



H a w a i i a n L o d g e F . & A . M .

Under the Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of Hawaii



CABLE-TOW

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More Alive in 2005
...and Beyond

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A NOTE TO THE BRETHREN

In this issue, we are featuring several articles that deal with the question: "Is Masonry universal?" While this doctrine is one of the earliest lessons taught us in Freemasonry, we have not really given much thought about what it means. It is, therefore, our intent to provide the brethren with information and various viewpoints on this question.

One of the articles contends that differences in practices and interpretations make the idea of universal masonry a dream. Another points out that masonry is selective in membership and the concept of universality must be defined in geographic terms rather than in opportunities for membership. A third claims that freemasonry is not yet universal but is universalist since it is still moving toward its goal of international understanding. The final article avers that in order for masonry to be universal, its fundamental values must be relevant for all times and not strapped by traditions. It points out that the search for universality is actually the search for harmony as exemplified in the search for the Lost Word.

Complementing the philosophical discussions regarding Masonry's claim to universality is an article that expounds on the idea that Masonry is not un-Islamic. The fact that many Muslims have joined the fraternity is testimony to this. The article calling the Knights of Columbus as Catholic Masonry shows us how the Catholic Church found it necessary to counter the growth of masonry - indicating the appeal that masonry has had, and continues to have, even among Catholic practitioners. Finally, a brief note on Masonic grand lodges - in all its forms - all over the world, shows the geographic extent and reach of freemasonry. Examples of Masonry in other countries are provided by the articles on Freemasonry in Turkey and in Thailand.

In addition to the feature articles, we have general interest articles that deal with various Masonic subjects. We have picture galleries depicting the grand master's visitations to lodges as well as various lodge activities.

We have been getting a lot of materials for publication from the brethren and we say "thank you." What we have not been getting is feedback on the quality of our publication. Without such feedback, we cannot tell how we are doing. We only hope that the Cable-Tow is contributing its share in making the lodge "more alive in 2005!"

In fine, I would like to once again recognize the dedicated efforts of Bro. Dale Palileo in helping put up this issue of the Cable-Tow. We were pressed for time, and he, once more, stepped up to the plate. Much mahalo, Bro. Dale!

Fraternally yours,

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



FROM THE EAST

Antonio "Tony" Ligaya, PM
Worshipful Master



THE GOOD, THE BAD, AND THE UGLY

"Individuals play the game, but teams beat the odds."

-- SEAL Team saying

As our Senior Warden is wont to report, "I have good news, and, I also have bad news." Indulge me, therefore, as I emulate him saying so . . .

For the good news - among others, we are meeting goals we've set at the onset of this 2005, having hosted a very successful 'Laymen's Night' where all Masonic appendant and concordant bodies were for the first time represented, we are way within our operating budget - having spent only 44% of our financial allocation during the first 50% of the year, our investments are picking up - albeit at a relatively slower pace than we would like, degree work is being done on schedule - including, hopefully, the first 'regular' conferrals in period costumes in this Jurisdiction, brethren we've been missing for some time have returned to our meetings, regular social events remain well-attended, and, again, for the first time, all four Masters of the Lodge-owners of Makiki Temple not only met at the same time, but, more importantly, unanimously agreed on the concept of the Temple's renovation and refurbishment.

However, the picture is not all rosy; it's not all 'hunky-dory'. There has been a lull on petitions received for the degrees, which some speculate could be due to the word coming out about a couple of instances of applicants being 'cubed'. Regular attendance of our Past Masters in general has also been wanting. Quite a few of our brethren have also been continuously absent for years, including past Hiram Award recipients and many 'graduates' of 'Fast Classes' past (some of whom still have to return to the Lodge for the first time following their Fast Class' completion).

But perhaps, the worst, nay, the singularly ugly news, is the theft of our Lodge's banner for what I can only believe as selfish, personal and spiteful reasons of one amongst us - a person masquerading as a 'brother'. In my short 24 years of being a Mason, I've never thought that one who calls himself a mason could so brazenly steal an article of Masonic significance from a Masonic Lodge!

As we enter the final month of this Masonic Year's third quarter, your officers are gearing up to go on a short retreat - not only to "sharpen our saws", as Dr. Deming calls it in his "7 Habits of Highly Successful Persons" - but, more importantly, to plan the events of the final quarter and strategize for, at least, the immediate foreseeable future for our Hawaiian Lodge that will truly be 'more alive in 2005' and beyond!

See you in Lodge!

FROM THE WEST

Froilan B. Domingo
Senior Warden



Labor Day Season

After the rites of Summer, we start the season with the big Labor Day weekend. It is a celebration of the end of formal vacation and a signal that it's time to go back to work. This is the start of the season when we walk the talk -- though I do not know for sure whether the talk came before the walk.

This is also the time when we welcome the new season, Autumn, or in lodge terms, when the past masters come to town. It is rather windy outside so I don't need to create big winds here.

We generally observe the birthday of the United States on Fourth of July. But technically, I found out, that we weren't the United States until September 9, 1776. It was on that day that the Continental Congress decided to change the name from United Colonies to the United States.



It's true: Chop suey, according to sources reliable, was first concocted by a chinese chef while in New York City, not China.

We had a good summer, culminated by our annual picnic on July 10. Many mahalos! To all the brethren who made it a success; special mention to brother Manny "The Roastmaster" Espiritu, and the entertainers headed by Billy & Willy "The Karaoke Masters", and other brothers who assisted. Brother Jorge Disuanco brought the ono shrimp fresh from downtown Kahuku. Let's do it again next year, but for now, let's go to work!

FROM THE SOUTH

Eduardo L. Abutin
Junior Warden



Greetings to one and all!

Time flies - we are now entering the last quarter of the Masonic year. And although the past nine months seemed like a blur, yet we know that the Lodge has been doing a good job with all the activities we have had and the events still being planned. The support of the brethren has been quite forthcoming, and membership has been relatively on the rise. We hope that the same enthusiasm and interest among the old and the new brethren would continue in the coming years.



While happy about the lodge's accomplishments, and feeling "lucky we live Hawaii," we cannot help but feel sad about events taking place in other parts of the county. The devastation caused by Hurricane Katrina in the states of Louisiana, Mississippi and Alabama is unparalleled in American history. The losses and the suffering endured by our fellow citizens in those areas are gut-wrenching, to say the least. We, as Masons, are taught to be charitable and to bring relief to those who are in need. This is one occasion where our charity is needed, and I hope that each one of us has done, in whatever or however small way possible, what is expected of us.

Remember the verse from the scripture: "whatsoever you do to the least of my people, that you do unto me." As God-fearing men and Masons, the measure of our charity, the measure of our character, and even of our greatness, lies in the love and compassion that we give to our fellow human beings, particularly those who have less in life. By serving them, we serve God.

Let us share...let us be giving...

Fraternally,

Ed Abutin
Junior Warden

PICTURE GALLERY I

LODGE PICNIC



Above: Brothers trying their hands on music.

Right: Bro. Dale Palileo exhibiting some soccer skills.



Brethren on mess duty.

Right: Some of the ladies in attendance.

Below, left: the food line during the festivities. Below, right: Brothers enjoying the perfect weather.



PICTURE GALLERY 2

YOUTH GROUPS ACTIVITIES AND SCHOLARSHIP AWARDS NIGHT



Above: The scholarship awardees, together with their parents, the scholarship committee and the Worshipful Master during awards night.



Above: Demolays during their recent trip to the Big Island.



Right: Demolay boys and Rainbow girls during the 4th of July Parade in Kailua.

A UNIVERSAL MASONRY?

MWBro. CONRAD HAHN, P.G.M.

Deputy Executive Secretary, Masonic Service Association, Washington, D.C

Read by JOSEPH A. BATCHELOR, P.G.M. Bloomington, Indiana

A newly-made Mason is told about the universality of the Institution, but it cannot be said that he receives very much instruction about this concept. To the average initiate the idea of Masonic universality is a geographical impression, like the one conveyed by Mackey's poetic prose "Wherever the wandering steps of civilized men have left their footprints, there have our Temples been established."

When he first observes the globes surmounting the pillars in the Fellowcraft Degree, the initiate is told that they "denote the universality of Masonry."

Haywood emphasizes the usual geographical interpretation of this phrase in commenting on the globes: "They were reminders to Masons that though the Fraternity was in England, and had originated there, it was not England's private possession, but was to become established everywhere across the terrestrial globe; it was to be universal."

(How the celestial sphere fits into this geographical explanation of Masonic universality has never been clarified. "Space Age" explorations may lead to its inclusion!)

In the ritual of the first degree, the initiate is given a more profound, a more mystical explanation of this term in the description concerning the dimensions of a Lodge. Its stupendous proportions, he is told, "signify the universality of Masonry."

From this instruction an alert and philosophical Brother may be inspired to reflect on the deeper meanings of the phrase, as it applies to Masonic customs, traditions, tenets, and ideals. Too little attention is given to it.

Yet it is this approach to the idea of universality which leads the contemplative to realize that Masonic universality is a moral ideal, the consciously pursued development of a world-wide tolerance based on knowledge, appreciation, and understanding between men, their creeds, and institutions.

Present world conditions and attitudes are not favorable to the development of confidence in such an objective. Men are dominated more by their fears than by their hopes and spiritual aspirations. Masonic universality is labelled "just a dream." Like the phrase, "the pursuit of happiness," it is dismissed as one of those quaint rationalizations of our ancestors. A universal Masonry? "Let's not be fantastic!" say the "realists."

In the words of one Masonic encyclopedist, "We may as well admit that the progress made by the Fraternity in attaining or preserving universality has over the past two centuries been nil if, indeed, it has not been in reverse."

It must be admitted that the Fraternity has itself contributed to the difficulties which

make its laudable doctrine of universality so difficult to inculcate, to say nothing of achieving it. Differences in rules of procedure, lack of unity in the fundamental definition of what Freemasonry really is, the intrusion of religious concepts and political prejudices, the excessive size of many Lodges which has robbed the individual member of his importance as a Mason—all these have helped to erode the universality of Freemasonry which is summed up in the fraternal shibboleth, "the Brotherhood of Man."

Almost every initiate is led to believe that Freemasonry is a world-wide, a "universal" fraternity, which admits to its membership and privileges worthy men of every country, sect, and opinion. He also presumes that Masons everywhere are motivated by the same ideals and that fraternal intercourse is always and everywhere possible.

In 1935 Carl Claudy wrote, "Only occasionally does the average Mason come in contact with the absence of universality; then it is usually with something of a shock that he learns that while a Brother from a neighboring state may visit and hold Masonic intercourse with a certain foreign Lodge and Brother, he is forbidden the same privilege, or vice versa."

However, World War II and the challenges of world leadership since then have sent millions of Americans to almost every quarter of the globe. Many of them are Masons, and most of them have been bewildered by the absence of universality in Masonic recognitions of other Masonic bodies. To young men engaged in programs

of international significance, the explanations given for such Masonic "non-acceptance" are "ancient prejudices." They actually believe that knowledge, good will, and brotherly love can cut such Gordian knots very quickly!

The theory of Masonic brotherhood leads a man to suppose that, if he has been regularly made a Mason, he has the "right of visitation" in any symbolic Lodge in the world. He believes that every Brother Mason must recognize and accept him as a Brother, regardless of race, nationality, or religion. One of an idealist's most serious disillusionments about the disparity between Masonic teaching and practice is the checkered patterns of recognitions and non-recognitions between the Grand Lodges of Freemasonry.

It takes some sympathy and much knowledge of the history of the Craft to understand the reasons for such imperfection. It takes some faith in Masonic education to hope for the eventual "universality" of Masonic recognitions. An objective evaluation of the work of the Commission on Information for Recognition of the Conference of Grand Masters of Masons in North America reveals a growing appreciation and understanding of Central and South American Freemasonry by North American Grand Lodges. The Inter-American Confederation of Central and South American Grand Lodges has authorized a similar commission.

In the words of Grand Master Hipolito Marciano of Puerto Rico "...the fundamental aim of the Confederation should be to

contribute to the growth and consolidation of ideal universal Freemasonry, by not only deciding on rules for recognition between groups in Latin America but also by applying those rules to all Latin American Grand Lodges."

A universal Masonry? It is still a "dream" of dedicated Masons, even though it has never existed in all the relationships which have developed between various groups of the Craft. Are "they" regular? That's a question which still suggests how lacking in universality Freemasonry is.

But this is not to suggest that such universality can be immediately achieved by merely desiring it. There are some fundamental differences in philosophy and beliefs which still stand in the way. There is real disagreement as to what Freemasonry actually is and what it stands for.

Language barriers have been a real difficulty. Doctrines like "exclusive territorial jurisdiction" have not been everywhere accepted. The proper relationships between Symbolic Lodges and other rites took a long time to be settled satisfactorily, and even today are not thoroughly understood by the average Mason.

The classic example of the differences of opinion which prevent a truly universal Masonry is the non-recognition of the Grand Orient of France by practically all English-speaking Grand Lodges.

In 1868 the Grand Orient of France, which had never acknowledged the doctrine of exclusive territorial jurisdiction, recognized

in Louisiana a "Supreme Council of the Ancient and Accepted Scottish Rite in and for the Sovereign and Independent State of Louisiana," a body which also claimed control over the Symbolic degrees of Ancient Craft Masonry, as well as over those of the Scottish Rite.

The Grand Lodge of Louisiana protested strongly against this invasion of its territory and prerogatives. It called on its sister Grand Lodges, especially in the United States, to support it by withdrawing recognition of the Grand Orient of France. In 1869 fifteen American Grand Lodges did so, and by 1876 all but three of the United States Grand Lodges had broken off relationships with the Grand Orient as a protest against its "invasion" of Louisiana.

When the Grand Orient amended its constitution in 1877 to remove the requirement of a belief in God and immortality and to make the use of the Bible optional with the Lodges, the result was to make the "excommunication" of the Grand Orient of France almost complete in the English-speaking Masonic world. This time, the United Lodge of England called for severance of Masonic relationships to protest the French innovations. United States Grand Lodges had, for the most part, never reestablished fraternal relations with the Grand Orient, even though that body had discontinued its invasion of Louisiana, so they merely continued their non-recognitions or issued restatements of their policy of non-intercourse and non-recognition.

English-speaking Freemasonry is in agree-

ment in its insistence upon belief in a G.A.O.T.U. and the presence of a V.S.L. on the altar as indispensable to a Lodge at work. Even though the Grand Orient of France gave a philosophical explanation of its constitutional amendment in 1877, and showed that it was more responsive to the real situation in France vis-a-vis the Roman Church, Anglo-Saxon Freemasonry turned a deaf ear to the doctrine of "absolute freedom of conscience," especially the freedom to believe or not to believe in a Supreme Being.

As a result, the Grand Orient of France is still not "recognized" by most of the Grand Lodges of the world. Other European Grand Lodges have had difficulty in "getting recognition" from English-speaking Grand Lodges in direct proportion to the relationships they had developed with the Grand Orient or its satellites.

But such technical or "doctrinal" differences are only the surface manifestations of the absence of universality in Masonic thinking and purpose. There is a great difference between Freemasonry in England and the Craft in the United States. There are even greater differences between the practices of Freemasonry in South and North America.

In fact, there are distinct differences in Freemasonry in various regions of the United States, and these differences have very little to do with the ritual and the ceremonies. They are differences of interpretation and definition about what Freemasonry really is and what its most important purpose should be. Some of the

Ancient Charges and Constitutions are interpreted in opposite directions; some are given lip service; some are merely ignored.

A universal Masonry? One has to admit that it is still a "dream." The very human limitations of all men, including Masons, is responsible for the slow progress toward the goal of the Brotherhood of Man.

Yet every Master Builder had to dream to raise an edifice of lasting beauty. He had to envision the structure of all its glory in order to lay designs upon the trestleboard for the Craftsmen to execute. When he knew that they were well trained, true, and skillful, he could dream his dream with confidence and joy. He built well because he dared to dream well.

No Speculative Mason can deride the dream of a universal Masonry, a universal Brotherhood of Man, without undermining the one common and universal aspiration of the fraternity which has appealed to men in every age and climate. The Brotherhood of Man under the Fatherhood of God is the universal dream of men of good will everywhere who call themselves Masons.

