



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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4th Quarter - January 2006



MORE ALIVE IN
2005!

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A NOTE TO THE BRETHREN

This is our last issue for Masonic year 2005 and for the administration of WB Antonio Ligaya. We hope that we have been able to give you something that has heightened your reading appetite and, in the process, rekindled your interest in things Masonic. We also hope that we have helped in making the lodge “more alive in 2005.”

In this issue, we feature an article that looks at how Masonic rituals developed. Another attempts to answer the question of whether Masonic symbols developed hundreds of years back continue to have validity in the modern world. A third article tells a story that depicts how the bonds of Masonic brotherhood cut across enemy lines during wartime. A fourth looks at the plight of Masons in Castro’s Cuba. And a fifth examines the role of Freemasonry in the struggle for Filipino nationhood. In addition, we have included a number of general interest articles that deal with various Masonic subjects ranging from Mozart, to the wages of a Mason, and to Masonic etiquette, as well as reports on lodge activities such as the recognition night and the lodge retreat.

The picture galleries portray the various activities that Hawaiian Lodge has undertaken during the last quarter of the year. These include conferrals, the Grand Master’s Fast Class, the Return to the Haunted Lodge, and Recognition Night, among others.

Since it is holiday season, I would like to take this opportunity to wish the brethren a very Merry Christmas and a Happy New Year. As we tend to get lost in the glitz and glitter of the season, may we be reminded that Christmas is for the poor and the needy among us – as depicted by Christ being born on a manger, wrapped in swaddling clothes – and that we should always remember and help those who have less in life. May we also remember the message that Christmas brings – peace on Earth and goodwill among men – and try to help in making them a reality. As we look forward to the incoming year, may we look back and give thanks for everything that the past year has given us, and look forward to the promise that the New Year brings.

Fraternally yours,

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



FROM THE EAST

Antonio “Tony” Ligaya, PM
Worshipful Master



AVE ATQUE VALE

“ My friends — No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe every thing. ... Without the assistance of that Divine Being, ... I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.”

-- Abraham Lincoln

By the time you receive this issue we would already have installed our officers for 2006, and, I, therefore, would have already vacated the Oriental Chair. Nonetheless I want to share some of my thoughts with you in this, my final message from the East. So ... let's do this!!!

It has been both an honored privilege and a pleasure to serve Hawaiian Lodge with the dedicated officers I worked with in 2005! With their ever-positive attitude, we faced what others might have called 'problems' as 'opportunities', and, surpassed all expectations with superb results! Your 2005 team of officers not only carried out the long-standing programs and events Hawaiian Lodge members have enjoyed over the years but also added what I hope will become a part of our tradition – degree conferrals in period costumes – which was acclaimed by all who witnessed it for the first time in our Grand Jurisdiction, as well as a “Recognition Night” distinctly for recipients of the Hiram and McKee Awards. 2005 also saw changes; we updated our Lodge By-laws, developed concise Scholarship criteria, practiced strict fiscal accountability, provided periodic financial reporting updates to all members, delivered more robust issues of our 'Cable Tow' and the monthly Newsletters regularly, visited and/or made representations with all the other Lodges in the Hawaii Jurisdiction, and re-implemented proper Lodge etiquette and protocol – all aimed at improving how business is conducted, as well as tried to enhance pride and raise morale by coming up with a beautiful and well-designed Lodge standard!

All told, notwithstanding the much-awaited publication of our sesquicentennial souvenir book (which is still being worked diligently by RWBro. Dennis Ing and now projected for issuance in March 2006), I firmly believe together we delivered on our vow at the start of the year to make Hawaiian Lodge, indeed, “more alive in 2005”!

Again, I thank our officers and our Trustees for their outstanding support, as well as WBro. Wilson Camagan and WBro. Don Hall for their wise counsel, and, finally – my wife and best friend, Fé, and the rest of my family for their unselfish love, understanding, and all-out support throughout my Masonic career.

To our new Master and his Corps of Officers for 2006 – Congratulations, Good Luck and Godspeed; the best is yet to come!

See YOU in Lodge . . .

FROM THE WEST

Froilan B. Domingo
Senior Warden



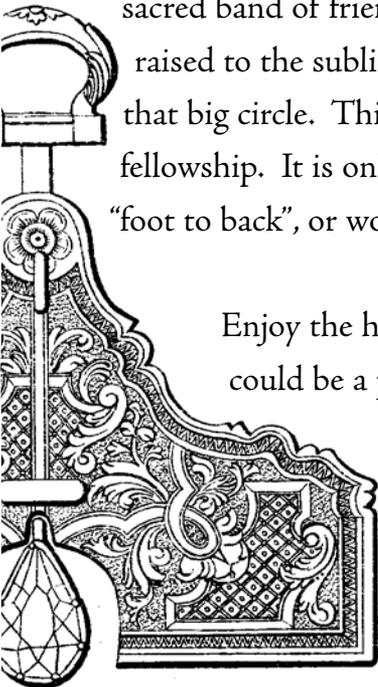
HOLIDAY SEASON

The so-called “Party Season” starts around Thanksgiving Day, which also signals the busiest shopping days not only in the United States, but also in the different parts of the world.

It is interesting to note that the first Thanksgiving in the United States was proclaimed by President George Washington. It was a day of gratitude for the adoption of the Constitution, and still being celebrated two centuries later. Not bad for a Mason.

We should also be thankful that we belong to this Fraternity of sacred band of friends and brothers. Whenever a brother is raised to the sublime degree, that brother becomes a part of that big circle. This is best exemplified by the five points of fellowship. It is only hoped that nobody adds a sixth point, “foot to back”, or worse, a seventh, “fist to face”.

Enjoy the holiday cheers Brethren, and be thankful we could be a part of another wonderful year!



FROM THE SOUTH

Eduardo L. Abutin
Junior Warden



Greetings from the South, brethren!

December is again upon us and the air is, as usual during this time of the year, filled with the excitement of celebrations. Christmas (or whichever holiday you celebrate during this time) is just around the corner and the new year isn't far away as well.



This month is also a time for reflection; a time to look back into the year and see what we as a lodge have accomplished. I would like to believe that we have accomplished a lot for Hawaiian Lodge and for Freemasonry in general, and I'm sure a lot of the brethren would be in agreement. We've raised a few brothers both through the regular route and the fast class route, and a few more gentlemen are going through the process. Our meetings are well-attended, and we've visited sister lodges throughout the year as well. In one way or another, we have maintained the standard to which Hawaiian Lodge ascribes to.

December is also a time to give thanks to the people who have helped us along the way. As Junior Warden, I would be remiss if I didn't thank two brothers who have devoted their time and effort for the lodge: Bros. Greg Pentecost and Matthew Rowe, who serve as stewards for this year. Brothers, your contribution is definitely appreciated.

And as December draws a signal to the end of the year, let's make this month a time to look into the future, too. Let us look forward to 2006 with excitement and enthusiasm, and support the next corps of officers headed by Worshipful-elect Bro. Froilan Domingo!

May our journey continue...

BRETHREN RECOGNIZED FOR OUTSTANDING SERVICE

by WBro. Antonio M. Ligaya

Bro. Nestor L. Hernandez and WBro. Wilson S. Camagan, PM, were presented the Hiram and William K. McKee Awards, respectively, for their outstanding service to the Craft in a well-attended ceremony at Makiki Temple on November 30, 2005. The event was an apparent break from Hawaiian Lodge tradition, in that the Lodge, for the first time in recent memory, designated the event as its "Masonic Recognition Night", and, no other business was conducted, other than the attendant prime rib dinner that followed the awards presentation. The awardees' families and several of their friends witnessed the affair. Several previous recipients of said awards were also present.

The Hiram Award is the highest honor that can be bestowed upon a member who has unselfishly given of his time, talents and energy for the betterment of his Lodge and Freemasonry. It is intended for the brother who, year after year displays his devotion to the Lodge and our beloved fraternity without asking for anything in return.

The real warmth and pleasure of being chosen for this special honor is most satisfying, because it comes directly from the Brethren and friends he has accumulated within his own community.

The Hiram Award is simply the official recognition of a Brother by his own Lodge for his devoted service to the Lodge and to our Masonic principles in general. His is a labor of love for the fraternity -- the true and steady hand of assistance, which is that living cement that binds our Fraternity into a true



WBro. Tony Ligaya presenting the Hiram Award for 2005 to Bro. Nestor Hernandez

Brotherhood.

At the presentation ceremony, Bro. Hernandez was cited for his consistent demonstration of his uncommon zeal for and dedication to Freemasonry over at least the last five (5) years, even while still in the columns. He has often volunteered to assist in whatever capacity he could to ensure the successful completion of the 'work' at hand -- whether as a cook or leading/informing in setting up and/or cleaning during informal Lodge picnics and other get-togethers, as the mock candidate in Lodge practices for degree conferrals, as a mentor to our younger (and new) brethren, and a variety of other chores -- and did so with-



WBro. Wilson Camagan, receiving the 2005 McKee award from WBro. Tony Ligaya

out any fanfare. Although appointed as our current Lodge Marshal, he also acted in other capacities, voluntarily stepping up and assuming other duties and performed superbly. In addition to his usual duties, he voluntarily delivered the charge in all degrees, and has also done the duties (in a pro-temporé capacity, again voluntarily) of both the Junior and Senior Stewards, as well as those of the Junior and Senior Deacons, and the Junior Warden's, during degree conferrals in the absence of the primary officers.

His uncanny devotion came to the forefront when he volunteered to organize and lead H a w a i i a n Lodge's 'Military Night' this year -- wherein he assembled pro-temporé officers, scheduled and lead the series of practices to ensure a successful conferral of the E n t e r e d Apprentice degree -- which he himself conferred! He has also graciously volunteered to help Leeward Lodge as a pro-temporé Chaplain many times, on its Stated Meetings and also during its conferral of degrees. He is the type of officer often sought but seldom found -- one who has a natural desire for excellence, and one who keeps the interest of his Lodge and his brethren above his own. His nomination as Hawaiian Lodge's recipient of the 2005 "HIRAM" award is only but fitting to recognize his selfless contributions to our Craft!

As with the Hiram Award, the William K. McKee Award is an award granted under the auspices of the Grand Lodge, and is named for our first Grand Master. This award is given by a Lodge to its Officers, elected and appointed, and Past Masters, who have demonstrated outstanding leadership ability and excellence in the performance of their duties, in conducting the affairs of their Lodge, and for their devotion and contribution to their Lodge.



The honorees are shown, above, with the Worshipful Master and their respective "cheerleaders" - WBro. Camagan with wife Maria and their grandson, and Bro. Hernandez with wife Wendy, and, below, preparing to cut their cake



WBro. Camagan's unselfish devotion and dedication to Freemasonry in general, and to Hawaiian Lodge in particular, has been the epitome of what, those in positions of leadership in our Fraternity are striving to make of our members. Over the last eight (8) years his personal contributions to our Craft inspired everyone who observed him. These were highlighted by his acting as coach to Hawaiian Lodge's 2005 Corps of Officers and mentor to our members -- a no mean feat, which he performed in a consistently outstanding manner. WBro. Camagan has been the main advisor and assistant to the Lodge's leadership as they carried out the new

programs they initiated, as well as the others they've maintained and worked to improve on, in their quest for excellence in Hawaiian Lodge during this Masonic Year about to end, and his nomination as our Lodge's recipient of the "William K. McKee" award for 2005 is definitely deserved.

MASONRY'S MYSTERY: THE ORIGIN OF RITUAL

by Torrence Evans Ake P.M.

Arcadia Masonic Lodge #1138 A.F. & A.M.

Lansing, Illinois

Prior to 1850, much speculation and elaboration of the origins of Masonic ritual prevailed. Speculative Masonry was very much in its apprentice stage both with its appearance and in fact. Its rituals were being refined and much guesswork as to its history rendered the information passed to its entered apprentices as fanciful as it was inspirational. Our Masonic forefathers told elaborate stories about the origin of the Craft, sometimes well intentioned, often "tongue in cheek". It is no wonder that today so many of the organization's detractors allow ignorance to cloud their view of this venerable institution. Today, Masonic scholars work hard to solve the Craft's greatest mystery, the origin of its ritual.

As any student of the sciences knows, all initial theories have as their basis, speculation. Historical interpretations, in particular, will have facts to support its perspectives. However, any study will assume certain precedents which go back beyond the known facts.

"Masonry was established by King Solomon with the help of Hiram, King of Tyre."

"Masonry began with Noah and his sons."

"Adam was the first Grand Master because he was the first man to wear an apron."

This is the kind of Masonic history which prevailed before historians debunked the tall tales and sought the reality of Masonry in incontrovertible written documents. Masonry undoubtedly existed in our deeper past, with the cathedral builders who worked on the

great churches of Europe between 1200 and 1500 A.D. These guilds became organized lodges complete with ceremonies and later developed into Speculative Masonry first established as a Grand Lodge of Masons in London, England on June 24, 1717.

About one hundred old manuscripts located in various places are known as the "Gothic Constitutions" or "Old Charges." They exist as the earliest written proof of modern Masonry. The most prized is the "Regius Manuscript" which takes its name from the fact that King George II presented it to the British Museum in 1757. Composed circa 1390 A.D., written in verse, it is the oldest preserved Masonic writing. The "Cooke Manuscript", circa 1400-1410 A.D. was also written for Masons and contains evidence of having been copied from earlier works.

The Cooke Manuscript begins with the Masonic practice of invoking the blessing of Deity and ends with the familiar "Amen, so mote it be." It contains a legendary history of the craft and the guild's regulations or charges. These Ancient Charges form the basis of our present day rituals and include the following directions.

The initiate was instructed to take his oath while his hand was "under the holy booke" or "upon the booke." It was his duty to "keep the counsel of his fellows truly", "not to commit adultery with a fellow's wife, daughter or servant", "not to supplant a master or fellow in any of their work." He was not to take an apprentice unless he be "freeborn, come of good kindred, and whole of limb" and to "slander no Mason behind his back." He was

to "come to Assembly if it is within fifty miles if he have warning." These Charges were to be read at each assembly of Masons and were often accompanied by lectures on the history of the craft or some appropriate Masonic subject. Later, these requirements were adopted in every well governed Lodge and much of what goes on in Masonic Lodges today stems from the manner in which these requirements were observed from that time.

The signs and words used to identify one Freemason to another were kept strictly secret and unwritten, while the charges were considered public and unrestricted. They were often repeated from memory to accommodate the layman who was more commonly illiterate. This was a time when reading and writing was considered to be the exclusive privilege of the wealthy and powerful. Pomposity and decadence was supported by maintaining the working class in a state of darkness. Freemasons challenged the established practices by sharing information amongst themselves without regard to birthright or politics. We often see the same forces at work today from those who deny others the use of their freewill to seek the opportunities that Masonic education has to offer. Open discussion of the events that Masons share serves to overcome these suspicions.

