, Membership Committee, Honolulu Bodies

Past Grand Representative of the MW Grand Lodge of the Philippines near the MW Grand Lodge of Hawaii

Awards: Hiram Award; International Order of the Rainbow for Girls Grand Cross of Honor; International Order of DeMolay Honorary Legion of Honor; Most Outstanding Secretary

Occupation: DOD Employee-Defense Logistics Agency, Pearl Harbor

RW DENNIS S.A. ING

Junior Grand Warden



Hawaiian Lodge: Master 2002, Officers' Coach 2003 & 2004, elected Trustee 2005

Grand Lodge: Jurisprudence Committee 2000-05, Inspector 2003-05, Wm. McKee Award 2004

Scottish Rite: Wise Master of Honolulu Chapter of Rose Croix 2004, KCCH 2004

York Rite: Illustrious Master of Council of Cryptic Masons 2005, elected to Red Cross of Constantine 2004

Aloha Shrine: Member, Board of Governors of Shriner's Hospital (Legal Committee, Wills & Endowments Committee), 2004-2005

Order of Demolay: Executive Officer State of Hawaii, 2001-2005, Advisory Council Chair, Hawaiian Chapter, 1997-2005, Awarded Chevalier Degree 1961, Awarded Legion of Honor Degree, 1999

Community: General Manager, Hawaii Ballet Theatre 1980-2005, President and Executive Director, Hawaii Bar Review Course 1977-2005.

Occupation: Lawyer (business law, real estate, probate and estate planning)

The other officers of the Grand Lodge of Hawaii are as follows:

Grand Treasurer - Jorge H. Disuanco*

Grand Secretary - A. Lee Skinner, PGM *

Grand Lecturer - David Nightingale

Grand Chaplain - David N.E. Kaohelauii*

Grand Orator - John G. Connell

Grand Marshal - Richard B. Huston*

Grand Standard Bearer - Leonard W. K. Ho

Grand Sword Bearer - Carl W. Scheer*

Grand Bible Bearer - Keith N. Isaacson

Senior Grand Deacon - Antonio M. Ligaya*

Junior Grand Deacon - Clifford M. Jenkins

Senior Grand Steward - Jack A. Hughes

Junior Grand Steward - Teofilo E. De Aquino*

Grand Historian - Herbert G. Gardiner*

Grand Organist - Milton Anderson

Grand Pursuivant - Jon P. Haig

Grand Tiler - Claude J. Himmelein

Assistant Grand Tiler - James R. Steinwandt

Inspectors - Walter M. Hager, PGM

Robert M. Shimamoto

Camilo A. Andrade

Robert A. Schultz*

Frank M. Condello II

In addition to the Senior Grand Warden and the Junior Grand Warden, nine of the rest of the Grand Lodge officers and inspectors are members of Hawaiian Lodge (with asterisk).

GRAND ORATION 2005

By WBro. Frank Condello, P.M.

Grand Orator, 2004

This oration was given during the Grand Lodge of Hawaii's Annual Communication on April 29-30, 2005.

Aloha brethren. We are all gathered here today for the Annual Communication of the Grand Lodge of Hawaii. This annual event brings the leaders of our fraternity together for several days in an opportunity to address issues that concern us and attempt to make the craft a more workable and efficient organization. It is also an opportunity to look back at the previous year and appreciate the accomplishments as well as problems that arose and approach each with an open mind.

Rather than speak specifically about what Most Worshipful Hager has accomplished this last year or what the incoming Grand Master wants to accomplish, I want to address what it really means to be a Mason and how many of us have fallen short of our obligations as Master Masons. If some of you are uncomfortable with this topic, then I have already accomplished part of my goal. Looking inward at your own actions and beliefs can be a difficult thing but also a very refreshing one if something is learned in the process and a change for the better of all is accomplished in the end. You may be asking yourself, what is he talking about?

I want you to think back to when you first petitioned your lodge to receive the degrees of Freemasonry. What was your motivation? Prior to being brought into the lodge room for the first time, the Marshal addressed you and confirmed that you were unbiased by friends and uninfluenced by mercenary motives. You also confirmed that you had a desire for knowledge and a sincere wish to be serviceable to your fellow creatures. What does mercenary motives mean? Well, for instance, did you join Masonry to get ahead in society? Did you join so one day others would have to call you Worshipful or stare in awe of the color of your hat or the jewel upon your breast? Did you join for personal gain of some sort rather than for the love of what you might become a part of and

the rich history of our craft? As you progressed in your lodge, you learned the inner workings of the fraternity and how the lodge was run and what was expected of each officer. Much was demanded of you with respect to memorizing ritual work and participation in lodge activities and degrees. If you had not done so, none of you would be sitting here today.

Although doing good ritual work is very admirable and a goal that any dedicated Mason should aspire to, there is more to the ritual than just memorizing it. It is one thing to be able to rattle a lecture off the top of your head and another to give that same lecture but truly believe from the bottom of your heart what is being said. You may ask yourself, what is the difference? I believe there is a significant difference and here is why. The two lectures may sound the same to the candidate, but deep down, only the brother that truly believes what he is saying is significant and meaningful is living true Masonry. If the brother truly loves his brethren and tries to live the tenets of Masonry on a daily basis, then he is making a difference in the world, no matter how small it may seem to others. This is what Masonry is about. This is the core of who we are as Masons. We always say that one of our goals is to make good men better men.

How are we making them better? The moral teachings of our degrees complement a brother's faith they have in a higher force than themselves, as we say The Great Architect of the Universe. We are an ancient and honorable fraternity. This is not just another club you join but a life choice and a promise to live your life differently than the average person in society. If you do not believe this to be the case, then I question if you are on the right path as a Mason or have you deviated from your original intentions and obligations.

This being said, I stand before you as a humble brother, realizing that we all fall short of the Great Architect's divine plan. For the true wisdom comes from the Great Architect. And we are each his servants when we trust in him. It is just as our Most

Worshipful Brother King Solomon wrote so many years ago, "Do you see persons wise in their own eyes? There is more hope for fools than for them." Proverbs 26:12. It is holy through the pure teachings of our craft that each of us may love, serve and honor each and every Masonic Brother. The degrees of Masonry instruct us of these ways. They remind us to trust in God and pray. They teach us that brotherly love, relief and truth is our way. And that any contention among brothers must be resolved in the light given by the Great Architect. We Masons know this light through our rituals and the Word of the Holy Bible. Through our rituals, our life in the lodge among brethren and the sacred words of the Holy bible call each of us to examine ourselves and pray for the Guidance of God at all times.

Each of us know that contention will arise among men from time to time. So too for Masons; with an important difference. Masons are called by The Great Architect to resolve their differences in the most peaceful and gentle of ways. We are called to treat our brothers as we ourselves wish to be treated. And to see in each brother no matter what our differences may appear to be, as a divine child of that Holy Master who loves each of us as his very own. Each of us know our duty to fellow Masons when they go astray. We are to admonish our brother in a way that both corrects and preserves his dignity. My dear brothers, if you find yourself ready to pounce on a fellow Mason for his apparent failings, first consider the bitterness that may be in your own heart and tear out its roots, marking well the teachings of our ancient brethren, the students of the Most Excellent King Solomon. "If you have been foolish, exalting yourself, or if you have been devising evil, put your hand on your mouth, for as pressing milk produces curds, and as pressing the nose produces blood, so pressing anger produces strife." Proverbs 30:32-33. Over the years, there have been incidents that have led me to pray for the return of wisdom to the practice of Freemasonry in Hawaii. For without divine guidance my brothers, we are nothing more than creatures acting by impulse, scratching at one another in the darkness. But if we remember the light of Freemasonry, then we will remember that brotherly love, relief and truth will always light the way even in the darkest days of our lives.

Each of us can and should make a conscious choice

to love our Masonic brothers as ourselves. We should always be ready and willing to fly to a brother's aid when he is in need. And we must realize that our errant brother is in a time of great need and treat him with the same compassion that we ourselves would expect has we fallen astray. And it may well be my brethren, that we ourselves are the one in error and not our brother whom we suspect and persecute. We owe it to our lodge, ourselves and our creator to treat every instance of contention in the lodge as though our very life held in the balance. For in truth a word can kill as sure as a weapon. The death my brothers may be the death of a Mason in his Masonic life and love of the Craft. For if a man's heart is soured he will be of little use to himself and to his lodge. He will rather be as one who grieves, for he is now outside the lodge. For him, the lodge is always dark whilst his brethren within share food, fellowship, and the false light which they may well enjoy for a time in their conceit.