To abandon that dream is to abandon Freemasonry. To abolish those tenets is to abolish Freemasonry. A Mason must dream if he is to continue his speculative building.

A universal Masonry? Keep dreaming and building; it's on its way!

UNIVERSAL FREEMASONRY

by Bro. Michaël L. Segall

The following article is a lecture that was given as part of a quarterly radio broadcast called "The Grand Lodge of France is Speaking." Every Sunday morning, major French Masonic Bodies are given, in turn, a ten minutes' spot on "France Culture", the cultural station of our national radio network.

The lecture which follows took place in August 1997. MASONIC UNIVERSALITY Lecturer: Michaël L. Segall

Dear listeners of "The Grand Lodge of France is Speaking", I would like to talk to you today about the concept of universality insofar as we, Masons, are concerned. One often hears people speak about Masonic universality and universal Freemasonry, just as one speaks about Masonic "universalism." Circles hostile to Masonry or afraid of it (which is often the same thing) take advantage of these terms to imagine the essence of I don't know what plot, woven for obscure reasons at a planetary scale, possibly with the purpose of taking control of the world, separately or with the complicity with the Jews, the Protestants, the Catholics, the rich, the poor, the communists, the socialists, the conservatives or the liberals.

By the way, I would like you to observe that one has been talking about this famous plot for at least two - or two and

a half - centuries. Had it been real, the Masons as well as their alleged accomplices would seem to be terribly ineffectual plotters, as they have never managed to take control the world, not even of the world, not even of a single country!

This having been said, it might be good to understand why Masonry claims the title of "universal", to know what meaning it gives these words and if Masonic universality - or universal Masonry - actually exists. Finally, and should it really exist, it would be good to know its aims and usefulness.

The concept of universality is not very ancient in Freemasonry. It surely didn't exist at the time of its Operative ancestors. This concept appears a little, between the lines, at the very beginning of the 18th century, at the time when the first Constitutions of Freemasonry written by an English protestant minister, a certain James Anderson, were published. In those Constitutions, he alludes to the notion of universality by saying that, to become Masons, men should share "that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the

means of conciliating true friendship among persons that must have remained at a perpetual distance."

Even if that remains true to this very day, the concept of universality will not attain its world-wide dimension, even though rather vague, until the beginning of the 20th century. This universality - or this universalism - are just as vague nowadays, at the moment I'm speaking. To understand what it is we are exactly talking about, it must first be understood what the words "universal", "universality" and "universalism" really mean in a Masonic context. Is "universal" something which spreads out to everything, to everyone, everywhere, which covers everything, which includes everything. For instance, a universal theory in science. Universality is the characteristic feature of what is universal, general or in widespread use, such as the current universality of the English language, or the universality of human characteristics, good or bad.

Inasfar as universalism is concerned, and that is true about all words in ism, matters become more complicated.

Historically, the word "universalism" has two very precise meanings. In political philosophy, it is a term designating the ideas of those who admit no other authority but universal consensus. A kind of consensual anarchy, if you wish. In theology, it is the opinion of those who think that God wants the redemption of the whole of mankind. You will notice that neither of these two classic

interpretations of the word has anything to do with Masonry.

Masonic universalism represents either the opinion of those who wish that the entire world might share the ideals of Freemasonry which, this way, might spread world-wide, or the opinion of those who think that all Masons throughout the world should be in a relationship of mutual amity and fraternity (which is not wholly obvious nowadays) or, finally, the desire of the great majority of Masons to see the various Masonic groups which constitute Freemasonry unite, if possible in the whole world but at least in each of the various countries, including ours.

All this because we must realize that, no matter what most people are thinking, Masonry does not exist in the entire world. Dictatorships, whichever they might be, leftist, rightist or religious, have never tolerated the existence of any groups urging harmony among people of all nations, all origins, all religions, even all political opinions, and which would only ban extremisms and extremists.

One must also realize that Freemasonry is not a worldwide organization, monolithic, having a common hierarchy and marching in step towards a common and well-defined goal. Since its appearance in the 15th or 16th century, in a form similar to Operative Masonry, then with its foundation in its current form in 1717, it has split into hundreds, possibly

thousands of independent groups and bodies calling themselves Grand Lodges, Grand Orients, Grand Easts or Masonic federations. Most countries possess at least one but often a dozen or more. There are currently 12 in France, 18 in England and up to 50 in every state of the USA. Some of these groups maintain among them friendly, even affectionate ties. Some others accept each other without much enthusiasm. Others ignore each other or stare blankly at each other. Luckily and despite this, individual Masons themselves, no matter the state of the relations among the hierarchies of their various groups, actually consider each other Brothers and maintain in their various countries and across borders the warmest ties, in the context urged nearly three centuries ago by James Anderson.

Where, then, would be that universal, world-wide, tentacular, secret and mysterious Freemasonry, powerful, plotting and hegemonic, allied to other supposed forces just as obscure and occult, and about which one talks so much?

Nowhere, save in the fertile imagination of certain authors of pop literature and certain politicians at the extremes of the political spectrum. Unfortunately for Masons and their friends, happily for its enemies, Masonry is not universal and has never been, for better or worse. It is on the other hand and doubtlessly universalist. What does that mean?

Essentially, that Masons ardently hope for two things: Firstly, to get better along

with each other in the national and international sphere, later (or at the same time) to be able to help all of mankind to solve its problems otherwise than by employing the kalashnikov or the bazooka. Because the basic aim, the whole purpose of Masonry is, beyond better understanding and attempting to improve oneself, human fraternity, honesty, sincerity, understanding, brotherly love and tolerance towards the others, whatever their origins, their religion, their social status, the color of their skin, their wealth or lack thereof.

It is the availability, the sympathetic ear, the friendly touch, sometimes intellectual or even spiritual but in any case fraternal and warm which has always existed among true Freemasons everywhere, in everyday life as well as in their ritual meetings, that Masonic universalism would like to propagate throughout the world. Granted, the various Masonic bodies don't get yet too well along, but individual Freemasons are doing much better. And if the peoples and the countries of the world would get along just as well as the Freemasons do, the world would be a much better place to spend one's life!

So this is, dear listeners, what I can say, in ten minutes, about universality and universalism in their strictly Masonic context.

See you soon again!

UNIVERSALITY “and” FREEMASONRY

by Bro. Attilio G. Parisi

Your attention is directed to the title of this discussion because of the intentional and emphatic use of the conjunction “and” instead of the customary preposition “of”. Masonic Lodges are found in all parts of the world. This is partly due to the fact that the 19th century was distinguished by widespread emigration from Europe and by the proud boast that “the sun never sets upon the British Empire.” The English, Scottish, and French Lodges were particularly generous in their granting of Dispensations and Charters. Several individuals, such as sea captains who traveled extensively, were invested with authority to create Lodges wherever they went. Captain Le Tellier of France is a notable example of this.

It was he who introduced Freemasonry in the Sandwich Islands, now called the Hawaiian Islands, keeping it alive and well by his subsequent visits.

Because duly authorized and regular Lodges were spread out in so many nooks and crannies of the universe, some unknown writer coined the phrase “the universality of Masonry.” This innocuous phrase has been used so widely that it has fallen into the realm of fallacious thinking and misconception. Both Masonic and

non-Masonic writers have interpreted it to mean that Freemasonry opens its door to anyone. This leads to regrettably negative results when an applicant is rejected. Understandably, such applicant is resentful and questions “the universality of Masonry.”

It does not take much reflection to recognize that Freemasonry is a fraternity and, like all other fraternities, is SELECTIVE. In fact, Masons pride themselves upon the safeguards they have established to protect this selectivity and to insure the best possible candidates for their Degrees.

The fact that they exclude more than half the population of the world from their ranks should be convincing proof of this element of selectivity. No woman, child, mentally incompetent, or morally deficient individual is eligible for membership. In addition, the wide divergent cultural experiences to be found in the world add to the number of those ineligibilities.

For instance, in some parts of the world it is not unusual to find Blacks holding office in a Masonic Lodge. Yet, in the United States, Blacks are seldomly seen in regular Lodges, even though there is no written prohibition against this. No doubt, the bit-

terness that threatened the unity of these United States over a century ago persists in most areas. Compensating for this separatism, the Prince Hall Masonry has flourished in this country.

orthodoxians, and others are so firmly entrenched and immersed in their beliefs that they have been known to disown their children and to sever all ties with their progeny.

During the period when WASP (White Anglo-Saxon Protestant) supremacy was rampant, some Lodges restricted their rolls from the "impurities" of foreigners or non-WASPs upon either a totally exclusive or percentage basis. While this selectivity was not blatant, it was subtle and effective.

Reflecting the experiences of its parochial culture, the State of Utah has its own brand of separatism.

Members of both the Restored and Reformed Church of Jesus Christ of Latter Day Saints are proscribed the privileges of Freemasonry while the hierarchies of these Churches discourage their members from applying.

Other churches oppose inter-faith marriages to preserve the purity of their respective religions. Fundamentalists,

These examples support the principle of

“Universality, when applied to Freemasonry, must be defined in geographical terms, rather than in opportunities for membership. The principle of selectivity is, in itself, a fact of life and bespeaks a universality of its own.”

selectivity which constitutes the foundation of all organizations. Even those groups that open their doors to all applicants who knock for membership reserve the right to exclude, terminate, or excommunicate any who fail to meet their standards or requirements, thereby demonstrating their selectivity.

Universality, when applied to Freemasonry, must be defined in geographical terms, rather than in opportunities for membership. The principle of selectivity is, in itself, a fact of life and bespeaks a universality of its own. To deny or ignore it in an organization where interpersonal relationships are so important is to invite, in due time, a fatality that is inevitable.

UNIVERSALITY

(More thoughts on Roscoe Pound)

By Bro. Larry Jacobsen

The Fellow Craft Middle Chamber lecture goes into some detail to describe the difference between the terrestrial and celestial globes, which in itself reveals no Masonic symbolism, and in the 21st century the story of the globes can hardly be classified as imparting new knowledge. However, at the conclusion of that portion of the lecture we learn that the globes “further allude to the universality of Masonry.” Now there’s an idea we can sink our teeth into.

The last issue of To Light! featured Roscoe Pound’s ideas on the philosophy of Masonry (and if you missed that, I refer you again to the website <http://www.linshaw.ca/omtp/vol8.html>). Pound explored the Masonic philosophies of four eminent scholars of the 18th and 19th centuries and then concludes with his own philosophy, which in summary stated that “we of all men, owe it to ourselves and to the world, to be universal in spirit.” But what does that mean—“universal in spirit?” Let’s look at the entire conclusion to Roscoe Pound’s final lecture on The Philosophy of Masonry written in 1915. There are some powerful thoughts here and the italics and bold headings are mine for emphasis.

“My brethren, we of all men, owe it to ourselves and to the world, to be **universal in spirit**. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world’s school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of

the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world.

Moreover, the idea of universality has a special message to the Mason for the good of Masonry. Every world-organization hitherto has been wrecked ultimately by its own dogmatism. **It has taken the dogmas, the interpretations, the philosophy of its youth for a fixed order of nature.** It has assumed that universality consisted in forcing these dogmas, these interpretations, this philosophy upon all times to come.

While it has rested serene in the ruts made by its own prosperity, the world has marched by it unseen. We have a glorious body of tradition handed down to us from the past, which we owe it to transmit unimpaired to the future. *But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us while we have it use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow.* As the apprentice stands in the corner of the lodge, the working tools are put in his hands and he is taught their uses. But they are not his. They are the tools of the lodge. He is to use them that the Worshipful Master may have pleasure and Craft profit. The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools. They too are not ours, they belong to the lodge of the world. We are to use them that He may

have pleasure and the Craft of humanity that labors in this wide lodge of the world may profit thereby.”

I encourage you to go back and read Pound's conclusion again – slowly. He takes pointed aim at those who make their organization into a “fixed order of nature,” but in fact are philosophies that worked for a certain time and a certain place. Then he gently, but not too subtly cautions us as Masons not to fall into the same trap of holding onto certain traditions whose relevance suited the past, but bear little lesson for the present or future. Little has changed in our gentle craft over the past 220 years. In the 1780's the ritual and lectures as we know them today became formalized, but before that there was a tremendous amount of change as the organization of Masonry evolved from its public disclosure in 1717, to its maturation, formalization and standardization in the 1780's. Early lectures, we are told, consisted of reading the Old Charges to the candidates. The early ritual started with only two degrees. It was not until the 1750's that the third degree became part of the initiation. But over time the formalized ritual and lectures succumbed to tradition, and today we blindly preach to candidates the five orders of architecture, the five senses of human nature and numerous other bits of basic knowledge that were of immense relevance in the 1780's, but today are trivialities rather than fundamental lessons of Masonry. Allow me to repeat Pound's statement: *“But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us while we have it use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow.”*

The Masonic rituals and symbols were not divinely given to us on stone tablets. The rituals and lessons of Masonry were developed in a dynamic environment in the 18th century and in a grammatical style that was typical of the day. We can argue today that Tuscan and Doric orders teach us nothing about the “secrets” of Masonry, but phrases like “the universality of Masonry” are fundamental, timeless, and therefore relevant. That idea was relevant then, relevant now and will be relevant in the future. But to be relevant, we need discourse in 21st century terms, not the 18th century King's English.

Consider this: What if William Preston (who formalized the ritual and wrote the Middle Chamber lecture in the 1780's), had been run over by a carriage before his work was written, and that the old ritual continued for another century before someone decided to write a lecture that dealt with the concept of knowledge. Would the lecture contain the five orders of architecture, the five senses of human nature and the seven liberal arts and sciences? I rather doubt it. By the late 19th century knowledge had become too vast to be comprised in any one scheme, and today the concept of knowledge seems infinite. But in Preston's day the lectures did teach – today they do not. Roscoe Pound commented in 1915: “We need not wonder that Masonic philosophy has made so little headway in Anglo-American Masonry when we reflect that this is what we have been brought up on and that it is all that most Masons ever hear of. It comes with an official sanction that seems to preclude inquiry, and we forget the purpose of it in its obsolete details.” Today, in 2004, we are still reciting the same lecture.

In the spirit of ‘Don't bring me problems – bring me solutions,’ Pound wrote this: *“In*

Preston's day, there was a general need, from which Preston has suffered, of popular education – of providing the means whereby the common man could acquire knowledge in general. Today there is no less general need of a special kind of knowledge. Society is divided into classes that understand each other none too well and hence are getting wholly out of sympathy. What nobler Masonic lecture could there be than one which took up the fundamentals of social sciences and undertook to spread a sound knowledge of it among Masons? Would not our lodges diffuse a real light in the community and take a great step forward in their work of making for human perfection?"

Roscoe Pound's heart was in the right place, and that his philosophy of Masonry focused to the **universality of Masonry** implies that our fundamental values as an organization must be relevant for all times, and not be strapped by tradition for tradition's sake. Change is healthy and necessary. As Pound stated, "Surely we could make our lectures and through them our lodges a real force in society."

The Poem Of Trathel

In an old Gaelic poem called "The Poem of Trathel," there is a scene which pictures a mother playing a harp while her children gather around, entranced as they listen to the sweet strains which issue from the harp at her touch on the trembling strings. She stops. The music ceases, and she lays down the harp. The children pick it up and finger the strings in an attempt to reproduce the music which had come from the harp at the touch of their mother's fingers. In vain. A confusion of harsh discordant sounds comes forth but not the sweet music they longed to hear as a result of their own efforts. In bitter disappointment they cry out: "Oh Mother, why doesn't it answer us

too? Show us the strings where the music is."

She replies, "My children, it is a secret I cannot tell you, nor can it be told except in the presence of Wisdom, Strength, and Beauty. Wisdom to discern the True, Strength to resist Error and Appreciation of Spiritual Beauty, qualities which you must acquire for yourselves. The music is in the strings, but the power to draw it out is not mine to give you. I can help, but you must seek and find it for yourselves. If you truly wish to acquire this power you can do so, but think not the task is easy. It will come when you have earned it, but only after long and patient search."

So it is with us. Our unaccustomed fingers wander among the wires of the harp of life. We seek the string where dwells the harmony of the soul. We seek the lost song, the lost chord, the lost word.