Though modern Masons consider the ritual to be unchangeable, this was not true in 1717. The original services were brief and simple consisting of the administering of the oath of secrecy regarding the words and the giving of the charges which, as previously stated were public. No standard existed and each individual lodge with their independent Master would perform the ceremonies according to their individual tastes and preferences. As one gifted Master or Masonic lecturer would frame a passage of appealing beauty, it would

become accepted and passed along by word of mouth to other lodges. It was a slow evolution and it was decades before any standardization or uniformization was considered and sought after. Today there are eight variant rituals in England that are utilized and accepted as "regular." In the United States there are as many versions as there are States. Interested Masons should petition their individual Boards of Masonic Education to obtain a written record of the development of the rituals in their individual jurisdictions. It is remarkable to discover the influence that dedicated Masons have had in the establishment of the Craft historically throughout the country.

During the 1600's, Scottish Freemasons evolved a series of ceremonies whose central theme was the adoption of the Grand Masonic Word. As trade secrets were important to the craft, it was important that no "cowans" receive them. The secrets were communicated on the "five points of fellowship," which modern Masons now recognize as "ph't t ph't, n t n, and to n, and er t er." There was a central ceremony which has now been developed modernly as the Fellowcraft degree.

The Grand Masonic Word itself antedated 1598. There is much superstition and speculation which surrounds it as the fearful fail to understand a word "too sacred to pronounce." It was revealed to the initiate following an examination or "catechism" so that each Mason might know that each were duly vested with the secret. Even today, admittance to a Lodge of Masons is predicated upon a member's examination, in lieu of another Mason's vouch. Knowledge of any single element of the ceremonies will not gain him admission. Hence the response to an inquiry which dates from this period, "by certain signs, tokens, and other points of entrie."

From the Edinburgh Register House Manuscript we have "The first is to heill and conceal; second, under no less pain which is then.....for you must make the sign when you say that." The five points of fellowship is further demonstrated ending with a primitive version of the penalty of our modern first degree obligation. Early Scottish operative societies had two ceremonies. One for "prentices" and the other for "fellows of the craft." There were, however no uniform lectures though certain traditions grew up around "the word." Two prominent speculative Freemasons, Dr. James Anderson, a Scotch Presbyterian Minister, and Dr. John Theophilus Desaguliers, and Episcopal Clergyman, contributed much to the organization of the earliest Grand Lodge of 1717. They were directly responsible for removing the prerequisite for a Christian belief in Freemasonry thereby opening the beauties of the Craft to all men, freeborn, of good character. Thus was established the noblest of Masonic tenets, the universality of mankind, and the Brotherhood of men. In 1723, Dr. Anderson published his "Constitutions of Freemasonry" from which he drew inspiration from both The Regius and Cooke Manuscripts and thereby established the code of Masonic Law which governs lodges today.

During this period, speculative Freemasonry was being exported to both to Europe and America. In France it proliferated into scores of degrees, while back in England, according to modern Masonic scholars, two degrees were being practiced. There was yet to be developed a Master's degree. The initial degree of "Prentice" contained the primitive version of our current lecture regarding Geometry. It later became divided into two degrees of admission and passing and assumed the significance that we assign it today.

The addition of the Master's degree, initially bestowed upon those called to preside, came from the introduction of the Hiramic Legend. Most likely, this story was first developed as a miracle play. Religious drama and folklore were popular entertainments in Medieval times and we know that this story developed over several centuries. The story of Hiram, King of Tyre was most likely referred to in lodges for a half a century before 1717. In 1723, Dr. Anderson makes no mention of it in the Ancient Charges, but in a revised edition in 1738 he refers to this figure "whom they decently interr'd in the Lodge near the Temple, according to ancient usage."

In 1730, Samuel Prichard published an expose' entitled "Masonry Dissected." As with every published intrusion into the privacy of the lodges much of what is quoted is balderdash. Even today as pretentious individuals seek to harm the organization, much misinformation is disseminated. However, Prichard's book is useful as it contains the first proof of the use of the Hiramic Legend in the third degree.

Hiram is mentioned in the King James Bible (I Kings and II Chronicles) as he is further mentioned in the Cooke Manuscript of 1400-1410. However the Graham Manuscript discovered in 1936 and dated 1726 supposes an interesting origin in the legend of Noah. A valuable secret died with Noah and his sons agreed to exhume his body from the grave to retrieve it. "Agreeing beforehand that if they did not find the very thing itself, the first thing they found was to be to them a secret." It then goes on to describe the condition of the body as the Brothers discovered it and their attempts to lift it from the grave. This text seems to be stolen directly from Masonic material, its authenticity curious to say the least.

Speculations on the Hiram story, supposing its pre-fifteenth century origin suggest that it is an allusion to political events of the day. The murders of Thomas a' Becket in 1170, or Jacques de'Molay in 1314 or even Charles I in 1649 have been suggested. The Scottish Jacobites, who supported Charles were numerous in Masonic membership. The production of this play undoubtedly lended itself to a most personal revelation in the hearts of those who saw their futures jeopardized by the cowardly destruction of these noble men.

In 1751 a group of Lodges, expressing alarm at the many innovations that the Grand Lodge was permitting, established a new order known as the "Ancients." As a satire they referred to the Grand Lodge as "Moderns." This new Grand Lodge quickly demonstrated success due to the energies of their Grand Secretary, Lawrence Dermott. In 1756 he published a book of Constitutions entitled "Ahiman Rezon" which, incidentally, is still used as the title to the Book of Constitutions utilized by the Grand Lodge of Pennsylvania, today.

In 1772, William Preston published "Illustrations of Masonry" which served as an excellent monitor for the Craft. Though beautiful in character, the lectures it contained took hours to perform. It was the practice then, to spread out the use of lectures in degrees amongst several meetings. Later, these comments were edited to a format which could be delivered in a single sitting.

The "Moderns" established a Lodge of Promulgation which honed the teaching skills of Masons and brought their ritual more in-line with the Ancients. In 1813 a reunion between the two was made possible as by then this organization had eliminated most of the innovations which had been objected to in 1751.

In 1797, Thomas Smith Webb published a "Freemason's Monitor and Illustrations of Masonry" which was used as the monitor for Masonry in America. Based on the earlier work of Preston, the ritual it contains has changed little to that which is used today.

Moving into the 19th Century, Freemasonry spread across the continent as the country itself expanded. In 1860, Rob Morris ended his two year term as Grand Master of Kentucky, he had written the ritual and organized the Eastern Star in 1850. By then he was the best known Mason in America. He then took to organize the Masonic Conservators, composed of the leading Masons in each state and attempted to standardize the work of all Lodges with ritual which he supplied based on the Preston-Webb work. More than 3,000 Masons joined the enterprise but much of the membership condemned the movement bitterly. Morris utilized a coded book during ritual which violated Masonic Law in many jurisdictions. Though controversial and doomed to failure it caused many American Grand Lodges to reexamine their work and make changes. These changes were more often than not in-line with the Morris teachings.

Today our rituals stand as some of the greatest material in literature. It is a noble conception from the mind of Man and serves to teach the recipients some of the finest standards that a man should choose to live his life by. So long as the soul of Man aspires to fulfill its destiny in heaven, the teachings, ideals and philosophy of Masonry will serve to instruct. It is given to every Mason to preserve its Ancient Usage's and Charges inviolate, and pass them to the awaiting generations with pride and excellence.



RELEVANCE OF SYMBOLISM OF FREEMASONRY TO THE MODERN SOCIETY

by WBro.Chakravarthy Sampath Madhavan

Lodge Jyothi # 253, Salem, Grand Lodge of India.

This essay was adjudged the winning entry in the Grandmaster's Essay Contest, and awarded the Grandmaster's Trophy, Grand Lodge of India

Freemasonry was founded centuries ago, by a group of men believing in the Fatherhood of God and the Brotherhood of Man. The founders wished to teach mankind three basic ideals which are the quintessence of Freemasonry - Brotherly Love, Relief, and Truth, and to encourage its members to practice them in their everyday activities. Freemasonry uses builder's tools as symbols to teach these basic moral truths. This is why the most popular definition of Freemasonry states that it is "A system of morality, veiled in allegory and illustrated by symbols."

The object of this essay is to examine whether those symbols developed hundreds of years back, have any validity in the modern context. This naturally brings up three questions:

The first question that arises immediately is "Why use symbols and allegories at all? Why not plain statements which clearly define the concepts of morality?"

The second is "What do these symbols and allegories really mean?"

And finally, "Do these messages have any relevance to modern society?"

Or, are they antiquated?"

Let us take up the first question. Anything that is defined is restricted to finite bounds. Using undefined symbols instead of precise definitions enables one to read, interpret, and apply them as

one sees best. In other words, symbolism is a tool of abstract thought, which develops imagination; "Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world." said Albert Einstein. Thus, by using symbols, Freemasonry becomes as great a system of morality as the ability of the individual Mason to understand and interpret its symbols.

Another explanation is that Man experiences and understands at two levels. He perceives and understands this physical world through the five senses and the mind and at the metaphysical level he has a spirit, or colloquially, the heart, which comprehends matters which are beyond the mind. To quote de Saint-Exupéry, "It is only with the heart that one can see rightly; what is essential is invisible to the eye." So when 'My heart leaps up when I behold a rainbow in the sky', it is responding to a language which my mind does not understand. A symbol is a word in that language. If it were to be reduced to mere words, the spirit of the meaning is lost. That is why the ancients taught the great truths of the scriptures through symbols and abstract aphorisms. Freemasonry uses symbols because it has as much, if not more, to do with the spirit as with the mind.

In the words of the great Albert Pike "Masonry . . . follows the ancient manner of teaching. Her symbols are the instructions she gives; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished Mason must not be content merely to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him to study, interpret and develop the

symbols for himself."

Or in the words of Claudy " Take from Freemasonry its symbols and but the husk remains, the kernel is gone. He who hears but the words of Freemasonry misses their meaning entirely."

Let us next discuss the inner meaning hidden in these symbols and allegories. While it is not my purpose to embark on an exhaustive exposition on Masonic Symbolism, it is necessary to elaborate at least on some of the key concepts so that their relevance might be discussed at a subsequent stage.

Freemasonry is an allegory of the human life. And as with temporal life, this allegorical life is also lived in two planes - the physical and metaphysical. It encompasses the entire life span - from the entrance of Man on this mortal existence, through adulthood, to his inevitable destiny - which, in physical life, stops at the grave, and transcends it in the metaphysical.

This Masonic life is lived in a world, from which the secular or profane world is as different as chalk is from cheese. This is a world without distinctions of class and creed, in which there are no differences of race, religion, or tongue. This is a world where order, peace and harmony prevail - in contrast to the profane world, plagued by chaos, conflict and discord. The lodge room itself is the symbol of this world.

The world thus represented is the world of Masonry. To this arcane world comes the Entered Apprentice, of his own free will and accord. At the secular level, his mission is to improve himself, to develop those qualities that will make him a better human being. The ritual of the first degree is replete with symbolic teachings, which promote his moral and ethical development.

The Volumes of the Sacred Law show that Freemasonry is beyond religion and is truly universal. The Square and the Compasses stress the conduct we should pursue in society; to be fair and honest in all our dealings; to keep within bounds our unruly passions lest they disrupt the harmony of society.

Freemasonry is a strong votary of the work ethic, and avers that 'skill without exertion is of little avail'. It offers no privileges or rewards except to those who are willing to earn them. The Entered Apprentice must be willing to work upon his own nature so that he may become a better man. Freemasonry places Working Tools in his hands for this purpose. The gavel and the chisel are active tools used to hew the stone into proper shape. The 24 inch gauge reminds him that a part of each day is to be spent in prayer to the Almighty, another in serving a brother in distress, and the rest in labour and refreshment; it does not allow him any time to waste.

The four cardinal virtues - prudence, temperance, fortitude, and justice are extolled as proper guides to regulate our lives and actions. The apprentice is also exhorted to study the liberal arts and sciences, which symbolise education.

One of the most important parts of Initiation is the Rite of Destitution. It is strongly evocative of the Vedic injunction " Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway. Riches come now to one, now to another, and like the wheels of chariots are ever rolling." It advocates that noblest of all virtues, Charity. Charity is not merely sharing one's riches with the needy. It is compassion - feeling the pain of another's suffering. It is giving of comfort and counsel, sharing of joy and sadness, extending sympathy and spiritual help.

In the spiritual plane, the Entered Apprentice is seeking the light of knowledge to deliver him from the darkness of ignorance, which holds him

in bondage. But to see the Light he needs the guidance of, and is totally dependent on, a preceptor or a Guru. During circumambulation, the Junior Deacon acts the preceptor, walks with him along the dark pathways and guides him through progressive stages of preparation and attainment. When the candidate is finally qualified to see the Light, the preceptor sets him on the path to enlightenment, towards the East; the source of light; whence the sun rises to dispel darkness.

The darkness from which the candidate seeks release is represented by the hoodwink. It is removed at the moment of enlightenment. And the cable tow symbolises the bond by which he is tethered to the state of darkness. It is not by chance, that the first act of the Master, after enlightenment, and acceptance of the candidate as a "Free" mason, is to remove the cable tow. That signifies the end of bondage. This, unquestionably, is one of the most meaningful symbols of the degree. At the physical level, the cable tow is the umbilical cord, by which he is connected to the profane world. Once he is delivered into the Masonic world, this cord is immediately removed.

The Entered Apprentice is symbolic of infancy and youth, which is a period of learning fundamentals, a beginning. The word initiation itself means birth or beginning. The Fellowcraft is an emblem of adulthood. He is now the perfect ashlar smoothed by experience and polished by education, properly prepared to take his place in society. All three working tools of the Fellowcraft are testing tools, meant to try, examine, and prove himself. With them he learns discernment, to differentiate between Right and Wrong, Good and Evil, Beneficial and Wasteful. This faculty of discrimination is first put to the test when he steps into the porchway and stands between the two great pillars, which invite him to choose between a path of strength and power, and a path of wisdom. Hobson's choice indeed!

Neither can profit him, for unbridled power leads to destruction, while wisdom without power to act results only in attrition. His must be a path of stability where power is tempered by wisdom. Only then can he climb up the winding staircase to receive his wages. The winding staircase symbolises life. It turns at every step, and hides from his view whatever the future portends for him. He climbs on undeterred, for it is in Man's nature to climb, armed with the confidence born out of experience, knowledge, and education, and the hope of reward spurring him on, to reach the Middle Chamber.

The Middle Chamber is a symbol of wisdom, where the senses, mind and spirit blend together in perfect equilibrium or stability. And it is here that the intellectual faculty reaches the throne of God Himself. He perceives the ultimate truth, which is the immortality of the self and its oneness with the Supreme - *aham brahmosmi* - I am that I am. "When ignorance is dispelled by knowledge of the self, knowledge, shining like the sun, reveals the supreme" says the Gita. At this point perception ceases. Intellectual thought can take him thus far and no further. What lies ahead lies in the realm of mysticism, and can only be experienced by the soul of the mystic.