And so my brethren, let us recall and live the simple truths of our honorable Craft. We must always assume the best of every brother. We must love every brother as ourself. And we must never seek to destroy a brother; rather we must seek to build him up as a fellow stone in that hoUse not built with hands, eternal in the heavens and blessed of our Creator.

And so my brethren, let us walk in the light left us by David, King of Israel when he was but a humble shepherd boy and servant of God:

*"Happy are they who have not walked in the counsel of the wicked,
nor lingered in the way of sinners,
nor sat in the seats of the scornful!*

*Their delight is in the law of the LORD,
and they meditate on it day and night.*

*They are like trees planted by streams of water,
bearing fruit in due season,
with leaves that do not wither;
EVERYTHING THEY DO SHALL PROSPER."*

- Psalm 1: 1-3

GRAND LODGE ANNUAL COMMUNICATION PICTURES



Above: The Grand Line of Officers for 2005



Above: RWBro. Oscar Jayme (SGW) prior to the installation ceremonies



Left: MWBros. Ernest Y. Yamane and William K. McKee Jr., Past Grand Masters of the Grand Lodge of Hawaii, in a "once-in-a-blue-moon" picture taken prior to the installation ceremonies

GRAND LODGE ANNUAL COMMUNICATION PICTURES



*Left: WBro. Wilson
Camagan together with
Bros. Alex Escasa and
Orly Ragudos*



*Right: Bro. Nestor
Hernandez, Wendy
Hernandez and Fe
Ligaya*



*Left: WBro. Tony Ligaya
before being installed
as Senior Grand
Deacon*

ARE YOU A MASTER MASON?

From Ad Astra Lodge #130 (Nova Scotia)

Contributed by Bro. Dale Palileo

"I have been a Mason for a year now," remarked the Young Brother to the Old Past Master. "While I find a great deal in Masonry to enjoy and like the fellows and all that, I am more or less in the dark as to what good Masonry really is in the world. I don't mean I can't appreciate its charity or its fellowship, but it seems to me that I don't get much out of it. I can't really see why it has any function outside of the relationship we enjoy in the Lodge and the charitable acts we do."

"I think I could win an argument about you," smiled the Past Master.

"An argument about me?"

"Yes. You say you have been a Master Mason for a year. I think I could prove to the satisfaction of a jury of your peers, who would not need to be Master Masons, that while you are a Lodge member in good standing, you are not a Master Mason."

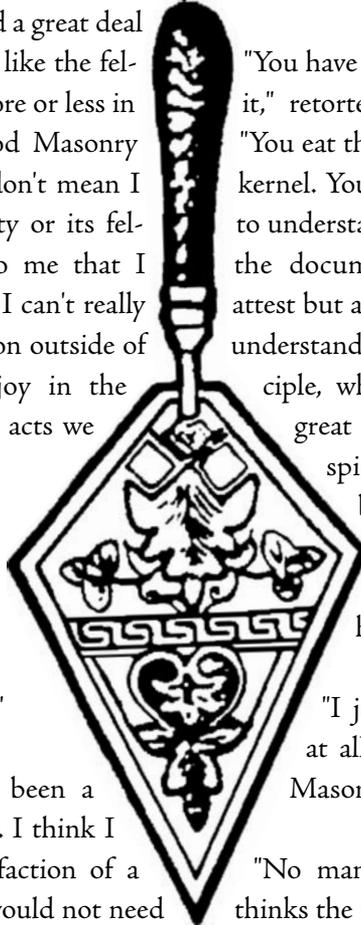
"I don't think I quite understand," puzzled the Young Mason. "I was quite surely initiated, passed, and raised. I have my certificate and my good standing card. I attend Lodge regularly. I do what work I

am assigned. If that isn't being a Master Mason, what is?"

"You have the body but not the spirit," retorted the Old Past Master. "You eat the husks and disregard the kernel. You know the ritual and fail to understand its meaning. You carry the documents, but for you they attest but an empty form. You do not understand the first underlying principle, which makes Masonry the great force she is. And yet, in spite of it, you enjoy her blessings, which is one of her miracles. A man may love and profit by what he does not comprehend."

"I just don't understand you at all. I am sure I am a good Mason."

"No man is a good Mason who thinks the Fraternity has no function beyond pleasant association in the Lodge and charity. There are thousands of Masons who seldom see the inside of a Lodge and, therefore, miss the fellowship. There are thousands who never need or support her charity and so never come in contact with one of its many features. Yet these may take freely and



largely from the treasure house which is Masonry.

"Masonry, my young friend, is an opportunity. It gives a man a chance to do and to be, among the world of men, something he otherwise could not attain. No man kneels at the altar of Masonry and rises again the same man. At the altar something is taken from him never to return: His feelings of living for himself alone. Be he ever so selfish, ever so self-centered, ever so much an individualist, at the altar he leaves behind him some of the dross of his purely profane make-up.

"No man kneels at the altar of Masonry and rises the same man because, in the place where the dross and selfish were, is put a little of the most Divine spark which men may see. Where the self-interest was is put an interest in others. Where the egotism was is put love for one's fellow man. You say that the 'Fraternity has no function.' Man, the Fraternity performs the greatest function of any institution at work among men in that it provides a common meeting ground where all of us be our creed, our social position, our wealth, our ideas, our station in life what they may, may meet and understand one another.

"Time has demonstrated that Masonry is too strong for war, too strong for hate, too strong for jealousy and fear."

"What caused the Civil War? Failure of one people to understand another and an inequality of men which this country could not endure. What caused the Great War? Class hatred. What is the greatest leveler of class in the world? Masonry. Where is the only place in which a capitalist and laborer, socialist and democrat, fundamentalist and modernist, Jew and Gentile, sophisticated and simple alike meet and forget their differences? In a Masonic Lodge, through the influence of Masonry. Masonry, which opens her portals to men because they are men, not because they are wealthy or wise or foolish or great or small but because they

seek the brotherhood which only she can give.

"Masonry has no function? Why, son, the function of charity, great as it is, is the least of the things Masonry does. The fellowship in the Lodge, beautiful as it is, is at best not much more than one can get in any good club, association, or organization. These are the beauties of Masonry, but they are also beauties of other organizations. The great fundamental beauty of Masonry is all her own. She, and only she, stretches a kindly and loving hand around the

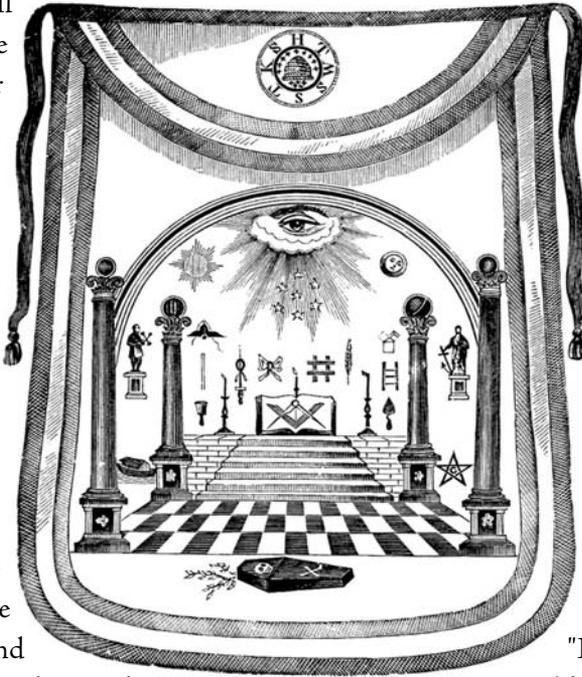
world, uniting millions in a bond too strong for breaking. Time has demonstrated that Masonry is too strong for war, too strong for hate, too strong for jealousy and fear. The worst of men have used the strongest of means and have but pushed Masonry to one side for the moment; not all their efforts have broken her, or ever will!