Yet after all it is not really lost. The sweet harmony is in the strings all the time. We must learn, by study and practice, the art of drawing it out. In like manner, the Word we call lost is near at hand, even in our own hearts. It is we ourselves who lack the power to recognize it. The harmony of the soul is in the harp of life, it is not lost, and we can acquire the power to draw it forth if we will only patiently seek and work for it.

This search for the harmony unheard by mortal ears, the harmony discerned only by the spiritual ear of the soul attuned to the divine strings of the heavenly harp, is the great purpose of Masonry. We call it the search for the Lost Word.

—Charles Clyde Hunt

MASONIC GRAND LODGES AROUND THE WORLD

Contributed by WBro. Jun Colmenares, PM

This overview of Masonic grand lodges all over the world is based on information from web pages prepared by Paul M. Bessel, Executive Secretary of the Masonic Leadership Center. This list contains all kinds of grand lodges, whether regular, irregular, clandestine, non-clandestine, recognized, not recognized, Caucasian, black, male, female, mixed, etc. The purpose is just so we all can be aware of which grand lodges exist. Please note also that grand lodges can extend beyond state boundaries, e.g. the Grand Lodge of Scotland may have lodges in Australia, Asia, Europe and Africa.

United States

In the United States, all of the 50 states, including the District of Columbia, have each one regular grand lodge. All, except Idaho, Maine, Montana, New Hampshire, North Dakota, South Dakota, Utah, Vermont, and Wyoming, have Prince Hall Grand Lodges. Eleven of the states, including the District of Columbia, have "other" grand lodges such as the Lincoln Grand Lodge of Free and Accepted Colored Masons of America in Alabama, the King Solomon Grand Lodge in various states, the Oriental Grand Lodge in New Jersey, the Grand Lodge of International Masons in Ohio, the Mount Lebanon Grand Lodge of Texas, among others. In addition, a Grand Lodge of Le Droit Humain, an international order of co-freemasonry (men and women) is headquartered in Colorado.

Canada

In Canada, each of the provinces (9) has its own regular grand lodge. Prince Hall Grand Lodges are found in Alberta and Ontario, with Prince Hall lodges in British Columbia,

Manitoba and Quebec. In addition, there is the National Grand Lodge of Canada which is a combination of men-only, women-only, and mixed lodges. Other Grand Lodges are the Grand Orient of France, the Grand Lodge of France, and Droit Humain (throughout Canada).

Central America

In Central America, Mexico has two national grand lodges - the York Grand Lodge of Mexico and the Grand Lodge Valle de Mexico. In addition, each of Mexico's 23 states has its own grand lodge. Regular Grand Lodges are also found in Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama.

Caribbean

In the Caribbean, grand lodges are found in the Bahamas, Cuba (Havana), the Dominican Republic, Haiti, Puerto Rico, and the Virgin Islands. In other Caribbean Islands there are district or provincial grand lodges and lodges chartered directly by the grand lodges of England, Scotland, Ireland, and France. Prince Hall Grand Lodges are also found in the Bahamas and Barbados.

South America

In South America, grand lodges are found in Argentina, Bolivia, Chile, Ecuador, Paraguay, Peru, Uruguay, and Venezuela. In addition to the Grand Orient of Brazil, each of Brazil's 28 districts has its own grand lodge. Droit Humain (mixed male and female) is found in Argentina and Brazil, while Chile has its own Women's Grand Lodge of Chile. Colombia has seven national grand lodges.

Europe

All the countries of Europe have their own regular grand lodges, with most of them having more than one. This includes countries which were formerly under communist rule such as Bulgaria, Croatia, Czech Republic, Finland, Hungary, Lithuania, Poland, Romania, Russia, Slovenia, Ukraine, and Yugoslavia. Prince Hall lodges are found in Germany, Portugal, Iceland, England, and Turkey. In addition, grand lodges with mixed male and female membership such as Droit Humaine and International Co-Freemasonry are found in almost all European countries. Female grand lodges are also found in Belgium (Women's Grand Lodge of Belgium), England (The Order of Women Freemasons), France (Feminine Grand Lodge of France), Germany (Female Grand Lodge of Germany), Greece (Kalipatira or Women's Grand Lodge), Italy (La Grande Loge Massonique Feminine d'Italie), Portugal (Grande Loja Feminina de Portugal), Switzerland (Grande Loge Feminine de Suisse), and Turkey (Feminine Grand Lodge of Turkey).

Asia

In Asia (which includes the Middle East, South Asia, Southeast Asia, and East Asia), grand lodges can be found in Armenia, China (Taiwan), India, Iran (in exile), Israel, Japan, Philippines, Singapore, and Malaysia. Le Droit Humain (mixed male and female) is found in Israel. Prince Hall lodges are found in the Philippines, Guam, South Korea, Japan, Okinawa, and Kuwait. Lodges affiliated to other grand lodges are also found in Lebanon, Jordan, Bahrain, South Korea, Malaysia, Japan, India, Thailand, Sri Lanka, Singapore, Hongkong, and Mauritius.

Oceania

In Oceania, we have the Grand Lodge of New

Zealand and the grand lodges in Australia (New South Wales, Queensland, South Australia and Northern Territory, Tasmania, Victoria, and Western Australia). Le Droit Humain is found throughout Australia. Scottish lodges are also found in Australia, New Zealand, and Fiji.

Africa

In Africa, grand lodges can be found in Benin (Grand Lodge of Benin), Gabon (Grand Lodge of Gabon), Ivory Coast (Grand Lodge of the Ivory Coast), South Africa (Grand Lodge of South Africa), Senegal (Grand Lodge of Senegal) and Togo (National Grand Lodge of Togo). Le Droit Humain is found in Mali. Scottish lodges are found in Botswana, Ghana, Guyana, Kenya, Malawi, Namibia, Nigeria, Sierra Leone, Tanzania, Togo, Zambia, and Zimbabwe.

The preceding brief exposition shows the almost world-wide geographic reach of Masonry, in all its forms. It also shows its appeal to individuals of all races and beliefs. But it also shows us certain geographic pockets where Masonry has not bloomed - particularly in countries with despotic rule and where Islamic fundamentalism reigns. Likewise, it shows how diverse Masonic organizations are, not only in terms of purpose and ritual, but even in membership - some are only for men, others are only for women, while some are mixed. Given these variations, can we still say that Masonry is universal?

For more information about Masonic grand lodges in the United States, go to <http://bessel.org/glsusa.htm>. For grand lodges outside the United States, visit <http://www.bessel.org/gls.htm>. See also <http://www.phmainstreet.com/world/> for the World Map of Freemasonry.

ON ISLAM AND MASONRY

By WB Datumanong A. Sarangani, PM

Iligan Lodge No. 207

(Edited for brevity by Jun Colmenares)

Introduction

The Masonic fraternity is probably one of the most controversial "association of men" in present times and, more so, in our immediate socio-cultural setting. Unlike other known and well-recognized global "associations of men", such as the Rotary, Lions, Kiwanis and other professional clubs, masonry tends to receive a general ambivalence among several sectors. In more specific terms, masonry appears to be negatively perceived and, therefore, criticized for its being unconventional, too exclusive, for operating in deep secrecy, and for being anti-religious, among others. A great deal have been said and known about the declared opposition of the Church against masonry and its attendant activities for more than a century now. The same declaration may not be necessarily true to most sectors of the Muslim World, but there exist evidences of massive and well-rooted campaigns against masonry among certain Muslim peoples in the world. Such campaigns are getting short of being punitive to the point that masonry is getting outlawed in some Muslim countries, and that masons in these countries are literally forced to "operate in the dark".

The Muslim Attitude towards Masonry: Points of Controversy

The seemingly negative and adverse attitude of some Muslim peoples of the world towards masonry may be viewed within a number of perspectives. The first perspec-

tive is obviously religious-oriented, as this includes issues centered on dogma and theology. Simply stated, some Muslim critics assail masonry for its alleged anti-religion posture and consider it anti-Islamic. In specific terms, critics argue that masonry seeks to develop a religion by itself with a set of dogmatic and theological tenets that are far different from those of the other known religions of the world. This argument is based on the so-called "covert principles" of masonry which stress an alleged affiliation with the family of the chief Satan Lucifer." These principles are also claimed to deify Lucifer as God and that some masons, according to critics, openly declare this impression in their gatherings.

Perhaps the most extreme criticism against masonry and masons within this perspective is the alleged vacillation of some masons in their belief towards the existence of God. Abd-al Halim Ilyas Al-Khuri, a deep-rooted Arab Mason, was quoted by Amini and Habib to have said, "none (among masons) has remained believing in God and the immortality of the soul except the stupid and the crazy". Muslim critics extended this argument further by insisting that if masonry is wobbling about the belief in the existence of God, then the same impression is applicable to the belief on divine laws, on prophecy, on the holy scriptures, and on the spiritual and moral doctrines taught by Islam and other religions of the world.

There are other corollary arguments to this

religious perspective of the controversy about masonry. From existing documents and out of personal experience, some critics have intensely derided masonry for its perceived "secrecy," despite learning that masonry is not a secret organization. In the absence or lack of satisfactory response to this criticism, the critics continue to harp on the idea that secrecy, as a *modus operandi* in masonry, is proof of its sinister goals and objectives. Arguing to the contrary, formal declarations were made by masons that the issue of secrecy is a vital organizational facet, if only to maintain one's commitment to group goals and ideals as well as to insure one's fidelity to the bonds that tie the organization into a cohesive and well-knit entity.

The issue of exclusivity in masonry, which obviously refers to its membership, also did not escape the attention of our critics. They consider this feature in membership requirements as truly elitist in nature, and carries with it elements of discrimination and prejudice, of disrespect to the humanity of the person, and an utter disregard to the capabilities of others. They further contend that only those with the means, particularly the rich or the affluent, and who are physically able could solicit membership in masonry. This perceived selective feature of masonry, according to Muslim critics, is anti-Islamic because it clearly defies the very foundation of Islam in preaching the "equality of believers" irrespective of race, culture, age, and social status. But, then again, most of us in the fraternity are witnesses of the fact that on the contrary, masonry is in agreement with Islam in the attitude and treatment of people because membership and adherence to

it transcends religious, social, and cultural boundaries.

Finally, but not the least, another religious-oriented criticism on masonry by some Muslims is its claimed Jewish coloration. To the rather fundamentalist Muslim groups, who considers Jews and Judaism as adversaries of Islam, they strongly believe that masonry is one of the many schemes of the Jews in their overall design to dismantle other religions of the world, principally Islam, and establish its hegemony over the world as the only religion. When the latter becomes possible the critics believe that this will lead to Jewish economic and political supremacy in the world.

The highly discussed and alleged Jewish origins of masonry appear amply supported in available materials. The often-cited references to this claim are found in the rituals of the blue lodges. The prominent biblical context of our rituals, particularly in the old testament, where Jews and Judaism figure prominently, has created a stir among our Muslim critics, and even among us Muslims in the fraternity. (I am aware of at least three entered apprentices who decided to forego advancement to the succeeding degrees, and who completely abandoned masonry, because they were of the impression that they were being made to abandon their Islamic faith and embrace Christianity). Constant references, for example, to the Book of Genesis and biblical personalities such as Moses, Aaron, and Solomon made our detractors all the more convinced that indeed masonry is an all-out Jewish scheme, and as such is anti-Islamic.

In response to the foregoing argument, some Muslim masons (and this includes me) contend that the biblical character of our rituals are not in opposition to Islamic teachings. It is by tradition and belief that Islamic recognizes the Bible as a part of the Holy Scriptures sent by God to mankind. The Qur'an, the Holy Book of the Muslims, recognizes the latter in some verses. This is in addition to another Islamic teaching that adherents to other monotheistic religions, specifically the Christians and the Jews, are People of the Book (Ar. Ahl-ul-Kitab). Besides, a closer examination of the Bible and the Qur'an in their entirety will reveal more commonalities than differences in terms of content and teachings. For example, both texts agree on the origins of man, the creation of the universe, the role and nature of prophecy, the concept of the immortality of the soul, and the Day of Judgement, among others. There might be some disagreements on terminology, but this is a minor issue which may be resolved among those who took the time in reading these Holy Scriptures. Again, as an example, the name Joseph in the Bible is Yusoph to the Qur'an; Moses to Musa; David to Daud; Solomon to Solaiman; Jacob to Yaacub; Mary to Mariam; and so on, with all names referring to the same personages in both scriptures.

The second perspective that can be utilized in looking at the controversy about masonry, as viewed by Muslim critics, is political in nature. A reference to this was indirectly made in the early portion of this paper. Specifically, our critics seriously believe that masonry is covert organization by the Jews to enhance their global political goals

through Zionism. This belief, it is further argued, was illustrated in different historical periods of the world starting with the Biblical days up to present times. In the recent period, it is contented that masonry has fueled Zionism into a huge political machinery to establish Jewish supremacy over the world by suppressing peoples of different religions. To the Muslim people, this is vividly illustrated in the on-going Arab-Israeli conflict. Furthermore, it is believed that Zionism is operating secretly in various countries for the purpose, not only of getting more support on the side of Jews in the Palestinian crisis, but of forging themselves into a major international political force that can make or unmake governments. For example, it is believed that the Jewish vote, or money, can make or unmake a President in the United States as well as in other countries.

Most Muslim critics are of the opinion that masonry actually but covertly supports the Jewish cause, primarily in terms of financial efforts. They believe further that a certain portion of the annual fees of all masons in the world are being pooled together into a central fund, and is in turn expended to support the global goals of the Jews. This process, they contend, is meticulously executed to near perfection, virtually eliminating both suspicion and opposition, because it is conducted under the guise of assistance for development and charity.

Finally, another perspective employed in examining the controversy over masonry is economic. Our critics argue that masonry has also immensely helped making the Jews an unseen global economic power. They attribute this to the alleged, although not

far-fetched, observation about the overwhelming control of the Jews over major world economic markets and financial institutions. Although with no appropriate evidence to support such claims, critics often refer to the preponderance or dominance of Jews in world banking, in the precious gems and other minerals market (e.g., diamond, emerald, and gold), in the production and supply of world armaments and weaponry, and even in the "underworld", to name a few.

Masonry Is Islamic: A Philosophical View

From a strictly rational and philosophical perspective, the principal teachings and ideals of masonry may be considered Islamic. The cardinal principles of masonry are identical, if not altogether the same, with those in Islam. It is to be noted that, contrary to what our critics say, masonry is not a religion, per se, when compared to the known and established religions of the world (i.e., Islam, Christianity, Judaism, etc.). Masonry, unlike world religions, does not have its own set of theological and dogmatic teachings. At best, it advocates and preaches some moral doctrines, which are similar, if not the same, with these world religions.

Islam, as a world religion and as a way of life to Muslims, stands for universal peace among all mankind through mutual understanding and unity. Masonry also seeks the same goal through its major teachings, but specifically through its principal tenets namely, brotherly love, relief, and truth. These tenets are also profound ideals of Islam. In masonry, brotherly love is taught

to consider entire mankind as one big family, created by Almighty God, and are to help, assist, and protect each other. By this principle, masonry seeks to unite men in every country with the main purpose of achieving universal peace. The quest for the unity of mankind towards the promotion of peace has several Islamic injunctions, most of which are found in the Qur'an - the Holy Book of the Muslim. (61:1-14)

Another principle tenet of masonry is relief. This teaching makes masons incumbent to "soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds." The concept of relief in masonry is no less different from a similar concept of Islam, as based on the sayings of the Prophet Muhammad (S.A.W.), and as quoted by Aziz-us-Samad, which states:

"What actions are the most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured".

Truth is the third principal tenet of masonry. It is a divine attribute and the foundation of every virtue. Being good and being truthful are some of the first lessons taught in masonry. By being truthful, masons avoid hypocrisy, and sincerity and plain dealing distinguish them from others. With heart and tongue, masons promote each other's welfare and rejoice in each other's prosperity. Islam puts great value on truth and justice. Again, the Prophet Muhammad (S.A.W.) was quoted to have said:

"No man is true in the truest sense of the word, but who is true in word, in deed, and in thought".