Let us now move to the sublime degree of a Master Mason. There are two distinct aspects to the ceremonies of this degree. At the ethical level the Hiram legend teaches us that that which is lost should be retrieved, and that Patience and Industry can repair the loss. That evil must be punished when it attacks the good. Above all it teaches that the Good will finally triumph over Evil, because the Good forgives, forgets, and accepts the frailties of Human Nature.

But it is the mystical interpretation of the ceremony of this degree, which makes it sublime, because, in the Raising ceremony, the self is sublimated. It sheds all impurities and thus purified,

rises to a communion with the supreme. "*Hitvaa yaavadyam punarastamehi sam gachhasva tanvaas-varcaah*" says the Rig Veda "Leave sin and evil, seek anew thy dwelling, and be united with a lustrous body."

Thus the Entered Apprentice is given light to deliver him from darkness, the Fellowcraft is led to differentiate the truth from the unreal, and finally the Master Mason transcends death to achieve immortality. This spiritual progression of the three degrees is best expressed by the well known invocation of the Upanishad.

Tamaso maa jyothir gamaya - from darkness lead me to light.

Asatho maa sat gamaya - from the unreal, lead me to the truth.

Mrithyor maa amrutham gamaya - from death lead me to immortality.

Having discussed the import of the truths contained in Masonic symbolism, we now come to the real purpose of this essay, to examine their relevance to the modern society.

In modern times the Mankind has degenerated. It is driven by avarice and greed, and riven by fear and hatred. Man has discarded those moral and ethical values, which set him apart from the Beast. Brother is set against brother, neighbour against neighbour. Humanity is a house divided against itself; it cannot stand for long. It can only be rebuilt by Masons who can reinvest it with all those noble qualities and ideals which have been unfortunately and unwisely abandoned.

As mentioned at the very beginning, the fundamental purpose of Freemasonry is to instill these very qualities and ideals in its members, and to encourage them to practice them. No other institution or organisation can match Freemasonry's total commitment to develop and

promote every moral and social virtue. Very few possess its potential and power to influence society. Thus Freemasons, and only Freemasons, are in a position to render a signal service to society. They can set examples and standards for moral and ethical behaviour for others to follow. "Whatever a great man does, others imitate; whatever he sets up as the standard, the world follows" says the Gita.

The secular teachings of Masonry are of immense value to society, and it might be no exaggeration to say that the very future of Mankind depends on its ability to absorb and act upon those tenets.

One might perhaps argue that brief sojourns to the whimsical world of Freemasonry would not materially affect or influence the perspectives, values or behaviour of Masons in their worldly lives. This argument predicates that Man is essentially cynical. That is not true; Man is inherently positive, intrinsically good. His inborn goodness might be temporarily clouded or distorted by Evil. But it can never be destroyed. Which is why he is constantly searching for spiritual fulfillment, which, literally, is his *raison d'être*. This yearning for spiritual consciousness is innate in every human being. It is the eternal and universal quest for the Holy Grail. The spiritual teachings of Freemasonry, presented as a three tiered system of symbolic dramatisation, offer an esoteric path to spiritual awareness. A path at once simple to understand and interesting to practice. "In this path there is no loss of effort or harmful counter effect. Even a little practice of this discipline protects one from great fear." as the Gita aptly puts it

We have now firmly established that the tenets of Freemasonry are best taught by symbolism; that they contain important moral and ethical values, as well as profound spiritual insights; and finally that they are not merely relevant but essential to modern society. Roscoe Pound's

famous assertion "Masonry has more to offer the twentieth century than the twentieth century has to offer Masonry." is equally true of the twenty-first.

At this juncture I may be permitted to exceed my brief and beg the question. Why at all do we doubt the relevance of the Masonic message? Is it because we feel that the movement is losing ground? Have the brethren become indifferent? Is attendance dwindling? Do we have difficulty in attracting new members or retaining existing members?

If the answer is yes, it certainly is not because the message of Freemasonry is irrelevant, but perhaps because Freemasonry is no longer interesting. Our objective then should be to make Masonry attractive and worthwhile. In the Indian context, we must take into account the fact, that we in this country are not native speakers of English, and therefore many of our brethren might have constraints in comprehending the archaic language of the ritual. On the other hand, as the liberal sprinkling of references to Indian scriptures amply demonstrates, many of the ethical and spiritual precepts contained in Masonic ritual are indigenous to our ethos and are deeply rooted in the Indian psyche. Most of our brethren are familiar with them and will be able to empathise with the ritual if only they are taught to appreciate its import. Our present emphasis is more on faultless rendering of the ritual, than on educating our brethren about its profound meaning. We are trying to impart Masonic knowledge by rote, rather than by motivating the brethren to learn, contemplate, understand and appreciate it, as they ought.

The venerable Claudy's cry of anguish rings true even today. "The reason more Masons do not deserve the title is not altogether their fault. It's our fault! We don't know enough ourselves to teach them; we don't care enough about it to teach them. A good balance in the bank, a grow-

ing membership, a free feed, 'nice' degrees- and we call ourselves a successful lodge. But we make only ten men real Masons for every hundred to whom we give the degrees, and the fault is ours; not theirs; my fault, your fault, our fault because we don't study, don't learn, don't care to learn the real secrets of Freemasonry and so cannot teach them."

The need of the hour is a paradigm shift. We should revert to the original mission of the founders, which was to teach basic moral truths to the brethren and encourage their regular practice. We ought to institute modalities to explain to the candidates, in simple and easily understandable words, the spiritual and moral content of the ritual they had just experienced. That should enthuse them to learn more and become better Men by becoming better Masons. We might also design projects for brethren to work together to practice those principles, especially to extend relief and consolation to brothers in distress. Freemasonry will then become more meaningful to them and they will prize their membership in this ancient and honourable institution. We shall then have Freemasons proudly holding their heads high and saying

*We walk the path the great have trod,
The great in heart, the great in mind,
Who looked through Masonry to God,
And looked through God to all mankind;
Learned more than word or sign or grip,
Learned Man's and God's relationship.*

*To him who sees, who understands,
How mighty Masonry appears!
A Brotherhood of many lands,
A fellowship of many years,
A Brotherhood so great, so vast,
Of all the Craft of all the past.*



THE YANKEE GRAVE THAT DIXIE DECORATES

compiled by Francis I. Karwowski, Historian

A Schenectady native and member of St. George's Lodge No. 6 Free and Accepted Masons, whose death wrote a unique chapter in Masonic and Civil War Military history, was Brother and Lieutenant Commander John E. Hart.

The time was April of 1863. Having fallen before the combined forces of the Union Army and Admiral Farragut's Fleet, Benjamin (The Beast) Butler's Army occupied New Orleans. Attached to the Fleet was the U.S.S. ALBATROSS, Lieutenant Commander John E. Hart in command. His mission was to patrol the lower Mississippi River. This assignment caused the ALBATROSS to steam past St. Francisville, Louisiana. The town is situated on the left bank of the Mississippi, about fifteen miles above Port Hudson, north of New Orleans. St. Francisville was known to be a hot bed of secessionists and a refuge for Confederate soldiers. It is not known by whose order or for what reason the ALBATROSS opened fire. It is recorded, however, that the bombardment lasted for a considerable time inflicting much damage to the town, particularly to the Grace Episcopal Church, and the Courthouse. After the firing ceased, Brother Hart, who had been confined to his small stateroom, stricken with fever, was found dead in his bunk.

John Elliot Hart was born in New York City in 1825. Not much is known about his formative years and why he relocated to Schenectady. One of the earliest accounts shows that on February 23, 1841, being then sixteen years of age, he was appointed a Midshipman in the United States Navy. On March 2, 1841, he was permitted to join the squadron on the coast of Brazil at his own

expense. A little more than a year later, he was warranted. At the outbreak of the Mexican War he was serving on the famous old frigate CONSTITUTION, Pacific Squadron. On October 1, 1846, he was detached from the CONSTITUTION and permitted to enter the recently established Naval School at Annapolis, Maryland. Classes necessary for advancement and appointment consisted of Gunnery, Steam, Mechanics, Mathematics, Astronomy, French and Navigation.

John E. Hart was successful in his endeavor to become an officer in the United States Navy. He was graduated in 1848, from the United States Naval School, twenty-fourth in his class, with an aggregate score of 66.51. Elliot Hart, as he was known, was the ninety-second man to graduate from that now famous school.

He was married on January 27, 1855 to Harriet Emeline Van Vorst, who was born on September 9, 1831. The ceremony was performed at St. George's Episcopal Church in Schenectady, New York. Thereafter Commander Hart made Schenectady his home. John and Harriet had two children, both sons, Abraham Elliot, born October 16, 1855 and Frank Mitchell born June 19, 1858. Young Frank died on December 22, 1858, a mere six months old.

He had married the daughter of Abram A. Van Vorst, and Amanda Maria Hulbert. Abram was elected Mayor of Schenectady for three terms 1852, 1869, 1881, and Master of St. George's Lodge 1855-1856. The census of 1860 has the Van Vorst family residing at 25 Liberty Street.

Schenectady the Gateway to the West, was first settled in 1661 by Dutch colonists. It is nestled in the Mohawk River Valley on land purchased from the Mohawk Indians by Arent Van Curler. A stockade was built around the perimeter of the houses for defense and protection from the hostile element. That Stockade was attacked and burned by the French and Indians, on February 8, 1690. Ironically the residents were forewarned of an attack, however snowmen were the only guardians of the Stockade that bitter winter night. After having wreaked their destruction the French and Indians departed, but not before killing sixty people, including women and children. This was not the only atrocity they committed. They also took twenty-seven prisoners, and fifty horses. This did not dampen the spirit of those early pioneers for soon afterwards the Stockade was rebuilt and the town expanded around it.

The pace of the town reflected the pace of the river, leisurely. However this changed in 1825, when the Erie Canal split the city in two, bringing industry to and through it. The town played an important role in the westward expansion because of its strategic location. The Mohawk River Valley was one of the easiest ways to reach the West and Schenectady was the gateway of that valley.

Schenectady was a leader in the industrial development of the country with several inaugural events. The first passenger rail service in the country ran from Schenectady to Albany. On August 8, 1831, the DeWitt Clinton steam locomotive made its maiden voyage between those stations.

The sleepy town entered into a new era, manufacturing. Industry flourished in the canal town. Small machine works sprang up throughout the town in the years preceding the Civil War. The Schenectady Locomotive Engine Manufactory began in 1848. The

George Westinghouse & Company was established. In October 1861 the Clute Brothers Foundry and Machine Shop received a Federal commission to build the steam engine that would power the USS MONITOR's turret mechanism.

Freemasonry was one of the key societies in the town those early years. St. George's Lodge received its warrant from the hand of Sir John Johnson, fifth and final Provincial Grand Master of the Province of New York, under the date of September 14, 1774. Colonel Christopher Yates was the first Master. Sir William Johnson had made him a Mason in St. Patrick's Lodge, No.4, Johnstown, New York, under the date September 9, 1769. His profession was a surveyor, and did extensive work for Sir William.

There is a tradition rife that Washington, LaFayette and Baron Stueben were all visitors to St. George's Lodge. Washington visited Schenectady on three occasions. The last occasion was at an invitation from the town fathers. When he was in the town he always stopped at the Inn of the Crossed Keys, owned by one of the chartered members of the Lodge, Robert Clench, and a close friend. It was also where the Lodge held their meetings. It was at the inn where Washington was received and honored.

John Elliot Hart was made a Mason in St. George's Lodge No. 6, Schenectady, New York, during the year 1857, the degrees being conferred as follows: Entered Apprentice, July 24; Fellowcraft, September 24 (taken in New York City); Master Mason, December 21.

During the year 1856, John E. Hart served on the sloop JAMESTOWN, on the coast of Africa. On August 8 of 1857, he was ordered to the receiving ship NEW YORK. Then, having advanced through the various grades, being; Passed Midshipman, August 10, 1847,

Master, September 14, 1855, Lieutenant, September 15, 1855, Hart was appointed a Lieutenant Commander, July 16, 1862. He was assigned to a command on the small screw steamer ALBATROSS, a part of the squadron of Flag Officer Admiral David G. Farragut.

From the time Lieutenant Commander John E. Hart was assigned to the U.S.S. ALBATROSS, on August 5, 1862 until his untimely death on June 11, 1863, his was a very short and action filled bidding. The attachment to Rear Admiral Farragut's command, specifically being the "chicken under his wing," shows the high esteem with which Commander Hart was held. The HARTFORD and ALBATROSS seemed inseparable, linked by a cable-tow. Through the various campaigns, when the name HARTFORD is mentioned, the ALBATROSS is associated with it, perhaps living up to its name.

The official government records state that Lieutenant Commander John E. Hart was killed in battle June 11, 1863, on the Mississippi River below Port Hudson.

The ALBATROSS was bombarding St. Francisville and the shells from her guns were wreaking havoc in the little town. In the village were several Confederate soldiers, home on leave, impotent and torn with regret at the destruction of their homes by the ALBATROSS' shells. Ranking the group was Captain W.W. Leake of the Confederate Army. His home was in direct line of fire between the ALBATROSS and the Courthouse, the target of the gunboat's shells. In the cellar his wife and children cowered in fear as the shells screamed overhead and burst with a roar in the square, many finding their mark in the Courthouse and in the Grace Episcopal Church that stood nearby.

The Grace Episcopal Church organized in

March 1827, was a wooden structure of simple Georgian design. The little church never was fully completed and fell into disrepair. In June of 1858 the cornerstone for a new church, the church which Commander Hart's shells struck, was laid by Bishop Leonidas Polk, also known as the "Fighting Bishop from Louisiana". This name was given him due to his dual role as a Bishop as well as a General in the Confederate Army.

The builder of the church was a master carpenter named Charles Nevitt Gibbons. He based his plans on the simple and unadorned English country churches. The Gothic style church with its off center bell tower was completed by Easter Sunday 1860. The shells from the ALBATROSS destroyed this belfry. This and other significant damage, which the church suffered, could not be repaired until many years afterwards. These repairs were completed in 1893 when the church was re-consecrated.

Though simple in design, the church had some outstanding features that survived the attack. The magnificent two-manual tracker action pipe organ built by H. & W. Pilcher in 1860 survived. It is listed as number 42 in the factory books at St. Louis and believed to be the only one of its type still in existence in the United States. The altar window and the rose window over the entrance door are of European design. The leaded glass on the side walls and their top insets are of stained glass which appear to be "painted" by some unknown method, an early American attempt at glass making.

In his bunk aboard the ship, the young Captain lay in the grip of a tropic fever. His end was near. An unconfirmed story has it he committed suicide while in a delirium caused by the fever, however it might have been a reoccurrence of a previous injury. One thing we can be sure of; he died during the action at

St. Francisville, Louisiana.

Suddenly the firing ceased and two brothers standing on the river bank saw a boat put off from the ALBATROSS manned by trim blue-clad figures, with one in its bow, brave in Navy blue and gold. The officer carried a flag of truce.

