

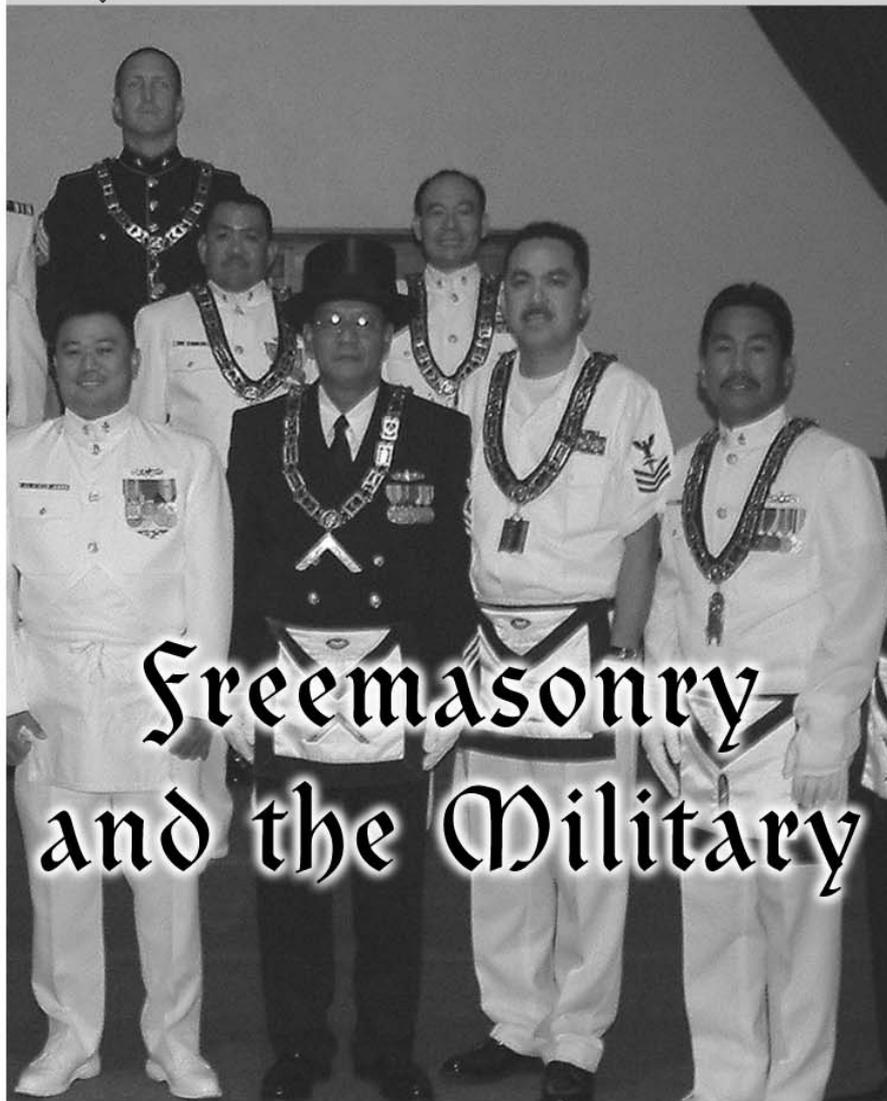


Hawaiian Lodge F. & A. M.
Under the Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of Hawaii

CABLE-TOW

Vol. 65, No. 2

2nd Quarter - July 2006



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A NOTE TO THE BRETHREN

Dear Brethren:

Welcome again to our latest issue of the Cable-Tow. As usual, the members of the Cable-Tow committee hope that you will find this issue Masonically educative and inspiring.

We would like to welcome Bro. Alex Escasa as our new addition to the Cable-Tow committee. Bro. Alex will be our official photographer and circulation manager. We appreciate Bro. Alex' willingness to share his time - in addition to his involvement in other lodge committees - in helping out with the production of the Cable-Tow.

The theme for this issue is "The Military and Freemasonry." We felt this is an area worth looking at - not only because we are at war, and recently celebrated Memorial Day - but because American masonry owes much of its development to military lodges and many of our Masonic leaders and brethren are from the ranks of the military. Featured in this issue are four articles. One looks at the relationship between the military and freemasonry in general. Another traces the history of military lodges in Freemasonry. A third examines American masonic roots in British military lodges, and points out that the Royal Arch and Knight Templar degrees were the nucleus from which the York Rite of Masonry in the United States has been developed. The last looks at the National Sojourners, an organization composed of masons from the uniformed services of the United States, and the work that they do.

We also have a couple of general interest articles that discuss what it takes to be a lodge officer and the importance of masonic manners. A couple of inspirational poems, including a masonic creed, are also found within, together with picture galleries on several lodge activities.

I close this note with a big "thank you" to the members of the committee and other brethren who contributed to the production of this issue, and with a call for more contributions - articles, pictures, etc. - for our forthcoming issues. Of course, we will be most appreciative of any feedback from the brethren on this and previous issues.

Fraternally yours,

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



FROM THE EAST

Froilan B. Domingo
Worshipful Master



Class in the Fast Class?

A story about an oak, which hung over the bank of a river was blown down by a violent storm, and as it was carried along by the stream, some of its boughs brushed against a reed which grew near the shore. This struck the oak with a thought of admiration, and he could not forbear asking the reed how he came to stand so secure and unhurt, in a tempest, which had been furious enough to tear up an oak by the roots. Why? Says the reed, "I secure myself the reverse of yours; instead of being stubborn and stiff, and confiding in my strength, I yield and bend to the blast, and let go over me, knowing how vain and fruitless it would be to resist."

Maybe I have the attitude like that of the reed. Despite the many hardships, trials, sadness, disappointments and other calamities that I have gone through, yet I am still here among the brethren.

Take Ben Franklin for example. He became increasingly irritated by the deterioration of his eyes. He thought it a nuisance to have to use two pairs of glasses: one for distance, another for reading. Many had been similarly bothered. But Ben Franklin invented the bifocal lenses.

Many are similarly bothered with the Fast Class. Changing times, changing needs. Candidates opt to join the Fast Class for varied reasons - from too old to memorize, to convenience. Still others are constantly being deployed. Many other have contemplated on becoming a Mason but have not done so, until a brother mentions about an upcoming Fast Class. Is the candidate being recruited? How can we know whether or not he will answer with sincerity the question "is this of your own free will and accord?" If the answer is no, what right do we have to question their intent? Who are we to judge the future of these men? the future of our Fraternity?

Let us not be hypocrites, my brethren. I have not only joined Masonry because of the Fast Class but also because it was on "SALE"!

FROM THE WEST

Eduardo L. Abutin
Senior Warden



Aloha Brethren! I hope you have been having nothing but the best so far, and that you continue to do so.

A lot of activities have happened in the Lodge during the first half of this current Masonic Year. We initiated six brothers, and three of them have already been passed to the degree of Fellowcraft, and your corps of officers is eagerly anticipating their raising to the sublime degree of Master Mason very shortly. All of this is of course under the good coaching of Worshipful Wilson Camagan, with the expert assistance of Right Worshipful Dennis Ing and Worshipful Tony Ligaya. As I mentioned before, there is always room for improvement, so for all of us (officers) let us keep on charging, and, I can assure you that we will be one day on that level again, that level by which Hawaiian Lodge is known for. I have no doubt that we can do it.

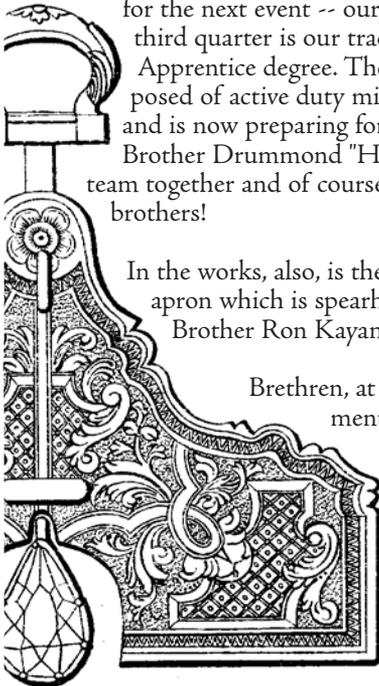
What else had happened? The well-attended Sweethearts Ball in February, for starters, and our recent annual Memorial Day observance at the Columbarium provided welcome respite to the officers from their hectic practices for upcoming degree conferrals. Sincere appreciation goes to Brother Matthew Rowe and those who spent their time sprucing up the Columbarium, to Worshipful Bob Schultz and Sister Susan for the refreshment, to Worshipful Wilson Camagan and Sister Maria wife for the flowers, and to those ten or so brethren who attended the May 29th event.

Our Brother Junior Warden and Brother Stewards are now gearing up in preparation for the next event -- our Annual Summer Picnic. Also lined up for the third quarter is our traditional Military Night conferral of the Entered Apprentice degree. The Military Degree Conferral Team, primarily composed of active duty military brethren from the columns, has been formed and is now preparing for their 'deployment' on July 26th. Thanks to Brother Drummond "Hooyah" Boord, for putting and leading this year's team together and of course to all the volunteer team members; we salute you brothers!

In the works, also, is the designing of Hawaiian Lodge's Past Master's apron which is spearheaded by Right Worshipful Dennis Ing and Brother Ron Kayano.