Furthermore, on the same foregoing subject, the Qur'an states:

"O ye who believe! Be ye staunch in justice, witnesses for God, even though it be against yourselves, or your parents, or your kindred, whether the case be of a rich man or a poor man, for God is nearer unto both than ye are. So follow not passion, lest ye lapse from truth, and if ye lapse or fall away, then lo! God is informed of what ye do!"

Another Qur'anic verse (on the same topic) states"

"O ye who believe! Be steadfast witnesses for God in equity, and let not hatred of any people for you seduce that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to God. Lo! God is informed of what ye do!"

In addition to these tenets, there are also the four cardinal virtues expounded by masonry. These are temperance, fortitude, prudence, and justice. These virtues are also a part of Islamic moral doctrine. By temperance, masons are expected to exercise "due restraint upon the affection and passions, which renders the body tame and governable, and frees the mind from the allurements of vice". The exercise of temperance is to avoid excesses, and this virtue is similar to the Islamic concepts of restraint, moderation, and balance. An authority of Islamic morals, Al Maududi, wrote on the subject as follows:

"The greatest weakness of man is that when he

feels an overpowering desire, instead of resisting it, he succumbs to it, and in its gratification knowingly causes great harm to himself. There is the man who drinks: he cannot stop his craving for it and does it at the cost of money, health, reputation, and everything he has. Another person is so fond of eating that in his excesses, he damaged his health and endangers his life. Another person becomes a slave to his sexual appetites and ruin himself in over-indulgence".

The second cardinal virtue in Masonry is fortitude. This virtue envisions masons to inculcate in their minds to "undergo any pain, peril, or danger, when prudentially deemed expedient". Similar to the virtue of perseverance, Islam also preaches fortitude as a means to combat cowardice, weakness of the mind and body, and to promote steadfastness, patience, and courage. On this subject, the Qur'an states:

"O ye who believe! Seek help in patience and prayer, Lo! God is with the patient".

Furthermore, the Qur'an states:

"Surely we shall try you with something of fear and hunger, and loss of wealth and lives, and crops: but give glad tidings to the patient and steadfast, who say when a misfortune striketh them: Lo! We are God's and Lo! Unto him we are returning."

Prudence is the third cardinal virtue in masonry. It teaches masons to "regulate their lives and actions agreeably with the dictates of reason". Prudence is that faculty by which masons "wisely judge and prudentially determine on all things relative to present and future happiness". In the same context, Islam exhorts its believers to be

prudent through the exercise of restraint and decisiveness, and of perseverance governed by righteousness. According to the Hadith (Traditions) of the Prophet Muhammad (S.A.W.), the Prophet himself have commanded the believers to practice prudence, perseverance, and righteousness as the best weapons against crisis and adversity. These virtues are among those that will speak well of a man during the Day of Judgement. The Qur'an states:

"And we shall try you. Until we test those among you who strive. They're utmost and persevere in patience; and we shall try your reported (mettle)."

The fourth cardinal virtue in masonry is Justice. It enjoins mason to guide their actions, particularly in dealing with other persons because justice "is a greater measure in determining the good man". A great deal have been said and could still be said, about justice as a virtue in life. It is this virtue that made so much an ideal person of King Solomon because of his discreet and balanced display of justice, supported by an impeccable sense of wisdom. The good deeds of King Solomon are well described in the Qur'an as exemplary models in the dispensation of justice. As it is in masonry, Islam enjoins the exercise of justice among those who should have it the most - women, orphans the weak, and the oppressed. The Qur'an states:

"Justice to women and orphans is part of religion and the fear of God. Stand out firmly for justice to all, even against yourselves or your nearest kin. Remain firm in your faith, and consort not with evil or hypocrisy. Be true in speech, wound not others: nor between Teachers of Truth, For

God's Truth is one and should be believed."

Finally, and in addition to those four cardinal virtues, one profound ideal in Masonry, which is also Islamic, is charity. The practice of charity is probably one of the salient aspects of masonry that sets it apart from other gatherings of men. By this teaching, masons are obligated to help one another, their families, their immediate kinsmen, and their fellow human beings through charitable deeds. Being charitable in masonic terms is as "Christian" as it is as "Islamic." In Islam, charity transcends the material aspect of giving assistance or aid to the poor, the needy, and the deserving. Although defined in varying, yet complementing ways in the Qur'an, the essence and meaning of charity in Islam is well-illustrated in the Hadith of the Prophet, which says:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two peoples is charity; to help a man with his mount lifting him onto it, or hoisting up his belongings onto it is charity; and removing a harmful thing from the road is charity."

There are other Masonic principles and teachings which can be considered Islamic ideals as well. They are not presented here for reasons of brevity, and can be the subject of future discussions. It would probably be sufficient to assert that most, if not all, of the known and widely subscribed principles and teachings of masonry drew substantial basis from the ideals and doctrines of the established religions of the world. In this vein, masonry is not anti-religion, and never anti-Islamic.

THE KNIGHTS OF COLUMBUS: CATHOLIC MASONRY?

Researched / Contributed by WBro. Tony Ligaya, PM

Since the Papal Bull *In Eminenti* issued by Clement XII in 1738 Roman Catholics have, in theory at least, been prohibited from becoming Freemasons. Subsequent bulls have extended the ban to masonically inspired bodies like the Odd Fellows and Knights of Pythias. At times however Papal prohibitions have proved difficult to enforce and such has been the appeal of the fraternal orders that some Catholics have sought to develop acceptable alternatives. Typically these possessed the attractions of brotherhood and ritual but at the same time were established as exclusively Catholic organizations which carefully tiptoed around Papal objections to oath taking and secrecy.

One well-known example of a Catholic fraternal organization is the Ancient Order of Hibernians, for Irish Catholics and Catholics of Irish descent. In this article however we will look at another organization, the Knights of Columbus. The Knights of Columbus are particularly interesting because not only were they established explicitly as a Catholic alternative to Freemasonry in the United States but also their subsequent development (and that of related organizations) appears to mirror closely the history of American Freemasonry.

Father Michael McGiveny founded the Knights of Columbus in 1882 in New Haven, Connecticut. The name was chosen as a reminder that America was discovered by a Catholic. Leaving aside the rather

offensive and racist assumptions concerning Columbus's 'discovery' of an already inhabited continent, given that Columbus had set sail in 1492 he could hardly have been a Protestant as the Reformation had not occurred at the time.

The Knights of Columbus has from its origins remained an exclusively male organization; the most famous of the many millions of men to become members over the decades was U.S. President John F. Kennedy.

Mindful of the appeal of Freemasonry the Knights of Columbus organized along similar lines. The Knights were organized into councils akin to lodges. A degree structure mirroring the three basic grades of the Masons was devised. The three degrees are in this Order -- 1. Faith, 2. Charity and 3. Unity.

In 1900 a fourth degree was added. This is known as the Patriotic Degree and its members are organized into Assemblies separate from the councils. Insofar as it was a later appendage to the original three degrees and its members are organized separately, the Patriotic Degree in many ways corresponds to the higher (or 'side') degrees of Freemasonry to which Masons qualify if (among other things) they have first progressed through the initial three degrees. In the case of the Knights of Columbus, a candidate for the Patriotic Degree must have been a Third degree initiate for at least a year before qualifying.

Moreover the Patriotic Degree has a quasi-military character. Members, or Worthy Sir Knights, as they are known, wear uniforms and participate in parades extolling the virtues of patriotism. As such the Patriotic Degree would seem to have some equivalence to the Masonic Knights Templar Degree (the most well known of several extinct Masonic knightly grades). Indeed the Knights Templar is believed to be the inspiration for a host of quasi-military degrees which were created within American Fraternal organizations in the late nineteenth and early twentieth century, the Knights of Columbus' Patriotic Degree among them.

The author of the fourth degree ritual of the Knights of Columbus, William Harper Bennet, was subsequently responsible for establishing another Catholic Fraternity called the Order of Alhambra.

If the Knights of Columbus mirror the three basic degrees of Freemasonry plus a rough equivalent to the Masonic Knights Templar degree, then the Order of Alhambra represents a Roman Catholic version of the Shriners.

The Shriners, or Ancient Arabic Order of Nobles of the Mystic Shrine, to give them their full name stand outside of Freemasonry but at the same time (until recently at least) stood at its apex. Only Masons who had attained the York Rite's Knights Templar degree or the 32nd degree of the Scottish Rite were eligible for membership.

The Shriners were founded in 1871 by W. J. Florence. The rituals and paraphernalia

of the order contain many borrowings from Arab and Islamic culture. The emblem of the Shriners is the Islamic crescent and other symbols used include the sphinx and the pyramid. Initiates are called Nobles and greet each other with the salutation 'es Selamu Aleikum', Arabic for 'Peace be with you'. Nobles wear a red fez with a black tassel; this has become the single most distinctive mark of the Shriners. The local unit of Shriner organization is the Temple (analogous to a lodge) and all temples are given Arabic names. The first ever Shriner Temple was named 'Mecca'. The officers of each Temple constitute a Divan; the leading officers are titled Potentate and Chief Rabban. The head of the entire order is titled Imperial Potentate who presides over an Imperial Grand Council. A copy of the Quran is used during initiations, a fact probably blasphemous to Muslims and ironic given that the two Masonic bodies through which candidates are required to pass to qualify them for membership of the Shriners are both explicitly Christian.

The Order of Alhambra also uses Arabic (perhaps more properly Moorish) and Islamic terminology albeit in a less ambiguous and more pro-Christian manner. The Order of Alhambra was founded in 1904 and was originally open only to fourth degree initiates of the Knights of Columbus. As with the Knights of Columbus, members are referred to as 'Sir Knights'.

The name of the order derives from the Alhambra Palace in Granada, Spain where the Moors surrendered to the Spanish Reconquistadors. To make the point even clearer the emblem of the order is a red

castle (the Red Castle of Castille) on top of a crescent, symbolizing the victory of the Spanish Christians over the Moors.

Having asserted the domination of Christians over Muslims the Order of Alhambra then appropriate several aspects of Moorish language and dress and in so doing appear to closely imitate the Shriners. Thus whereas the Shriners wear red fezzes, the Alhambrans wear white ones. Eastern costumes and sets inspired by Moorish themes are used in Alhambran rituals.

The Alhambran equivalent of a Shriner Temple is called a caravan and all caravans have Moorish names. Like the Shriners the Order of Alhambra utilize Moorish Islamic titles for their office holders. The governing body of the order is known as the Supreme Divan, which consists of representatives from all the caravans, and the Council of Viziers (the supreme officers of the order). In Ottoman turkey the Vizier was the equivalent of a Prime Minister. Caravans are also grouped into regional bodies, each overseen by a Grand Divan.

Just as the Shriners 'dumbed-down' their membership qualifications to accept anyone who was a Master Mason (a reform introduced in 2000) so the Order of Alhambra also evolved a less exclusive admissions policy opening their doors to all Catholic men over the age of eighteen.

Finally both the Shriners and the Order of Alhambra have made charitable works a central aspect of their activity, something the Shriners in particular have become famous for.

Until recently when racial barriers have belatedly begun to fall, American Freemasonry was deeply segregated and had been so for some two hundred years. Paralleling the all-white, state-based Grand Lodges of 'regular' Freemasonry (regular insofar as it was recognized by the fraternity's parent body, the United Grand Lodge of England) was Prince Hall Masonry.

Prince Hall Masonry is named after a man of that name. Prince Hall was an eighteenth century black man who along with fourteen other blacks was initiated into a British military lodge in Boston under the jurisdiction of the Grand Lodge of Ireland. As Prince Hall is usually the only one of the fifteen who is remembered it is worth recounting the names of the others: Cyrus Johnson, Bueston Slinger, Prince Rees, John Canton, Peter Freeman, Benjamin Tiler, Duff Ruform, Thomas Santerson, Prince Rayden, Cato Spain, Boston Smith, Peter Best, Forten Howard and Richard Titley.

As a result of the victory of the colonists in the War of Independence the British Army was forced to leave and their Masonic lodges went with them. Prince Hall and his fellow black Masons were left with a charter conferring certain Masonic rights on them but not the right to initiate others. There were a scattering of other black Masons in the U.S. at the time and these grouped themselves with Prince Hall and his brothers. American Grand Lodges were forming at the time and Massachusetts Grand Lodge resolutely failed to invite the black Masons to affiliate. It thus took until 1784 before a charter allowing for new initiations was acquired. By the late 1790's

however African Lodge (as it was known) fell into arrears. Despite attempts to correspond with the Grand Lodge in London, the black Masons were struck off the rolls of recognized lodges (a suspiciously harsh response). In reply, African Lodge declared itself independent and renamed itself African Grand Lodge.

The tendency for the Grand Lodge (and later United Grand Lodge) of England to blow hot and cold towards the Prince Hall Masons was probably the result of the attitudes (racist or enlightened) of the particular officers at the time. This continued well into the 20th century when in 1946 the UGLE first recognized Prince Hall masonry as regular and then within twelve months withdrew the recognition.

While Prince Hall Masonry was born, in great part, out of racial discrimination amongst white Freemasons, so the Catholic Knights of Peter Claver were born out of similar prejudices that existed within the Knights of Columbus. The Knights of Peter Claver was founded in Alabama in 1909 by four Josephite Fathers (Conrad Rebesher, John Dorsey, Samuel Kelly, and Joseph van Baast) and three laymen (Gilbert Faustina, Frank Collins and Frank Trenier) in response to a color bar operating within the local council of the Knights of Columbus, both Collins and Trenier were black. The Knights are named after a 17th century Catholic missionary who worked among the slaves of South America.

The Knights of Peter Claver have modeled themselves on the Knights of Columbus initially with a structure of three degrees (a

fourth was added in 1917) and members organized into councils. This mirroring was not dissimilar to the way Prince Hall Masonry modeled itself on 'regular' Freemasonry in time developing a degree structure which incorporated many of the 'higher' degree systems of Freemasonry like the Royal Arch, the thirty three degree Scottish Rite and the Knights Templar.

Because of their origins the Knights of Peter Claver became and remained a predominantly black organization, whites have, however always been welcomed and currently make up about a quarter of the membership. The organization also crosses the gender divide with membership open to women.

As racism has been weaned out of the Knights of Columbus co-operation between the two Catholic fraternities has increased. A not dissimilar development has occurred in the relationship between Freemasonry and Prince Hall Masonry with many American (and some foreign) Grand Lodges now recognizing Prince Hall Masons as legitimate.

So, just as Freemasonry developed higher degrees including a chivalric quasi-military degree so too did the Knights of Columbus. Just as Freemasonry spawned an autonomous order based on an Arabic theme so too did the Knights of Columbus, and finally, just as racism within Freemasonry prompted the rise of a black alternative so the racism of the Knights of Columbus spawned a non-racist inclusive alternative.

THE HISTORY OF FREEMASONRY IN TURKEY

By Bro. Celil Layikteş

Researched / Contributed by Bro. Dale Palileo

Note: The archives of lodges in Turkey, prior to the foundation of the Grand Lodge in 1909, were in the hands of foreign obediences. These documents were lost due to wars, persecution, fires etc. I was able to reconstruct the history of Freemasonry in Turkey through a research in the archives of the Grand Orient de France, preserved from the Germans during the occupation in the Bibliothèque Nationale Française (1890 pages microfilmed), plus the archives of the Grand Lodges of England, Ireland and Scotland. The Greek and Italian Masonic archives had been destroyed during the German occupation.

1721 - 1826

A lodge which name is lost, operated in Istanbul, somewhere near the Galata Tower, during the reign of Osman III (1703 - 1730). The lodge was founded probably c. 1721 by Levantines (mainly Genoese people) living in the tower quarters.

The first known Turkish Mason is Sait Çelebi, ambassador to France and later Grand Vizier. The French officer, Count de Bonneval, after some intrigues in the French Court during the reign of Louis XIV, emigrated to England and later came to Turkey to reorganize the Turkish Army. Count de Bonneval took a Turkish name and became Kumbaracı Ahmet Osman Pasha. It is said that he was a Mason. Another known Mason in this period is İbrahim Müteferrika, who together with Sait Çelebi, started the first printing press used by Muslim subjects of the Ottoman Empire. (The Christians and Jews had their printing presses).