Brother Hart had made it known that he desired a Masonic funeral service. Several of Hart's officers were Masons. Unable to send their Commander's body home at the time, and being loath to sink it in the river, they determined to appeal to Masons on the Confederate side for burial. They approached the village of St. Francisville, Louisiana, the home of Felician Lodge No. 31. The Grand Lodge of Kentucky had originally chartered this Lodge in 1817, receiving its Louisiana charter in 1828. At this time the Master of Felician Lodge was Samuel J. Powell, who was serving as a Captain in the Confederate Cavalry. He had been initiated in Felician Lodge in 1854, elected Master in 1861, and was destined to greater Masonic fame for in 1877 he was elected Grand Master of Louisiana and served two years. Apparently he was not at home during June of 1863, although one account would have it that he was.

There were at the time two Masons living near the banks of the river, two brothers, named Samuel and Benjamin White. The first named was owner of the ferryboat, and the other owned the steamboat RED CHIEF, years before. They were not members of Felician Lodge but had visited it repeatedly, and retained their membership in their Mother Lodge in Indiana. To them the mission of the visitors was made known. They answered that there was a Lodge in the town; that it's Master, Worshipful Brother S. J. Powell, was absent. He was serving his state in the Confederate Army. It's Senior Warden

Brother W. W. Leake, acting Master, was likewise engaged, but that he was in the vicinity. They would endeavor to reach him and refer their request to him.

Brother Leake's headquarters were in the saddle, but he was found and made acquainted with the visit of these enemies and their request. He was also informed that the Lieutenant Commander and Surgeon on board the vessel were Masons and would vouch for the Masonic standing of the deceased Commander.

Brother Leake replied that he was an officer in the Confederate Army. As a soldier, he considered it his duty to permit the burial of a deceased member of the Army or Navy of any government. In the present instance, even if there was war between that government and his own. Captain Leake's reply was "as a Mason it is my duty to accord Masonic burial to a Brother Mason without taking into account the nature of our relations outside Masonry. Go tell the Union officer to bring his Captain ashore. There are a few Masons in town; I shall find all I can. You two are Masons, I shall want you at the funeral service." Brother Leake's response is particularly notable. During the bombardment, he had huddled with his wife and three children, by one account, under the steps of their brick house as shells burst all around them.

Presently the ship's crew brought ashore Brother Hart's body, clothed in the blue uniform of an officer in the United States Navy. The boat was met by the White brothers and four members of Felician Lodge No. 31 of St. Francisville, wearing their Masonic regalia above their Grey Confederate uniforms. The Masons from the ALBATROSS and the Confederate Masons identified themselves to be such by the usual signs and tokens. The body was borne to the white wooden home of Felician Lodge where the ancient Masonic

funeral was conducted, Brother Leake officiating as Worshipful Master.

The body was then carried to the graveyard of the Grace Episcopal Church, which is on the east side, through the Lodge plot to the place of internment. The Brothers united in Masonry, ranged themselves across a grave they had dug amid the shell holes from the dead officer's own guns, a grave that had been prepared in the Masonic plot. Here the last Masonic rite was given. The gray and blue clad Brother Masons lowered the mortal remains of the Commander of the U.S.S. ALBATROSS into the earth he wished to be his resting-place. After the graveside service, both the shore party and their Confederate counterparts exchanged salutes. The Federal Naval men returned to their ship, unharmed and unnoticed by the people of St. Francisville. Colors broke out at the masthead. They weighed anchor, turned sharp in the water, and steamed away down the Mississippi.

The death of Commander Hart was announced in the Schenectady Democrat and Reflector of June 25, 1863, by a New Orleans correspondent of the New York Herald as follows; "I regret to announce that I have this moment learned from a gentleman who arrived from the river this afternoon that Lieutenant Commander John E. Hart, United States Navy, Commander of the gunboat ALBATROSS, committed suicide night before last by blowing his brains out with a pistol. He had been ill for a few days past with fever, and it is supposed to have affected his brain in a manner to render him insane. He is thought to have been in that condition when the act was committed. Lieutenant Commander Hart was an officer highly esteemed and beloved in the service. He has lately distinguished himself by gallant conduct in a fight with the enemy's gunboats near Fort De Russy, on the Red River; so much so that the Admiral has made particular mention

of him in his dispatches. He leaves a wife and family in New York to whom his loss will be irreparable. They have the sympathy of all in their sore affliction.

The ALBATROSS was at Port Hudson. Captain Hart had done good service under General Banks, his whole heart being in the work, as is evinced by the letters received by his family. He is a son-in-law of Mr. Abram Van Vorst of this city, with whom his wife and one child are living. He was a faithful, enthusiastic officer, and did the cause good service. It is barely possible, though not probably, that the report of Captain Hart's death is incorrect. It comes from no other source than the above."

Commander Hart's death was communicated at the time of its occurrence to his father-in-law, Abram Van Vorst at Schenectady, New York, by the Executive Officer of the United States Gunboat ALBATROSS (in part), as follows: "He was buried with Military and Masonic honors. The Episcopal Service was read by the Rev. Dr. Lewis, Pastor of the Church of St. Francisville. A certificate of his burial will be sent to you, and the remains can be sent for by communicating with the Lodge mentioned in the certificate." On the margin of this letter is written: "Feliciana Lodge No. 31, St. Francisville, Louisiana, Wm. W. Leake, Senior Warden, acting Worshipful Master"

The official government record states that during February 1865, the widow of the deceased officer sought permission to have the body taken up from the churchyard at St. Francisville and sent to her. No further correspondence relative to this request is available.

The grave was marked at first by a wooden board. It was known as the Yankee grave decorated by Dixie. Captain Leake started the custom of placing flowers on Commander Hart's grave. He saw to it the grave was kept

up. About the year 1900, the board having rotted away, Feliciana Lodge took the matter up with the Navy Department and a suitable marble headstone was erected.

Captain Leake survived the war, became Master of Feliciana Lodge and lived to be honored for fifty-five years of service to the Craft. Upon his death in 1912, his body was laid to rest beside the enemy he had buried as a Brother. Subsequently, the United Daughters of the Confederacy at St. Francisville took up the upkeep of the graves and persuaded the United States Government to place a simple marble headstone on the two graves, with a curt official inscription. Through the years since the grave was dug, members of the Leake family have placed flowers on the grave. It is adorned on the Memorial Days of both the North and the South, and on All Saints Day; the Yankee grave that Dixie decorates.

About 1905, Commander Hart's son, living in Colorado, made inquiries concerning his father's death and burial, with a view to taking up the body. Several letters passed between Brother Leake and Brother A.E. Hart, son of Commander Hart, whose remains are at rest in the South. They exhibited a depth of feeling and convey sentiments that we believe to be a fitting finale to this interesting episode. Upon being assured that not only was his father's grave being cared for, but that on Decoration Day each year, flowers and a United States Flag were placed on the mound, the younger Hart decided to leave the remains of his father in their first resting place.

On Sunday, January 8, 1956, the Special Committee on Burial Places of Past Grand Masters of the Grand Lodge of Louisiana, Hippolyte Dabezies, Chairman, unveiled a new monument. He briefly cited the story of the burial and stated: "This monument is dedicated in loving tribute to the universality of

Free Masonry." The monument covers the entire grave space of Commander Hart and the former marker has been used as a headstone. Among those in attendance who took part in the ceremony were Dr. Louis A. Leggett, Grand Master of Louisiana, Brother Eugene W. Baxter, Worshipful Master elect of St. George's Lodge No. 6, Schenectady, New York, Mrs. Camilla Leake Barrow, daughter of Judge Leake and Grand Secretary Emeritus of the Order of the Eastern Star, J.R. Matthews, Past Master and oldest living member of Feliciana Lodge. The three principal officers of Feliciana Lodge, Charles Allen Sheets, Worshipful Master, Joseph J. Daniel Jr., Senior Warden, and James S. Ritchie, Junior Warden, also were in attendance.

This incident that so vividly displays true Masonic Brotherhood, so powerful, it could stop a war, if only for a few brief hours, gives one cause to wonder if it could happen today.

Afterward:

On Sunday, June 13, 1999, 136 years after the actual event, the burial of Commander Hart was reenacted at the Grace Church cemetery where the Union Officer's grave remains today. The body of the late Commander Hart was transported from the river near the spot where the ALBATROSS was positioned during the shelling of St. Francisville, to the Grace Church and to the place of burial. The body was transported on an authentic 1854 horse-drawn hearse. The body was also accompanied on its last journey by costumed Civil War re-enactors and members of the public in vintage clothing. Our Historian, Brother Frank Karwowski represented St. George's Lodge at this historic occasion.



CUBA'S MUZZLED MAVERICKS FIND HAVEN AMONG MASONS

by Gary Marx, *Tribune* foreign correspondent
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HAVANA -- In a nation dominated for generations by President Fidel Castro and the Communist Party, one group is emerging as a refuge for those chafing under the constraints of daily life on this Caribbean island.

Widely popular before the 1959 revolution, Cuba's Masons suffered a precipitous decline in the ensuing decades, but the group has since recovered its appeal as some Cubans look for an alternative to the uniformity inherent in the nation's one-party system.

Membership in the all-male group in Cuba has soared to nearly 30,000 from about 21,000 in 1990, even as the Masons and other fraternal groups have seen memberships elsewhere decline in the same period.

United by a belief in a supreme being and a strict code of moral conduct, Cuba's Masons--like the island's Roman Catholic Church--managed to carve out a limited and precarious autonomy by carefully avoiding open confrontation with Cuban authorities.

Cuba's Masons say discussions about democracy, human rights, abortion, globalization, cloning and other issues of the day are common, though members refrain from talking about the island's politics inside the nation's 316 lodges, or meeting places.

Some Masons say the organization has a history of promoting civil liberties and could play a role in Cuba's political future, though top Masons say their mission is to foster ethical conduct and brotherhood.

The group, however, risks getting sucked into the battle between authorities and the island's weak and divided dissident movement. Twelve of the 75 opposition figures imprisoned by Cuban authorities in 2003 are Freemasons. All but one--independent journalist Jorge Olivera--remain incarcerated.

"In Masonry, everybody has the right to think freely, and your point of view is respected," said Arnaldo Gonzalez, Cuba's top Mason. "Dissidents and non-dissidents are the same."

Such tolerance is a powerful draw to many Cuban opposition figures who are ostracized from mainstream life.

"I'm treated as a persona non grata by the Cuban government--like I'm the living dead," said Olivera, standing at the entrance to the Grand Lodge of Cuba, the island's Masonic headquarters. "But I haven't felt any discrimination here. I feel part of a fraternity."

When dusk comes each Monday, Olivera puts on a neatly pressed pair of jeans and walks eight blocks from his apartment in historic Old Havana to the Grand Lodge for his weekly meeting.

There, in the marble-floored lobby of the art deco-style building, Olivera joins dozens of men chatting in groups before they ascend in the elevator and begin their secret rituals dressed in ceremonial aprons.

Olivera, 43, said he joined the Masons after a pastor at a Seventh-Day Adventist church gave him a stark choice: drop his political activism or leave the congregation.

Olivera said he chose the latter option and became a Mason in February 2003 to "find the peace that I couldn't find in other places in Cuba."

One month later, Olivera was sentenced to prison. After being freed last December, he was stunned by his reception at the Masonic lodge.

"I thought they would kick me out," Olivera recalled. "But they weren't afraid of having me as a member despite the fact the government was calling me a counterrevolutionary. They hugged

me and welcomed me."

Even non-dissidents say they feel a sense of freedom inside their Masonic lodge. One 46-year-old Mason who joined the group eight years ago said he was tired of Cuban authorities "imposing ideas" on society.

"They don't allow differing opinions or another form of thinking," he said, asking not to be identified out of fear of retribution. "There comes a moment when you need to relieve this pressure. The lodge is a place for me to freely express my point of view."

'A tactic to attract'

Mark Falcoff, a Latin American scholar at the American Enterprise Institute, a conservative think tank in Washington, said the Masons' non-confrontational approach toward authorities has allowed them to survive independently in a system where most civic groups are affiliated with the government.

"It's a tactic to attract people who do not want to get into trouble but at the same time wish to be free," Falcoff said. "It's an attempt to split the difference."

French planters fleeing Haiti's slave insurrection brought Masonry, which is believed to have emerged from Europe's medieval guilds, to Cuba in the 19th Century.

Masons claim Cuban independence heroes Jose Marti, Antonio Maceo and Maximo Gomez as members, along with South American liberator Simon Bolivar, Mexican hero Benito Juarez, and U.S. Presidents George Washington, Franklin Roosevelt and Harry Truman.

Interest surges in the '90s

Officials say Masonry's popularity dropped sharply after the Cuban Revolution. Interest surged again in the early 1990s when Cuba suffered a prolonged economic crisis after the collapse of the Soviet Union, the island's main trading partner.

"People were looking for new answers to their

problems that they didn't get in the official discourse," said Gustavo Pardo, president of the National Commission of Masonic Teachings.

Pardo said Cuban authorities also eased some restrictions on the Masons, allowing them public ceremonies and two new lodges in recent years, the first since 1967.

The group still needs government permission for everything from laying a wreath at the foot of a statue of a famous Mason to publishing a pamphlet of Masonic teachings. Members are convinced government agents have infiltrated the group to keep tabs on it.

In an impoverished country with a state-controlled economy, the Masons lack the resources to repair more than 100 lodges that have fallen into disrepair.

The Grand Lodge, once a landmark building, is a shell of its former self, with broken light fixtures, ripped leather sofas from the 1950s, shuttered rooms and faded murals.

"It's a crisis," Pardo said. "Some lodges are completely destroyed, and others are working, but with serious structural problems."

A self-described democrat who was imprisoned in the 1960s for opposing Castro, Pardo said he would like the Masons one day to play a role in reconciling the vast political differences among Cubans.

But, for now, Pardo spends much of his time assisting the families of the 11 imprisoned Masons, providing them moral support along with medicine, food and other aid donated primarily by Masons in the United States.

Two of the imprisoned Masons are friends.

"I visit all of the families of the imprisoned Masons regularly," Pardo said. "It is important that they do not feel like they are alone."



FREEMASONRY AND FILIPINO NATIONHOOD

by Serafin Colmenares Jr., PM

Every time Filipinos celebrate their country's independence, memories of the heroic struggles of individuals such as Rizal, Bonifacio, Aguinaldo, Mabini and others, as well as of organizations such as the Katipunan, are rekindled and commemorated. One institution that played a very important role in the nationalist struggle is, however, seldom mentioned and given its due credit. This institution is Freemasonry, a worldwide fraternity which has provided the impetus if not the leadership of some of the more well-known nationalist movements in the world – the American revolution, the French revolution, the unification of Italy, the liberation of Turkey, the struggle for Bolivian independence – to name a few. This institution provided the spark that ignited the Filipino nationalist movement.