"Masonry gives us all a chance to do and to be; to do a little, however humble the part, in making the world better; to be a little larger, a little fuller in our lives, a little nearer to the G.A.O.T.U. And unless a man understands this, believes it, takes it to his heart, and lives it in his daily life, and strives to show it forth to others in his every act unless he live and love and labor in his Masonry I say he is no Master Mason; aye, though he belong to all Rites and carry all cards, though he be hung as a Christmas tree with jewels and pins, though he be an officer in all Bodies. But the man who has it in his heart and sees in Masonry the chance to be in reality what he has sworn he would be, a brother to his fellow Masons, is a Master

Mason though he be raised but tonight, belongs to no body but his Blue Lodge, and be too poor to buy and wear a single pin."

The Young Brother, looking down, unfastened the emblem from his coat lapel and handed it to the Old Past Master. "Of course, you are right," he said, lowly. "Here is my pin. Don't give it back to me until you think I am worthy to wear it."

The Old Past Master smiled. "I think you would better put it back now," he answered gently. "None are fit to wear the Square and Compasses than those who know themselves unworthy, for they are those who strive to be real Masons."



THE PROCESS OF FREEMASONRY:

"We should square corners, not cut them"

By Bro. Paul Trusten, Midland Centennial Lodge No. 1448, AF&AM, Midland, TX
Researched / Contributed by WBro. Tony Ligaya, P.M.

"There are two cardinal sins, from which all the others spring: impatience and laziness." --- Franz Kafka

My father was raised to the Sublime Degree of Master Mason in 1950, two years before I was born. He also became a member of the Scottish Rite and the Shrine, and cherished his memberships. "When you turn 21, I hope you'll become a Mason", said he to me one day when I was about nine, and these words, coming from this very laconic gentleman, made a lasting impression on me. They were steeped in time and forged in a sense of loyalty. They were part of a Masonic process.

As a result of this exchange, and watching my father proceed through life as a man who cherished kindness, honesty, and fair dealing with all, I gathered that Freemasonry was an outward celebration of just the kind of man he was, and that the fellowship of the old Craft was a valued device within which such good men could congregate and communicate. In fine, Freemasonry was more than a club. It was a society within a society, a special relationship among men to be patiently maintained.

This "favorable opinion conceived of the institution" made it all the more exciting for me when, at last, on March 26, 1980, I was initiated into Freemasonry as an Entered Apprentice in Monument Lodge No. 96, AF&AM, of Houlton, Maine, USA. As the elderly Tiler helped me dress for my entrance, he remarked, "You know, Masons are all equal.

I'm just an old farmer...and I would not have met all these wonderful people if I hadn't become a Mason." I don't know if he planned to say those words to me, but the effect on me was like the planting of a seed. Again, the process of Freemasonry was proceeding like the patient cultivation of a crop. The truism of his seemingly off-hand words would echo across a quarter century of "wonderful people" I would meet, and also befriend. Even more dramatic was the pronouncement of the entrance ritual just before my entrance into the lodge. With my mental preparation, it seemed that the words had been written for me personally. Once again, I felt I was part of a process.

My knowledge increased gradually with each degree that year of 1980: with my EA memorization, with the panoply of information as a Fellowcraft on May 14, the long summer (as it turned out) of perfecting my FC memory lesson, and the high drama of my Master Mason degree on November 5. Not expecting my hard-working, rarely traveling, 60-year-old Dad to get on an airplane and fly up to northern Maine for the occasion, I nevertheless asked him if he would come to Houlton, 350 miles away, for this event. He didn't flinch. He agreed immediately and cheerfully.

My jaw dropped. Here I realized that there was a patient process afoot, that Freemasons are closer than one would think, that they take care of their own, across time and space. It was his hand that raised me that evening, and next day he just took me to the nearest jewelry store in Houlton and bought me a Master

Mason ring, my most cherished ring today.

In years to come, I would be a regular brother in attendance at lodge, and see "many a brother and fellow" follow in my steps through the degrees of Ancient Craft Masonry. This was happening in the usual way, despite the crisis of membership we faced even in the early 1980s.

Suddenly, in the 1990s, a number of Grand Lodges of Masons decided that the process of cultivating Masons was hindering the future growth of the Fraternity, and came to conclusions which seem to me to never have been made before by Masonic leaders: that most prospective candidates for the degrees of Masonry are "too busy" to attend several degree conferrals and memorize the lessons which are emblematical of their honorable labor. They enacted provisions for so-called "One Day Masons" or "One Day Classes", in which the precious experience, which I have outlined above, would be gutted by expedience, to an assembly of men, which would observe all three degrees and leave the occasion as Master Masons. True, this plan has the potential to swell the membership roster and the coffers of the Grand Jurisdictions which adopt it. But, my experience cries out, to what result? What kind of Mason, and by extension, what kind of Masonry, will we have?

The rituals of the Grand Jurisdictions seem to militate against this "reform". They speak of "waiting a time with patience", of "fitting our minds as living stones for that spiritual building", that Freemasonry should be on guard against the cowan or poorly educated Mason, that Masons should be "duly qualified". But, most important, Freemasonry continually emphasizes the message of craftsmanship, both in our usual vocations, and in our relationships among people. Freemasonry is a call

to diligence, patience, and pride in one's work. How it can be represented to anyone in a single day is beyond the ken of this Mason who has been delighted to see it represented across a lifetime.

The slow steeping of anticipation and learning leading up to my Master Mason degree is an experience that no thinking and feeling man would deny himself. As the ritual itself explains, it is emblematical of the passages of life itself, with the primary metaphor being work. This is why we call the activity of degree conferral "degree WORK", or "the WORK of the evening". It is emblematical of successful labor, with the rewards of that labor being conferred in a magnificent association of men. These strengths of purpose, I fear, are now under assault from among our ranks.

Although I am a liege subject of a Grand Jurisdiction which supports this plan, and am obligated as a Mason to cheerfully support its execution, I cannot avoid a certain amount of dread in this matter, for our Fraternity seems to be headed for a Pyrrhic victory --- a victory of numbers, but a setback in strength. For those men contemplating becoming Masons, I strongly recommend that they join us in the traditional manner. Again, it is an experience not to be missed, in an organization of matchless worth, which offers a lifetime of satisfying return unobtainable in one day of exposure.

In our requirements for membership, as on the floor of the lodge, we should continue to square our corners, not cut them.



THE IMPORTANCE OF PRAYER IN FREEMASONRY

by Melvyn Friendly, PM

Contributed by Bro. Nestor Hernandez

All Masonic degrees and ceremonies invoke prayer and guidance from the "Great Architect of the Universe." Commencing with the earliest Gothic Manuscripts or "Old Charges", the Regius Manuscript of 1390 A.D., all Masonic Lodge activities were begun with a Prayer of Invocation. Masons consider Prayer the first "benefit" of Freemasonry and Initiates are required to profess a belief in the Creator as the Maker and Sovereign over us all. Masons are taught not to start any enterprise without first invoking the Guidance of Deity. The Initiate is taught that there is no place in Freemasonry for the atheist or agnostic and belief in deity is a prerequisite to Masonic affiliation. What is Prayer? It has been described as a Petition or solemn and humble request to God for his Blessing or in Thanksgiving. It is a communication between man and God and the means by which man can coordinate his mind with that of the Universe. It is focused on high moral elements and spiritual energy. It brings together the mind of man and the divine Spirit giving confidence to the suppliant that his petition for Divine Guidance will be granted. It creates reason and logical thinking within the mind of the suppliant. Ancient Hebrews exercised a "dialogue" with Jehovah whose "ineffable name" could be pronounced only by letters or syllables.

In the Initiatory Degree the candidate is asked "In Whom do you put your trust?" In reply the Candidate begins a way of life

based on the firm foundation of belief in the One True God. Initially Christian in character, Freemasonry early allowed each of its votaries to worship the God he reveres under the universal name of the Great Architect of the Universe. The universality of Freemasonry is best expressed in its acceptance of a religion as that "in which all good men agree".