10 years after the excommunication of

Freemasonry by Clement XII, in 1748 Mahmud II, under the pressure of his Christian subjects and also the Muslim clergy, which thought that the Pope would not charge a fraternity with atheism in vein, outlawed Freemasonry in the Ottoman Empire. An English lodge was sacked by the police, but as the British ambassador gave notice in due time, the list of members had been rescued. In the Vatican archives, there is a letter by the Pope congratulating the French Cardinal Tencin, and wishing that the same could be done in Naples.

According to Gould, the British Consul in Aleppo, Alexander Drummond had been appointed as District Grand Master for the Orient by the Grand Lodge of England. Later in 1764, Dr. Dionysios Menasse had been appointed District Grand Master for Asiatic Turkey and Armenia.

In 1786 a second charter had been given by the lodge Saint Jean d'Ecosse in Marseilles to the Lodge Saint Jean d'Ecosse des Nations Réunies in Izmir. The first charter had been lost during the big Izmir fire. According to the correspondence, this lodge had been consecrated after 1751 and before 1778. The lodge was closed in 1826.

In the last decade of the 18th Century, Selim III's mother, Nakshidil Sultan was the cousin of Josephine, Napoléon's wife. Under her influence, lodges from different obediences prospered in the Empire. But in 1826, Mahmut II abolished the Janissaries to create a modern army and outlawed the order of the Bektashis to which they all belonged. As Freemasonry was described as a "kind of Bektashism",

it was also closed and the known Freemasons were sent into exile.

1826 - 1856

Mustafa Reshit Pasha, Grand Vizier, had promulgated the Reform Edict of 1839. It is said that he had been initiated while he was Ambassador in London. No evidence has been found for this initiation. His lodge is not known and as there were no family names then, the names of Reshit and Mustafa should be scanned, and even if found, it still could be someone else. His good friend, the British Ambassador in Istanbul, Lord Reading, was a known Freemason.

After 1839, with the unofficial permission by the Grand Vizier, Freemasonry had a slow revival in Turkey.

The Crimean War

The arrival of British, French and Piemontise expeditionary forces and diplomats in Istanbul and Izmir in 1856 led to an explosion of lodges under different obediences.

In 1857 the short lived *Grande Loge de Turquie* was founded in Izmir, by the Grand Orient of France. After the end of the Crimean War, with the departure of foreigners, this grand lodge came to an end.

The creation of an irregular Irish Grand Lodge

In 1856, Captain Atkinson, an Irish officer in the 47th British Regiment, claiming to possess an Irish warrant created three lodges in Izmir and then "*The Grand Lodge of the Ancient and Honourable Fraternity of Free and Accepted Masons of TURKEY*". (The Constitution of this grand lodge is in the Irish archives.) This was a fraudulent commercial enterprise.

Atkinson initiated 200 Masons and then disappeared with the funds.

The creation of the District Grand Lodge of Turkey (English Constitution)

The irregular Masons started to visit or join English and French lodges. There was literally a panic in London and in a swift move, Grand Master Lord Zetland ordered the foundation of the Provincial Grand Lodge of Turkey, in Istanbul, the first Provincial Grand Master being the British Ambassador Sir Henry Bulwer. The consecration ceremony took place on the 24th June 1862 in the Embassy.

The Supreme Council of Turkey (1861)

The founder (1861) and first Sovereign Commander of the Scottish Rite in Turkey (1864) was Prince Abdülhalim Pasha, or shortly, Halim Pasha, Brother of the *Khedive* (Governor of Egypt, attached to the Ottoman Empire) and uncle of the Khedive Ismail Pasha under whose rule the Suez Channel had been opened. Halim Pasha was also Grand Master of the Provincial Grand Lodge of Egypt (English Constitution). In 1869 this Supreme Council has been recognized by the American Southern Jurisdiction.

The extinction of the Provincial Grand Lodge of Turkey

In 1869 Lord Bulwer had been recalled to London. The above mentioned Halim Pasha was in exile in Istanbul. Having good relations with the Sultan, he was proposed as Provincial Grand Master. But as his proficiency of the English language was not sufficient, an American, John Peter Brown, Secretary at the American Embassy and known writer and researcher of the Islamic mysticism

was elected in his place. Hyde Clark, the P.D. Regional G.M. in a letter to a Bro. Harvey (I could not read his family name) in London, proposes that there would be simultaneously two Grand Masters. This proposition was not carried on.

After Brown, in 1873 Bro. Stephen Scouloudi has been elected Grand Master. The Provincial Grand Lodge was run inefficiently. Dues were not or could not be collected. In 1884 when Scouloudi resigned, no one was elected in his place. At that time there were 4 English Lodges in Istanbul and 7 in Izmir.

Lodges at the end of the 19th Century

At the end of the 19th and beginning of the 20th, there were 11 English, 7 Scottish, 2 Irish, 1 Polish, 2 Spanish, 5 German, 15 Italian, 2 Greek, 6 French, 1 Hungarian lodges plus a few chapters attached to the English, Scottish and Irish lodges in Istanbul, Izmir and Thessalonica alone. {There were many lodges in the rest of the big cities of the Empire too (in the provinces of Syria, Lebanon, Palestine, Bulgaria, Romania and Macedonia and also in different cities of Anatolia) but as they were irrelevant in the creation of the Grand lodge of Turkey, I did not include them in this study.}

Constitutional Monarchy

Three sons of Sultan Abdulmedjit, the Princes Murat (later Sultan Murat V) and two of his brothers, Nurettin and Kemalettin had been initiated in the French Lodge *Prodoos*. Five Grand Viziers, including Midhat Pasha who masterminded the first Constitutional Monarchic regime, Turkish ambassadors to European countries and foreign ambassadors to Turkey, famous freedom

writers and poets were members of this lodge. Louis Amiable, French Lawyer and politician, writer of the history of the Lodge *les Neufs Soeurs*, cradle of the Encyclopedists in Paris before the Revolution, was the Orator of the Lodge. (He was in Istanbul on contract to reorganize the Turkish Bar Association).

After the suicide(?) of Sultan Abdulaziz, Prince Murat acceded to the throne on the 30th May 1876, but due to a mental illness, was deposed three months later and his brother Abdulhamit was enthroned, after bargaining with Bro. Midhat Pasha, and thus promising to start the constitutional process. He was not long to go back on his promise.

On the 5th February 1878 Abdulhamit sent Grand Vizier Bro. Midhat Pasha in various exiles, finally to Taif (port city of Yemen, then a province of the Ottoman Empire) arranging his death by poisoning there. On the 13th February 1878 Abdulhamit adjourned the parliament indefinitely, starting a period of absolute despotism which lasted 30 years.

Cleanti Scalieri, W.M. of the lodge *Prodoos* plotted a bloody but unsuccessful kidnapping of Murat V from the Ciragan Palace, to restore him on the throne. (Articles by Bro. Rizopoulos and myself in the *Ars Quator Coronatorum*).

A Masonic Political Party : Union and Progress, created according to the model of the *Carbonaries* in Italy.

After the model of Young Italians, Young Germans, Young Swiss, the Young Turks organized in Paris with the aim of bringing back the constitutional monarchy. But the Young Turks talked a lot but did not act. Five Freemasons, military students in the faculty of medicine started a revolutionary party which later took the name of Union and Progress. Their

model was the Italian paramasonic revolutionary society, the *Carbonaries*.

In the second half of the 19th century, the main European powers had obtained an immunity for their subjects living in the Ottoman Empire. This immunity system was called "capitulations". The Turkish police did not have the right to search a house belonging to a foreign subject. Thus, the members of Union and Progress in Thessalonica, plotted their revolution in Italian, French and Spanish lodges gathering in houses belonging to foreigners. To get around the capitulations, the police organized a robbery in the temple of the lodge *Macedonia Risorta*, where the archives were kept, to obtain the members' lists, but a Freemason in the police force tipped the Worshipful Master of the lodge in time. The frustrated policemen took revenge on the furniture of the temple. The police tried also to harass the members, in the street waiting for them to leave the building.

Abdulhamit and Freemasons

Abdulhamit knew very well what freemasonry was about. As stated above, three of his brothers were Freemasons. The princes Kemalettin and Nurettin were in line for the throne. Most of the European powers were governed by Freemason kings and ministers. For these reasons, Abdulhamit did not want to alienate the Freemasons. Therefore, while persecuting the lodge members of the Italian, French and Spanish lodges in Thessalonica, he gave large donations to the charity efforts of English Lodges in Istanbul.

He even planned the creation of a Grand Lodge in Istanbul, of which he would be the Grand Master. This lodge would act as a senate, assembling the leaders of the different warring communities in

Istanbul, (mainly Turkish intellectuals, the members of the Italian, Levantine, Greek, Armenian and Jewish communities). This project was never realised but shows the intricacies of the way Abdulhamit's mind worked.

The second Constitutional Monarchy

A great number of high ranking officers were Freemasons and also members of the Union and Progress Party. Low ranking officers were not required to become Freemasons to be accepted into the Union and Progress Party, but they hoped to get a quicker promotion if they would be initiated first.

The action of the Union and Progress Party, and its threat to invade Istanbul with the armies stationed in Thrace, obliged Abdulhamit to promulgate once more the Constitutional Monarchy on the 23rd July 1908.

The reaction was not long to come. On the 31st March 1909 the fundamentalists took control of Istanbul.

The Freemasons in Thrace, mainly from Thessalonica organised an army of reservists. Almost all officers were Freemasons. There were too many officers, some joined the expeditionary force as simple soldiers. The army took back Istanbul from the fundamentalists, there were bloody battles and hangings, and Abdulhamit was dethroned by a committee of five deputies, all of them Freemasons.

As a result to all this, Freemasons became the hate center of fundamentalist Islam.

The Masonic State

According to the French historian Thierry Zarcone, the period from 1908

to 1918 should be called "The Masonic State". The Union and Progress Party in power used Freemasonry in its foreign relations. Deputations of Mason parliamentarians went to Italy, France, Hungary and Germany. The Freemason deputies claimed that with their effort, democracy, that is the French slogan of liberty, equality and fraternity was prevailing now in Turkey and that the European powers should be of assistance. The Albanians had revolted against the Ottoman rule and the Italian parliament was about to vote an aid program for the rebels, but after the intervention of the Grand Lodge of Turkey, the Italian Freemasons in the parliament were effective and the motion did not pass.

11 months later, at the end of 1911, after Italy's expedition to Libya (which was Ottoman territory at that time), the same scenario was repeated, but naturally this time the Grand Orient of Italy could not act against its own government. In answer to the letter from the Grand Lodge of Turkey, the Grand Master issued a very general statement on the 29th September 1911 (*Per l'Impresso di Tripoli, Rivista Massonica, 1911, No. 15-16*) and the relations between the Italian And Turkish Grand Lodges were severely affected.

The Creation of the Grand Lodge of Turkey (Ottoman Grand Orient)

On the 3rd March 1909, the dormant Supreme Council of Turkey (1861) was revived. This Supreme Council first consecrated 4 Turkish lodges. These 4 lodges plus 3 Italian, 2 French, 1 Spanish and 2 Egyptian lodges (One of them, Resne, English Constitution) assembled to form the Grand Lodge of Turkey on the 13th July 1909, and elected its first Grand Master, the Minister of the Interior Mehmet Talat S. Pasha, who later

became Grand Vizier (Prime Minister). This Grand Lodge was consecrated by the Supreme Council.

The Closing of Lodges in 1935

This Grand Lodge gave charters to a total of 66 lodges, mainly in Turkey but also in Egypt, Syria, Iraq, Greece, Lebanon and Palestine.

In 1935, the year when Freemasonry decided to hibernate, 6 ministers, the President of the Parliament, more than 60 deputies and many state governors, were Freemasons, Atatürk's private doctor, M. Kemal Oke, was a Past Grand Master.

In 1935 the English, Germans and Russians transformed Turkey into a vast stage for propaganda and espionage. The Nazi propaganda machine was also stressing the Judeo-Masonic danger. The Ministry of the Interior, Sukru Kaya, a 33° Scottish Rite Mason, in order to curb these activities passed a law from parliament closing all clubs and societies. Freemasonry was not mentioned in the text, but the minister warned his brothers that it would be wiser to stop the activity of Freemasonry by its own free will. That's how things happened and the reason why Freemasonry was able to recover its buildings after the war.

All lodges did not close. The Supreme Council continued its activity behind closed doors, even chartered 3 new lodges. Craft lodges met at the homes of brothers. The police showed a knowing tolerance to all this, with the tacit approval of the President of the Republic Ismet Inonu, who even gave a little financial aid to the Supreme Council.

The awakening (1948)

Turkey wanted to be accepted by the

U.N. The Turkish diplomats were told that Turkey was not a democratic nation and that even Freemasonry was closed, as it was in all the totalitarian regimes.

The President approached his personal doctor, Supreme Grand Master M. Kemal Oke, the same doctor who looked after Kemal Atatürk, and told him that the time to resume official working had come.

In 1948 lodges, under the Supreme Council, started to labour in İstanbul and Izmir, and in 1949 in Ankara.

A troubled period started with lodges trying to liberate themselves from the Supreme Council's rule. The Grand Lodges of İstanbul, Ankara and Izmir were created, and finally those three grand lodges united on the 16th December 1956 to create a totally independent Grand Lodge of Turkey.

International Recognition

After the initial recognition by some American and European Grand Lodges, in 1959 an official deputation by the Grand Lodge of Scotland visited Turkey. The recognition process was delayed to 1963, due to the military coup of 1960.

Most of the regular grand lodges had recognized the Grand Lodge of Turkey, but England and Ireland. In order to satisfy them, the Grand Lodge of Turkey was reconsecrated by the Grand Lodge of Scotland in 1965. (That is why our Grand Officers' regalia is green). In 1970 the Grand Lodges of England and Ireland recognized the Grand Lodge of Turkey.

The schism of 1965

Friction was continuous between the Supreme Council and the Grand Lodge.

At the end of 1964, The Grand Secretary, on his own, gave a letter to Bro. Suleyman Demirel, stating that he was not a Freemason. The Grand Secretary was the Senior Warden of the lodge in which Demirel had been initiated in 1955. Demirel used this document against the fundamentalist wing in his political party, was thus elected to the Presidency of the party and reigned in Turkish Politics until 2000, when he retired as President of the Republic.

In the 1965 Grand Master elections, the brother who issued this letter was elected, in spite of the Supreme Council's secret opposition. The Supreme Council preferred the election of a brother who would be obedient to them and tried to cancel these elections. This led to a lot of turbulence in the ranks of Turkish Freemasons. Finally a schism occurred, with a small group of brothers creating a separate Grand Lodge, which later attached itself to the French Grand Orient. Today this irregular grand lodge has about 3000 members and is in relations with a Turkish Women's Grand Lodge.

This is a rather new outfit and has a few hundred members, organized in all major cities in Turkey.

Today the Grand Lodge of Turkey has about 200 lodges in 10 cities, with 13000 active members. It is recognized by all the regular grand lodges and is active, promoting Freemasonry in the Balkans, Russia and ancient Soviet republics.

We have a research Lodge which is publishing a quarterly research magazine *Mimar Sinan* (Sinan the Architect) since 1966. In May 1992 we have started to publish *Tesviye* (level) a Masonic magazine.

FREEMASONRY IN THAILAND

Contributed by WBro. Jun Colmenares

In 1911, Lodge St.John No.1072 (S.C.) was consecrated, yet it took more than 80 years for a second lodge to be established. The next lodge was Lodge Pattaya West Winds No.1803 (S.C.) in 1993, to be followed by a French lodge in 1994, "Les Sept Niveaux de la Sagesse No.891" (G.L.N.F.).

Why so long between consecrations? While it cannot be denied that Freemasonry was and is predominantly an 'expatriate' activity in Thailand, and while it must be admitted that it has had and still has many members of rank and affluence, there are much less accusatory, albeit much more complex, reasons why Freemasonry is not so widespread here as elsewhere in the region.