Brethren, at the risk of sounding like a broken record, as I mentioned in our monthly newsletters, I will say it again and again that I miss you -- we all miss you. Please visit our Mother Lodge, say hello to your brothers if only to shoot the breeze with us. We all are anxiously expecting to see you back in Lodge soon.

My family and I wish you all the best!



FROM THE SOUTH

Orlando S. Ragudos
Junior Warden



Greetings from the South, my brethren!

Our Stewards, Bros. Eugene "Spoon" Asuncion and Sam "the Man" Moyer, have been preparing good refreshment and continually provided excellent service.

I hope everyone shares my appreciation for their efforts and respect their dedication to their positions.



We wish Bro. Eugene fair winds and following seas as he prepares to deploy in harm's way for approximately six months, and hope while he is responding to his military duties' call his bride, Sister Mona, will comfort in the thought that we and our ladies will be standing by to assist her however way we can as she goes through the early stages of her first pregnancy. Bro. Sam, who's no stranger to military deployments (being a retired career Marine) is standing by to assume Senior Steward duties on behalf of Bro. Eugene.

Our next regular social event is our annual July Family Picnic at the Shriners Beach Club in Waimanalo. Be on the lookout for further information in our monthly Newsletters!

Between practices and fine-tuning of our floor work, and degree conferrals, we've been quite busy thus far, but more work still needs to be done. Such reasons, or, rather, excuses, such as "we don't have time", "I can't make it to Lodge, because ...", etc., should not be in our vocabularies. The minimal time we spend in Lodge is just but one of the keys to ensure Hawaiian Lodge maintains its excellent reputation in this Jurisdiction, and could only make our fellowship much more meaningful and enjoyable. Accordingly, we should all make time to support each other ... for, after all WE ARE 'THE' LODGE!!!

I hope to see all of you in Lodge . . .

HISTORY OF MILITARY LODGES IN FREEMASONRY

by Bro. H. Lloyd Wilkerson

Major General, U. S. Marine Corps (Ret)

About twenty years ago the North Carolina College, Societas Rosicruciana in Civitatibus Foederatis, asked me to present a paper about Freemasonry in the military services. This invitation motivated me to explore the history of Freemasonry for a better understanding of the Masonic communications available to the military service members throughout the centuries. I have reworked that research for this presentation today.

The major portion of my adult life has been spent as a career Marine in the service of my country. During that active duty career of more than 36 years, I was a Freemason for all but the first four years. I often craved to know more of the relationships between our fraternity and its military members in antiquity, but I had little time for such academic exploration. From my childhood I have heard stories about brother Masons, serving in opposing armies, who spared each other from death upon being recognized as fraternity brothers. These stories are prevalent in the history of the American Revolution, the American Civil War, and in World War I, but are decreasingly prevalent thereafter in World War II, the Korean War, and the Vietnam War.

General George Washington, the Commander-in-Chief of our forces in the American Revolution, is reported to have visited a lodge with his British adversaries while under a flag of truce. The nature of warfare has changed so much over the centuries one cannot comprehend how such an act could be possible. But modern armies fight so differently! They do not go into winter quarters and

bivouac for months in a gentleman's agreement that it is too cold to fight. They do not cease fighting just because it becomes dark.

Let me share with you some of the highlights of my research. I hope that those of you who have served in other branches of our Armed Forces will forgive my Marine Corps parochialism. I will begin with a discussion of the nature of Freemasonry prior to the establishment of the Grand Lodge of England in 1717, and of course, prior to the birth of our country and the establishment of the U. S. Marine Corps about which I will comment later.

To refresh your memories about Masonic affairs before Grand Lodges were formed, there were no charters, no regularly elected officers, and no regular lodges as we know them today. Seventeenth and early eighteenth century lodges were very informal and were attended by any Freemason who happened to be in the area. Since they often had no permanent officers, the oldest master in attendance assumed the east. No dues were paid, and no dues cards were issued. Voluntary contributions from those present were solicited to pay for food and drink consumed at the meeting. They did considerable drinking compared to our modern lodge meetings where complete abstinence is the law. Freemasons met whenever and wherever they desired, had no lodge buildings as such, but most frequently they met in local taverns where food, drink, and lodging were available.¹

At first, few if any records or minutes were

kept. It is interesting to me that "The very first record of the making of a Mason in England (but not in an English lodge) was in 1641 when General Hamilton and certain Masters and others from Lodge of Edinburgh met at Newcastle, England, and admitted the Rt. Hon. Robert Moray (Murray), General Quarter Master of the Army of Scotland. This proceeding outside the boundaries of the Kingdom was approved by the Lodge."² It was normal in the transition period between operative and purely speculative Freemasonry to bring in high-ranking military and civil leaders. Some lodges were known as "Leg of Mutton" lodges and required the candidate to provide food for the night of his initiation. When we consider that General Moray was the supplier of goods for the Army of Scotland, we might be suspicious about why they traveled outside the Kingdom to make him a Mason and what food and entertainment was required of him.

With the establishment of the Grand Lodges of England, Ireland, and Scotland, all between 1717 and 1736, Freemasonry quickly spread throughout Europe and the English Colonies. The nobility, the clergy, and men of great influence sought to become part of the Fraternity. Before the period of Grand Lodges, the Colonies had many military and civilian men who were made Masons prior to departure from their homelands. According to the practice of the time (that Freemasons had the immemorial right to meet together), these Freemasons doubtless held Masonic communications and initiated candidates just as was being done in England and elsewhere. Additionally, they appeared to have continued this practice far beyond 1717 when the Grand Lodge of England was established.

Along with the Grand Lodges came more

standardization of the ritual, more control of lodge affairs including chartering, meetings, and initiations. Technically, all lodges in the Colonies became clandestine until they received written charters. Some lodges acted promptly and others rather slowly in obtaining charters. One that met at Tun Tavern in Philadelphia boasts of having the first recorded lodge meeting in America. It was denied being known as the oldest authorized lodge in America by its failure to submit a timely request for a charter to some Grand Lodge. Our Brother General George Washington was made a Freemason in the Fredericksburg (VA) Lodge [now Fredericksburg Lodge No. 4] in 1752, technically a clandestine lodge, for it did not receive its charter until 1758. But such was the nature of communications and attention to detail in those days. Who would fault them? They saw no immediate need to apply for a charter.

Members of military organizations may well have held their own Masonic communications as their civilian brothers did in immemorial or Saints John Lodges, but I have not been able to document such events. The military Freemasons did join their civilian brothers in the taverns for meetings. However, an accommodation was made for the professional soldiers when Grand Lodges began issuing warrants or charters for Regiments to have Military (traveling) Lodges. The first such authorization appears to have been made by the Grand Lodge of Scotland in 1743 when "at the recommendation of the Earl of Kilmarnock, Grand Master, the first Military Lodge (under the Grand Lodge) was erected, the petitioners all belonging to "Colonel Lees' regiment," afterwards the 55th foot."³ "The first English Military Lodge was established in 1750, and attached to the 31st Foot."⁴ It had the distinction of providing the ten char-

ter members of the first stationary lodge in Florida in 1771. The 31st Foot was departing Florida and these members were local civilians who had joined the Regimental Lodge.

Regimental Lodges proliferated in the Forces of England, Ireland, and Scotland during the eighteenth century. By 1760, because of the lengthy conflict with the French in which many Regiments from England participated, there were at least 50 Regimental Lodges in the Colonies. "They were warranted by both the Antient and the Modern Grand Lodges of England, and the Grand Lodges of Scotland, Ireland, and the Provincial Grand Lodges of Massachusetts, Pennsylvania, and New York. At the time hostilities started in the Revolution, the number of military lodges had increased about 50 percent. At the close of the French and Indian Wars there were, in addition to the military lodges, about one hundred lodges warranted by the Grand Lodges previously named. Military Lodges greatly accelerated the growth of Colonial Freemasonry."⁵ It is no wonder that so many of the civil and military leaders of the Revolutionary War were Freemasons!

As the Revolutionary War approached, the U. S. Marine Corps was organized in that same Tun Tavern in Philadelphia where the first recorded meeting of Freemasons had taken place in 1731. The Innkeeper of Tun Tavern, Samuel Nicholas, was a member of the Lodge and later became its Junior Warden. He was commissioned a Captain of Marines by the President of the Continental Congress in 1775 and directed to recruit two battalions of Marines. He set up his recruiting station in Tun Tavern and he is recorded in our history as the First Commandant of the Marine Corps with rank of Major.

The Regimental Military (traveling) Lodge system was perpetuated in the American Military Forces, first by the Colonial Grand Lodges, and finally by the State Grand Lodges. Throughout the Revolution, the Mexican War, the Civil War in both camps, and to a lesser degree in the Spanish-American War and World War I, the military Freemason could find his brothers in a traveling Military Lodge in his organization. The stories of Freemasons saving life and property of their brothers in the opposing camps are probably true. Dr. Joseph Newton in his book, *The Builders, A Story and Study of Freemasonry*, tells that the Union Army Commander who attacked Little Rock, Arkansas, ordered a guard to be stationed around the home of [Confederate] General Albert Pike to protect his library. What a blessing for Freemasonry! Dr. Newton also expresses gratitude for the kindness of a brother Freemason in the Union Army who spared the life of his father, a prisoner of war from the Confederate Army and himself a Freemason. In the Final Foreword dated 1948, Dr. Newton makes some observations I cannot confirm or deny of my own experience. He states that the Fraternity was ill prepared to administer to the mobilized Masonic brethren during World War I, but by the World War II timeframe, the Masonic Service Association organized in 1919, and the War Service Work of the Grand Lodges of America were ready to serve and provided tremendous comfort and relief to military Freemasons away from their homes. I must have fought in the wrong places in World War II, Korea, and Vietnam, for these activities have never come to my attention.