The pioneer masonic leaders were sincere men of faith and dedicated our Fraternity to the moral and spiritual improvement of mankind. The ceremonies they inaugurated contained moral lessons intended to enhance the spiritual improvement of candidates and brethren. One of the Masonic Great Principles is "Truth" and in the search for Truth to discover the Knowledge of God's Teachings. The second principle of "Charity" is stressed in the Initiatory Degree and declared a Virtue of Holy Significance. The newly installed Master invokes the assistance of the Great Architect for the third Principle of "Wisdom" to be worthy of the trust reposed in him by the Lodge brethren. Masons use Prayer in the consecration of a Lodge, laying a cornerstone for a public or religious edifice, opening Lodge and Grand Lodge Communications, closing such meetings, guidance of Candidates for Degrees, celebration of anniversaries, as part of funeral services and in family or community gatherings.

Masonic Lodges should give greater empha-

sis to the dependence of the Craft on deity and make the public aware of the extent Masons use Prayer in our Ceremonies. The use of Scripture illustrates the fact that God-fearing men practice our gentle craft. Our ritual demonstrates the extent to which Freemasonry places its dependence on God and the efficacy of prayer. Masons use prayer in their daily lives and invite members of the family and friends to join in our love and care for the aged, afflicted or distressed. The requirement of prayer in our Masonic Ritual does not make Freemasonry a religion. The Grand Lodge of Oregon in its Code and Manual states that Freemasonry is religious and is termed "religion's handmaiden" but is not a religion. Church affiliation is not a prerequisite for Masonic membership. Freemasonry has no religious dogma and does not affiliate with any religious creed or organization. It seeks to unify men of various sects, creeds and opinions within its ranks. No Mason can consciously substitute his belief and loyalty to the Fraternity for the religion of his choice. He cannot say that "Masonry is my religion" because an examination of the nature of Freemasonry reveals that it does not have the characteristics of religion.

Freemasonry's attitude toward things spiritual is an important part of the fabric of the Fraternity belief in a Supreme Being and in a future life. Masons believe in the reincarnation of the Soul as removed from the mortal body at death. Some even believe in the resurrection of the body at a distant judgment day. Freemasons are bound by the "eternal truths" contained in the Volume of Sacred Laws, which may not necessarily be Christian Scriptures, and as a Candidate is

bound by an obligation taken on such Book. The Sacred Truths contained in the Volume of Sacred Laws govern the rules for his life and conduct. References in the Rituals of the Masonic Degrees to the omnipotence of Deity impresses upon the Candidates the power of prayer in Masonic work. The restriction on Masons of "refraining from discussion on religious topics" covers the dogmas of religious beliefs, creeds and sects. The Masonic spirit of toleration dwells on the universality of all religions and espouses only the Love of God as the Father of all mankind and in the brotherhood of all mankind, both Masonic and non-Masonic.

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SPECULATIVE MASONRY IN ANCIENT CHINA

Lodge of Research No.200, Grand Lodge of Ireland, and Ashlar Lodge No.247, G.R.C.

Contributed by WBro. Jun Colmenares, P.M.

There is often debate as to when speculative Masonry began. Some would say that it was when the Grand Lodges were formed in the early 1700s; but research produces interesting evidence which might well change that opinion. Evidence of Masonic truths has been found in ancient Greece, in India, in Egypt and in China; and it is to China that attention is directed in this Article.

The books of ancient China contain many Masonic expressions. For example, in a book called "The Great Learning", written in 500 BC, it is stated "A man should abstain from doing unto others what he would not they should do unto him, and this is called the principle of acting on the Square".

Confucius, the great Chinese moral teacher, born about 550 BC and Mencius, his pupil, arranged an orderly system of moral teaching. From the sixth volume of the work on philosophy, I quote; "A Master Mason in teaching his apprentices, makes use of the compasses and the square. We who are engaged in the pursuit of Wisdom, must also make use of the compasses and the square".

Mencius also wrote; "Men should apply the compass morally to their lives, and the level and marking-line besides, if they would walk in the straight and even path of Wisdom, and keep themselves within the bonds on honour and virtue".

In Peking, in China, there is a place called

the temple of Heaven, one of the few ancient relics of the Chinese monotheistic faith. It is constructed in the form of a square, with special seats in the east, the west and the south. There is an altar in the very centre. There are three circular platforms of diameters of 90 feet, 150 feet, and 210 feet. Note that these are in the ratio of 3, 5 and 7. The temple was built in 1420, but the altar is considered to be 4000 years old.

There was a society called HUNG, or "The Brotherhood of Heaven and earth". This can be traced back to 386 AD. It had a supreme Grand Master, a Senior and Junior Warden, and many subordinate lodges. In the lodge ceremonies, the initiate knelt at the altar, with the Senior and Junior Wardens kneeling at his right and left, each holding a sword overhead to form a right angle over the candidate. The lecture given by the Worshipful Master taught that all are equal, that they must live uprightly and justly, that they must help a brother in distress, preserve his secrets, respect the chastity of his wife, and that they must obey the Worshipful Master. The three great principles of the Hung lodge were Brotherly Love, Relief and Truth.

Brethren, it is interesting to note that there has been no Masonry on mainland China for very many years, but now, in 1988, a new Lodge is being constituted there under the Irish Constitution.

Ref: Lodge of Research No.200 (1993), Grand Lodge of Ireland, and Ashlar Lodge No.247, G.R.C. (May 1993)

VISITATION TO LODGE MAUI



Left: MWBro. Walter Hager, PGM during the opening ceremonies

Right: WBro. Tony Ligaya presenting a plaque to WBro Stanley Takeuchi (PM), Master of Lodge Maui

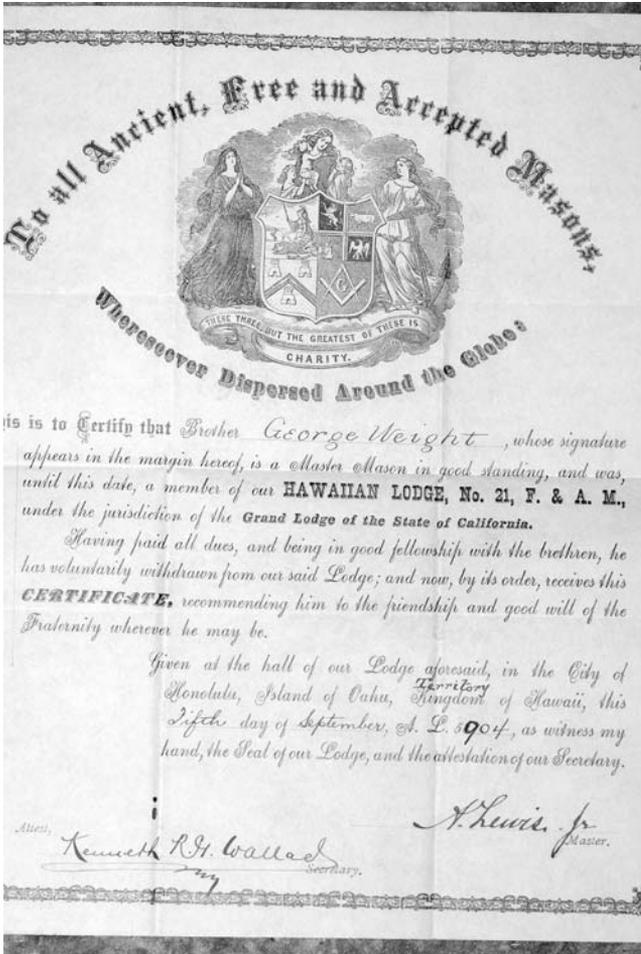


Left: A sampling of the time capsule's contents. Seen here is a copy of the Honolulu Advertiser dated November 16, 1957.

Right: Bro. Greg Pentecost with a copy of a withdrawal letter from Hawaiian Lodge, also from the time capsule. See facing page for a magnified picture of the letter.



VISITATION TO LODGE MAUI



Above: Among the items found during the opening of the time capsule was a Masonic Bible.

Top Left: coins from the late 1800's / early 1900's.

Left: Magnified copy of the demit letter from Hawaiian Lodge for a brother who was affiliating with Lodge Maui. The document clearly indicates its age, which is well over 100 years old.

THE WIDOW'S SON

Author unknown

Contributed by Bro. Nestor Hernandez

Masons are inspired by the intellectual integrity and earnestness of purpose of one of the world's greatest leaders whose father died when he was a young boy and whose mother remarried. His stepfather, a highly skilled workman, gave our exemplar his vocational training.