It must be remembered that the Kingdom of Thailand is one of the few sovereign nations never to have been colonized and thus did not undergo the massive and pervasive introduction of Western culture, socio-political systems, and political and moral ideologies that occurred in, say, Malaysia or Singapore. Outside of Thailand Freemasonry entered society on the back of colonialism and spread its benign influence, to a great extent, in

relation to how benign that colonial administration was to the indigenous peoples and how influenced the colonial masters themselves were by Masonic tenets through their own membership of the Order. In colonial countries Freemasonry took root and grew strongly, particularly once the local colonial masters allowed the indigenous members of society to join their ranks, which sometimes and in some countries took many years to achieve. Above all, the language of the colonial masters, in the majority of cases English, was the fertilizer and the bonding glue of Freemasonry and has remained so to this day.

Hence in Thailand ethnic Thais were never excluded from membership of Freemasonry, unlike there colonial neighbours' ethnic peoples. Thus, within 15 years of its consecration, St.John No.1072, had 20% ethnic Thai members and this grew to 25% by the outbreak of WW II. This growth in percentage reflected the gradual growth of English education and English language usage among the sons of the upper classes, particularly after the dissolution of absolute monarchy in 1932.

The Second World War saw the

destruction of virtually all records and possessions of Lodge St. John. Indeed the Japanese raided and gutted the Lodge premises as their very first act on entering Bangkok, having sent a special Military Intelligence team by road from the recently occupied Free French city of Chantaburi on the Cambodian border with that sole and specific task. Many of the expatriate Masons had already escaped to India or Australia, but of those who remained and who were interned in the Death camps, very few survived the following years of brutality and starvation. Those few who did survive, or did return after the War, immediately set about the re-establishment of the Lodge and by 1946 Freemasonry was again functioning in Bangkok. Few, however, of the Thai brethren had also survived the War. Indeed, for the ensuing period of the late 1940's to early 1970's Thai society was undergoing a radical and at some-times traumatic transformation. While membership of societies such as Freemasonry was not forbidden, great circumspection was required by modern Thai intellectuals during the years of military dictatorship as to what overt allegiances they possessed, especially if these were to a Brotherhood that proselytized the Rights of Man.

Although large numbers of the upper class did go abroad and gain a fluency in English, it did not result in a large influx into the ranks of freemasons. It

was only in the mid-1980s when Thai society saw the emergence of a middle class and political and social life allowed less circumspection in membership of such organisation as Freemasonry. The coming decade will see Freemasonry benefiting from this emergence of an English-speaking middle class, as soon as this new generation of foreign-educated Thais enter their mid-thirties.

More and more expatriate members of Lodge St. John were short term visitors to Bangkok, unlikely to make the friendships with their Thai counterparts which would lead to the latter joining the Craft. In the early nineties, as Thailand's economy boomed, this trend changed 180 degrees, which bodes well for the future.

At the same time a large number of expatriates began to settle in Pattaya and elsewhere on the Eastern Seaboard, and in Chiangmai in the north of the country. With their enthusiasm for Freemasonry, the Craft has continued to grow such is the reason for us being here today. This consecration is fully supported by the Pattaya and Changmai brethren thus the future of Thai freemasonry augers well.

Ref: "*Constitution & Installation, Morakot Lodge 945 I.C., 1st April 1995, Pattaya Thailand*", pgs 25 & 26.

PICTURE GALLERY 3

PAST MASTERS' NIGHT DEGREE WORK AND BANQUET



The Conferral team and newly-raised brother (Boord) after the degree conferral.



MWBro. Ernest Yamane PGM shows a sample of the past masters' gift given by WBro. Tony Ligaya during the Past Masters' Banquet.



*Above: Bro. George Pineda and family.
Below: WBros. Bob Schult and Don Hall post for the camera.*



*Above: WBro. Tony Ligaya tries his guitar skills for the audience.
Below: The dance floor after the ceremonies.*



Below: The Past Masters in attendance



Below: Bros. Greg Pentecost (with wife Jean) and Drummond Boord (with wife Angel) during the banquet night.



PICTURE GALLERY 4

ANNUAL MILITARY NIGHT AND VARIOUS DEGREE WORKS



Top left: Bro. Andy Santos, after his passing to Fellowcraft, with WBro. Frank Condello (GL Inspector), Bro. Ed Abutin (Master, pro-temporé), Bro. Nestor Hernandez (Marshal), and visiting brethren from New Zealand. Top right: Bro. Eugene Asuncion is shown with Bro. Orly Ragudos (Master, pro-temporé), WBro. Tony Ligaya (Master), and several brethren, following his initiation.



Newly-initiated brothers José Gidaria, Lloyd Bilonac, and Eduard Leaña, with Bros. Orly Ragudos (Master, pro-temporé) and Nestor Hernandez (Marshal).

Below: Our 2005 Military Degree Conferral Team, with Bro. José Leandro "Andy" Santos, following the July 25th Entered Apprentice degree conferral ceremonies.



HAWAIIAN LODGE HOLDS ANNUAL MILITARY NIGHT

By Bro. Nestor L. Hernandez

Hawaiian Lodge held its annual Military Night on Wednesday, July 27, 2005 wherein Mr. José Leandro “Andy” Santos, a Chief Petty Officer in the Navy, was initiated as an Entered Apprentice Mason by a conferral team composed of several of the Lodge’s members on active military service augmented by some military retirees.

The Lodge’s Marshal, Bro. Nestor Hernandez, a retired Navy Chief Personnelman, assembled his highly enthused team, most of whom are non-Lodge officers, who eagerly learned their parts with the mentorship of the Lodge’s Coach, WBro. Wilson “Gunny” Camagan, PM. After practicing and fine-tuning with their floor work and timing on three separate occasions, as a group, the team was ready!

There were approximately forty Brethren in attendance, including several visitors from other Masonic Jurisdictions, during this highly successful event. Our newest Brother’s father, WBro. Lucito Santos, was misty-eyed and was beside himself in thanking our Lodge, and in praising the Conferral Team for its superb performance, in fulfilling his lifelong dream of seeing his youngest son become a Mason (his older sons, 2 or 3 I believe, have been Masons for some time, too).

The 2005 Military Degree Conferral Team members were:

Master - Bro. Nes Hernandez
PNC, USN (ret.)

Senior Warden - Bro. Drummond Boord

LT, USN

Junior Warden - Bro. Ric Taylan
ENC, USN

Treasurer - Bro. Darrell deGrazia
YN2, USN (Leeward Lodge)

Secretary - Bro. Deo Valencia
PNC, USN (ret.) (Rising Sun Lodge #151, Japan)

Chaplain - Bro. Herman Marasigan
HM1, USN

Senior Deacon - Bro. George Pineda
SK1, USN

Junior Deacon - Bro. Gerry Baluyot
PNC, USN

Marshal - Bro. Jimmy Manabat
ENC, USN (ret.)

Senior Steward - Bro. Greg Pentecost
ex-USMC

Junior Steward - Bro. Cesar Lopez
EMC, USN

Organist - Bro. John Solomon
AD2, USN (Leeward Lodge)

Tiler - WBro. Tony Ligaya
LCDR, SC, USN (ret.)

Lecture - Bro. Ed Abutin
EMCS, USN (ret.)

Charge - Bro. Ric Taylan
ENC, USN

Hawaiian Flag Bearer - Bro. Orly Ragudos
AKC, USN (ret.)

National Standard Bearer - Bro. Ed Abutin
EMCS, USN (ret.)

Everyone gathered in the Lodge’s Fellowship Hall for a sumptuous meal after the Lodge was closed.

A QUICK MASONIC EDUCATION

The 'Missing Parts' of the Lectures

By WBro. Antonio M. Ligaya, PM

Do you know, or, have you ever wondered why the Lambskin Apron is more honorable than any distinction that can be given a Mason, by anyone? As you progressed through the degrees, you might have also been informed, at one time or another, that you should not enter a Lodge in which you are at odds with a Brother; do you know where this admonition might have come from? Are you also aware that there is a beautiful section of the lecture in the Entered Apprentice degree that many in our Hawaii Jurisdiction are not even aware of?

The answers to the foregoing may be found in the following, which are the lectures as presented to me in my early days in our Fraternity, and, which have remained with me throughout my travels all these years.

To some of you, especially those who were raised elsewhere, it might re-ignite memories of your earlier days in Masonry and remember them, or something similar. Most of you will not even recognize them. They are presented to you, not to replace but rather supplement, if not reinforce, what has already been provided you in our Lodge.

The *italicized* parts are those that might be new to you, relative to what you've heard, and hopefully learned, in

Hawaiian Lodge or elsewhere in our Jurisdiction.

The Lambskin Apron -

On being more honorable, etc. -

"I now take pleasure in presenting to you this Lamb-skin, or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star or Garter, or any distinction that can be conferred upon you, at this or any future period, by King, Prince, Potentate or any other person.

It may be that in the coming years, upon your head shall rest the laurel wreath of victory, upon your breast may hang jewels fit to grace the diadem of an eastern potentate; nay more than these, with light added to the coming light, your ambitious feet may tread round after round the ladder that leads to fame in our mystic circle and even the purple of our Fraternity may rest upon your honored shoulders. But never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the Pearly Gates, shall any honor so distinguished, so emblematical of purity and all perfections, be bestowed upon you as this, which I now confer. It is yours - your name is (or, will be) written upon it - yours to wear throughout an honorable life and at your death to be placed upon the coffin, which shall contain your earthly remains, and, with them laid beneath

the silent clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements. And when at last your weary feet shall have come to end of their toilsome journey and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem, which I now place in your hands. And when your trembling soul shall stand naked and alone before the Great White Throne, there to receive judgment for the deeds done while in the body, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, 'well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

It is hoped, my Brother, that you will wear your apron with pleasure to yourself and honor to the Fraternity."

On being at odds with a Brother, etc. -

"My Brother, let the lessons of the apron lectures sink deeply into your heart. You should never put on this badge and enter a Lodge, in which there is a Brother with whom you are at variance or against whom you entertain animosity. Should you find yourself about to take such a step, it becomes your duty to ask the Brother to withdraw in order that you may amicably settle your differences. When this is happily effected, you may clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times character-

ize Freemasons. But, if unfortunately your differences are of such a nature as not to be so easily adjusted, it is better that one, or both of you retire than that the harmony of the Lodge be disturbed by your presence."

The "missing" portion of the lecture of the Entered Apprentice degree, albeit optional in other Jurisdictions - After we are reminded that as from our mother earth we came, so to it we must return:

"Our mother earth alone, of all the elements, has never proved unfriendly to man. The bodies of water deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, and fires light up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty. Though she produces poison, she supplies the antidote, and returns with interest every good committed to her care; and when at last he is called upon to pass through the 'dark valley of the shadow of death,' she once more receives him and piously covers his remains within her bosom. This admonishes us that from it we came, and unto it we must shortly return."

Although these "missing" portions do not detract from the lectures you otherwise were already presented in your Masonic travels, I personally believe their "exclusion" somehow diminished the beautiful and meaningful lessons contained therein! So mote it be.

EYE IN THE PYRAMID

by WBro. S. Brent Morris, PM

Contributed by Bro. Nestor Hernandez

HISTORIANS must be cautious about many well-known "facts." George Washington chopped down a cherry tree when a boy and confessed the deed to his father. Abner Doubleday invented the game of baseball.

Freemasons inserted some of their emblems (chief among them the eye in the pyramid) into the reverse of the Great Seal of the United States. These historical "facts" are widely popular, commonly accepted, and equally false.

The eye in the pyramid (emblazoned on the dollar bill, no less) is often cited as "evidence" that sinister conspiracies abound which will impose a "New World Order" on an unsuspecting populace. Depending on whom you hear it from, the Masons are planning the takeover themselves, or are working in concert with European bankers, or are leading (or perhaps being led by) the Illuminati (whoever they are). The notion of a world-wide Masonic conspiracy would be laughable, if it weren't being repeated with such earnest gullibility by conspiracists like Pat Robertson.

Sadly, Masons are sometimes counted among the gullible who repeat the tall tale of the eye in the pyramid, often with a touch of pride. They may be guilty of nothing worse than innocently puffing the importance of their fraternity (as well as themselves), but they're guilty nonetheless. The time has come to state the truth plainly and simply!

The Great Seal of the United States is not a Masonic emblem, nor does it contain hidden Masonic symbols.

The details are there for anyone to check, who's willing to rely on historical fact, rather than hysterical fiction.

Benjamin Franklin was the only Mason on the first design committee, and his suggestions had no Masonic content. None of the final designers of the seal were Masons.

The interpretation of the eye on the seal is subtly different from the interpretation used by Masons. The eye in the pyramid is not nor has it ever been a Masonic symbol. The First Committee On Independence Day, 1776 a committee was created to design a seal for the new American nation. The committee's members were Benjamin Franklin, Thomas Jefferson, and John Adams, with Pierre Du Simitiere as artist and consultant. Of the four men involved, only Benjamin Franklin was a Mason, and he contributed nothing of a Masonic nature to the committee's proposed design for a seal.

Du Simitiere, the committee's consultant and a non-Mason, contributed several major design features that made their way into the ultimate design of the seal: 'the shield, E Pluribus Unum, MDCCLXXVI, and the eye of providence in a triangle.' "The eye of providence on the seal thus can be traced, not to the Masons, but to a non-Mason consultant to the committee.

"The single eye was a well-established artistic convention for an 'omniscient Ubiquitous Deity' in the medallion art of the Renaissance. Du Simitiere, who suggested using the symbol, collected art books and was familiar with the

artistic and ornamental devices used in Renaissance art." This was the same cultural iconography that eventually led Masons to add the all-seeing eye to their symbols.

The Second and Third Committees Congress declined the first committees suggestions as well as those of its 1780 committee. Francis Hopkinson, consultant to the second committee, had several ideas that eventually made it into the seal: "white and red stripes with- in a blue background for the shield, a radiant constellation of thirteen stars, and an olive branch." Hopkinson's greatest contribution to the current seal came from his layout of a 1778 50-dollar colonial note in which he used an unfinished pyramid in the design. The third and last seal committee of 1782 produced a design that finally satisfied Congress.

Charles Thomson, Secretary of Congress, and William Barton, artist and consultant, borrowed from earlier designs and sketched what at length became the United States Seal.

The misinterpretation of the seal as a Masonic emblem may have been first introduced a century later in 1884. Harvard Professor Eliot Norton wrote that the reverse was 'practically incapable of effective treatment; it can hardly, (however artistically treated by the designer), look otherwise than as a dull emblem of a Masonic fraternity. Interpreting the Symbol.

The "Remarks and Explanations" of Thomson and Barton are the only explanation of the symbols' meaning. Despite what anti-Masons may believe, there's no reason to doubt the interpretation accepted by the Congress.

The Pyramid signified Strength and Duration: The Eye over it & the Motto allude to the many signal interpositions of providence in favor of the American cause.

The committees and consultants who designed the great Seal of the United States contained only one Mason, Benjamin Franklin. The only possibly Masonic design element among the very many on the seal is the eye of providence, and the interpretation of it by the designers is different from that used by Masons. The eye on the seal represents an active intervention of God in the affairs of men, while the Masonic symbol stands for a passive awareness by God of the activities of men.

The first "official" use and definition of the all-seeing eye as a Masonic symbol seems to have come in 1797 with *The Freemasons Monitor* of Thomas Smith Webb -- 14 years after Congress adopted the design for the seal. Here's how Webb explains the symbol.

"[A]nd although our thoughts, words and actions, may be hidden from the eyes of man, yet that All-Seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, will reward us according to our merits."

The Eye in the Pyramid

Besides the subtly different interpretations of the symbol, it is notable that Webb did not describe the eye as being in a triangle. Jeremy Ladd Cross published *The True Masonic Chart or Hieroglyphic Monitor* in 1819, essentially an illustrated version of Webb's *Monitor*. In this first "official" depiction of Webb's symbol, Cross had illustrator Amos Doolittle depict the eye surrounded by a semicircular glory.

The all-seeing eye thus appears to be a rather recent addition to Masonic symbolism. It is not

found in any of the Gothic Constitutions, written from about 1390 to 1730. The eye -- sometimes in a triangle, sometimes in clouds, but nearly always surrounded by a glory -- was a popular Masonic decorative device in the latter half of the 18th century. Its use as a design element seems to have been an artistic representation of the omniscience of God, rather than some generally accepted Masonic symbol.