But Military Lodges did exist in World War I. For instance, near the end of the War, a lodge of particular interest to U.S. Soldiers and

Marines was Overseas Lodge No. 40, Coblenz, Germany. This lodge was formed in an enemy country, and utilized lodge rooms in which Napoleon and his officers reportedly held Masonic communications more than a century before.

Shortly after the American Army entered Germany in December 1918, a small group of brothers organized a Masonic Club in Coblenz. This Club met regularly in the Kaiser's Gymnasium Hall and in six months had become a body of some 3,200 souls. Overseas Lodge No. 40 was the outgrowth of this Masonic Club with a dispensation granted by the Grand Lodge of Rhode Island. The Lodge did not hold its Masonic communications in the Kaiser's Gymnasium, but began conferring degrees utilizing the German Masonic Temple, home of Johannis Lodge, Frederick Zur Vater-land, originally an Army Lodge during the Napoleonic Wars. This lodge was first organized in 1812 as a field lodge during Napoleon's Campaign in Russia.

Three future Commandants of the U. S. Marine Corps became Freemasons in Overseas Lodge No. 40 during its short existence: General John A. Lejeune, probably the most outstanding Marine of the Twentieth Century for whom Marine Corps Base, Camp Lejeune NC, and John A Lejeune Lodge No. 350, Quantico, VA, were named; General Wendell C. Neville; and General Lemuel C. Shepherd, under whom I have often served and from whom I have taken this story. General Shepherd tells this story of General Lejeune's initiation as it originated with fellow U S. Army officers in the second Army Division when General Lejeune commanded it. "General Lejeune is reported to have called his driver and told him he was going to Coblenz. When he named the hour of depart-

ture, the driver's face fell. 'I was going to ask if I could get off this afternoon, sir,' he said. 'No, you had better come along,' the General replied, 'You will have plenty of time to yourself in Coblenz.' 'Yes sir,' said the driver, although he was not wholly cheerful. 'Where to, sir?' he asked as he was entering Coblenz about three o'clock that afternoon. The driver gave his chief a peculiar look as he nodded that he understood. 'At the gate in front of the Temple, General Lejeune tarried a moment to tell the driver to be back promptly at seven o'clock. 'But, sir,' was the smiling reply, 'I also have been notified to report here this afternoon,' and together they entered the Temple to take their First Degrees."

Generals Lejeune and Shepherd were raised in this same Lodge on the same night. When General Shepherd, then a company commander, submitted his petition, he was sponsored and coached by the company gunnery sergeant of his company. He elaborated and evaluated much later saying

*"Thus did Overseas Lodge develop and strengthen a fellowship between men of all ranks in the Army and the Marine Corps. Upon its return to America, Overseas Lodge was established at Providence, Rhode Island, where it continues active at this time. In order to be eligible for admission an applicant must have served in one of the armed services. The work continues to be conducted in the same manner as in Germany, the officers of the Lodge wearing their service uniforms and carrying out the ritual with military precision." "An interesting souvenir possessed by the Lodge is a Masonic diploma presented by a descendant of the French Lodge stationed in Coblenz during the Napoleonic War, which was issued by the Great Orient of France in 1816 and bears the signature of both Napoleon and Marshall Ney."*⁶

If there were any Military Lodges traveling with U. S. Forces subsequent to World War, I have overlooked the records about them. Some writers say there were none. This inquiry would not be complete without investigation of activities in the Orient. Freemasonry was established in the Philippines in 1898 by the Field Lodge that accompanied the North Dakota Regiment of Volunteer Infantry. This Lodge was established by a dispensation granted by the Grand Lodge of the State of North Dakota, and its charter members consisted of both officers and enlisted men of the regiment. In a short time it had received 100 petitions and had to refuse to receive more. I have read of no other lodge that has had the ceremony of obligation of a candidate interrupted by rifle fire! It departed the Philippines with its regiment about a year later.⁷

Shortly after departure of the North Dakota Regiment with its Military Lodge, A Sojourners Club was formed in Manila. It was composed of Freemasons who were in good standing and who wished to promote good fellowship and contribute to the welfare of their less fortunate brothers. By 1901 this group of Sojourners had obtained a dispensation from the Grand Lodge of California to form a permanent Lodge in Manila. As the members of the Sojourners Club were charter members of the newly formed Manila Lodge, the Club was disestablished. But in 1907, the Sojourners Club was again formed in Manila, this time to provide a way for military Freemasons to know each other better and to be of assistance to those in distress.⁸ These military Freemasons, officers and enlisted men, returned home throughout the period preceding World War I with good feeling about the Club and its function.

In the months immediately following World War I, a group of commissioned officers of all the Military Services who were Freemasons held meetings in Chicago, Illinois, and formed the organization now known as The National Sojourners, Inc.⁹ It is now composed of Freemasons who are commissioned officers, warrant officers, or senior noncommissioned officers, past and present, of the Armed Services of the United States, the U. S. Coast Guard, the Public Health Service, or Coast and Geodetic Survey. Commissioned officers in any armed services of a nation allied with the United States in time of war may also be qualified for membership. National Sojourners, Inc., is organized into chapters with the objective of strengthening our national defenses, promoting patriotic ideals, and providing good fellowship among its members. It has served its purposes well. It was created in an era when there was extreme class-consciousness between officers and enlisted men. I am a member and have been since World War II. But I found it difficult to sway the membership to change the rules even to allow career staff noncommissioned officers to become members. We have persevered! The National Sojourners, Inc., has recently offered membership to senior noncommissioned officers of the Armed Forces. This has greatly increased the potential to enrich the lives of military Freemasons who are serving their country in far off lands where Masonic Lodges are not readily available.

In modern warfare, combat is often continuous and intense for the span of time of an entire campaign. Armies must keep on the move to avoid destruction by the enemy. No winter bivouacs are possible, nor is there an opportunity for much rest for the troops. Rather, personnel are replaced in the combat zone on a periodic basis and returned to their

homeland for recuperation from wounds or sickness, and for reorientation and retraining. The combat zone is hardly a place to confer degrees! The North Dakota Regiment discovered that in 1898! Nor is man capable of evaluating the true qualifications of a petitioner in the combat environment. Emotions for survival run too high and "loyalties of necessity" are too strong for one to make an accurate assessment of the overall moral character of his fighting companions.

Even if time were available to conduct regular lodge communications in military traveling lodges, the experiences of the North Dakota Lodge would be repeated, for men of many varied moral persuasions tend to fraternize under the pressures of common dangers. Joining the Masons might become the "thing to do at the moment" and the ballot box would be too timid to be effective. I would not subscribe to the establishment of traveling lodges in our Armed Forces today. The Masonic Services Association, sponsored by our Grand Lodges in the United States, is now the proper organization to provide assistance to Freemasons in combat overseas.

In the final analysis, except in the combat zone, military Freemasons are seldom stationed beyond easy commuting distances of regular lodges where their presence would be honored.

¹ Henry Wilson Coil, Sr., *Freemasonry Through Six Centuries*, Vol. I, (Richmond: Macoy Publishing and Masonic Supply Company, Inc: 1967), p. 106

² *Ibid.*, p. 109.

³ Robert Freke Gould, *A Concise History of Freemasonry*, (London: Gale & Polden, Ltd. 1904), p. 356.

⁴ *Ibid.*, p. 420.

⁵ William H. Knutz, *Colonial Freemasonry*, (Chicago:

Committee on Education, Grand Lodge of the State of Illinois), p. 11-12.

⁶ General Lemuel C. Shepherd, USMC (Ret), *An Address to the Members of John A. Lejeune Lodge No. 350, A. F. & A. M., Quantico, Va. 16 Oct 61*. (John A. Lejeune Lodge Bul. Nov. '61).

⁷ LaVon Parker Linn, *Fifty Years of National Sojourners* (Washington, D. C.: National Sojourners, Inc. 1970), p. 13-14.

⁸ *Ibid.*, p. 15-19.

⁹ *Ibid.*, p. 26.

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NATIONAL SOJOURNERS: "BORN IN WAR, NURTURED IN PEACE"

From *MasonicWorld.com*

Contributed by *WBro. Jun Colmenares, PM*

We have had numerous requests for information about The National Sojourners; therefore, we have made this organization the text of this month's Short Talk. We would like to acknowledge the work of The Sojourners Bridge of Light committee, particularly John Henderson, for preparing the text for this Short Talk.

We are all familiar with the term "Sojourning Mason", but did you know that a formal, recognized Masonic organization named "National Sojourners" actually exists?

The group had its beginning over 90 years ago in August 1898 in the Philippines, upon the arrival there of a North Dakota Regiment of Volunteer Infantry. The Grand Lodge of North Dakota had granted this Regiment a dispensation for a field lodge and it con-

ducted its first meeting upon its arrival.

Meetings were held regularly thereafter—once even while under hostile fire at the Culi Culi Church with the officers of the lodge wearing sidearms while bullets splattered through the roof!