What is Freemasonry, and what role did it play in the struggle for Philippine independence? Freemasonry is a fraternity that welcomes into its folds all men regardless of race, color, nationality, creed, or station in life. Contrary to popular belief, it is not a religion, but teaches religiosity to its members; it is not atheistic, for no man can be a Mason without believing in a Supreme Being; it is not a secret organization, since its membership and records are open to the public, although it has its own rituals, signs and passwords, and uses esoteric language. Its major tenets are Brotherly Love, Relief, and Truth. It teaches that all men and women are brothers and sisters under the fatherhood of God and thus, should love, care for, and help one another. It also teaches men to seek knowledge, for it is through enlightenment that man can develop himself to the fullest and thus become an asset to his family and society.

Among its principles are Liberty, Equality and

Fraternity. It believes that men are free and should not be subjected to any form of tyranny. While it teaches adherence to and respect for established authority, it nonetheless believes that people have the right to fight against authority when it becomes tyrannical and suppresses the rights and freedoms of the people. Given these Masonic principles, it is thus of no surprise that Filipino patriots, seeing the decadence of Spanish rule in the Philippines and understanding the plight of their compatriots, became enthusiastic converts to Freemasonry.

Philippine nationhood is the product of two movements: the first, peaceful and reform-oriented, is known as the Propaganda Movement; the second, armed and violent, is better remembered as the Philippine Revolution. Although aimed at the betterment of the Philippine situation, both movements pursued different approaches toward their goal. They were led by individuals who differed in their temperament, but most of them were united by a common bond – that of membership in the Masonic fraternity and a strong adherence to its tenets.

The Propaganda Movement:

It is of interest to note that Filipinos discovered and embraced Freemasonry, not in the Philippines, but in foreign countries. Although Masonic lodges existed in the Philippines since the early 1800s, they were mainly foreign: they were not open to Filipinos, were mainly social clubs and not attuned nor concerned with the situation then prevailing in the Philippines. Lodges in foreign countries, to the delight of Filipino expatriates, were open to them. It was in Spain that these Filipinos sought and gained membership in Masonic lodges. It was also there that the Filipinos organized the first

Filipino Masonic lodge – Lodge Solidaridad, which later gave way to Lodge Revolucion. Among the first Filipino initiates were Graciano Lopez-Jaena, Marcelo H. del Pilar, Juan Luna, Jose Rizal, Felipe Buencamino, and others.

Buoyed by the freedom they experienced in Spain, these Filipino Masons came up with a plan to use the fraternity as a means of achieving reforms and improving the situation of Filipinos at home. This plan took on two forms: a propaganda campaign to be launched in Spain for the purpose of educating the Spanish people and government about the true situation in the home country, and a plan to organize Masonic lodges in the Philippines for Filipinos through which the people can be taught the principles of liberty and democracy and, in the process, educate them about their plight.

The first plan was implemented through the publication of *La Solidaridad*, a magazine that was edited by Graciano Lopez-Jaena and later by Marcelo H. del Pilar. This was supplemented by presentations made by Filipino Masons, notably del Pilar and Rizal, in lodge meetings and other public gatherings. Excerpts from magazine articles and speeches show the Masonic basis of this propaganda movement.

The second plan was implemented when Serrano Laktaw (in lieu of Juan Luna who could not make it) was sent to the Philippines for the purpose of organizing Filipino Masonic lodges. Laktaw carried with him authority from the Spanish Grand Lodge. He organized Lodge Maynilad, which became the mother lodge of Filipino lodges, and a number of other lodges. Newly-initiated members were then sent all over the country to organize Masonic triangles or clubs, planting the seed for the formation of Masonic lodges. Records show that about 24 lodges and 39 triangles were organized in Luzon, Visayas and Mindanao.

The main objective of this propaganda movement was to educate both Spain and Filipinos about the prevailing situation in the Philippines and to advocate the need for reforms in the governance of the Philippines as well for its representation in the Spanish legislature. The intent was not to separate but rather to eventually become a province of Spain, making Filipinos citizens of Spain. The movement did not succeed. Due to financial difficulties, *La Solidaridad* had to stop; its editor, Marcelo H. del Pilar, died of starvation. Rizal, who had become a popular leader of the movement as a result of the publication of his two novels, *Noli Me Tangere* and *El Filibusterismo*, was arrested and eventually executed. The lodges in the Philippines did not flourish owing to persecution by the Catholic Church which considered the fraternity atheistic and anti-Church. With the discovery of the Katipunan and its links with Masonry, the lodges were banned as subversive organizations and eventually collapsed. The reformist movement ended, giving way to a revolutionary one.

The Armed Revolution

In a sense, the Propaganda movement was not a complete failure for it planted the seed for the next stage of the movement. Through the organization of Masonic lodges in the Philippines, a group of leaders was born, albeit with a different perspective as to what solution the Philippine situation needs. These Filipino masons – Andres Bonifacio, Antonio Luna, Apolinario Mabini, Emilio Aguinaldo, and others – believed in separation from Spain, and that an armed revolution was necessary to achieve this. Bonifacio founded the Katipunan, a secret revolutionary society based on Masonic organizational principles, which led the forefront of the Philippine revolution against Spain starting in 1896.

The armed struggle initially faltered but proved resilient enough to force the Spanish government to enter into a truce under the so-called

Pact of Biak-na-Bato. The Filipino revolutionary leaders agreed to leave the Philippines for Hongkong, but this did not stop the continuance of the struggle especially in the provinces. The leaders eventually returned and renewed a coordinated war effort that proved to be successful. This led to the proclamation of Philippine independence on June 12, 1898 by Emilio Aguinaldo who became the president of the first Philippine Republic. Many among the signatories of the proclamation were Masons. And many of the officials of Aguinaldo's government were also Masons – among them were Apolinario Mabini, Antonio Luna, Baldomero Aguinaldo, Ambrosio Flores, Gracio Gonzaga, Mariano Llanera, Vicente Lukban, and others.

Freemasonry, thus, played a very important role in the Filipinos struggle for independence against Spain. It provided the principles and the leadership that was so necessary to attain the objectives of the movement.

Post-Script

Filipino independence from Spain, however, was short-lived. The United States, which entered the war against Spain, decided to occupy the Philippines. This led to the outbreak of hostilities between the newly-formed Philippine government and the armed forces of the United States. Known as the Filipino-American War, the leaders in this struggle were Filipino Masons led by Emilio Aguinaldo and Apolinario Mabini. The war ended with the Filipinos on the losing side.

But Filipino Masonic leaders did not lose hope. With the air of freedom brought on by the establishment of civil government, Masonic lodges were reorganized and allowed to flourish. This produced a number of prominent Masons who championed the cause of Philippine independence. They entered the political arena and, using constitutional means, pursued with equal vigor the goal of freedom from the United States. This new breed of

Masonic leaders was led by Manuel Quezon, Rafael Palma, Teodoro Kalaw, Camilo Osias, Jose Abad Santos, Salvador Laurel, to name a few. They worked for the passage of the Jones Law of 1916, otherwise known as the Philippine Autonomy Act; the Hare-Hawes Cutting Act; and the Tydings-McDuffie Law which provided for the creation of a Philippine Constitutional Convention for the purpose of framing a constitution. Among those elected for the task of drafting the constitution were Claro Recto, Manuel Roxas, and Conrado Benitez, all Masons. Many members of the Constitutional Convention were Masons, and it is no wonder that the Philippine Constitution of 1935 embodied some of the lofty ideals of Freemasonry. Elected president of the Philippine Commonwealth was Manuel Quezon.

During the interregnum brought about by the Japanese occupation during the Second World War, Filipino Masons also featured prominently in the underground movement as well as in the government of the "second" republic set up by the Japanese occupiers. Dr. Jose Laurel, a Mason, was elected as president, accepting the position as a buffer for the oppressed Filipinos. July 4, 1946 marked the culmination of the long struggle for Philippine freedom when the Republic of the Philippines was inaugurated with Manuel Roxas, a Mason, as its first president.

Masonic leaders continued to play important roles in the post-1946 era and, even now, many Filipino Masons hold top positions in the government, business, military, academe, and other sectors of Philippine society. The role of Freemasonry lives on and is symbolized by the Grand Lodge of the Philippines, which continue to admit into its ranks good men and true who are dedicated to the tenets for which the early patriots willingly gave their lives – liberty, equality, and fraternity.



PICTURE GALLERY 1

Grand Master's Fast Class



RWBro. Dennis Ing (JGW), this year's Fast Class Committee Chair, gives instructions prior to the start of the class.

Candidates receiving instructions from RWBro. Dennis Ing (JGW), RWBro. Bruce Bonnell (DGM), and Bro. Jason Takano.



MWBro. Raymond Wieckowicz Jr. (GM) and Bro. Matthew Rowe during the second day of the Fast Class.

The Fast Class of 2005 with MWBro. Raymond Wieckowicz Jr. (GM).



BROTHER MOZART AND "THE MAGIC FLUTE"

by Newcomb Condee, 33°

Compiled by Hugh Young

Researched / Contributed by Bro. Alex A. Escasa

Wolfgang Amadeus Mozart was twenty-eight years of age when, in the autumn of 1784, he joined a Masonic Lodge. As a pianist, little Wolfgang had been an infant prodigy, exhibited by his father throughout Europe, but he was now a recognized and admired composer living in Vienna. The very year of his initiation his first great opera, *The Marriage of Figaro*, had been produced in Paris. This was, however, before the days of copyright law and the earnings of genius were meager.

During the eighteenth century, Freemasonry in Vienna had a political as well as a benevolent side. It counted as its members many highly placed politicians and ecclesiastics whose ideal was the regeneration of humanity by moral means. It was hated by the Catholic Church and certain despotic political authorities who deemed it dangerous, both to religion and the well being of the state. The Church, however, even as today in certain Latin countries, did not consider it expedient to challenge high-placed persons nominally its members but also of the Fraternity.

The Empress Maria Theresa had been one who was opposed to Masonry and, in 1743, had ordered a Viennese Lodge raided, forcing its Master and her husband, Francis I, to make his escape by a secret staircase. The Emperor Joseph II (1780-90) was favorably inclined to the Fraternity, although the clergy did their best to get the Lodges suppressed.

Such was the Masonic milieu when

Wolfgang Mozart became a Master Mason. He must have been greatly moved and inspired by his experience. Almost immediately he composed his *Freemason's Funeral Music* and his music for the opening and closing of a Lodge. He now composed his opera, *Don Giovanni*, and his three great symphonies - the E flat, the G minor and the C major, as well as a great number of concertos and chamber-music works.



His last great opera, *The Magic Flute*, opened in Vienna on the evening of September 30, 1791. Mozart conducted the first two performances, when he was overtaken by his last illness. He lingered on

while the opera had an unprecedented run of more than one hundred consecutive performances. It is said that in his sick bed, watch in hand, he would follow in imagination the performance of *The Magic Flute* in the theatre. Then he died after its 67th performance.

The Magic Flute makes no mention of Freemasonry as such, but it has always been accepted as a Masonic opera. Musicians assert that even the music has much Craft significance, beginning in the overture with its three solemn chords in the brass.

In keeping with the fashion of the time, the plot is half-serious, half-comic, a fantasy of magic and mystery laid in a never-never land called Egypt. It depicts the ancient mysteries and presents much Craft symbolism. To the Viennese of that day, *The Queen of the Night* was clearly the unfriendly Empress Maria Theresa; the good Sarastro was Ignas

von Born, an eminent scientist and Masonic leader; the hero Tamino was the good Emperor Joseph and the heroine Pamina, the Austrian people themselves.

The first program credited the libretto to the actor-producer, Schikaneder, but it is now thought that it was written by Giescke, the friend and intimate of Goethe and Schiller, who probably desired to remain anonymous for political reasons. The opera has remained popular through the years and is included in the present repertoire of the Metropolitan Opera Company.

The sources and influences of *The Magic Flute* are many, the most obvious being *Lulu*, or the *Magic Flute* by Christoph Martin Wieland, one of a collection of fairy stories published in 1786 under the title *Dschinnistan*.

This had already inspired several *Singspiel* productions by various companies with such titles as *Kaspar the Bassoon Player*, or *The Magic Zither*. But the oriental decor and magical effects taken from this source provide only one level of Mozart's work, for underlying them are pervasive references to the mysteries of Freemasonry.

Mozart, a Freemason since 1784, and Schikaneder, a fellow Mason of a different lodge, had embodied much of Masonic teaching and symbolism in their opera. In using the symbols and, by many accounts, references to the actual rituals of Freemasonry, they may have intended to make subtle demonstration of the society's high-minded purposes. It seems at least possible, in other words, that the opera was intended in part as a defense of the Masons. (For two centuries there have been rumors and speculation that Mozart was murdered by the Masons for revealing their secrets, but this seems unlikely for several reasons. His collaborator and fellow Freemason, Schikaneder, lived for another two decades. Mozart's close personal identification with Masonic tenets and his frequent contact

with high-ranking leaders of the society are well-documented in his letters, and it is improbable that he would have defied the society's strictures, or that he would have been unaware of what he could use in a public work and what could not be revealed.)

The number three had a deep significance for the Masons, and it keeps occurring throughout *The Magic Flute*: Three Ladies, Three Boys, three temples, and so forth. A drawing of Schikaneder's revival production of 1794 shows that in the opening scene the Three Ladies kill the serpent by cutting it into three pieces. The opera's home key of E-flat (redolent of virtue, nobility, and repose) was often used by Mozart for his Masonic compositions because of its signature of three flats. Prominent in the Overture is the three-fold repetition of the Masonic rhythmic motto (short-long-long), also heard in Act II of the opera itself.

Also Masonic in origin are the inscriptions on the three temples: "Wisdom," "Reason," and "Nature." Freemasons in the audience would have recognized the symbolic armor of the guardians during the initiation trials, the earth-air-water-fire symbolism of the trials themselves, the Ladies' silver spears, Papageno's golden padlock, Sarastro's lion-drawn chariot, Tamino's death-like swoon, and the Queen of the Night's defeat by the powers of light.

In his admirable book *The Magic Flute, Masonic Opera*, Jacques Chailley makes a convincing argument that the trials of the opera's second act (as well as much that leads up to them in the first act) are modeled on actual Masonic initiation rituals. Even an apparently unrelated incident like Tamino's fainting spell in the opening scene, for instance, is interpreted as a reference to the beginning of such rituals, when the initiate is made to lie face down as a symbol of death to old habits of thought and action.

Brigid Brophy, in her fine study, *Mozart the Dramatist*, points out the origins of

Masonic practices in the Eleusinian mysteries and Orphic myths of the ancient world. She documents the libretto's heavy debt to *The Life of Sethos*, a novel published in Paris in 1731 by the abbé Jean Terrasson. Purporting to be a translation from an ancient Greek source; this book recounts the initiation of its Egyptian hero into the mysteries of Isis. As Ms. Brophy points out, "Terrasson does not (but then one would not expect him to) explicitly connect his Isiac mysteries with Masonry; indeed, it is possible that the real influence was the other way about and the Masons borrowed hints for their own ritual from Terrasson's fictionalized Egypt."