His mother came from one of the best families of her time. She gave her worthy son his religious training and his moral and ethical code of life.

Historians tell us that he was considered by his contemporaries an exemplary citizen. He possessed great vision, he dreamed of castles In the air, and had the ability to make them realities on the ground His mastery of mathematics and engineering enabled him to handle with great skill the technical problems of his profession. History reveals that he employed effectively over 200,000 workmen on one of the world's greatest construction jobs.

executive ability, it is his integrity and perseverance that we admire most.

There is little to be found about this wise man in the pages of secular history.

It is in the Bible and the annals of Freemasonry that his name is prominently recorded. I quote from the book of Constitution:

"It would add to our happiness and greatly increase our world influence if we emulated this benefactor in the daily contact with our fellow man."

"This inspired master was without question the most skillful * * * workman who ever lived, whose qualities were not confined to building. They extended to all kinds of work."

We Master Masons have walked in his footsteps. We have been impressed by his steadfastness unto

death.

We have gone with him to the grave. He was the renowned architect of King Solomon's Temple. He was Hiram Abif, "The Widow's Son."

While we Masons respect his brilliance and

It would add to our happiness and greatly

increase our world influence if we emulated this benefactor in the daily contact with our fellow man.

We Masons proclaim our belief in God and most of us practice it. We proclaim our belief in brotherly love and most of us practice it. We use symbols of the builder, to set our code of life, which refines our thoughts, purifies our sympathy, and broadens our outlook. It amplifies our friendships, exalts our morality, and tames our passions. In other words, makes better citizens of us.

Our fraternity is sometimes referred to (in jest) as an old man's organization. However, I submit that youth is not a time of life; it is a state of mind. Man grows old by deserting ideals, years wrinkle the skin, but compromising principles wrinkle the brain and sour the soul.

Most Masons strive to emulate St. Paul who, crying that the days were evil, labored to improve them. We radiate good will which is more precious than a gold nugget and harder to find.

Good will is often the measure of a man's success. To a large extent It determines his usefulness to society. We cherish no jealousies and entertain no hatred for our fellowman.

More than 2,000 years ago a renowned Chinese philosopher uttered these words of

wisdom "With righteousness in the heart, there will be beauty in the character; with beauty in the character, there will be harmony in the home; with harmony in the home, there will be order in the nation; with order in the nation, there will be peace in the world."

That is a philosophy to which every Mason should subscribe and endeavor to implement.

An unknown person penned the following: "He has achieved much who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; whether by an improved poppy or a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express It; who has always looked for the best in others and given the best he had; whose life is an inspiration and whose memory is a benediction ."

Such a person was "the widow's son." Every Mason should strive to emulate him and thus help make this a better world.



WORDS OF WISDOM

Contributed by WBro. Tony Ligaya, PM

"Whenever there is a human cause, we are certain to find Freemasonry for it is the fundamental basis of all true liberal association". - Bro. Giuseppe Garibaldi

We have so many things that is going on that may disturb our peace and harmony, let us remember one of the five points of fellowship that we are obligated to do..."be willing to stretch forth a helping hand to raise a fallen brother." We need to exercise more compassion than persecution.

Be a Mason in words and in deed.

From Most Worshipful George Washington PGM of Virginia / First President of The United States of America:

"My best ambition having ever aimed at the unbiased approbation of my fellow citizen, it is peculiarly pleasing to find my conduct so affectionately approved by a fraternity whose association is founded in JUSTICE and BENEVOLENCE."

"So far as I am acquainted with the principles and Doctrine of Freemasonry, I concieve it to be founded in the benevolence and to be exercised only for the good of mankind."



From:Bro. Emilio Aquinaldo First President of the Republic of the Philippines:

"The successful Revolution of 1896 was Masonically inspired, Masonically led and Masonically executed, I venture to say that the First Philippine Republic of which I was its humble President was an achievement we owe largely to Masonry and the Masons".

These two giants of their time and country shows the role of Freemasonry in shaping their lives and country.

Let us revisit our obligations, live a life within Masonic precepts and principles then we "may" understand Humankind a little better and make this world a little better for everyone to enjoy.

Food for Thought from Bro. Pete Rasmussen ("Mr. Mason" in Germany)

It is not what we eat, but what we digest that makes us strong.

It is not what we earn, but what we save that makes us rich.

It is not what we read, but what we remember that makes us learned.

*It is not what we profess, but what we practice that makes us **MASONS!***

TEN GUIDES FOR MASONS

From CINOSAM, May 2005

Contributed by Bro. Dale Palileo

1. I am the representative of my Lodge and of all Free and Accepted Masons. Whatever I do or say reflects directly upon myself and my fellow Freemasons everywhere and our good works.
2. I am responsible for what my Lodge and Freemasonry represent. They can be no more than what my fellow Freemasons and I make them.
3. I should not criticize what my fellow Freemasons do for Freemasonry unless I have a better suggestion and I am prepared to do it myself.
4. I must remember that the fact that I bear the name, Master Mason or Freemason, is not enough. I must continue to be worthy.
5. My fellow members and I are our Lodges and Freemasonry. Without our active support they cease to exist.
6. My Lodge does me a favor by calling upon me. I am not doing the Lodge a favor by serving. It is both an obligation and a privilege to help the Lodge and Freemasonry.
7. I should treat my fellow Freemasons with the same respect, honor, and understanding that I would like to receive from them.
8. It is not a right to be a Freemason, it is an honor. I should respect that honor by abiding by all of the precepts of my Lodge, my Grand Lodge, and Freemasonry as a whole.
9. Whatever differences my fellow Freemasons and I may have, we are all bound together by the bonds of our loyalty to The GAOTU, our families, the Lodge, and Freemasonry.
10. The willing Master Mason and his understanding family are the lifeblood of the Lodge and Freemasonry.



TEN MASTER MASONS

Author Unknown

Contributed by Bro. Matthew Rowe

Ten Master Masons, happy, doing fine;
One listened to a rumor, then there were nine.

Nine Master Masons, faithful, never late;
One didn't like the "Master", then there were eight.

Eight Master Masons, on their way to heaven;
One joined too many clubs, then there were seven.

Seven Master Masons, life dealt some hard licks;
One grew discouraged, then there were six.

Six Master Masons, all very much alive;
One lost his interest, then there were five.

Five Master Masons, wishing there were more;
Got into a great dispute, then there were four.

Four Master Masons, busy as could be;
One didn't like the programs, then there were three.

Three Master Masons, was one of them you?
One grew tired of all the work, then there were two.

Two Master Masons with so much to be done;
One said "What's the use", then there was one.

One Master Mason, found a brother - true!
Brought him to the Lodge, then there were two.

Two Master Masons didn't find work a bore;
Each brought another, then there were four.

Four Master Masons saved their Lodge's fate;
By showing others kindness, then there were eight.

Eight Master Masons, loving their Lodges bright sheen;
Talked so much about it, they soon counted sixteen.

Sixteen Master Masons, to their obligations true;
Were pleased when their number went to thirty-two.

So we can't put our troubles at the Lodges door;
It's our fault for harming the Lodge we adore.

Don't fuss about the programs or the "Master" in the East;
Keep your obligation by serving even the very least.

THE FREEMASONS

By Bro. Dale Palileo

*We do not take a man's shoulder from his children;
We make him a better father.*

*We do not take a man's love for his wife;
We make him a better husband.*

*We do not take away a man's faith;
We strengthen his commitment to his personal beliefs.*

*We do not make cancers of societies;
We make pillars of strong communities.*

*When the community is at its darkest hour,
we provide the candles of light.*

*The poor, the elderly, the helpless and the sick
have felt our caring presence.*

*We not only create good followers.
From our lodges the best leaders of our time have been borne.*

*We do not create despots and traitors;
We are the strong foundations of nations.
The most zealous patriots have shared our ideals.*

*Our labors have withstood the tests of time,
From the smallest churches to the greatest nations of the world.*

*Yet in our finest hours, we have claimed nothing for ourselves.
We stand in the shadows, providing light for those in the dark.*

We are The Freemasons.