Early in 1900, the North Dakota Regiment of Volunteer Infantry left the Philippines, taking with it the Field Dispensation. The

American Masons who were left behind quickly filled this Masonic void by forming the first informal "Sojourners Club." In 1901, these "Sojourners" provided the impetus, funds and paraphernalia to charter Manila Lodge under the Grand Lodge of California, and the "Sojourners Club," was temporarily disbanded. One of the original members of



the informal "Sojourners Club", Surgeon Captain Harry Eugene Stafford, was Charter Master of Manila Lodge No. 342, Grand Lodge of California (later Manila Lodge No. 1) and, in 1913, became the first Grand Master of the newlycreated Grand Lodge of the Philippines.

The Philippine "Sojourner Club" resurfaced in 1907, open to Masons who were not members of local lodges, and soon had nearly 200 members from every State and Territory of the United States and eight foreign countries. As time went by, most of the Philippine Sojourners scattered throughout the United States. A group of these Masonic military officers, meeting in Chicago, Illinois in 1917, recognized the highly transient life of Master Mason military Officers and formally organized the "Chicago Sojourners Club." Additional Clubs quickly formed at army posts and naval bases around the nation and overseas. In 1927, the word "Club" was dropped and the National Sojourners were incorporated in 1931 as a formal part of the Masonic Fraternity.

Since its inception, the purpose of the National Sojourners has

steadfastly been to affirm the unique responsibilities military officers have to their brothers-in-arms, the Masonic Fraternity, and to our Nation. Thus, National Sojourners to this day organize commissioned officers and warrant officers of the uniformed services of the United States (past and present), who are recognized Master Masons, into chapters to actively provide good fellowship among its members, to assist those who may be overtaken by adversity or affliction, to cultivate Masonic ideals, to support patriotic activities in Masonry and to develop true patriotism and Americanism throughout the nation. National Sojourners, Inc., formally brings together Masonic leaders of the uniformed services of the United States into a united effort to further the National Defense, and work to oppose any influence calculated to weaken our National Security.

Members of National Sojourners are reminded of their primary obligations to the symbolic lodges and the Grand Lodges under which they work. The organization's "Bride of Light" program provides the bridge for Sojourners to cross more easily into active participation in local symbolic

lodges and appendant body activities. By this "bridge," many military Master Masons have become affiliated with local lodges, and many have become leaders of the fraternity.

National Sojourners willingly and proudly assist local Masonic authorities through presentations which reinforce and promote patriotism and Americanism, both with the fraternity and the community. Its Heroes of '76 members, (an invitational organization within the National Sojourners Inc.), attired in colorful Revolutionary War uniforms, provide "Toast To The Flag", "Building The Flag", "Historic Flags, "Service Flags", flag donations, flag raisings and numerous other patriotic programs for the benefit of Masonic and community gatherings.

Heroes of '76, are composed of selected, worthy members of National Sojourners who have been recognized for outstanding service to the fraternity. Heroes of '76 Camps (named after prominent American heroes and battles) have been organized in nearly all of the Chapters. These Heroes of '76 Camps form an enjoyable part of the Chapter activities and pro-

vide colorful patriotic groups for Masonic and community programs.

In 1976, The Declaration of Independence Bicentennial Year, National Sojourners acquired that part of Brother George Washington's "River Farm" known as "Collingwood". A new headquarters was established on this historic property, and a reknowned Library and Museum of Americanism has since been created that daily serves the Masonic fraternity and a public constituency.

This Headquarters, Library and Museum on Americanism now forms part of a Masonically important triangle in our Nation's Capital area; The George Washington Monument to the east in the city of Washington, D.C.; the George Washington Masonic National Memorial on "Shooters Hill" to the west of Alexandria, Virginia and the National Sojourners Headquarters, Collingwood Library and Museum on Americanism to the south on the Potomac River near Mount Vernon.

National Sojourners, Inc., now

organized in some 150 chapters in 44 states, Germany and Panama, is an important, highly visible and integral part of the fraternity of Freemasons that cements the ties that bind military Master Masons closer together for the good of all. It has ever championed the Masonic principles that political, economic and social problems are subsidiary to and separate from a steadfast belief in God as the Supreme Architect of the Universe. National Sojourners maintain that God must motivate man if present day problems are to be solved and urges active participation of all patriotic Americans in maintaining that government for which our forefathers fought.

National Sojourners remember that George Washington once said:

"When we assumed the soldier we did not lay aside the citizen!"

TOAST TO THE FLAG by
John J. Daly

*Here's to the red of it—
There's not a thread of it,
No, nor a shred of it
In all the spread of it*

*From foot to head.
But heroes bled for it,
Faced steel and lead for it,
Precious blood shed for it,
Bathing it Red!
Here's to the white of it—
Thrilled by the sight of it,
Who knows the right of it,
But feels the might of it
Through day and night?
Womanhood's care tor it
Made manhood dare for it,
Purity's prayer for it
Keeps it so white!
Here's to the blue of it—
Beauteous view of it,
Heavenly hue of it,
Star-spangled dew of it
Constant and true;
Diadems gleam for it,
States stand supreme for it,
Liberty's beam for it
Brightens the blue!
Here's to the whole of it—
Stars, stripes and pole of it,
Body and soul of it,
O, and the roll of it,
Sun shining through;
Hearts in accord for it,
Swear by the sword for it,
Thanking the Lord for it,
Red White and Blue!*



AMERICAN MASONIC ROOTS IN BRITISH MILITARY LODGES

By: *WBro. James R. Case, Master, American Lodge of Research, New York City*
(*Researched and Edited by: WBro. Antonio M. Ligaya, PM*)

It is not at all unusual in the States to hear expressions from a Freemason which indicate that the speaker seems to have an idea that the progression of degrees known there as the "York Rite" originated in its present form with the Mother Grand Lodge of England. The very term "York Rite" is a misnomer, so much so that many prefer to speak of the "American Rite". We might better say "American System" when we refer to the series of degrees conferred in the lodge, chapter, council and commandery, in which we find carried along the story of the Temple and the mystery of the Word.

The United Grand Lodge of England did not come into being until 1813, almost a century after a Grand Lodge was organized at London and began to assert some control over lodges within the city, in the Provinces and abroad in the world. But it "mothered" little of the Freemasonry brought into the western hemisphere.

The Grand Lodge at London and the Grand Lodge of Scotland named provincial Grand Masters for North America, or parts thereof. Lodges chartered by the Grand Lodge of Ireland worked in America, and the "Atholl" Grand Lodge or the Ancients issued a warrant under which the Grand Lodge of Pennsylvania was organized in 1764, and a Grand Lodge in New York City in 1783. There was no single source of Freemasonry in North America. The short-lived Grand Lodge of All England at York did nothing for American Freemasonry except to bequeath the name of York.

Lodges held in the British regiments played

an important part in spreading interest in the Craft, particularly in introducing the degrees of Royal Arch Mason and Knight Templar, which are now the principal ornaments in the American system raised on the foundation of the "Blue Lodge" degrees.

No British regular army units were sent to North America until the occupation of Louisbourg in 1746, when the 29th, 30th and 45th regiments came from Gibraltar. There had been several independent or separate companies raised, and the 40th regiment had been established here and stationed in Nova Scotia. There was a lodge at Annapolis Royal for which a dispensation was granted by St. Johns Provincial Grand Lodge at Boston (Modern in origin) in 1738, and also chartered by the Ancient Grand Lodge of Ireland in 1755, as No. 399.

Although Lodge Number 83, under Irish Constitution, did exist in the 30th regiment at Gibraltar, it cannot be conclusively proven that it worked at Louisbourg between 1746-49, during the occupation. But there were a dozen or more officers from New Hampshire, Massachusetts and Connecticut who came home from a tour of duty in the garrison at Louisbourg and then appeared as Masons. Since the records of the lodges then sitting at Boston and Portsmouth, New Hampshire are fairly complete, we assume those Masons who showed up after a visit to Cape Breton were made at Louisbourg. This supposition is supported by tradition in some cases. It is almost certain that among the charter members of the lodges at New Haven and Middletown, Connecticut, formed in 1750 and 1754 respectively, there were men who were made

Masons at Louisbourg, because in tracing their movements they could not have been made anywhere else.

The situation in the garrison at Louisbourg in 1746-49 could not have been much different than it was after the recapture in 1758, when a British officer of the 43rd Foot recorded in his diary, "When the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemasons Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short time".

Grand strategy for the campaign of 1755 to be conducted against the French in America included an expedition into the upper Ohio river valley from a base in Virginia, the prime target being Fort Duquesne, which stood on a spot in the very center of the present day Pittsburgh. General Braddock was in command of this force, which included battalions of the 44th and 48th regiments, but the time element and the disaster, which befell the army, precluded any Masonic activity that year.

For obvious reasons when the army is in the field there is no opportunity for work or festivity by the Craft. When in garrison or winter quarters it is a different matter. Under successive command of Forbes and Bouquet, parts of the regular forces spent the winters in Philadelphia, and there in 1767 we find evidence of the Royal Arch and Knight Templar degrees being worked. They could only have been introduced by lodges under Irish constitution, which were with the several regiments quartered in the city. In 1758 the Grand Lodge of Ancients warranted Royal Arch Lodge Number 3 in Philadelphia. It no doubt was formed by men in an army lodge working under Irish warrant, but it was more conven-

ient perhaps to obtain a warrant from London than from Ireland. However, I do not know of any civilian lodge in America warranted by the Grand Lodge of Ireland,* except one second hand which is mentioned later. In 1767 the Royal Irish regiment was in Philadelphia and had with it Lodge No. 351 I.C. Applicants from among the officers of that regiment were refused consideration by the city lodges for the very reason that the regimental lodge was present and working. Both the Royal Arch degree and the Knight Templar degree, having been introduced by Ancient Masons, appear to have been retained under Grand Lodge control in Pennsylvania and were conferred under sanction of a lodge warrant until well into the 1800s. Apparently the early influence of the Grand Lodge of London was swept away by the introduction of the Ancient system when the "Atholl" Grand Lodge warranted a Grand Lodge in Pennsylvania. In that state today the ritual and practice is quite different from what the other states follow.