Its meaning in all cases, however, was that commonly given it by society at large -- a reminder of the constant presence of God. For example, in 1614 the frontispiece of *The History of the World* by Walter Raleigh showed an eye in a cloud labeled "Providentia" overlooking a globe. It has not been suggested that Raleigh's story is a Masonic document despite the use of the all-seeing eye.

The eye of Providence was part of the common cultural iconography of the 17th and 18th centuries. When placed in a triangle, the eye went beyond a general representation of God to a strongly Trinitarian statement. It was during this period that Masonic ritual and symbolism evolved; and it is not surprising that many symbols common to and understood by the general society made their way into Masonic ceremonies. Masons may have preferred the triangle because of the frequent use of the number 3 in their ceremonies: three degrees, three original grand masters, three principal officers, and so on.

Eventually the all-seeing eye came to be used officially by Masons as a symbol for God, but this happened towards the end of the eighteenth century, after congress had adopted the seal.

A pyramid, whether incomplete or finished, however, has never been a Masonic symbol. It

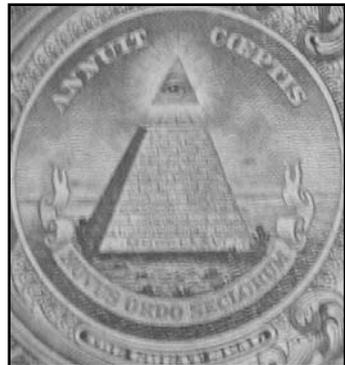
has no generally accepted symbolic meaning, except perhaps permanence or mystery. The combining of the eye of providence overlooking an unfinished pyramid is a uniquely American, not Masonic, icon, and must be interpreted as its designers intended. It has no Masonic context.

Conclusion

It's hard to know what leads some to see Masonic conspiracies behind world events, but once that hypothesis is accepted, any jot and tittle can be misinterpreted as "evidence." The Great Seal of the United States is a classic example of such a misinterpretation, and some Masons are as guilty of the exaggeration as many anti-Masons.

The Great Seal and Masonic symbolism grew out of the same cultural milieu. While the all-seeing eye had been popularized in Masonic designs of the late eighteenth century, it did not achieve any sort of official recognition until Webb's 1797 Monitor. Whatever status the symbol may have had during the design of the Great Seal, it was not adopted or approved or endorsed by any Grand Lodge.

The seal's Eye of Providence and the Mason's All Seeing Eye each express Divine Omnipotence, but they are parallel uses of a shared icon, not a single symbol.



COWARDICE HIDING BEHIND THE BALLOT BOX

By WBro. Antonio M. Ligaya, PM

"O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant!"

- William Shakespeare ('Measure for Measure', II:2)

Immediately prior to balloting on the application of one for the degrees of Freemasonry, the Master reminds the Lodge to be careful in voting, with the exhortation that "white balls elect, and black cubes reject."

In Masonic Jurisdictions throughout the United States, balloting is taken secretly - with no brother knowing how another votes. In most Jurisdictions it is an infraction of Masonic law, or, at least a serious infraction of Masonic ethics, to ascertain how a brother will vote, or has voted, on an applicant or to disclose how he voted or will vote.

Two of the greatest bedrocks of the Fraternity are the secrecy of the ballot and that the ballot to be unanimous to elect. However, both the secrecy and the unanimity may, occasionally, be a hardship on a petitioner apparently worthy of being taken by the hand as a brother; but no institution is perfect, and no one always acts according to the best that is in him. The occasional failure of the system to work complete justice may be laid to the individuals using it and not to the Fraternity.

We are all familiar with the phrase "harmony being the strength and support of all societies, especially of ours." Harmony is one of the foundations of Freemasonry. Simply put, it is the oneness of mind, effort, ideas and

ideals. Anything that interferes with harmony hurts our Institution. It is essential for lodges to have a harmonious membership. If only for this reason it is required that the names of applicants to a lodge be set before the entire membership, prior to a vote, that all may know that he is to be balloted upon; that anyone who think him unfit for the lodge, or who have personal objections to entering into the sacred relation of brotherhood with him, may have the opportunity to say "No."

The power thus put in the hands of the individual Master Mason is very great. No officer, not even the Grand Master, may inquire how we vote, or why we voted as we did. No Grand Master has the power to set aside the black cube that may have been cast. If in the ballot box is a black cube, the applicant is rejected. (In our Jurisdiction a single black cube in the ballot box requires the ballot to be taken again, immediately, to correct the possibility of a mistake. If a black cube appears the second time, the applicant is rejected.)

This rejection of an application does more than merely preventing the applicant from being given the degrees. It creates over the petitioner a lodge jurisdiction. He may not apply to another lodge for the degrees refused him by this one, without first securing from that lodge a waiver of jurisdiction. He may not again apply even to the lodge that rejected him until after a statutory period of twelve months, unless waived through a dispensation process in accordance with the

Hawaii Masonic Code. When his application is again received and brought up for ballot, the fact that he previously applied and was rejected is stated to the lodge.

In other words, the casting of a black cube not only rejects for the degrees, but also puts a certain disability upon the applicant, which he is powerless to remove.

The brother who casts a ballot, then, wields a tremendous power upon an applicant. Like most powers, it can be used well or ill. It may work harm, or good, not only upon him upon whom it is used, but also to him who uses it. Unlike many great powers put into the hands of men, however, this one is not subject to review or control by anyone else. No king, prince, potentate; no law, custom or regulation; no Masonic brother or officer, not the Grand Lodge's Inspector, not even the Grand Master himself, can interfere with the individual's use of his power.

No one knows who casts the black cube. No one knows why one is cast. The individual brother and his God alone know. The very absence of any responsibility to man or authority is one of the reasons why the power should be used with intelligence, and only when, after solemn self-inquiry, the reason behind its use is found to be Masonic.

Any one can think of an infinite number of reasons why black cubes are cast. Someone we know applies for the degrees. Outwardly he seems to be an honest man of good character, who appears to have a good reputation. However, we have heard that he often quarrels violently with his wife, and we are morally sure that he must have struck her on few occasions. We can't prove it; his wife never said anything about it; she suffered the

blow in silence rather than endure the greater agony of publicity. It is not for us to have him arrested as a wife beater if his wife can stand him! But we don't want a coward, a bully in our lodge! Naturally - and most brethren will say properly - we cast the black cube.

A co-worker wants to be a Mason and applies to our lodge. As far as the investigating committee can ascertain he is a good man, honest, pays his debts on time, is a church member, a hard worker. But we have heard him repeat, to us and to others, matters that we know were given to him in confidence. We have learned to distrust his discretion. We don't believe that a promise means much to him. It may be, of course, that a Masonic obligation would be kept. But we are not sure. Naturally, we vote against him.

Some men otherwise "good and true" are ill-natured, violent tempered, disagreeable. To admit them to our lodge might destroy its harmony of spirit. Others are vain and boastful, self-seeking, and are apt to bend every agency in which they come in contact to their own ends. We do not believe such men will be assets to our lodge. We keep them out. A certain man IS our personal enemy. The quarrel between us may have nothing to do with right and wrong; it may be the result merely of a lifetime of antagonism. He applies to our lodge. Our lodge is our Masonic home. We would not want this man in our family home; we do not think we will be happy with him in our Masonic home. It is our privilege to keep him out.

These, and an inordinate other good reasons, may all be proper for the casting of a black cube. If the lodge might suffer, if we might

suffer, if we know that our absent brother would suffer from the applicant being elected, we have the best of reasons for seeing that he is rejected. Such use of our power is proper, Masonic, ethical, wise, just. Nonetheless, objections to such candidates must be made, orally or in writing, to the Master, in advance, in accordance with the intent of §2658(a) of the Hawaii Masonic Code. Such objections must not be made via the ballot box.

But there is another side of this issue. The dilemma, however, is, unfortunately, no hard and fast rule can be laid down. There is no way to explain "this is a good reason, but that is not a good reason" for casting a black cube. Each of us has to judge the reason for ourselves.

A man we dislike has different ideas from ours. He belongs to a different "clique" and not the type we admire. Our dislike does not amount to hatred, nor is it predicated upon any evil in his character. He and we are antipathetic; we rub each other the wrong way. When he applies to our lodge we must decide this question: will the unpleasantness to us, in having him as a member, be greater than the good to him which may come from his reception of the Masonic teachings? Are we sure that we cannot accept him as a brother merely because we "never liked him?"

We all know cases like this; a loan officer turns down Rob's application for a second mortgage. Rob makes the matter personal. He "has it in" for the loan officer. The loan officer later applies for the degrees. Someone casts a black cube. It may, and may not, be Rob. Nobody knows. But later, we hear Rob boast of getting even with the 'jerk' who turned his loan down!

He doesn't say how he "got even," of course. But we are pretty sure we know.

Our Junior Grand Warden, and a Past Master of our Lodge, RWBro. Dennis Ing, shared with us the story of his late father (MWBro. Benny Ing, PGM) being "cubed" on his first application, and how, perhaps why he waited so long to apply for the degrees. He wrote he "had to be truly convinced that Masonry had embraced" his father before he "could become interested in a group that had once insulted him."

MWBro. James DeMoss, a Past Grand Master of Nebraska, and a member of our Lodge, in his open letter in a 2000 issue of this publication, indicated persons who have, or who might even consider, casting a black cube "for prejudicial personal reasons" maybe "didn't understand", or may "have forgotten" the Masonic obligations they have taken, as well as the lectures they received as they progressed through the degrees of Masonry. Moreover, he also ventured maybe they "just don't care and look upon all of that as just words."

Such use of the black cube is, definitely, utterly un-masonic. It is a misuse of a great power. Turning the Masonic black cube into a secret dagger for personal revenge is indefensible.

Freemasonry works some curious miracles. A man applied four times for the degrees, over a course of two years, in a certain lodge. The applicant had, literally, raised himself by his bootstraps from the poverty of the streets to a position of relative prominence. Yet he was rather raw and was, at times, even uncouth. No shadow of personal unworthiness rested upon him; he was honest, upright,

a good citizen. In this lodge a certain member repeatedly voted against him. Yet, he patiently waited the statutory period out each time he was rejected, and relentlessly reapplied until he was finally elected. After being raised in the Lodge that initially rejected him for two years, he moved and affiliated with another lodge and went on to become its Master. Subsequent to his installation as Master, he received a congratulatory note from the anonymous brother who, by his admission, years ago, repeatedly cast the black cube on his applications, apologized for his past actions. This Master was later awarded his Grand Master's Diploma of Merit for his Lodge's achievements during the year he was Master. He later moved, again, and, after about a dozen years was, again, elected Master of yet another lodge, and, on the night he was installed Master was presented the Hiram Award in recognition of his contributions to his Lodge.

Had this man, who, for two years, almost a quarter of a century ago was rejected, never re-applied, he would never have learned from, and forever denied, the blessings of Masonry. Brethren, I know this man quite well - and some of you might know him too - for you elected him as Hawaiian Lodge's Master for 2005!

If it is properly employed, the black cube, indeed, is the great protection of the Fraternity; it permits the brother who does not desire to make public his secret knowledge to use that knowledge for the benefit of the Craft and gives to all members the right to say who shall not become members of their lodge family. But at the same time it puts to the test the Masonic heart, and the personal honesty of every brother who deliberates on its use. The black cube is a thor-

ough test of our understanding of the Masonic teaching of the cardinal virtue Justice, which "enables us to render to every man his just due without distinction." We are taught that "it should be the invariable practice of every Mason, never to deviate from the minutest principles thereof."

An anonymous author, in 1929, wrote the following -

"Justice to the Lodge requires us to cast the black cube on an applicant we believe to be unfit."

"Justice to ourselves requires that we cast the black cube on the application of the man we believe would destroy the harmony of our lodge."

"Justice to the applicant requires that no black cube be cast for little reasons, small reasons, mean reasons."

"And justice to justice requires that we think and deliberate slowly, and act cautiously."

"No man will know what we do; no eye will ever see, save that All Seeing Eye which pervades the innermost recesses of our hearts, and will, so we are taught, reward us according to our merits."

Indeed the black cube is a giant's strength to protect Freemasonry. If used thoughtlessly, carelessly, without Masonic reason, the black cube crushes not only him at whom it is aimed but, most importantly, him who casts it. A well-used black cube goes into the ballot and serves the lodge and the Fraternity well. Ill-used, it drops into the heart and blackens it!

DAD, DA VINCI AND NICHOLAS CAGE

By VWBro. Geminiano Galarosa Jr.

Dagohoy Lodge #89, Bohol, Philippines

Contributed by RWBro. Oscar M. Jayme, SGW

It was in year 1989 when Dad came home one day. He called a family meeting. Mom's eyes were already red from tears. Mom, my sister and myself were the only other persons in the house then and so the family meeting started easily. Dad begun by saying: "Children, I just lost my job. But let us not lose hope. Let's just help each other so that we can return to our normal lives."

Dad having said that, I suddenly lost my uneasiness. When Dad tells us not to worry, I don't worry. I knew Dad is good at facing life's adversities. So when he says everything will be okay, I believe him. Dad was jobless for a month but he did not just sit in the house watching opportunity pass by.

He approached many of his friends and relatives from whom he can ask for help, neither to borrow nor beg for money, but to ask for a job.

I really believe in Dad! And it's because it has never been his habit to borrow money. What he wants is earn it; just give him the opportunity.

At this time also, in addition to looking for a new job, he mentioned something that has occupied him. He said he will be joining an organization that may change his life, and probably ours as well. That was the time Dad became a Mason.

Dad finally got a job, but that was not what caught my attention. Simultaneously with his new job was his acceptance as a member in a nearby Masonic Lodge.

I thought, if Dad is already a Mason, would he still believe in God? Would we still go to church every Sunday? Well, it is because of what I've heard, that Masons don't believe in God. I told myself "Dad is also a character, he lost his job and when he found another, he distanced himself from God. Until finally, I could no longer contain myself and so asked him why he joined Masonry at that particular time.

"Dad, will we still go to church each Sunday?" I asked. He replied as if wanting to hit me at the back of my shoulders.

"Hey, what a smart aleck you are. It is you who is too lazy to join us in going to church whenever I ask you!" he replied.

"Well, will you still take your communion now that you have become a Mason?" I barked back. "And when did you ever see me take communion? I never took one, even before I became a Mason" was his instantaneous reply almost laughing. And so I finally blurted out and asked him pointblank: "Is it really true you no longer believe in God?"

"Son," he said, if a Mason does not believe in God, has it ever occurred to you I won't waste my time joining them?!" was his quizzical reply.

But of course! If Dad's objective was only to turn his back at God, why would he still waste his time joining an organization and pay its exorbitant fees. He'll just turn his back and cease going to church, period!! I did not ask him anymore.

He immediately got a job and became a Brother to Rizal, Bonifacio and Mabini (Philippine National Heroes), all in a period of only four months. Many years passed and he sort of made Masonry his career. He enthusiastically accepted various Lodge positions and other tasks outside of it. And he even became a Masonic writer and historian.

Just the other day, I watched a movie alone. I saw the movie titled "National Treasure" because they say it was about Masonry and the lost treasurers of the Knights during the Middle Ages. I said to myself, what crazy ideas would the movie impart about Masonry? Would it impress upon the moviegoers (again) that Masons don't believe in God? In fairness, the movie did nothing of that sort,

But I felt something different inside while I was watching the movie, the same feeling that I've felt when I read the books "The Da Vinci Code and Angels and Demons." I again felt the hairs of my skin stand meanwhile my mind was reeling from the question: "Is Masonry this influential it is now often the subject of literary works, be it on books and in movies?" One thing more, if Masonry has a secret that involves riches (like the Holy Grail of the Lost Treasures of the Knights Templars) are they teaching

these to all their members? Is there something Dad knows about these treasures that he must stumbled upon in his researches?

In my view, the hidden treasures of the Masons, whether in the Philippines or in other countries, are far more valuable than the those found by Ben Gates (Nicholas Cage) in the movie. In my opinion (well, as I can but opinionate as I am not a Mason), having a broader mind, "religious tolerance", love for peers (or neighbors), the never-ending search for truth and their strong faith in God, are the hidden treasures of Masonry. These riches, I believe, are what they forcibly try to impress upon their people, only, "one has to display his worth to be able to show that he can handle the daunting task of keeping these 'treasures'". I think it is not material wealth but the spiritual and intellectual riches that they conceal. But again, this is but a personal assumption of a non-Mason.