Mozart and Schikaneder were also well acquainted with the works of Shakespeare. Many fascinating parallels between *The Magic Flute* and *The Tempest* are noted in *Mozart on the Stage*, by János Liebner. Sarastro, the opera's controlling force, is similar to Shakespeare's Prospero. Each plans the union of two chosen lovers but makes the way arduous in order to strengthen the bond. Monostatos and Caliban are very similar creations, symbols of our baser nature to be overcome and cast off. The unworldly innocence of the Three Boys finds its counterpart in Ariel, Prospero's sprightly servant and messenger.

Each succeeding era has seen *The Magic Flute* in its own way, and each of these interpretations has validity. Whether the opera is viewed as a light-hearted fantasy, Enlightenment allegory, veiled Masonic ritual, or a lost battle in the struggle for feminine equality, it speaks anew of magic and maturation to each successive generation.

Freemasonry in Crisis

Since the Masonic lodges operated openly in Mozart's Vienna and numbered among their members many of the highest officials of the realm, we may ask ourselves why two Masons, Mozart and Schikaneder, felt it necessary to compromise Masonic silence and portray so many of the society's secret

symbols and beliefs in a public entertainment like *The Magic Flute*. If they, as the eminent scholar H. C. Robbins Landon has written, "risked a long shot - to save the Craft by an allegorical opera," what was the peril by which the once-powerful society was threatened? What forces ultimately caused their attempt to be futile, ending in the complete suppression of Masonry only four years later?

The answers are to be found in the revolutionary crosscurrents of that turbulent era, and in the involvement of many of the Masons, even many of the highly placed aristocrats, in activities that threatened the thrones of Europe.

Freemasonry evolved from some of the craftsmen's guilds of the Middle Ages (which helps explain its name and why its adherents refer to it as the Craft), but its rise to prominence began in the mid-eighteenth century. Its espousal of Wisdom, Beauty, Knowledge, and Truth made it attractive to adherents of Enlightenment philosophies (with their de-emphasis of traditional religion in favor of individual moral advancement),

which included most of the best minds in Europe and America. Viennese Masons included Mozart, who joined in 1784, his friend and admirer Franz Joseph Haydn, initiated in 1785, and Mozart's father Leopold, who joined at his son's instigation in 1785 and advanced to the third degree of membership in just sixteen days. The head of Mozart's lodge was Prince Nikolaus Esterházy, Haydn's patron and a high-ranking diplomat in the imperial government. Freemasonry thrived in the empire despite the enmity of the Roman Catholic Church (a Papal Bull condemning the Craft in 1738 was simply ignored in Austria and its territories) and that of the powerful Empress Maria Theresa (whose younger son, the future Leopold II, had reputedly been elevated to the Eighteenth Degree of the Scottish Rite of Masonry).

But although a succession of Austrian emperors took a benign view of Masonry's espousal of the Enlightened notion that all men are perfectible through Reason, they naturally smelled treason when certain of the Masons went a step further and argued that in a fully enlightened society there was no need for monarchs. Masonry's insistence on shrouding its inner workings in secrecy worked against it, for the code of silence allowed treasonous sects to flourish within the Craft and at the same time caused government officials to imagine Masonic excesses much greater than those that actually occurred. In the end, the emperor felt he had no choice except to ban Masonry outright.

Probably the most virulently anti-monarchic sect of Masonry was the Illuminati, founded in Bavaria by Adam Weishaupt, a university professor, in 1776. Weishaupt joined the Masons the following year and soon allied the Illuminati with them. The sect's original aim was to fight evil and defend good causes, but this was soon expanded with anti-clerical and anti-royalist sentiments. The Illuminati operated for only a decade and probably never had more than 2000 members, but they panicked the royalty, who became suspicious of all Masonry.

The crowned heads had good reason to connect Masonic Lodges with revolutionary activities. Many of the leaders of the American colonies' revolt against their British king in 1776 were Masons, including George Washington, Benjamin Franklin, and Thomas Jefferson. In France Masons were behind the push for republican government that led to the French Revolution (which, incidentally, went much further than those high-minded aristocrats had foreseen and claimed most of them among its victims). The Austrian emperor heard first-hand reports of the uproar in Paris from his sister, the French Queen Marie-Antoinette.

included Joseph II's decree of 1781, forbidding any order to submit to foreign authority. This led to severing Masonic ties with the Grand Lodge of Britain and setting up Austria's own governing body, the Grosse Landesloge von Österreich. In 1785 another imperial edict centralized the country's lodges and limited their autonomy. The proliferation of local lodges was reduced (only three remained in Vienna), and the members of each were limited to 180. Regular reports of lodge meetings and attendance had to be submitted to the Emperor's police.

In 1790 Joseph II died and was succeeded by his brother, Leopold II. With the French Revolution in full cry, the Austrian government was becoming exceedingly alarmed about treasonous sentiments in the land and especially in the Masonic orders. That same year a lodge of Illuminati was uncovered in Prague, and names of high officials were increasingly mentioned in secret police reports to the emperor. As Landon points out, Austria was fast becoming a police state.

This was the demoralizing situation for Austrian Freemasons when Mozart and Schikaneder decided that their *Singspiel* would be more than merely light and entertaining, that it would demonstrate the probity and superiority of Masonic teachings. They may have had hopes of saving the Craft from total suppression, but those hopes were in vain. Leopold II died just six months after *The Magic Flute's* premiere and he was succeeded by his son, Francis II. The imperial government under the young and inexperienced Francis became dominated by conservative advisors and consequently swung even further to the right. In June of 1795 an order came down to close all Masonic lodges and other secret societies and Freemasonry ceased to exist in Austria for more than a century.



TELL US, PAST MASTER

by Bobby J. Demott, 33°

"Freemasonry's symbols represent principles to guide and improve our lives."

Deeply moved by the beauty of Masonry, some newly made Masons asked the old Past Master to tell them more about the Masonic apron, and the elder man replied: "Masonry regards no man for the clothes he wears, the house in which he lives, the kind of car he drives, or the other luxuries he owns or uses. All Masons are equal when in the Lodge room and all are clothed in the same manner. The apron is the only raiment we see. Masons stand before God equal to one another, and the apron is the sign of equality.

"In ancient times the aprons were manufactured from the skins of lambs, animals deemed to be pure and without taint. Thus the wearer of the apron assumes the characteristics, virtues, purity, and innocence typified by the lamb.

"Masons wear two aprons, one visible and one invisible. The visible one is a symbolic gift from the Lodge to the Mason. It is made of worldly material and is subject to decay and destruction. The invisible apron is the gift of God to every man who would assume the responsibilities and obligations which entitle him to wear it. This apron is eternal, not subject to decay or destruction. Man sees only the visible; God sees both, and He holds him accountable who wears this honored badge of the Masonic Lodge."

The young Masons then said: "Tell us more of the square."

The old Past Master replied: "The operative masons used the square to determine if the rough ashlar were trimmed into a block of 90° on all corners and thus fit for the builder's use. The perfect ashlar is always formed from a rough ashlar by removing excess material, never by adding to it.

"The rough ashlar always contains a perfect ashlar, and the stone is tested many times by the square to determine if it is fit for the builder's use. In Masonry, the rough ashlar is symbolic of the man who enters the Lodge for the first time, and the perfect ashlar is symbolic of the Master Mason.

"In a moral sense, the square is a symbol of morality, truth, justice, and righteousness. Man should refrain from doing to others what he would not have others do to him. This is called the principle of 'acting on the square' and has been a rule for the guidance of man since long before the time of Christ.

"Every person has a tri-square of his own. It is called conscience. We use this to measure our thoughts, words, and deeds as to whether they are true or false. The extent to which this test is applied to himself in regard to his relations with his fellows measures the extent to which each man's life will be stable, honest, true, and happy."

The young Masons then said: "Tell us more of the level and the plumb."

The old Past Master said: "Now the square is the tool to be used in the making of a perfect ashlar, but the plumb and level are concerned with the use of the perfect ashlar in order to construct a wall which is straight and strong. As stones are hewed into perfect ashlar and placed in the building wall in a level and vertical manner, men are divested of their coarse habits and sinful manners, thus building a better life for the entire group through their common effort. Each man is tested by his own plumb line, his own conscience, in order for him to fit properly into the whole. Because no two men have the same talents, abilities or characteristics, no two men can use the same device to measure their fitness."

Then the young Masons said: "Please, Past Master, be more specific. We understand how to use the working tools to improve ourselves, but we are not clear as to how we can serve our fellowman in a society which is so indifferent to the needs of others."

And the old Past Master said: "This is your challenge. Your Brothers are confident that you are of high moral character, and you know that you are now a part of the great Temple of Masonry. Masonically you have reached manhood. Do your duty."

THE JUNIOR PAST MASTER

by Warren V. LeMay, PM

Harmony Lodge No. 8, Andover, NJ

The season is upon us, and the year is under reflection, at the level sits the future, at the square stands the past. The sacred ballot has spoken, and the Brother's wishes are known.

It is time to close the Lodge and prepare for the New Year. The final gavel falls; the Secretary's pen marks the hour. With the announcement of the deacon and the retort of the Tyler, his record is complete and the Master reviews his time.

To his care was entrusted the jewel of the Lodge, his own scrutiny the most severe. How was each Brother tended to? How had the health of the Lodge progressed?

To his credit, many lessons were learned from which he too would reap future rewards. Listening to his Brothers; deciding difficult matters; learning to act at the same time as the leader of men and their humble servant.

Removing the square from his neck, both a great weight was lifted and a personal sor-

row felt: knowing that it would be soon passed to another, as intense, qualified and full of desire as he; knowing that the lessons he learned to treasure would soon become the lessons and treasures of his successor.

Removing the apron from his waist and gazing upon those empty chairs, he remembered how the support of each officer and member made the Lodge work and the past year successful.

The lights of the Lodge now dimmed, he gazed on the softened lines of the closed altar, the power of the warrant now silent. The past to him now looking strangely vague, as does the future.



Neither different than the hundreds before him, nor different than the thousands after no turning back the lessons ingrained his advancement strong a good man made better at the forge of Masonry.

Worshipful Brother, General, and President ... Past Master George Washington then departed Alexandria Lodge No. 22.

SO MOTE IT BE

SHORT TALK BULLETIN - Vol. V, No.6, June 1927

Author unknown

How familiar the phrase is. No Lodge is ever opened or closed, in due form, without using it. Yet how few know how old it is, much less what a deep meaning it has in it. Like so many old and lovely things, it is so near to us that we do not see it. As far back as we can go in the annals of the Craft we find this old phrase. Its form betrays its age. The word MOTE is an Anglo-Saxon word, derived from an anomalous verb, MOTAN. Chaucer uses the exact phrase in the same sense in which we use it, meaning "So May It Be." It is found in the Regius Poem, the oldest document of the Craft, just as we use it today.

As everyone knows, it is the Masonic form of the ancient AMEN which echoes through the ages, gathering meaning and music as it goes until it is one of the richest and most haunting of words. At first only a sign of assent, on the part either of an individual or of an assembly, to words of prayer or praise, it has become to stand as a sentinel at the gateway of silence.

When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unspoken, somehow this familiar phrase gathers up all that is left - our dumb yearnings, our deepest longings - and bears them aloft to One who understands. In some strange way it seems to speak for us into the very ear of God the things for which words were never made.

So, naturally, it has a place of honor among us. At the marriage Altar it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when

we dedicate our little ones to the Holy life, mingling its benediction with our vows. At the grave side it utters its sad response to the shadowy AMEN which death pronounces over our friends.

When, in our turn, we see the end of the road, and would make a last will and testament, leaving our earnings and savings to those whom we love, the old legal phrase asks us to repeat after it: "In The Name Of God, AMEN." And with us, as with Gerontius in his Dream, the last word we hear when the voices of earth grow faint and the silence of God covers us, is the old AMEN, So Mote It Be.

How impressively it echoes through the Book of Holy Law. We hear it in the Psalms, as chorus answers to chorus, where it is sometimes reduplicated for emphasis. In the talks of Jesus with his friends it has a striking use, hidden in the English version. The oft-repeated phrase, "Verily, Verily I Say Unto You," if rightly translated means, AMEN, AMEN, I say unto you." Later, in the Epistles of Paul, the word AMEN becomes the name of Christ, who is the AMEN of God to the faith of man.

So, too, in the Lodge, at opening, at closing, and in the hour of initiation. No Mason ever enters upon any great or important undertaking without invoking the aid of Deity. And he ends his prayer with the old phrase, "So Mote It Be." Which is another way of saying: "The Will Of God Be Done." Or, whatever be the answer of God to his prayer: "So Be It -

because it is wise and right.

What, then, is the meaning of this old phrase, so interwoven with all our Masonic lore, simple, tender, haunting? It has two meanings for us everywhere, in the Church, or in the Lodge. First, it is assent of man to the way and Will Of God; assent to His Commands; assent to His Providence, even when a tender, terrible stroke of death takes from us one much loved and leaves us forlorn.

Still, somehow, we must say: "So it is; so be it. He is a wise man, a brave man; who, baffled by the woes of life, when disaster follows fast and follows faster, can nevertheless accept his lot as a part of the Will of God and say, though it may almost choke him to say it:

"So Mote It Be." It is not blind submission, nor dumb resignation, but a wise reconciliation to the Will of the Eternal.

The other meaning of the phrase is even more wonderful; it is the assent of God to the aspiration of man. Man can bear so much - anything, perhaps - if he feels that God knows, cares and feels for him and with him. If God says Amen, So it is, to our faith and hope and love; it links our perplexed meanings, and helps us to see, however dimly, or in a glass darkly, that there is a wise and good purpose in life, despite its sorrow and suffering, and that we are not at the mercy of Fate or the whim of Chance.

Does God speak to man, confirming his faith and hope? If so, how? Indeed yes! God is not the great I Was, but the great I Am, and He is neither deaf nor dumb. In Him we live and move and have our being - He Speaks to us in nature, in the moral law, and in our own hearts, if we have ears to hear. But He speaks

most clearly in the Book of Holy Law which lies open upon our Altar.

Nor is that all. Some of us hold that the Word Of God "Became Flesh and Dwelt Among Us, Full Of Grace and Truth," in a life the loveliest ever lived among men, showing us what life is, what it means, and to what fine issues it ascends when we do the Will of God on earth as it is done in Heaven, No one of us but grows wistful when he thinks of the life of Jesus, however far we fall below it.

Today men are asking the question: Does it do any good to pray? The man who actually prays does not ask such a question. As well ask if it does a bird any good to sing, or a flower to bloom? Prayer is natural and instinctive in man. We are made so. Man is made for prayer, as sparks ascending seek the sun. He would not need religious faith if the objects of it did not exist.

Are prayers ever answered? Yes, always, as Emerson taught us long ago. Who rises from prayer a better man, his prayer is answered - and that is as far as we need to go. The deepest desire, the ruling motive of a man, is his actual prayer, and it shapes his life after its form and color. In this sense all prayer is answered, and that is why we ought to be careful what we pray for - because in the end we always get it.