There is evidence of a military lodge at Pittsburgh in 1759, which also worked the Royal Arch degree. Farther west at just about this time, Masonry was introduced into the settlements surrounding the forts at Detroit and the straits at Mackinaw. Those developments will not be discussed as they belong in part at least to the history of Freemasonry in the 60th regiment, one raised in America.

An incident at Albany has often been cited, but is so pertinent it will bear repetition here. The 2nd Battalion Royal had been quartered in the city for some time, and had made Masons from among the townsmen, when a change of station was ordered in 1759. The military brethren then had made an exact copy of their warrant and endorsed it as follows;

"We, The Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honors, and assembled in due form, do hereby declare, certify and attest, that whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we knowing them to be men of undoubted reputations and skill and ability in Masonry, and desirous to promote the welfare of the Craft. We have, therefore, by unanimous consent and agreement, given them an exact and true copy of our Warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick and Mr. Wm. Ferguson, as Assistant Master and Wardens of our body, allowing them to sit and act during our absence, or until they, by our assistance, can procure a separate warrant for themselves from the Grand Lodge of Ireland.

*Brother Milborne has called my attention to Lodge No. 399 I.C. chartered in New York City 1763, of which little more is known, Given under our hands and seal of our Lodge in the City of Albany, the eleventh day of April, in the year of Masonry 5759, and in the year of our Lord 1759.

Signed: John Steadman, Secretary; Anias Sutherland, Master; Charles Calder, Senior Warden; Thos. Parker, Junior Warden; No. 74, of Ireland."

This 1737 warrant, copied in 1759, was confirmed in 1763 by the Provincial Grand Master of New York, and in 1765 reconfirmed by his successor, Sir John Johnson, later Grand Master of Quebec. Under the name Union, this lodge flourished for 37 years with the same Master. Having been reconfirmed in "all precedents and other privileges as they

may or ought to claim", they did claim precedence from 1737 and all privileges that went with it. Disaffection with the Grand Lodge, which had been organized in New York City, forestalled their acknowledgement of its authority until 1806, when they submitted and are now Mt. Vernon Lodge (3). Perhaps they inherited the fighting spirit of the 2nd Battalion Royal but this looks like something other than "noble contention" for precedence.

In the garrison at Crown Point in 1762, among others, Lodge Number 7 P.G.L.N.Y. was at work in the 55th Regiment of Foot and made Masons among the colonial officers on duty there. Three Master Masons by name and "nine other Masons" were recommended to the Grand Lodge at Boston as "highly worthy . . . for holding a Lodge . . . in the Colony of Connecticut". Two years later they were warranted by St. Johns Provincial Grand Lodge (Modern), but twenty years later and after the war, under the same leadership, they applied to the Massachusetts Grand Lodge (Ancient) for a charter. When the Grand Lodge of Connecticut was organized a small group continued to work in Norwich under their old charter, while others organized a third lodge in the same community under a Connecticut charter.

The creation of an assistant master and assistant wardens at Albany was an ingenious device and perhaps unique. But I am reminded of what happened at Alexandria, Virginia when the lodge there surrendered their Pennsylvania charter in exchange for one from the Grand Lodge of Virginia. The first name among the four grantees was that of George Washington, but the second name was that of a man who was chosen Deputy Master and who functioned as the working head of the lodge while Washington held the title of Master. Washington was chosen Master at the next election but it has never been conclu-

sively proven that he ever actually presided over, that lodge or any other.

At Boston in 1752 a group of Masons who did not find themselves in complete accord with the high-toned or "silk stocking" Masonry of St. Johns Provincial Grand Lodge (Modern), organized a more democratic group which was chartered under date of 1756 by the Grand Lodge of Scotland as the Lodge of St. Andrew.

In 1769 three regiments came to garrison the forts at Boston as a deterrent to the rising opposition in the city against tariff and trade control measures which the Boston merchants and shipping interests considered oppressive. The 14th regiment had with it Lodge Number 58 chartered by the "Atholl" Grand Lodge of England; the 29th regiment had Lodge Number 322 under Irish Constitution; and the 64th regiment had Lodge Number 106 under Scottish registry. These lodges cooperated with the Lodge of St. Andrew in the organization of the Massachusetts Grand Lodge (Ancient).

Here in Boston the earliest record of conferral of the Royal Arch and the Knight Templar degrees was in August 1769 under sanction of St. Andrews Royal Arch Lodge. During that same month four members of army Lodge No. 322 are on record as visitors to the Lodge of St. Andrew and unquestionably brought those degrees with them. The evolution of the Royal Arch chapters and Knight Templar commanderies some 25 years later is a story which merits separate treatment and will be left to someone else.

A curious commentary on the increase of interest in the fraternity in America at that time may be found in the diary of Ezra Stiles, a strict Congregational parson, and later president of Yale. Rather than the military, he

credits the Church of England for the spread of Freemasonry, saying, "We see this spirit of Episcopal Intrigue already working with great cunning. It has set up and recommended the Fraternity of Free Masons & is pressing them apace into a Subservience & Subordination to the great End of increasing the Church . . . The Free Masons have already within about a dozen years increased from three to 13 or 14 Lodges".

When a state of war developed in the American colonies, Masons in the Continental army followed the practice, which they knew was common in royal regiments, since many of them had been participants. No less than ten military lodges were chartered to be held in the patriot forces, and others are known to have been active. The most notable was American Union Lodge, organized at the siege of Boston in February 1776, which worked in Connecticut, New York and New Jersey as well. The records, still extant, record the names of more than 450 Masons who after the war scattered all over the young nation and carried their Masonry with them. No one can doubt that the system of work and lectures in American Union was the pattern followed in many jurisdictions. The minutes, however, contain no hint of any degrees other than the usual three of the symbolic lodge. The lodge sat only while the Connecticut brigade, in which it was held, was in cantonment or winter quarters.

New York city was the headquarters of the royal army all during the Revolutionary War, from the summer of 1776 when it was occupied by the British, after driving out the colonials, until evacuated belatedly on November 3rd 1783 when the last units boarded ship and sailed for Halifax. The city was not only headquarters for the high command, it was a garrison town for a large reserve, a base for naval operations and a sanctuary for the loyal-

ists. Masonry flourished and a half dozen or more regimental lodges were exceedingly active whenever not in the field. I will not list them in detail.

Interest was so high that it was determined to organize a grand lodge and accordingly a warrant was obtained from the "Atholl" Grand Lodge of Ancients in London. How the transition from military and loyalist, to civilian and republican makeup was effected is a story in itself and time will not permit me to draw out that chapter tonight. Suffice it to say that the present Grand Lodge of New York is in direct succession to the one organized by and from the British military lodges in New York City during the Revolution.

During 1783, when it was generally known that negotiations had been concluded to settle the terms under which the American colonies were to be recognized as independent, there was relatively free intercourse between the still occupied New York City and outside territory. But it was largely one sided, that is, the Americans were admitted freely, especially with country produce, but the garrison was restricted. During this time American Masons visited lodges in the city and acquired the Royal Arch and Knight Templar degrees. The Mark degree and the Royal Arch appear to have been disseminated quite freely. The Knight Templar degree may not have been conferred so liberally, but as early as 1785 there were a sufficient number in New York City so that they had a place as escort in a Masonic procession.

But a most unusual development took place in Connecticut. Representatives of a dozen or more lodges met in convention to consider organization of a grand lodge, but there was no agreement on how to proceed. Some favored an independent grand lodge to be organized by a simple declaration of the fact, an action such as was taken by four lodges in

London in 1717, and had been done in several of the colonies. Another group favored the establishment of a National Grand Lodge with George Washington as General Grand Master, by whom the grand lodge in Connecticut would be authorized, empowered and constituted. A third group favored obtaining a charter from London as had been done in New York city, and a delegation was sent down to learn how it could be done.

The emissary was Samuel Holden Parsons, a former brigadier general in the Continental army, and a Past Master of American Union Lodge. The Grand Master in New York City was Rev. William Walter, a loyalist and a chaplain in the royal establishment, but, as it happened, a classmate of Parsons at Harvard. However, Walter was about to relinquish the chair of Grand Master and remove to Halifax. The committee appointed by the Grand Lodge of New York offered their fraternal assistance to Connecticut in obtaining a charter from London. But they loftily included an offer to qualify and instruct the officers whom Connecticut might choose pending the arrival of a warrant. This condescension, and practical obstacles to Masonic intercourse between New York and London, partly accounts for a postponement of six years before the lodges in Connecticut, chartered from three different sources, finally went ahead and formed their own grand lodge without outside help, as they should have done to begin with.