OPERATIVE MASONRY

By WBro. Camilo A. Andrade, PM

At a time when the Scottish Rite was in disarray and membership dwindling, there came a true Mason by the name of Albert Pike. His mission: to restore Masonry to its pristine purity, and rekindle the dwindling spiritual fire that has guided humanity since time immemorial.

This was no easy task, for many spurious Lodges had gained a wide following by offering outlandish degrees and honorary titles that played upon the ego of those wanting external recognition, thus neglecting one of the most important tenets of Masonry which teaches that it is the internal and not the external qualities that are essential for our advancement not only in masonry, but in our lives as well. Those who have read his writings will immediately recognize that he was a philosopher and a mystic who had a very advanced comprehension of the foundation upon which Masonry was built upon long before 1717.

To achieve this monumental task, he studied and investigated most of the esoteric and exoteric writings available only to those who diligently sought them. However, it was not enough to read and study these monumental contributions to mankind, for the ultimate goal was to comprehend and understand the veiled messages meted out by those sages who were entrusted to record for posterity the spiritual knowledge necessary to construct "that house not made with hands..".

As Masonry had deviated from its philosophical and mystical roots, Brother Pike engaged in a crusade to educate the brethren that they may come back into the fold and reestablish the fraternity to its proper place in the world. The enlightened method he used was to hint, to those who were worthy, the path leading towards the acquisition of the necessary knowledge to comprehend the foundation and the essence of masonry.

To achieve that degree of comprehension is no easy endeavor, for it requires a complete commitment on the part of the mason that reaches far beyond the basics of attending Stated Meetings, memorizing the rituals, and ascending through the Chairs. The end result was that, instead of lowering the standards and merely going through the Degree work, the bar was raised which required the unwavering effort on the part of all the brethren to aspire to that spiritual alchemy that transforms our minds into the spiritual building blocks of the Temple within.

Brother Pike essentially taught a lesson to the future generations of masons by demonstrating that men of good character interested in the mystical and philosophical teachings that our fraternity has for its foundation, will readily join our ranks. We enjoy freedoms that are the fruits of the seeds planted and nurtured by the past sages of our august fraternity, and it is our legacy to build upon and improve what was bequeathed to us by our predecessors. Some of the most profound words of wisdom can be found in pages 160 through 188 in "Morals and Dogma". You need not be a Scottish Rite Mason to benefit from the teachings found therein.

We must, at this time, endeavor to emulate the example set by Brother Pike, and instead of lowering the requirements for advancement in our degrees, require a period of teaching on the part of the Officers of the Lodge, and a period of learning, assimilating, and evolvement on the part of the candidate as was always done in the mystery schools of antiquity. In this way, when a brother reaches the Sublime Degree of Master Mason, he will be prepared and ready to truly begin his journey as a Mason and begin building "that house not made with hands" upon a solid foundation.

LEO TOLSTOY and FREEMASONRY

WBro. Graeme Love, PJGD, MPS

President HRC

Contributed by WBro. Jun Colmenares, P.M.

COUNT LYEV NIKOLAYEVICH TOLSTOY (1828-1910). *Russian novelist and moral philosopher comes from a Russian landed gentry dating back 300 years. His parents died by the time he was 9 yrs old. Raised by female relatives, and educated by French tutors. He lived a middle-gentry life of the last of the old serfdom period. His "War and Peace" appeared in parts in 1865 and 1869. He was 37 yrs old.*

Freemasonry's presence in Tolstoy's War and Peace, which many consider Russia's greatest novel, is a reflection of the long existence (since 1771) of the Craft in Russia. Masonry was banned by Czar Alexander in 1821, a ban continued by the Communists in 1922. Masonry was only revived in 1993. There are now some 10 lodges meeting in Russia under Russia's Grand Lodge.

Moscow	Lotus Alexander Pushkin Harmony Quatuor Coronati Northern Lights (Armenian-speaking)
St.Petersburg	Novaya Astra
Voronezh	Gamaioum
Arkhangelsk	Polar Star
Zvenigorod	Aurora (English-speaking)
Vladivostok	Pacific Rim
Fraternal Love	a Lodge meeting in Turkey, France, Lebanon and Russia

Such a renewal is not surprising when the long-time cultural influence of Masonry in Russia is considered. While Freemasonry's consideration in Count Leo Tolstoy's War and Peace is the most famous example, the masonic fraternity figures in "The Possessed" by Dostoevsky, and in the works of other master authors such as; V.I.Likin, N.M.Karamzin, M.M.Kheraskov, V.I.Maikov, A.N.Radishchev, A.A.Rzhevskii, A.P. Sumarokov, and M.M.Shcherbatov. This literature compares with the works of Scotland's Robert Burns & Sir Walter Scott, England's Rudyard Kipling & Sir Arthur Conan Doyle, alongwith Germany's Johann Wolfgang von Goethe, and America's Edgar Allan Poe.

War and Peace is widely accepted as being autobiographical, and the figure of Pierre Bezukhov is as consumed as was Tolstoy with the great questions of life. There is no evidence that Tolstoy joined a Lodge, but he spent considerable time investigating masonic activities.

The masonic initiation scene in War and Peace is justly celebrated:

Pierre gradually began to recover himself and looked about at the room and at the people in it. Round a long table covered with black sat some twelve brethren in garments like those he has already seen. Several of them Pierre had met in St. Petersburg society. In the president's chair sat a young man he did not know, with a peculiar cross hanging from his neck. On his right sat the Italian abbe whom Pierre had seen at Anna Pavlovna's two years before. There was also present a very distinguished dignitary, and a Swiss tutor who had formerly been tutor at the Kuragins. All main-

tained a solemn silence, listening to the words of the president, who held a mallet in his hand. Let into the wall was a star-shaped light. At one side of the table was a small carpet was various figures worked upon it; on the other was something resembling an altar on which by a (New) Testament and a skull."

Pierre seeks initiation as part of his quest for self-knowledge, a major theme in the book. He hopes that the secrets of the Masons will prove the Golden Fleece or Holy Grail. He is representative of a whole generation of Russian intellectuals who were trying to reconcile the Slavic East with the bewildering bonanza of ideas from the West. Of course, he expects too much. In Book Six, Chapter Seven, it is now 1808, and Pierre is busily arranging dining and funeral Lodges, donating for the erection of temples, helping with charities - and becoming disillusioned.

When he had joined the Freemasons he had experienced the feeling of one who confidently steps onto the smooth surface of a bog. When he put his foot down, it sank in. All the members of the Lodges were men Pierre knew in ordinary life, and it was difficult for him to regard them merely as Brothers in Freemasonry. ... Under the Masonic aprons and insignia he saw the uniforms and decorations at which they aimed in ordinary life.

In questioning the purity of Masonry and the motives of its members, and in suggesting its misuse by its members for pedestrian old-boy networking, Tolstoy anticipates the sceptical observations about the Craft of another famous Russian, Leon Trotsky, who writes in Chapter Nine of his autobiography, "My Life":

"In the early years of this century, Russia was a vast laboratory of social thinking. My work on the history of

freemasonry had fortified me in a realization of the subordinate place of ideas in the historical process. 'Ideas do not drop from the sky'.."

Pierre is an embodiment of a disillusioned Tolstoy who found Freemasonry to be far less than what he had expected. Pierre describes those like himself as one who are 'seeking and vacillating, who had not yet found in Freemasonry a straight and comprehensible path, but hoped to do so'. He decides that the fault is his own and that he needs to deepen his understanding of Masonry by further study. So he goes abroad to seek masonic knowledge in other countries. Upon returning to his Lodge a special meeting is called to hear of his travels. Pierre in desperation asks his Grand Master if what he has found will be implemented, and is told NO. He leaves his lodge.

In a letter of Tolstoy to his wife in 1866, he wrote:

"After drinking coffee I went to the Rumyantsev Museum and sat there till three o'clock read very interesting Masonic manuscripts. I can't describe to you why the reading produced on me a depression I have not been able to get rid of all day. What is distressing is that all those Masons were fools."

Hard words but maybe Pierre/Tolstoy had found that while Masons talk of problems and express such good deeds, they fail to study What is Freemasonry!!