And why do I believe these are what they hide? Because these are the treasures that Dad has kept on passing to me as I grew up ever since he became a Mason in 1989. There was never a time when he has not inculcated upon me the value of these treasures, and I presume, and this presumption is solely mine, that Dad has already shown me the well-kept hidden cache of wealth that Masons are hiding from public view.

Someday, I will still find out whether my assumptions are true.

AN INNOVATION IN CALIFORNIA'S MASONIC EDUCATION

By Bro. Rudy Olano

Lincoln Lodge No. 34 (Phil)

Hanford Lodge No. 279 (CA)

The impetus for Masonic Education as a "platform" by the Grand Master is very commendable. The Grand Lodge of California recently issued a memo regarding the New Masonic Education Course outlining the sec. 26340 of the CMC. The completion of Basic Masonic Education Course via open book fashion is I must say an innovation. This open book essay type to be approved by the local Lodge Committee is I assume to be in addition to the required traditional memorization of certain portions of the lecture. This type of examination is based on the supposition that the candidate will answer the questions based on what he had learned by reading and discussing of the subject with other brothers. Though it offers alternative means of educating our candidates, the process is open to the possibility of getting "canned" answers over time. A multitude of great ideas and inventions never got off the ground because it was never written. Getting people to sit down and write an essay is not an easy thing to do. We can never be sure or avoid other well-meaning brothers to provide help via Xerox copy of accepted answers.

In my myopic view, this process is a band-aid solution to the wider problem of dilution of our standards and a bend over backwards approach to accommodate those who might otherwise fail to qualify. The educational value of the long form lecture and proficiency in all degrees were continuously being underestimated. Instead of using this old and tried method, we give the candidates an option for a short/easy or long/lots-of-work form of Masonic Education. Now they are used of short/easy-watered-down version, they would find out that there is no option to 3rd degree proficiency. No wonder few ever tried to give the long form and since it's a requirement for holding office, a number of them fade way. I knew of few brothers who made an effort for 3rd degree proficiency was due to the nice large certificate. Now, that incentive was no longer printed and available.

My point is that we should use the long form of lecture and proficiency in all degrees as mandatory requirement for Masonic Education. This return to the basic might be hard to some but I would argue that this process could weed out those candidates that don't have the determination to do what is required. What is the real value of completing the Basic Masonic Education Course when a candidate could not even recount his experience or proceedings in his degree? An open book essay type of examination might have a place but I am afraid that it would only lead and contribute to lowering the standards to cater for expediency of those candidates that do not possess the "right stuff." Just like the military or religious vocation, Freemasonry is not for everybody. There are requirements and standards to meet.

We could also do more when presenting the lectures such as the use of visual aids, graphics and other techniques to help the candidates remember what was being discussed. It really pained me to watch an hour long monologue and trying to picture a certain point within the circle supported by two perpendicular lines. Then you throw the mosaic pavement, indented tessellated and Blazing Star which are now invisible due to the modern carpet floor in many lodges. Bewilderment and glazing eyes can be observed from the sidelines. Traditional painting that represents Masonic symbols must be used during lectures or projection of visual aids/graphics is recommended as an aid to a more effective Masonic Education.

I personally prefer quality instead of quantity and support the return to-the-basics notion of the traditional observance lodges. They seem to be the "gatekeepers" of the Craft and hope that the concept spreads and be adopted thought the Masonic world.

*** Excerpt from the authors email to CA Grand Lodge Secretary, VW John Cooper III. ***

GRAND MASTER'S VISITATIONS

A letter from The Most Worshipful Raymond Wieckowicz Jr., Grand Master of Masons in Hawaii

Aloha Brethren,

I am taking this opportunity to report to you on our latest Grand Lodge Visitations. On 29 July, the Grand Master and his lady Claire, Senior Grand Deacon, Worshipful Tony Ligaya and his lady Fe, the Grand Treasurer and his lady Gemma, and the Marshal of Hawaiian Lodge, Nestor Hernandez visited Kilauea Lodge for the reception of the Grand Master and accompanying Officers held at the Nani Loa Hotel. Past Grand Masters Mason Teter and Lyle Philips and his lady Mary were in attendance. After the appropriate attitude adjustment hour A blessing was given and a sumptuous meal was enjoyed by all.

Brother Bob Hoffman, Junior Warden of Kilauea Lodge, was the MC and kept all entertained. In attendance were many of the Officers and Families of Kilauea Lodge and the Lodge Sweethearts were present. The Grand Worthy Advisor Fayme Queja, IORG and Vanessa Unilongo, the Worthy Advisor of Hilo Assembly #1, IORG was present and Mrs. Elizabeth Frendo, Chairman of the Rainbow Advisory Board accompanied them.



GM Ray Wieckowicz, Fayme Queja, Grand Worthy Advisor, IORG, Vanessa Usilogo, Worthy Advisor, Hilo Assembly #1, IORG & Mrs. Elizabeth Frendo, Chairman of Rainbow Assembly Board

Kilauea Lodge presented a monetary gift to the GWA for her year. Brother Sherrard was presented a USMC saber and a Semper Fi from Brother Hoffman. Most Worshipful Teter was presented a Grand Masters Pin. The Lodge presented the Most Worshipful Ray with a Koa Masonic Clock to mark the occasion.

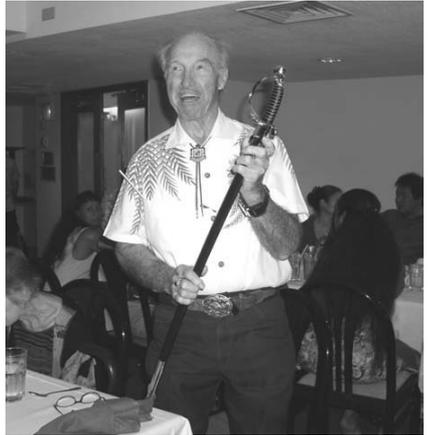


Don't forget the Fast Class in Honolulu, October 14 & 15.
Chairman: RW Dennis Ing

www.hawaiifreemason.org



GM Wieckowicz, receives a Koa Masonic Clock from Brother Robert Hoffman, on behalf of Kilauea Lodge.



Brother Sherrard with his United States Marine Corps Saber. Check out the Grand Lodge Bolo Tie.



Worshipful Mike Janovsky, Kilauea Lodge, Carrie Hansfo Sam Hansford, Senior Warden, Kilauea Lodge.



Worshipful Gus Yong, PM, wife Laura, & Kilaua Sweethearts, Margaret Blackmer, Mary Ann Mishima, Hiroko Hubbard & Mary Hemlund



Lady Gemma & The Honorable Jorge Disuanco, Grand Treasurer with Brother Nestor Hernandez, Marshal of Hawaiian Lodge.



The Worshipful Antonio Ligaya and his Lady Fe enjoying the fun.

The wonderful warmth of Aloha gave everyone a fine feeling of Brotherhood and we all parted with harmony and love prevailing.

Kona

On the morning of the 30th of July, we traveled to Kona and met at the old Airport on the beach and had a grand outdoor

cookout in some of the best weather in Kona. It was a bright sunny day with a slight breeze to keep it cool. Of course there were many beverages to help keep everyone cool and it accompanied the barbecue and salads and other items brought by the members of the Lodge.



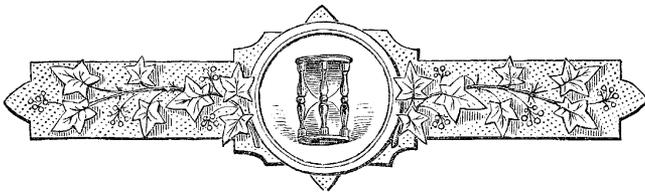
The Cook, Wor. Mike Baker, PM, Kona, Secretary and Officer's Coach and the Kibitzers Bro. Lee Meyerson, Wor. Scott Snoek, Master of Kona and Wor. Oscar Tuano, PM.



The "Traveling Crew" from Honolulu; Bro. Nestor Hernandez, Hon. Jorge Disuanco & his lady Gemma, RW Oscar Jayme, SGW, Wor. Tony Ligaya and his Lady Fe. Our Inspector is inspecting the cake.

As Grand Master, I brought Greetings from Grand Lodge, its Officers and the other Lodges of the Jurisdiction, I spoke about the Grand Lodge Fast Class and the need of newly made Masons to have given their third degree proficiency prior to petitioning other Masonic Bodies. Two of the most important parts of Masonic learning is the educational material presented for advancement in the degrees and the need for proficiency in the third degree, both of which are mandated by HMC. I also spoke of the possibility of combining all Lodge Life Membership Funds in order to gain higher returns which can help pay the percapita costs for those members and also about building, allowing the interest to help fund other programs. I encourage all Lodges to gain one or two new life members per year. This is good for it helps members, especially when they get older and may be on fixed incomes. It is very sad when Brothers give





up some of their memberships because of dues increases. Lady Claire was presented a ceramic wine plate and bottle stopper which will be cherished forever.

The fellowship we enjoyed at both locations was wonderful. We were still able to discuss Lodge concerns and possible new proposals for doing business in our Jurisdiction. Many new and innovative methods were discussed.

We owe them a large "Thank You". So it is only right that we introduce them. We can still buy a dress or jewelry for them at other times.



Let me introduce my Lady Claire

I and Claire especially want to thank our Inspector for the Big Island of Hawaii, Worshipful Bob Shimamoto and his lady Dot and his daughter Lehua for the beautiful lei that was presented to Claire.



Worshipful Robert Shimamoto, Inspector and his Lady Dot. We are truly lucky to have such a dedicated and knowledgeable Brother



RW Oscar, Hon. Jorge, Lady Fe Ligaya & Inspector Bob relaxing in the shade of the pavilion on the beach at Kona



The Grand Representative's Jewel from Grand Lodge of England

Jonathan Hodkinson, PM and Grand Lodge Representative to the Grand Lodge of England, brought up an idea to make a large impact. His idea is to reserve seats at the movie *The Da Vinci Code*, and to come in wearing suits and aprons. Another idea by RW Oscar Jayme, is to sell items for our Ladies as well as our Masonic items normally sold.



My Lady Claire with Lady Mary Phillips and PGM Lyle Phillips
Great idea on the dress and jewelry Mary.

In that regard, Lady Mary Phillips had proposed that whenever a Brother was introduced, if he did not introduce his lady, he would have to buy her a dress, I chimed in with, "or a piece of jewelry". Not a bad idea, really. Our Ladies do a great deal in supporting us in our Masonic endeavors.



Wor. Janovsky, Kilauea Lodge, Bro. Gordon Piores, Lady Betty Meyerson, Bro. Lee Meyerson, SW, Kona, Wor. Jonathan Hodkinson, PM, Kona & Wor. Scott Snoek, PM, WM Kona



Lady Betty Jean Wikeen, GM Ray, Lady Claire and Wor. Snoek

I have found that this venue has been very productive while conducted in a more relaxed manner. This is encouraging because of the free flow of information and ideas. Many of the projects we are trying to accomplish this year has come from discussions with our Brothers in Lodge, while at dinner,

A visitation during the Stated Meeting reinforces the confidence that the Lodge instills with the Grand Master. The GM can see first hand that meetings and ritual is accomplished correctly with the correct decorum. I am pleased to report that I have the fullest confidence in our Inspectors and Masters and feel comfortable in discussing their needs in order to improve Masonry in our Hawaii Jurisdiction.

I take this position, as your Grand Master, very seriously and believe that this Grand Lodge has been directed by its members, the Masters, Wardens and Past Masters of this jurisdiction to do their bidding. That is what I am doing and will do to the best of my ability.

I want to do you proud. Your Grand Lodge Officers and the Executive Board are improving our position in Masonry. We are still young as a Grand Lodge and we can look at ourselves as part of the cornerstone to Masonry in Hawaii.

We have much building to do before we have a "temple". Many of us look at other jurisdictions and wonder why we can't have what they have, or do what they do. We can and will, in the future. I do not apologize for our position in relationship to other jurisdictions. We have many years ahead of us and many good Masons that will lead us into the future. We must all do our part to support the direction that we must travel. I am sure that we will attain a position of greatness as other jurisdictions have. It will take time.

We can be proud that this is the only jurisdiction in the United States that has had monarchs wield the trowel at the same time they wielded the scepter. Remember our beginnings and improve on them to reach wondrous heights.



King Kalakaua

We have much to be proud . We have had the knowledge and experience of our Past Grand Masters to lay the foundation of our Great Fraternity in Hawaii and we must all do our best in supporting and building our edifices and that of the Craft.

I am proud to be your Grand Master and look forward to supporting our next Grand Master, RW Bruce Bonnell, and his Lady Jill, and all others after him. Only in that way can we each do our duty to fulfill our obligations sworn to at the altar hands resting on the Holy Bible Square and Compass.

May the Grand Architect of the Universe watch over you and yours. Amen.

With warmest fraternal aloha,

Grand Master



FEEDBACK



PRAISE FOR THE CABLE-TOW

From New York:

Dear Worshipful,

I received a copy of the Cable-Tow today and I must say it is quite impressive. The information contained always teaches me something new about our beloved fraternity. I do however request a small favor. I am moving from Brooklyn, N.Y. to a beautiful home in upstate New York with several acres of property, if you would be so kind as to implement an address change for me, I would be very thankful.

Again , many thanks and give my fraternal regards to the Brothers of Hawaiian Lodge from the Brothers of Aurora Grata Day-Star Lodge in New York City.

Fraternally,

Scott James Silber

From Yokosuka, Japan:

Worshipful Sir,

How I miss that blue lodge especially the fellowship and food before and after the degree works! I recently received the Cable Tow--IT LOOKED GREAT. That's the only way I get updated with what's going on in my mother lodge. Another way is the website.

I am onboard a FFG right now and most of the time the only way I could have a personal time-reading all correspondence I am receiving is when I am in port and at home.

The local Lodge here is doing great under the Worshipful Al Arquelada and I have been getting a lot of help from the brothers here when I need one. The last time I visited was when I was in shore duty here.

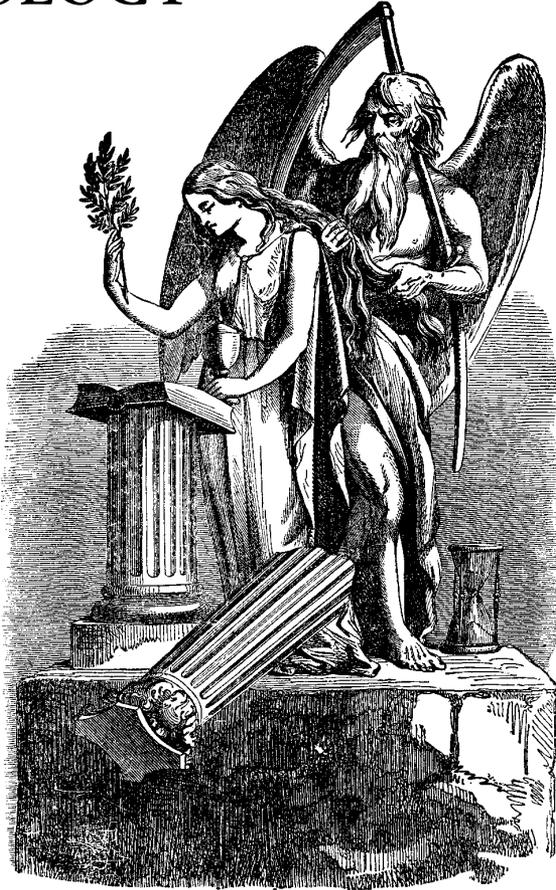
Please send my regards to all the brothers there!

Thanks, Worshipful!

S/E

*Bro. Lieland Jaravata
Yokosuka, Japan*

NECROLOGY



RAMSAY H. SANDELIN

Born: March 9, 1923 Raised: November 3, 1943

Died: June 21, 2005

FRANCIS WILLIAM ANDERSON

PAST MASTER

Born: May 23, 1913 Raised: June 9, 1948

Died: July 29, 2005

THEODORE RALPH JAMES

Born: November 18, 1921 Raised: October 24, 1945

Died: August 1, 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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