Meanwhile mention of the Knight Templar degree had shown up in the development of Masonic activity in Charleston, South Carolina. St. Andrews Lodge in Pensacola, Florida had been chartered by James Grant, Provincial Grand Master for the Southern District of North America, and appears to have moved with the military forces and accompanying civilians when Pensacola was evacuated. The move was made to Charleston,

then in British control. A certificate issued in March 1782 evidences conferral of the Knight Templar degree, and another issued in August 1783 mentions both the Royal Arch and the Knight Templar degrees. There was also an "Atholl" Lodge No. 190 in Charleston, but the loss of all Masonic records for the Revolutionary period leaves us with no more than the information we deduce from these surviving certificates. They show, however, that the British army influence was strong and that during the occupation the Royal Arch and Knight Templar degrees were introduced.

The last episode related here took place in Connecticut where the first Royal Arch Chapter in America, to be organized as such, came into being through the initiative of a prisoner of war. Taken off a British transport by a colonial privateer and brought in to be interned at Middletown, Connecticut was an officer in the Hanoverian auxiliaries of the British forces, John Lewis DeKoven.

He must have been an enthusiastic Mason, and a persuasive fellow, as soon after his arrival in 1783 the lodge at Middletown was resuscitated from its war time dormancy, and DeKoven took the initiative in organizing a "Grand" Royal Arch Chapter, that is, a chapter which was self constituted and independent, although it was formed under sanction of the local lodge. This was an unusual thing to do in Connecticut, and St. Johns Lodge in Middletown is the only one, and there were a dozen in the state at that time, to lend its sanction to a Royal Arch chapter. It almost looks as though it was revived for that purpose.

The earliest mention of the conferral of the Mark degree yet found in the western hemisphere, is on September 13, 1783 antedating by a few months the record Brother Harris uncovered in Nova Scotia. The minutes for

the Mark Lodge, the Most Excellent Lodge and the Royal Arch Chapter were kept in separate books for nearly thirty years, and have been reproduced in photocopy. The original members of the chapter had been arched either in the army, or in one case in Carolina, obviously in Charleston.

DeKoven's enthusiasm was not confined to Masonry. Although he contracted a perfectly respectable marriage, apparently his European gallantry did not fit into the mores of the Land of Steady Habits. He began to wander from the straight and narrow path, and when he was caught chasing a neighbor's wife, the irate husband chased him out of town. On the way out, he sold his mark, the anchor of hope, and he is said to have fled to Canada.

In the last decade of the 18th century Masonry began to become more or less stabilized in the several states with the recognition of the Mark and Royal Arch and Templar degrees as "higher" grades. Then came the organizers and improvers. Thomas Smith Webb is generally credited with being the moving spirit in organization and development of the General Grand Chapter of Royal Arch Masons, and the Grand Encampment of Knights Templar, more or less what we have in the States today, where generally they are viewed as something to advance to, or through. The Grand Lodges, however, were strong enough to resist an overall, national or supreme grand lodge.

This superstructure on the blue lodge was not accepted enthusiastically by all the Craft and we find in New Hampshire grand lodge records a caustic comment on its popularity. Thomas Thompson, Grand Master, when retiring from the chair of King Solomon in 1808, warned the grand lodge against "innovations", saying among other things "the Grand Lodge of New Hampshire was founded on

the true ancient York Masonic principles . . . and has hitherto proved the center of union . . . But this harmony is in danger of being disturbed by the introduction of Royal Arch Masonry, and other fanciful degrees, assuming a power independent of the Grand Lodge . . . Some respectable Brethren who stood on high Masonic ground, impatient to distinguish themselves above their Brothers and fellows, and move in a more exalted sphere, have inconsiderately introduced and established . . . Royal Arch Chapters under self-created foreign authorities. Others, attracted by the pomp and show of those fanciful degrees, have joined them, to the prejudice and neglect of true Masonry. But of all the Masonic titles there is none so truly ridiculous in America as that of Knight Templars; a compound of enthusiasm and folly, generated in the brains of pilgrims and military madmen; as opposite to the benevolent spirit of true Masonry as black aprons are to pure white ones. The history of these degrees is very obscure. They were adopted in England . . . by some disaffected Lodges of Ancient (not York) Masons, and conferred by them in opposition to the Grand Lodge in London. About forty years ago, I passed through all the degrees then known in England, to my great disappointment. . . . Men of fancy may continue to invent, and vanity may promote new, fanciful and mock degrees, but observation and experience have confirmed me in the opinion that they are useless; made up of pomp, pageantry and show, with lofty, high sounding titles of Kings, High Priests, Scribes etc.; all un-masonic and imposing. I am convinced that the three first and original degrees alone are Universal Masonry. They have, and forever will stand the test of time. They inculcate all the religious duties, all the social and moral virtues, and every good that can be practiced between man and man. They illustrate and explain all the useful arts and sciences. . . . Webb makes thirteen degrees, and ranks the

Royal Arch as the seventh. In England they formerly conferred but five degrees, and the Royal Arch was then added . . . I must enjoin it upon you . . . that you do invariably pursue the true ancient system of Masonry, which alone can insure union, harmony and fellowship

This research is admittedly far from exhaustive and it is hoped this presentation has not been too casual for those who delight in the citation of chapter and verse. Attempts were made to point up the fact that wherever the British army lodge traveled and worked, there was always some spread of influence, or some missionary work done, and that Masonry remained when the military lodge departed. Further, that we owe the introduction of the Royal Arch and Knight Templar degrees to the army lodges, which thus furnished us with the nucleus from which the "York Rite" or American system, followed in the United States today, has been developed.

But this thesis may be wrong. You will remember that Stiles quoted earlier, who gave credit to "Episcopal intrigue" for the spread of Masonry in the American colonies. He never mentioned the army at all, but in 1780 he had quite a different idea. His diary then reads "Masonry bad..... declined at the beginning of George I reign - when being . . . joined by.... some of the Scots . . . the fraternity hath spread and multiplied its lodges. It is well suited to introduce that traveling nation into all the world. It gives them a respectable access everywhere. When they, like the Jesuits, begin to make this fraternity to lose its generality and Universal benevolence in sinister and national illiberal views, a storm will arise. But at present the fraternity will flourish."

I repeat his last sentence - "But at present the fraternity will flourish" - and I fervently pray he was right!

THE MILITARY AND FREEMASONRY

We've Traveled a Long Road Together

Found on the web and digested by WBro. Antonio "Tony" Ligaya, PM

(This article was originally produced by the Grand Lodge of Oklahoma, and is here reprinted from the December 2003 Scottish Rite Journal of Freemasonry)



Bro. George Washington crossing the Delaware on his way to fight at Trenton

Freemasonry is a fraternity - the oldest and largest organization for men in the world. There are nearly two million Masons in the U.S. alone.

The chances are that your father, grandfather, or uncle was a member. You may have seen him wearing a ring or a lapel pin with the Masonic Square and Compasses design.

No one knows when Freemasonry was started. It was probably during the Middle Ages, among the craftsmen who built the cathedrals, castles, and fortifications in Europe. The Master Masons of the day worked with the fighting men to design stronger and better fortifications and strongholds.

By the time Freemasonry came to the American Colonies, around 1670, it had evolved into a Fraternity, composed of men from every walk of life, every profession, and every social class. In Europe, its membership included scientists, philosophers, merchants, farmers, musicians, and men in public life, but especially the great military leaders.

It was no different in the Americas.

George Washington, the first Commander in Chief of the American Forces, was a member of the Fraternity. Thirty-three of the men Washington picked to serve as General

Officers under him were Freemasons, as were such Founding Fathers as Alexander Hamilton, Benjamin Franklin, Paul Revere, and John Hancock.



Bro. John Paul Jones salutes from the deck of the Serapis (which he had just captured), as his own ship--the valiant Bonhomme Richard--sinks.

Commodore John Paul Jones, the father of the United States Navy, was a Mason.

Baron Friedrich von Steuben, a Prussian Freemason who joined Washington at Valley Forge, is considered by many to be the founder of the U.S. Army as an effective and disciplined fighting force.

Samuel Nicholas, who created the U.S. Marine Corps, was a Freemason.

Captains Meriwether Lewis and William Clark were Brother Masons, as well as explorers of the great American Northwest.

William F. Reynolds, the first officer of the U.S. Coast Guard to become an Admiral, was a Freemason.

General "Hap" Arnold, Commanding General of the U.S. Army Air Forces in WWII and the architect of U.S. airpower, was a Mason.

Many Masons have had outstanding military records. To list only a few:
General Omar Bradley

Admiral Arleigh A. Burke
 Admiral Richard Byrd
 General Mark Wayne Clark
 General Jimmy Doolittle
 General George V. Marshall
 General Douglas MacArthur
 Audie Murphy - the most decorated soldier of the Second World War
 Eddie Rickenbacker - the leading American Ace of the First World War
 General John Joseph Pershing
 John H. Glenn
 Buzz Aldrin (and 11 other astronauts)
 General Walter Boomer.

A total of 224 of the men who have been awarded the Congressional Medal of Honor



Bro. Richard E. Byrd, Jr., Medal of Honor winner, on polar expedition.

have been Masons.

Masons care about our veterans, too. In 1918, Masonic leaders from across the nation met to form the

Masonic Service Association (MSA). The purpose was to create a central clearinghouse for contributions of time and money to help America's veterans. The MSA Hospital Visitation Program is in more than 15 Veterans Administration Medical Centers, 26 state-operated Veterans Homes, and a number of military hospitals. Hundreds of Masonic volunteers give more than a quarter-million hours each year to help America's veterans, regardless of whether the veteran is a Mason.