What, then is the good of prayer? It makes us repose on the unknown with hope; it makes us ready for life. It is a recognition of laws and the thread of our conjunction with them. It is not the purpose of prayer to beg or make God do what we want done. Its purpose is to bring us to do the Will of God, which is greater and wiser than our will. It is not to use God, but to be used by Him in the service of His plan.

Can man by prayer change the Will of God? No, and Yes. True prayer does not wish or seek to change the larger Will of God, which involves in its sweep and scope the duty and destiny of humanity. But it can and does change the Will of God concerning us, because it changes our will and attitude towards Him, which is the vital thing in prayer for us.

For example, if a man living a wicked life, we know what the Will of God will be for him. All evil ways have been often tried, and we know what the end is, just as we know the answer to a problem in geometry. But if a man who is living wickedly changes his way of living and his inner attitude, he changes the Will of God - if not His Will, at least His Intention. That is, he attains what even the Divine Will could not give him and do for him unless it had been effected by His Will and Prayer.

The place of Prayer in Masonry is not perfunctory. It is not a mere matter of form and rote. It is vital and profound. As a man enters the Lodge as an initiate, prayer is offered for him, to God, in whom he puts his trust. Later, in a crisis of his initiation, he must pray for himself, orally or mentally as his heart may elect. It is not just a ceremony; it is basic in the faith and spirit of Masonry. Still later, in a scene which no Mason ever forgets, when the shadow is darkest, and the most precious thing a Mason can desire or seek seems lost, in the perplexity and despair of the Lodge, a prayer is offered. As recorded in our Monitors, it is a mosaic of Bible words, in which the grim facts of life and death are set forth in stark reality, and appeal is made to the pity and light of God.

It is truly a great prayer, to join in which is to

place ourselves in the very hands of God, as all must do in the end, trust His Will and way, following where no path is into the soft and fascinating darkness which men call death. And the response of the Lodge to that prayer, as to all others offered at its Altar, is the old, challenging phrase, "So Mote It Be!"

Brother, do not be ashamed to pray, as you are taught in the Lodge and the Church. It is a part of the sweetness and sanity of life, refreshing the soul and making clear the mind. There is more wisdom in a whispered prayer than in all the libraries of the world. It is not our business to instruct God. He knows what things we have need for before we ask him. He does not need our prayer, but we do - if only to make us acquainted with the best Friend we have.

The greatest of all teachers of the soul left us a little liturgy called the Lord's Prayer. He told us to use it each for himself, in the closet when the door is shut and the din and hum and litter of the world is outside. Try it Brother; it will sweeten life, make its load lighter, its joy brighter, and the way of duty plainer.

Two tiny prayers have floated down to us from ages gone, which are worth remembering; one by a great Saint, the other by two brothers. "Grant Me, Lord, ardently to desire, wisely to study, rightly to understand and perfectly to fulfill that which pleaseth Thee." And the second is after the manner: "May two brothers enjoy and serve Thee together, and so live today that we may be worthy to live tomorrow."

"SO MOTE IT BE"



THE OLD MASTER'S WAGES

Author – Unknown

found on the web by WBro. Tony Ligaya

I met a dear old man today
who wore a masonic pin;
It was old and faded like the man,
its edges were worn and thin

I approached the park bench where he sat
to give the old brother his due;
I said, "I see you've traveled East,
He said, "I have, have you"?

I said, "I have, and in my day
before the all-seeing sun
I played in the rubble with Jubila,
Jubilo and Jubilum".

He shouted, "Don't laugh at the work my son,
it's good and sweet and true;
and if you've traveled as you said
you should give these things a due".

"The work, the sign, the token,
the sweet masonic prayer,
the vow that you have taken
you have climbed the inner stair".

"The wages of a Mason
are never paid in gold
but the gain comes from contentment
when you're weak and growing old".

"You see I've carried my Obligations
for almost 50 years;
it has helped me through the hardships
and the failures full of tears".

"Now I'm losing my mind and body,
death is near but I don't despair;
I've lived my life upon the Level,
and I'm dying on the Square".

Sometimes the greatest lessons
are those that are learned anew,
and the old man in the park today
has changed my point of view.

To all my Masonic Brothers,
the only secret is to care;
may you live upon the Level,
and part upon the Square.



HOW TO IDENTIFY A FREEMASON

Author - Unknown

contributed by Bro. Nestor Hernandez

If you see a man who quietly and modestly moves in the sphere of His life; who, without blemish, fulfills his duty as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellowman without self-interest; whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger;

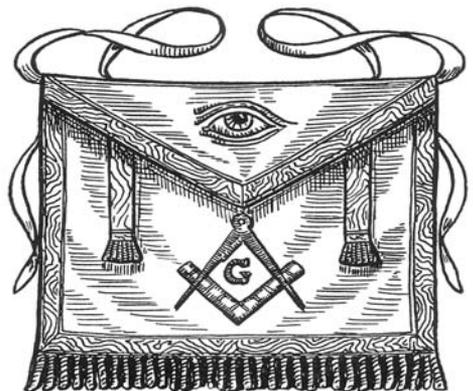
The man who is free from superstition and free from infidelity; who in nature sees the finger of the Eternal Master; who feels and adores the higher destination of man; to whom faith, hope and charity are not mere words without any meaning; to whom property, nay even life, is not too dear for the protection of innocence and virtue, and for the defense of truth;

The man who, towards himself, is a severe judge, but who is tolerant with the debilities of his neighbor; who endeavors to oppose errors without arrogance, and to promote intelligence without impatience; who properly understands how to estimate and employ his means; who honors virtue though it may be in the most humble garment, and who does not favor vice

though it be clad in purple; and who administers justice to merit whether dwelling in palaces or cottages.

The man who, without courting applause, is loved by all noble-minded men, respected by his superiors and revered by his subordinates; the man who never proclaims what he has done, can do, or will do, but where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, and then, without pretension, will retire into the multitude because he did the good act, not for himself, but for the cause of good!

If you meet such a man, you will see the personification of brotherly love, relief and truth; and **YOU WILL HAVE FOUND A FREEMASON!**



PICTURE GALLERY II

Return to the Haunted Lodge & Lodge Degree Conferral



Left: WBro. Tony Ligaya, as he normally looks like, posing for the camera



Above: WBro. Tony Ligaya is startled by our guests. Left: Bro. Eugene Asuncion cuddles up with Bro. Nestor Hernandez



Above: RWBro. Oscar Jayme in his best Spider Man impression. Left: Our resident head goblin, engineer, set director and orchestra conductor: WBro. Don Hall in an unguarded moment.



Above: Some of the set-up crew



Above: Bro. Eugene Asuncion is shown after being passed as a Fellowcraft Mason on October 19, 2005 with Bro. Nestor Hernandez (his top line signer) and Bro. Ed Abutin (Master, pro-temporé).

WHY HERE AND WHY NOW!!

by WBro. Donald K. Hall, PM

Let's get this out of the way first. Just because we as a Lodge are searching for a more defined future in no way is a condemnation of any past, present or future activities or decisions made by Hawaiian Lodge. Hawaiian Lodge is not falling apart, but quite the opposite, the Lodge is strong, making this the time to take a good look inwards and in this strength make any adjustments deemed necessary to look to our future.

Masonry is not very good at having the right person with the right skills in the right place at the right time, and we have never been set up to do so. Masonry as a progressive science has a lot of on-the-job training. This is how we make a Mason a better man. This very structure leads to most of our conflicts in methods and ideology. Normally we are only able to rate performance by what we have in the work place and its standards. This further leads to difficulties in determining, should we be rating job performance at all other than ritual and how far the individual has progressed in his personal journey rather comparing him to another individual. How we have survived as long as we have with this conundrum is one of the many mysteries we have in Masonry

"Thinking outside the box" is this generation's catch phrase; this translates into brainstorming from my generation. I congratulate WBro. Tony Ligaya, this year's Master, for his tackling the big picture. This is a new and very good beginning to which will take Hawaiian Lodge in a new direction and modify the attitudes and expectations of the lodge as a whole and of individual members, new and old, in particular. Its rapid changing from an old men's Lodge to a young men's Lodge is having tremendous implication on our daily operations, expecta-

tions and future. It is up to us to shape this future, address our membership, reassess our meeting structure and insert a new vitality, or continue down the slippery slope of decreased attendance and falling membership.

We have talked and talked and talked about the declining attendance and membership, real or imagined, over the last 20 years or so in every lodge in Hawaii – a lot of talk but very little listening and even less action, just going about the ritual day after day, week after week, and year after year. It's like we don't know where to start, as the problem is so large or so complex, so we do nothing other than the ritual. To this end Hawaiian lodge is addressing the issues of the day head on and is moving to the future with a new attitude of making things happen rather than letting things happen. With this come uncertainty and anxiety and fears of "what if we fail".

"Let's do this!"

Knowing the old sayings such as, "If you keep doing what you're doing then you will continue to get what you are getting", you can't help a man unless he agrees he needs help. You can bring a horse to water but you can't make it drink. We are attempting to break this cycle of hopelessness, helplessness, and doing nothing starting NOW! We have our own new catchwords given by WM Tony Ligaya, "Let's do this!"

Hawaiian Lodge, in particular, and all the other Lodges in our Jurisdiction, in general, can thrive in this current environment. We do not need to despair in our perceived decline. The opportunity to increase attendance and membership has always been there, we just haven't

rolled our sleeves up and done what is necessary to achieve our goals; or, we don't make any goals at all, for fear of failure.

All of you have endured endless times after times of grumbling over all the problems of the Lodge at hand with the general empathy, "That's just the way it is". Most of the time meetings addressing this subject start off as a gripe session and don't evolve into goal setting and dreams of how it might be if we would do particular things, mostly due to the lack of time allotted for acknowledgment of shortfalls and the development of actions needed to remedy them.

Ritual and memory work is ongoing and essential to our survival. However, we must also devote equal time to the spiritual, social, fraternal meanings behind the ritual work as well as get better with having dialogues with our new members rather than using tightly structured lecture formats for education.

Secondly, we must have a measurable plan to achieve anything and not just gripe. We are not just the sum of our memory work or floor work. Hawaiian Lodge can do better and Hawaiian Lodge will do better starting now.

Synopsis of Retreat at Turtle Bay Resort: What we did, why we did it, and what we achieved

At the behest of the Master, Hawaiian Lodge's officers, along with head coach WBro. Wilson Camagan held a strategic planning retreat during the October 28-30 weekend.

After everyone has checked in, and following dinner, we all gathered in one of our assigned rooms at around 8:00 PM on the first night (Friday, October 28th), to pursue our objective – to "collectively sit down and brainstorm ideas/plans/strategies for, at least, the rest of this year, and the immediate future of

Hawaiian Lodge".

There was much debate and we went off topic often. We started off as most meetings, as a gripe session. However, this time we moved forward and started to explore the future. We agreed to only bring a subject or problem up if a potential solution went along with it. In addition to the agenda prepared by the Master, we also listed other subjects for discussion; nothing was taboo or excluded, we felt good about each other, we were on our way. We agreed we would "say what we mean and mean what we say" as the first decision of our new journey, thereby setting an example to everyone in attendance.

WBro. Tony led off with a discussion on lessons learned during the year, touching on varied subjects, which included the Lodge's financial operations and the importance of keeping the membership informed, our Lodge programs and activities (to include those that were introduced in 2005, i.e., degree conferrals in costumes, and setting a distinct recognition night aside for recipients of the Hiram and McKee Awards), Lodge administration, establishing/maintaining professional relationships – between the officers, with all members, with other lodges, with the Grand Lodge, and with concordant/appendant Masonic Bodies such as the Scottish and York Rites, the Shriner, the Eastern Star, etc., and reminded everyone that communications must be paramount for us to succeed! The follow-on discussions were lively, very productive, and went on past midnight!

Saturday, October 29th, was spent to re-charge our energies, and, for the most part, was spent leisurely – until nightfall. After our evening meal, we again convened around 8:30, and picked up where we left off the night before, with everyone again exchanging ideas and suggestions on whatever was brought up on the subject of improving the way Hawaiian Lodge conducts business! Due to the intensity and

seriousness of our discussions, time seemingly flew faster than usual, and by the time our minds told us to stop it was way past 1:00 Sunday morning!

A dynamic and living document

We took away from that retreat the following ongoing to-do list, which has already been updated to include notes from the Masonic Education Night conducted on November 16th. Your inputs are definitely encouraged.

Why should a new member come to lodge if all we do is lecture him then seemingly ignore and exclude him from discussions?

First line signer should be his mentor and be with the candidate in Lodge. If not use a buddy system.

Have a defined method of information sharing established to keep education ongoing and pertinent.

Investigate the feasibility of developing a five-year plan of Masonic instruction for the Lodge.

Explain how masonry will make you a better man.

What is the perception of a new candidate before we bestow the three degrees on him, what is his perception after the degrees and what is his perception of us after six months? This is a measurable goal and we need to ask these questions.

Expand our abilities beyond memory work.

List our suggestion for the five best books on Masonry to read first.

Encourage inputs to expand this list to include as many of us in determining our Masonic future.

Keep in mind that each one of us can make a difference.

Is the retreat necessary and is it an exercise for the

outgoing Master to reach forward to influence the next Master's year or a collective exercise to pass on lessons learned for the upcoming master and officers?

Those that attended the retreat agree it was very fruitful and recommend the retreat be continued.

How do we get members to join and continue to attend meetings?

Adjust for the needs of our members. Not just demand that members only adjust for the needs of the lodge.

Discuss the role of the member's families. What is the social structure for families?

Revisit our obligations, in particular to our wives, daughters, etc.

What are the responsibilities of the officers; do they know, and does the membership know?

Binders for the officers, the officers instruct the membership in their interpretation of their position and responsibilities

How did we get to where we are now? Where do we go from here? How do we get "there"?

Start assessing what we know/we have done or what we didn't do to get us to this point.

Can we put in place goals that can be measured?

Instill a "can do" attitude. The past activities of the Lodge should be measured and lessons learned recorded for the Lodge.

Not only did we achieve our stated purpose for our October strategic planning retreat, but also, and more importantly, we believe we have set the tone of moving the Lodge onto the threshold of reaching further heights in the future – provided, of course, every member continue to "walk the talk"!

1905: WHAT A DIFFERENCE A CENTURY MAKES!

from an e-mail received by WBro. Tony Ligaya

Here are some of the U.S. statistics for 1905:

The average life expectancy in the U. S. was 47 years.

Only 14 percent of U. S. homes had a bathtub.

Only 8 percent of U. S. homes had a telephone.

A three-minute call from Denver to New York City cost eleven dollars.

There were only 8,000 cars in the U. S., and only 144 miles of paved roads.

The maximum speed limit in most U. S. cities was 10 mph.

Alabama, Mississippi, Iowa, and Tennessee were each more heavily populated than California.

With a mere 1.4 million residents, California was only the 21st most populous state in the Union.