HINTS FOR YOUNG MASONS

From the Grand Lodge of Alberta, Bulletin

Contributed by RWBro. Oscar M. Jayme, SGW

The young Mason who desires to study the working of the various degrees should bear in mind the following facts:

1. Proficiency comes by diligent study.
2. Fluency is the result of constant practice.
3. Clear utterance is desirable at all times. The beautiful phraseology of a charge is frequently marred by indistinctness and a mumbling form of speech.
4. Cultivate deliberation in speech. There is no need to hurry. Have confidence in yourself and you will impress the person you are addressing.
5. Begin with a small part and make yourself master of it. Then proceed to a larger part, frequently revising as you progress. Only in this way will ease and proficiency be attained.
6. Tell the Master you would like to be permitted to have a share in the working of a Degree. If the Master knows his business, he will grant your request and encourage you to continue to be interested.
7. Be ready at all times to assist the Master. The most successful Lodges are those in which every member is ready and willing to take a share in the work.
8. Be punctual in your attendance. Recognize that the success of the Lodge is in your hands and that it is your duty to give your Master your best service.
9. Be ready to take the place of an office bearer who may be absent. He is a happy Worshipful Master who knows he may call upon any brother to assist at any time.
10. Never forget that your Mother Lodge has a reputation to maintain.
11. Be a Mason always - not only when the Lodge is tyled.

LODGE CONFERRALS



Bro. Nikolai Khiterer with Bro. Ed Abutin after Bro. Nikolai's First Degree Conferral. Photo courtesy of Bro. Matthew Rowe.



Bros. Drummond Boord and Ed Abutin after Bro. Drummond's passing to the Second Degree. Prior to his passing, Bro. Drummond gave a superb long form proficiency of the First Degree.

LODGE ACTIVITIES



Jumping for joy: Bro. Orly Ragudos gives an ecstatic jump after a breathtaking moment while RWBro. Dennis Ing and Bro. Alex Escasa look on during the Grand Lodge of Hawaii's Golf Tournament. Photo courtesy of Bro. Matthew Rowe.



On April 17 a plaque was dedicated honoring Alexander Joy Cartwright, the inventor of modern baseball, at his grave at Oahu Cemetery. WB Cartwright was Master of Hawaiian Lodge in 1855 and 1866. Attending the ceremonies were (from left to right): PM Rick Huston, PGM Lee Skinner, Chief Justice Bill Richardson, PM Bob Schultz, PM Dennis Ing, and Orlando Ragudos.

LODGE ACTIVITIES



Remembering the Fallen. MWBro. Raymond Wieckowicz Jr., Grand Master of Masons in Hawaii, is seen laying a wreath during the Mayor's Memorial Day Service at Punchbowl.



Honoring Our Own. The brethren of Hawaiian Lodge after the Memorial Day ceremonies at the Hassinger Memorial.



Hon. Herb Gardiner Honored. RWBro. Dennis Ing presents Hon. Herbert Gardiner, Grand Historian, his 50th Year Pin marking his 50th year of being a Mason.



Grand Lodge visits Hawaiian Lodge. MWBro. Raymond Wieckowicz Jr. and WBro. Tony Ligaya after the Grand Lodge of Hawaii's official visitation to Hawaiian Lodge.



WBro. Louie Ondo Honored. WBro. Louie Ondo is flanked by his family, WBro. Jim Davis (current Master of Pearl Harbor Lodge), and Hawaiian Lodge's own WBros. Tony Ligaya and Wilson Camagan after WBro. Louie Ondo received his 50th Year Pin in a heartwarming ceremony.

SEPTEMBER "FAST CLASS" SCHEDULED

By RWBro. Dennis Ing

Most Worshipful Raymond Wieckowicz Jr. announced that the Grand Lodge will hold a "Fast Class" on Friday and Saturday, September 16 and 17, beginning at 2:00 p.m., at the Scottish Rite Cathedral. Candidates will be able to receive all three degrees and thus become Master Masons in two days without having to demonstrate their proficiencies in the preceding degrees.

Several Hawaii Grand Masters have offered "One-Day Classes" over the years since 1996. Such classes are now expressly authorized by the Hawaii Masonic Code.

"This will be different from the One-Day Class," said Grand Master Wieckowicz, "because we will have Masonic education after each degree. I also want each candidate to receive informational and educational materials before the First Degree."

Furthermore, all Master Masons must demonstrate their Third Degree proficiencies before they will be allowed to join the Scottish Rite, York Rite or the Shrine. The proficiency exams for the First and Second Degrees will be waived.

Degree teams selected from the constituent lodges will confer the First and Second Degrees on Friday, and the Master Mason Degree on Saturday. A more detailed schedule will be announced soon.

Candidates will be assessed a special Grand Lodge fee to attend the Fast Class. This will be in addition to the regular fees paid to receive the degrees.

Lodges must investigate and ballot on each candidate in regular form. They must also propound the "usual interrogations" to their own candidates, and are urged to confer the First Degree. (If the lodge confers the First Degree on a candidate, he must still attend the Fast Class initiation ceremony and Masonic education following. However, the Grand Lodge fee will be slightly less than for candidates receiving all three degrees.)

Right Worshipful Dennis Ing, Grand Junior Warden, is the chair for the Fast Class. He was a member of the first One-Day Class in 1996. "We will try to do everything possible to make this class a meaningful and memorable experience for all candidates," he said. "We all want these new Master Masons to become valuable assets to their lodge and to our fraternity."

US HOUSE OF REPRESENTATIVES

Resolution 17

109th CONGRESS

1st Session

H. RES. 17

Recognizing the thousands of Freemasons in every State in the Nation and honoring them for their many contributions to the Nation throughout its history.

IN THE HOUSE OF REPRESENTATIVES

January 4, 2005

Mr. GILLMOR (for himself and Mr. KINGSTON) submitted the following resolution; which was referred to the Committee on Government Reform.

RESOLUTION

Recognizing the thousands of Freemasons in every State in the Nation and honoring them for their many contributions to the Nation throughout its history.

Whereas Freemasons, whose long lineage extends back to before the Nation's founding, have set an example of high moral standards and charity for all people;

Whereas the Founding Fathers of this great Nation and signers of the Constitution, most of whom were Freemasons, provided a well-rounded basis for developing themselves and others into valuable citizens of the United States;

Whereas members of the Masonic Fraternity, both individually and as an organization, continue to make invaluable charitable contributions of service to the United States;

Whereas the Masonic Fraternity continues to provide for the charitable relief and

education of the citizens of the United States;

Whereas the Masonic Fraternity is deserving of formal recognition of their long history of care-giving for the citizenry and their example of high moral standards; and

Whereas Freemasons have always revered and celebrated St. John's Day, June 24th, as dedicated to their patron saints: Now, therefore, be it

Resolved, That the House of Representatives recognizes the thousands of Freemasons in every State in the Nation and honors them for their many contributions to the Nation throughout its history.

COSPONSORS:

Rep Burton, Dan [IN-5] - 1/26/2005

Rep Davis, Lincoln [TN-4] - 1/26/2005

Rep Duncan, John J., Jr. [TN-2] - 1/26/2005

Rep Hobson, David L. [OH-7] - 1/26/2005

Rep Kingston, Jack [GA-1] - 1/4/2005

Rep Petri, Thomas E. [WI-6] - 1/26/2005

Rep Ruppertsberger, C. A. Dutch [MD-2] - 1/26/2005

Rep Schwarz, John J.H. "Joe" [MI-7] - 1/26/2005

Rep Skelton, Ike [MO-4] - 1/26/2005

Rep Tanner, John S. [TN-8] - 1/26/2005



A SPECIAL 153rd ANNIVERSARY COMMEMORATION

By Anton Lee

To commemorate our 153rd anniversary in May, Hawaiian Lodge held a very memorable conferral of the Third Degree on Bro. Jaime "Jim" Manabat, at the Scottish Rite Cathedral on May 25, 2005.

The Lodge's officers, as the degree conferral team, during the second section, donned costumes reflective of the time period portrayed, and performed in a manner reminiscent of a well-rehearsed play.