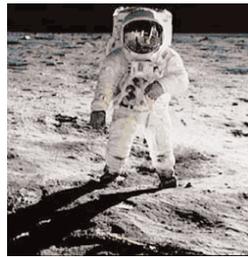
Sir Winston Churchill, President Franklin D. Roosevelt, and President Harry S. Truman were all Freemasons. During the height of the Second World War, Truman made a special appearance in the newsreels being shown in movie theatres all over America. He said, in part: "At this very moment, in foxholes and on shipboard, beneath the sea and in the air, countless hands are being clasped in fraternal recognition of each other in the darkness as well as in the daylight. And countless fathers, bravely wishing God-speed to their departing sons, are saying 'Boy, when your hour of dark-

ness and loneliness comes, find a Freemason, and tell him you are the son of a Freemason, and you'll find a friend."



Bro. Douglas MacArthur, returning as promised to liberate the Philippines from Japanese occupation during WWII.

General Douglas MacArthur once said: "Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man."



Bro. "Buzz" Aldrin walks on the moon.

So many young men wanted to join the Fraternity before going overseas that Lodges in the larger cities often worked 24 hours a day, six days a week conferring the three Degrees of the Fraternity.

Why was it so important to these men to join before they went into battle? For one thing, they knew if they were killed, there would be help for their widows and children. Masons take care of their wives, widows, and orphans. But they also knew it was just as Brother and President Harry S. Truman, 33rd Degree, said above; anywhere in the world they might be, even in a hostile country, they would find friends and Brothers. That is still true.

It's also true that you'll find in Freemasonry something else that's found in the military - men you can trust; men who will back you, no matter what; men who understand what it means to live lives of honor and integrity; men who won't leave you to face the enemy, or the world, by yourself.

It's been a long time since warriors went into battle on horseback, armed with lance and battle-axe, and it's been a long time since masons built castles. The tools of both have changed - but the spirit hasn't.

GRAND LODGE NEWS

by RWBro. Dennis Ing, SGW

Fast Class July 21, 22. MW Bruce Bonnell announced that the first of two planned Grand Master's Fast Classes will be held at the Scottish Rite Cathedral on July 21 and 22. The First Degree will be conferred on Friday evening, beginning at 5:00 p.m., although candidates are asked to report by 4:30 p.m. The Second Degree will be conferred on Saturday morning, and the Third Degree on Saturday afternoon. A Grand Master's decision allows petitions from Fast Class candidates to be read and voted on at any stated or special meeting prior to July 17, but all candidates must be properly investigated. The Grand Master subsequently clarified that if balloting on Fast Class candidates is to be conducted at a special meeting, such special meeting must be on the Third Degree, or the Master Mason Degree. Registration forms for the Fast Class must be received by the Grand Lodge no later than July 17. Contact the Grand Lodge or your Lodge secretary for more information.

Newsletter revived. Lodges and appendant bodies are being asked to submit articles for the quarterly Grand Lodge newsletter, which is

being published by editor Marty Alexander, JGW. The first issue of the newsletter is expected sometime in late July or early August. "We want everyone to know what the other members of our Masonic family are doing," says the Grand Master. "We're trying to build a database of email addresses so we can save on postage, and send out news in color."

GL Degree teams. The Grand Lodge will be choosing the best ritualists from constituent Lodges for teams to confer all three Degrees. SGW Dennis Ing, who is chairing the upcoming Fast Class, is assisting the Grand Lecturer, Don Wilson, PGM, in formulating the selection process. The teams will perform at schools of instruction and at Fast Classes, and will work directly under the Grand Lecturer and the Inspectors. The teams will be comprised of PM's, officers and even non-officers - whoever appears to be the best in a particular position - with a number of understudies who must be ready to fill in when necessary. Interested members should contact the Grand Secretary, indicating their Lodge and what Degree they would like to perform.

SECRETARY'S TABLE

by RWBro. Oscar M. Jayme, DGM

February 8

1st Degree-Initiation *Mr. Rolando C. Resurreccion*

February 11

Hawaiian Lodges' Sweethearts' Ball (Hale Koa Hotel)

February 15

1st Degree - Initiation *Mr. Michael H. Perez*

February 22

1st Degree - Initiation *Mr. Menandro S. Nones*

March 15

1st Degree - Initiation *Mr. Zay Ya Phoe*

April 12

1st Degree - Proficiency *Brother Michael H. Perez*

2nd Degree - Passing *Brother Michael H. Perez*

April 21/22

Grand Lodge of Hawaii Annual Communication
(Scottish Rite Cathedral)

April 26

2nd Degree - Passing *Brother Rolando C. Resurreccion*

2nd Degree - Proficiency *Brother Michael H. Perez*

May 10

1st Degree - Initiation *Mr. Michael S. Mollohan*

1st Degree - Proficiency *Brother Menandro S. Nones*

May 17

2nd Degree- Passing *Brother Menandro S. Nones*

2nd Degree - Proficiency *Brother Rolando C. Resurreccion*

May 29

Memorial Day Observance(Hawaiian Lodge Columbarium)

May 31

2nd Degree - Proficiency *Brother Menandro S. Nones*

PHOTO GALLERY

Memorial Day 2006: To Brethren Gone But Not Forgotten



Brothers enjoying the shade prior to the ceremony



Brothers pose for a shot before the ceremony



Ladies in attendance



Bro. Matthew Rowe, event coordinator, during Memorial Day Observance.



Bro. Orly Ragudos, Junior Warden of the lodge during the Memorial Day ceremony.



Bro. Ed Abutin, Senior Warden of the lodge, performs his part in the Memorial Day observance.



WBro. Froilan Domingo, Master of the lodge for 2006, adds his remarks during the ceremony



Participants in front of the lodge's columbarium after the Memorial Day observance.

SO YOU WANT TO BE A LODGE OFFICER, EH?

By WBro. Tim Bryce, PM, MPS

(Researched, Contributed, and Updated by WBro. Antonio "Tony" Ligaya, PM)

"There is more to running a Masonic Lodge than just remembering your catechism"

- Bryce's Law

So you have been asked to sit as a Steward or some other appointed office in the Lodge. Before you say yes, there are a few things you should know. First, there is really no such thing as a trivial office in a Masonic Lodge. But there is more to it than dressing up in a tuxedo and marching around in the Lodge room, there are certain duties and responsibilities associated with each chair which you will be expected to perform. In other words, **there is more to being a Masonic officer than pomp and circumstance, you will be expected to work.** If you are agreeing to become an officer simply as an excuse to buy a tux or to have some sort of Masonic title, than you are getting into it for the wrong reasons. Lodges need working officers, not facade.

Becoming a Lodge officer requires considerable commitment. It means attending additional meetings, classes, workshops, and more memorization work. Further, once you are in the chairs (aka "in line") it will be expected that you stay in the rotation until you have become Worshipful Master, and this can take as long as seven years depending on where you enter the line. Although I am not necessarily a fan of our custom of rotating through the chairs, I do concede each chair teaches us a different set of responsibilities and skills. (As far as I am concerned, the Senior Deacon is the best seat in the house). If you are willing to accept the commitment and have something to offer the Lodge, great; if not, forget it.

perate to fill chairs, raise new Brothers and immediately appoint them as officers (sometimes on the same night). The newbies are, of course, flattered and accept the position without question. Only later do they realize the commitment expected of them and balk at advancing through the line. Yes, we need to get our newly raised Brothers active in the Lodge, but this should not include putting them in the officers' line right away. Instead, they should be allowed to sit on the sidelines, observe what is going on, and then allow them to make a conscious decision to go into the line. By going in with both eyes wide open, they are more likely to accept the commitment required to properly serve as a Lodge officer.

I am most definitely not pooh-poohing becoming a Lodge officer. Masonry teaches us a lot of lessons in life, becoming a Lodge officer kicks it up a notch and teaches us some basic management, administrative, and people skills, which are invaluable in both our personal and professional development. I just believe people should know what they are getting into, and are getting into it for the right reasons. Specifically, there are those shallow individuals who are only interested in having a Masonic title, and accomplish nothing for the Lodge. It especially chafes me to see a "puppet" Worshipful Master who is led by his officers as opposed to the other way around. If they are only interested in chasing a Past Master's apron, I say let's give them the apron and get them the heck out of the way.

Keep the Faith.



Too often I see smaller lodges, which are des-

MASONIC MANNERS

Compiled by WBro. Antonio M. Ligaya, PM

Much conduct in lodge is governed by tradition, Custom, and usage, with no force of law to enforce or penalty for infringement. Masonic manners, like those of civilized society, are rooted in the dictum that conduct which makes for the comfort and pleasure of others is good.

Manners differ in different countries, States, Grand Lodges. What is customary in one may be strange to another. As no laws govern manners, there is only a consensus behind them; no legal penalty accrues to the man. So it is with Masonic manners; they are a body of habit grown up through the years for the general good of all, "rules" without penalty for breaking, yet observances which make for dignity and comfort in, and respect for, the Ancient Craft.

This article is neither a pronouncement of authority, nor an attempt to be the Emily Post of Freemasonry. It but recounts some of the courtesies and etiquette of lodge life as generally not necessarily universally practiced.

Addressing lodge. Salute is made to the Master and speech begins only after his recognition. Actually a brother addresses the Master, but in practice may turn from him and towards the lodge if what is said takes more than a sentence or two. He who seconds a motion rises and salutes when doing so. The Secretary will want to record both the proposer and the seconder of a motion and cannot easily do the latter if the seconder speaks from his seat.