The tallest structure in the world was the Eiffel Tower!

The average wage in the U.S. was 22 cents an hour.

The average U.S. worker made between \$200 and \$400 per year.

A competent accountant could expect to earn \$2000 per year, a dentist \$2,500 per year, a veterinarian between \$1,500 and \$4,000 per year, and a mechanical engineer about \$5,000 per year.

More than 95 percent of all births in the U.S. took place at home.

Ninety percent of all U.S. physicians had no college education. Instead, they attended medical schools, many of which were condemned in the press and by the government as "substandard."

Sugar cost four cents a pound.

Eggs were fourteen cents a dozen.

Coffee was fifteen cents a pound.

Most women only washed their hair once a month, and used borax or egg yolks for shampoo.

Canada passed a law prohibiting poor people from entering the country for any reason.

The five leading causes of death in the U.S. were:

1. Pneumonia and influenza
2. Tuberculosis
3. Diarrhea
4. Heart disease
5. Stroke

The American flag had 45 stars. Arizona, Oklahoma, New Mexico, Hawaii, and Alaska had n't been admitted to the Union yet.

The population of Las Vegas, Nevada, was 30!!!

Crossword puzzles, canned beer, and iced tea had n't been invented.

There was no Mother's Day or Father's Day.

Two of 10 U.S. adults couldn't read or write.

Only 6 percent of all Americans had graduated high school.

Marijuana, heroin, and morphine were all available over the counter at corner drugstores.

According to one pharmacist, "Heroin clears the complexion, gives buoyancy to the mind, regulates the stomach and bowels, and is, in fact, a perfect guardian of health." (Shocking!)

Eighteen percent of households in the U.S. had at least one full-time servant or domestic.

There were only about 230 reported murders in the entire U.S.

And I forwarded this from someone else without typing it myself, and sent it to you in a matter of seconds! Try to imagine what it may be like in another 100 years. It staggers the mind.



WHAT MASONRY IS ALL ABOUT

by Bro. Nestor Hernandez

This poem did not only catch my attention
but also touches my heart,
It is like that sharp instrument
That we received at the start.
Yes we have fun every now and then
On fellowship and conferral nights,
But often forget the important lesson
On "What Masonry Is All About".
So good we are in rituals,
Never missed a single cue;
But how we put it into daily life practice
I am frustrated, I am sure you knew.
There are times I felt guilty
To forget the obligation I've sworn with you,
The influence of our society -
So powerful as Johnny Walker Blue
My acquaintance with Hawaiian and Leeward Brethren
Is something I will treasure in my life;
I will surely miss the good and bad news
From the next Master of Hawaiian Lodge
As I fly out of this island
My heart will break as I depart;
With tears I envision a good ending,
But cannot recall where to start.
Goodbye my friends and fraternal brethren,
The glow of friendship will not stop from here;
While miles away in Arizona
My spirit and humor will always bring you CHEERS.
The wings of time will go unnoticed,
And we'll be Masters of our own Lodge;
We're all obligated to teach that young Mason
What Masonry is all about.



MASONIC HUMOR

compiled by Bro. Alex Escasa

While on holiday in the States a Past Master from Saskatchewan decides to try horseback riding, even though he has had no lessons or prior experience. He mounts the horse, unassisted, and the horse immediately springs into motion.

It gallops along at a steady and rhythmic pace, but the PM begins to slip from the saddle. In terror, he grabs for the horse's mane, but cannot seem to get a firm grip. He tries to throw his arms around the horse's neck, but he slides down the side of the horse anyway.

The horse gallops along, seemingly unaware of its slipping rider. Finally, giving up his frail grip, the PM attempts to leap away from the horse and throw himself to safety.

Unfortunately, his foot has become entangled in the stirrup, he is now at the mercy of the horse's pounding hooves as his head is struck against the ground over and over.

As his head is battered against the ground, he is mere moments away from unconsciousness when to his great fortune....

Frank, the Wal-Mart greeter, sees the

Past Master's dilemma and unplugs the horse.

The Structure Of A Lodge (Author Unknown)

The Worshipful Master

Leaps tall buildings in a single bound.
Is more powerful than an Intercity Express.
Is faster than a speeding bullet
Walks on water.
Gives policy to God....

The Senior Warden

Leaps short buildings with a single bound.
Is more powerful than a goods train.
Is just as fast as a speeding bullet.
Walks on the water if the sea is calm.
Talks with God

The Junior Warden

Leaps short buildings with a running start and a favorable wind.
Is almost as powerful as a good train.
Is faster than a speeding air gun pellet.
Walks on water of a swimming pool.
Talks with God if special dispensation is given.

The Senior Deacon

Barely clears a garden hut.

Loses a tug-of-war with a train.
Can fire a speeding bullet.
Swims well.
Is occasionally addressed by God

The Junior Deacon

Makes high marks on the wall when trying to leap building.
Is run over by trains.
Can sometimes handle a gun without inflicting self-injury.
Doggie paddles.
Talks with the animals.

The Marshal

Runs into buildings.
Recognizes trains two out of three times.
Is not issued ammunition.
Can stay afloat with a life vest.
Talks to walls

The Stewards

Fall over doorsteps when trying to enter buildings.
Say, "Look at the choo choo's".
Wets one another with water pistols.
Play in mud puddles.
Senior mumbles to Junior
Junior mumbles to himself

The Secretary

Lifts buildings and walks under them.
Kicks trains off the tracks.
Catches speeding bullets in his mouth and eats them.
Freezes water with a single glance.
Is convinced he is God!
The Master's Clock

It seems that a Master of his Lodge went to Heaven and met with St. Peter. He identified himself as a member of the Craft and St. Peter asked, "What Lodge?"

Proudly the Master replied, "Old Adage Lodge #1."

St. Peter immediately took him to the Masonic Clock Room.

The Master, in puzzlement, looked around the room, which was filled with clocks. Each clock had a Lodge's name on a brass plate and, strangely enough, each clock was at a different time.

He asked why and St. Peter informed him that the hands only moved when someone in that Lodge made a mistake in the Ritual.

The Master then asked where his Lodge's clock was, as he couldn't see it.

St. Peter replied, "Why, it's in the kitchen, of course."

"The kitchen," said the Master?

"Yes, you see, we needed a new fan."



MASONIC ETIQUETTE, PROTOCOL AND DECORUM

by Bro. Mickey Ander, PDDGM

Concord Lodge #307, Grand Lodge A.F. & A.M. of Virginia

contributed by Bro. Jose Leandro Santos. First of a two-part series.

Meaning of Masonic Etiquette:

Masonic Etiquette is, by definition, something that's not to be left to an individual to see or to carry out according to his own taste; he conforms to it because it was formally adopted by the group as a conventional requirement of acceptable polite behavior (whether he, personally, sees a good reason for doing so or not).

An act of Masonic etiquette is some movement, action, courteous gesture or speech performed at a given time and place, in a gentle, dignified manner, and according to a fixed rule, imposed by the Fraternity itself. Since the rules are for the good of the Craft as a whole, it affects each member.

An organization such as ours adopts these rules of behavior because we need them to carry out our good works in an atmosphere of harmony. They are not empty and meaningless, arbitrarily enacted and imposed for the mere sake of performing them. The precepts have been time-tests AND they work!!

Information on Masonic Etiquette:

If a Lodge Officer is in doubt about the correct form of etiquette for some particular occasion he has several authoritative sources of information upon which to draw. He should consult the Manual of Lodge Programs and Protocol, the Mentor's

Manual, the Officers' Manual, the Manual of Ceremonies or the Constitutions of Masonry. Or, he may confer with his older members, such as Past Masters, who usually have had experience of the kind needed on this occasion.

He may consult with the Grand Provost, members of the Committee on Masonic Education, or District Educational Officers. They have broad personal experience, familiarity with and ready access to several books on Masonic Etiquette. Sometimes these books may be too general in their treatment of certain topics and lack detailed explanations for specific application to a particular situation to be immediately useful. They are, nevertheless, valuable in providing general rules and principles which can be applied across the board.

The DEO can usually be counted upon to help identify the appropriate source of authoritative rule. In addition, he is acquainted with the "personality" of the District and can help you develop a suitable course of action.

He could confer with the Grand Lecturer, Division Lecturer, or District Instructor of Work. Though most of forms of etiquette are not confined to ritual, they belong to the same general field of study, and most experienced ritualists are also usually very well informed on the rules and customary application of etiquette, protocol and practical

decorum.

Aged and Infirm:

If a member is infirm he should be assisted to enter the Lodge and to salute on the arm of the Junior Deacon; and if he requires it, a special chair or special seat should be provided for him. However, it is not fitting or proper to attract undue attention to his infirmity by paying him special heed, remarking on his presence, etc.

IF an older member cannot attend Lodge, some mention of him should be occasionally made at the Communication and the Master should see to it that he is visited and otherwise reminded that he is present in the minds of his Brethren. A visitor should occasionally come to him as a Lodge emissary, speaking officially in its behalf, not as a private friend only, and for that reason should act as he would act in Lodge, in a Masonic decorum.

Altar:

In American Jurisdictions the Altar stands at the center of the Lodge room. It is a place of prayer, a pedestal that the Great Lights rest upon. The three Lesser Lights stand beside it; the obligation is taken in its presence; the Worshipful Master greets the Candidate across it; and it is, in addition, a symbol and emblem of religion. Members and visitors stand before it to salute the East when entering or leaving the Lodge. Masons, when near it, stand with dignity and act with reverence. It should not be draped or covered with flags, bunting, banners, or draperies of any kind which carry

the insignia of any association other than the Lodge or Grand Lodge.

The Altar should be kept clean, its paint or varnish not marred, cracked, or scratched. The top and kneeling pad, if upholstered, should never be allowed to become ragged, run-down or shabby. The ground between it and the East is a sacred precinct which is not crossed by officers or members during lodge communications, except for Deacons and Chaplain during certain ceremonies.

Anteroom:

The anteroom is a part of the Lodge room. It is not a separate place, therefore the decorum and etiquette of the Lodge room governs it too.

Since the Tiler is in charge of it, he is responsible to the Master to see that etiquette is observed. It should be clean and neat, with no litter lying about, the furniture in place, aprons correctly placed and stored, and nothing piled in it which does not belong there. Loud talking, joking, noise and needless moving about are considered inappropriate.

The Tiler should introduce himself to a visiting Brother the moment he enters the Anteroom, and should see to it that he has a seat, if he must wait before entering the Lodge or while waiting for the examining committee. The door to the Lodge room is in the Junior Deacon's custody not the Tiler's; the Tiler should never open it or talk through it until after knocking.

When a member enters Lodge through the

Anteroom after the Lodge is open he is to observe a Ceremony of Entrance, and this ceremony is initiated by the Tiler according to a fixed process, and the method is never altered for any member or officer.

Ballot:

The Ballot is secret, sacred, and inviolate. When a Ballot is taken the act is momentous for the Candidate and significant for the Lodge. It is an official act by each member in turn and by the Lodge as a legal body.

The Ballot has legal sanction and must be conducted according to solemn rules. It is etiquette for the Lodge Room to be in complete silence, without whispering or discussion of the Candidate while waiting to cast your Ballot or any information about how a member has voted. The officers should remain at their stations and places in silence and dignity. Such of them as participate in spreading, inspecting, and declaring it, should act in strict decorum.

The period of etiquette and decorum doesn't end when you've cast your vote. It includes the declaration of the results by the Master, the restoration of the Ballot Box, and the return of the participating officers to their places.

Decorum:

It is difficult to establish a hard and fast line between etiquette and decorum. Both deal with propriety and good behavior. However, there is a sharp contrast between the focus and the principles of the two.

In etiquette a Mason is controlled by rules of manner and behavior at certain times and places in which he has no voice because they are governed by Masonic Law and usage.

The principle of decorum stands at the opposite pole, for it includes manner and behavior in the Lodge room and our personal lives, as it is in each of us to decide and control. The essence of it lies in a Mason, when present in Lodge, not attracting undue attention to himself and not creating a disturbance.

Thus it is etiquette to speak kindly to and about each other; and while that is an act of good manners, it is one required by the rules of the Fraternity. It is decorum not to whisper or in any way, disturb your neighbor during the conduct of business. That is good manners as required by a man's own sense of good taste and dignity. If he talks aloud, disturbing the Lodge, HE does it, and it is therefore for HIM not to. He must decide his own decorum in the same way that the Craft decides his etiquette.

There are points at which the two converge, such as when the Master must act to restore order and dignified behavior He should reprove all disturbances quietly, promptly, without personal feeling, and attracting as little attention to the matter as possible. A glance of the eye or a soft tap of the gavel's handle is most often sufficient for the purpose.

To be continued...



SECRETARY'S TABLE

RWBro. Oscar M. Jayme, SGW

Activities Since July 13, 2005

July 13	1st Degree–Initiation	Mr. Jose Gerardo I. Jidaria
July 27	1st Degree – Initiation (Military Night)	Mr. Jose Leandro B. Santos
August 3	3rd Degree – Proficiency	Brother Oscar M. Romero (LF)
August 10	1st Degree – Initiation	Mr. Eduard M. Leano Mr. Lloyd Ericson M. Bilonoc
August 17	1st Degree – Initiation	Mr. Eugene F. Asuncion
August 31	2nd Degree – Passing 1st Degree – Proficiency	Brother Jose Leandro B. Santos Brother Eugene F. Asuncion
September 7	Scholarship Awards Presentation (11 Scholars)	
September 14	2nd Degree – Proficiency	Brother Drummond Ray Boord Bro. Jose Leandro B. Santos
September 21	3rd Degree – Raising	Bro. Drummond Ray Boord
September 28	3rd Degree – Raising	Bro. Jose Leandro B. Santos
October 5	3rd Degree – Proficiency Affiliation	Bro. Jose Leandro B. Santos (LF) Brother Jaime A. Velasco
October 14/15	Grand Master's Fast Class	Antonio A. Ang Memito N. Ablan Augusto B. Bertulfo Lloyd Ericson M. Bilonoc Nicholai M. Khiterer Eduard M. Leano Samuel B. Moyer.
October 19	2nd Degree – Passing	Brother Eugene F. Asuncion
October 26	Haloween "Haunted Lodge" (Makiki Temple)	
October 28-30	Officers' Strategic Planning Retreat (Turtle Bay Resort)	
November 4	3rd Degree – Raising (Courtesy Work of Leeward Lodge F&AM)	Brother Eugene F. Asuncion
November 30	McKee and Hiram Awards Recognition Night(Makiki Temple) Brother Nestor L. Hernandez – Hiram Award Recipient WB Wilson S. Camagan, P.M. – McKee Award Recipient	
December 7	3rd Degree – Stated Meeting/Annual Election Of Officers	
December 21	Officers' Installation / Christmas Party (Hale Koa Hotel)	

NECROLOGY



HARRY NOBLE HARRIS

Born: July 27, 1917 Raised: July 25, 1979

Died: August 24, 2005

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

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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