WBro. Tony Ligaya, the Lodge's Master, conceptualized the event, based on his past participation in similar degree conferrals elsewhere, early this year, and proposed it to the other officers. Armed with their enthusiastic response, he requested Illustrious Brother Pete Holsomback's assistance - for the use of the Scottish Rite Cathedral as the venue, and its wardrobe of period costumes - to which Ill. Bro. Pete readily agreed to. Then came the series of practice under the able tutelage of WBro. Wilson Camagan. After securing the proper dispensation from the Grand Lodge, a dress rehearsal, with less than a week prior to the scheduled date, was conducted at the venue to ensure everything was in order. Finally, it was showtime!!!

With the MWBro. Raymond Wieckowicz, Jr., our Grand Master, and several Grand

Lodge officers, heading approximately 50 brethren from several lodges in attendance, the Lodge was opened at precisely 7:00 PM and Bro. Jim was properly obligated. During the ensuing refreshment, with the exception of the Master, the officers quietly changed into their costumes. At the opening of the second section, the Master welcomed Bro. Jim back into the Lodge, and at the pre-arranged time, the rest of the officers - now in their costumes - discreetly returned and assumed their proper places to proceed with the ceremony. Appropriate organ music provided by our Treasurer, Bro. Bert Alarcon, and WBro. Bob Schultz providing special lighting definitely enhanced the professional performance of everyone. Among the revelations that night included Bro. Orly Ragudos as Senior Deacon, Bro. Ed Abutin for an outstanding regular form lecture, and Bro. Dale Palileo for a very inspirational charge.

Following closure of Lodge, everyone enjoyed a great feast catered by Bro. Bernie Baldueza.

All told, Hawaiian Lodge, again, raised the bar as the premier Lodge in this Jurisdiction!

153rd ANNIVERSARY PICTURES



Left: The cast during rehearsal at the Scottish Rite Cathedral

Right: Bros. Alex Escasa, Nestor Hernandez and Orly Ragudos in their fellowcraft costumes during rehearsals



Left: The cast and Bro. Jim Manabat after the 3rd degree conferral

Right: Bro. Jim Manabat and the entire cast with WBro. Tony Ligaya and WBro. Wilson "they don't call me 'Director' for nothing" Camagan. Photo courtesy of Bro. Nelsson Becerra.



SECRETARY'S TABLE

RWBro. Oscar M. Jayme, SGW

Activities Since October 13, 2004

October 13	1st Degree-Proficiency	Bro. Paalani M.K.A. Woods
	2nd Degree-Passing	Bro. Paalani M.K.A. Woods
	(Courtesy Degree Work for Lodge Le Progres De L'Oceanie)	
October 20	1st Degree- Proficiency	Brother Jaime L. Manabat
	2nd Degree- Passing	Brother Jaime L. Manabat
November 24	2nd Degree - Proficiency	Brother Matthew T. Rowe
	3rd Degree - Raising	Brother Matthew T. Rowe
December 1	3rd Degree-Proficiency	Brother Herman D. Marasigan
	Annual Election of Officers for 2005	
December 15	Open Installation of 2005 Officers	
	Hawaii Okinawa Center	
	94-587 Ukee Street, Waipahu, HI	
December 22	Annual Lodge Christmas Party	
	Hale Koa Hotel	
January 19	2nd Degree - Proficiency	Brother Jaime L. Manabat
February 9	1st Degree - Initiation	Mr. Drummond R. Boord
April 6	Golden Veterans Award (50-Years Of Masonry)	
	Brother Herbert G. Gardiner	
April 20	1st Degree - Initiation	Mr. Nicholai M. Khiterer
April 29/30	Grand Lodge of Hawaii Annual Communication	
	Pacific Beach Hotel	
May 18	1st Degree - Proficiency (LF)	Brother Drummond R. Boord
	2nd Degree - Passing	Brother Drummond R. Boord
May 25	3rd Degree - Raising	Brother Jaime L. Manabat
	Scottish Rite Cathedral (In Costume)	
June 1	3rd Degree - Stated Meeting	
	Most Worshipful Raymond Wieckowicz Jr., Grand Master of Masons in Hawaii Official Visit	

FEEDBACK



WEARING A MASONIC RING: ANOTHER VIEWPOINT

Dear Editor:

The article on wearing a Masonic ring in last quarter's Cabletow was interesting and provocative. Indeed it has been the subject of much discussion and debate in Internet chat rooms (as if we don't have enough important things to talk about).

According to the Masonic Service Association of North America, how to wear a Masonic ring is one of the most frequently asked questions it receives. The answer they give is that there is no "prescribed" or "approved" practice. It is simply a matter of personal preference.

Some believe that if the wearer wants to remind himself of his obligations as a Mason, he wears his ring with the points of the compass directed toward his wrist. If the wearer wants others to know he is a Mason, he wears the ring with the compass points directed away from him.

One opinion is that one should wear his ring with the compass "inward" to remind him of his journey through Masonry and the lessons he is learning during his travels. He should only turn the compass "outward" when he becomes a Past Master, when he is supposedly then qualified to share his wisdom with others.

A novel idea is to wear one's ring inward at the beginning of each day until you have done a good deed, and then flip the ring outward. Only after you have demonstrated your good character should you let the world know you are a Mason.

Whichever way you decide to wear your ring (if you choose to wear one), the important thing is to wear it proudly.

Fraternally,

Dennis A. Ing, P.M.

P.S.

I myself wear my ring inward because I like to be reminded that "cool head, main thing" when dealing with others, especially my Brethren.

Thank you for the interesting article about how the brethren should wear their Masonic rings. Ultimately, the article does clarify important points on both sides, but I would like to add my two cents on the matter.

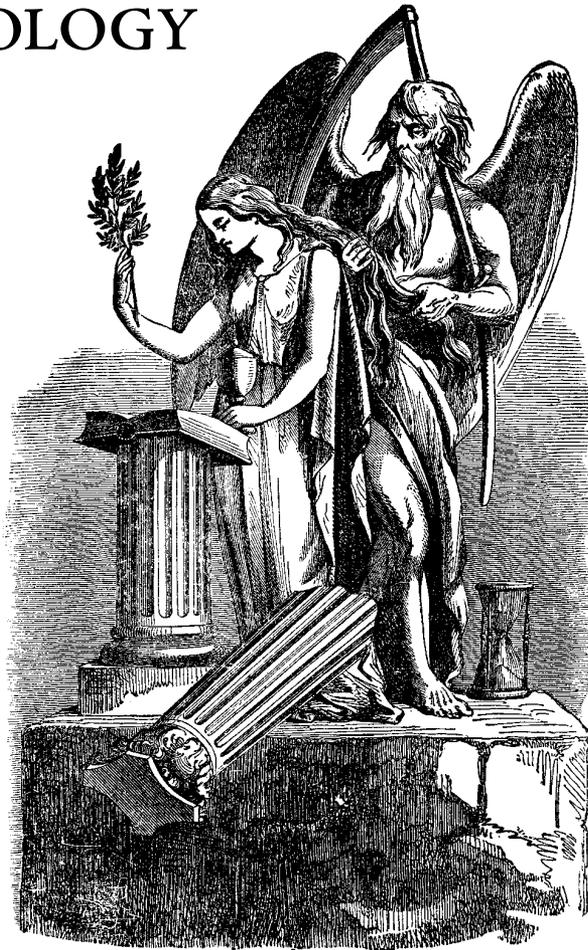
Personally, I wear my ring both ways. When I wear my ring with the compass pointing away from me, my sole purpose in doing so is to signify to me that I should spread the principles of Freemasonry not only to the brethren, but to all people whom I come in contact with. When I wear my ring the opposite way, I am basically trying to remind myself of the obligations that I took as a Master Mason and the tenets to which I should try to adhere to as much as possible.

I hope this helps to stir the pot of the topic a little bit. Keep those articles coming!

Fraternally,

Bro. Dale Palileo

NECROLOGY



NATHAN H. TRACY

Born: August 28, 1920 Raised: February 17, 1943

Died: January 19, 2005

RICHARD LAWRENCE PATTERSON
PAST MASTER

Born: December 29, 1919 Raised: December 29, 1941

Died: February 19, 2005

"Almighty Father Into Thy Hands We Commend
The Soul Of Our Beloved Brothers"

2005 LODGE COMMITTEES

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

Hawaiian Lodge, F. & A. M.

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