Advancement. If an officer is absent, the officers below his station do not necessarily move up, each a chair. There is no "advancement by

right" for any office except that of Master. The Master fills any vacancy by temporary appointment. In the absence of the Master the Senior Warden presides. In some jurisdictions it is Customary for a Master to ask a Past Master to fill a temporarily vacant chair; in others, he may ask any brother he believes qualified.

Altar and East. It is practically universal that brethren do not pass between the Altar and the East in a lodge, except in procession during a degree. This courtesy is rooted in the thought that the Master should have the Great Lights always in view. In jurisdictions in which the Lesser Lights are placed in a triangular form about the Altar, it is customary not to walk between the Altar and a light. The theory is that the Altar and the three lights about it represent the Sanctum Sanctorum, or Holy of Holies of the original tabernacle in the wilderness. Into this the High Priest could go, but only to return the same way. Brethren enter this symbolic representation of the Sanctum in a lodge room, but do not use it as a passageway by passing through it.

The Altar may be draped as a mark of respect to a dead brother, if so the draping is of black cloth which is beneath the three Great Lights. The Altar should not be draped in any flag; it is disrespectful to the flag to place anything upon it, and not even a flag should cover the Altar.

The ballot box should be placed on the Altar, not on the three Great Lights, obscuring them. Nothing but the square and compass should rest upon the open Book of the Sacred Laws.

Anterooms. The preparation room should be kept for the purposes of candidates only; the practice of brethren "slipping in" to the lodge room through this room is a deviation from usual Masonic etiquette. The preparation room, being a part of the halls devoted to Masonic usage, should reflect the hospitality of the lodge room by being clean and neat when a candidate enters it for the purposes of preparation. A host does not willingly take a guest into a home which is in disorder; he considers that courtesy requires his home to be properly arranged that it may express its own welcome. A Masonic lodge room is the fraternal home of brethren; those who come to knock upon the door are guests as well as candidates.

The anteroom used by the Tiler is symbolical in his charge, his sword an emblem of authority over it and those who are in it. He will not be required to use that authority if brethren in the Tiler's room conduct themselves with the decorum essential to presenting a fair view to candidates who pass through his quarters to the preparation room.

Apron: That all brethren entering a lodge be properly clothed is at once their desire and the Tiler's duty to ensure. Even when, as sometimes happens upon "big nights", there are not enough aprons, a handkerchief may be tucked in the belt to take its place. Aprons should be put on before entering the lodge room. The spectacle of a late brother hurriedly entering the lodge room at the last moment, tying on his apron as he approaches the Altar, is much on a par with a member of church entering it while putting on his collar and tie.

It is a courtesy much appreciated by all Tilers if brethren leaving the lodge room lay their aprons neatly, in a pile or in the apron box, instead of dropping them anywhere for the Tiler to pick up and put away.

Ballot: The etiquette which surrounds the ballot is a reflection of Masonic thought upon its value and importance. Brethren ballot one at a time in most lodges after a salute to the Master. It is the consensus that no one should leave or enter a lodge room during the taking of a ballot, with the exception of the Tiler, if he is a member of the lodge. It is customary to present the box first to the Master for his inspection then to the Wardens. The three principal officers ballot without leaving their seats. In some lodges the box is passed also to all officers, in some to all officers and Past Masters. What is customary is good manners. A Master may, and many think he should, require all members to ballot. Most jurisdictions have a law forbidding any brother to disclose how he intends to or has balloted, or to attempt to ascertain how another will or has balloted. In many lodges it is mandatory, in others customary, for this law to be read following any negative ballot. It is a general courtesy, for the Master to ask the Tiler to enter and vote, his place being taken by another meanwhile. This is properly done after all but the Tiler have voted.

Discussions: These are regulated by Grand Lodge law, lodge by-laws, the Old Charges, the democratic principles of Freemasonry and by Masonic give-and-take. In general, discussions of sectarian religion, partisan politics, race or any subject which divides men into opposed schools of thought are prohibited by law. In many lodges, speaking for or against any candidate prior to election is forbidden; good manners would seem to demand no such discussion even when permitted. The utterance of personalities, the showing of bitterness, ill will, criticism of officers or Grand Officers are of course discourteous. Flippancy is out of place. A lodge open is a lodge at work. The work of Masonry is serious, to the extent that it should be so regarded by all present, which does not preclude some good-natured laughter if occasion warrants. In no

case is it good manners for two brethren to speak at once or for one to interrupt another; interruption is the sole privilege of the Master.

Dress. In some lodges, formal evening clothes, in others, dinner jackets and black ties constitute formal dress. Some lodges do not have any formal dress. Local custom here governs good manners. In hot weather a Master may substitute informal but uniform dress for the heavier winter clothes; where uniform dress is customary it is the uniformity, rather than the actual style, which makes for lodge dignity. Dress for funerals should uniformly be dark clothing, a requirement by Grand Lodge pronouncement in most Grand jurisdictions.

The Master is not required to wear a hat. He is permitted to do so, as a sign that he alone may remain covered, just as a king wearing his crown has the only head covered in the assemblage. A Master has but three superiors, God, death and the Grand Master (or his Deputy). Masters, therefore, remove their hats during prayer, in the presence of death, which includes announcements, and of the Grand Master (or his Deputy). Some Masters, with the most courteous of intentions, become "hat snatchers" and remove the hat whenever speaking in lodge, which seems to minimize the importance of the hat as a symbol of power. The Master's hat should match his dress; formal (silk) hat for full dress or Tuxedo, ordinary hat for ordinary dress; a cap (unless, during a war, a military man is Master) never.

Entering lodge: In many jurisdictions several brethren enter together, form a line before the Altar, salute and then are seated. In others they approach the Altar one at a time, salute and seat themselves. What is Important is that local custom be followed and that brethren do not approach the Altar with bun-

dles or papers in hand. Some lodges permit smoking during a business meeting; even here, however, a brother is not too respectful who makes a solemn salute to the Master before the Altar with a cigar either in his mouth or in his hand.

Flag: The rules concerning the flag of our country are promulgated by the government. As far as lodge is concerned they are sufficiently simple. Flag on a staff is to be at Master's right, if based on the platform. If based on the lodge floor, at the Master's left, which is right hand for the brethren. If more than one flag is present, lodges on or near the border sometimes display the Canadian flag when having visitors from Canada, it should be displayed either at Master's left, when Stars and Stripes are at his right, or at Master's right (left of the brethren) when Stars and Stripes are based upon the floor. The Stars and Stripes are never to be used as a drape, a decoration, or an Altar covering. The flag is never dipped in salute to anyone. In giving the pledge of allegiance brethren face the flag and stand at the sign of fidelity.

Grand Honors are usually given the Grand Master, his Deputy when representing the Grand Master, in some jurisdictions to a Past Grand Master. Grand Honors are not customary to any lesser-rank brother after being given to him who has the greatest rank; thus, if a Grand Master has honored a lodge by a visit and received the Grand Honors, they are not again given to any other Grand Lodge officer or Past Grand Master unless by permission of the Grand Master.

Past Masters. The pretty courtesy of offering a seat in the East to Past Masters is observed in many lodges. It is a matter of custom and the absence of the practice is not a discourtesy where it is seldom or never done. But if done at all it should be also done for the late coming Past Master as well as for those present

when the courtesy is first offered. Grand Officers or Past Grand Officers already seated in the East are sufficient excuse for not offering the same kindness to Past Masters.

Punctuality. Gentlemen asked to come to a private home for dinner at seven P. M. do not arrive at eight. Brethren asked to come to lodge at a specified hour exhibit the best manners if they are on time. A Master who opens exactly on time and closes early has a right to expect the courtesy of punctuality; the Master who opens and closes late cannot. The work of a lodge is that of many brethren. If fifty are present and ten minutes are wasted, a total of more than eight hours time has been lost. Punctuality in the business meeting is valued by the audience which may be looking forward to a degree, a speaker, and entertainment.

Dawdling through business is as poor manners from officers as is exhibited by the late-comers who put their convenience above the comfort of the brethren they disturb.

Sign of fidelity. In some lodges all use the sign during opening and closing. In others it is used only as a salute to the Master in place of other actions. In still others it is customary, only during flag ceremonies or pledge of allegiance. What is customary is good manners.

Speakers. Courtesy to invited speakers is long remembered and poor manners to them are seldom forgotten. A speaker appreciates being introduced at the time he was invited to speak. If he is from out of town he is happy if he is met and escorted either to lodge or to his hotel. If his journey involves payment of his expenses by the lodge his check should be ready for him before he leaves. If his address has been the principal event of an evening, his talk should close the program. No anti-climaxes of "a few remarks" should then be asked by Master of any brother,

except a Grand Master or his Deputy who may have graced the occasion with his presence.

Visitors who come to a lodge expecting a fraternal welcome never forget either its offering or its refusal. The visitor from another jurisdiction is happy when the brother who introduces with him sits with him and makes him feel at home. A perfunctory welcome from the East and neglect for the rest of the evening are not characteristics of that jewel of Masonry, the belief of every traveling brother that he can find "a home away from home" in any Masonic Temple in the land.

The most cursory reading of these thoughts on Masonic manners will disclose that good manners in Masonry, like those in civil life, are rooted in kindness and flower in good will.

No phrases in closing seem more fitting than the following by RWBro. Henry G. Meacham, Grand Lecturer, Grand Lodge of New York: *"There is a certain grave beauty in the practice of Masonic etiquette. The Masonic life as it is lived out in our assemblies is a conscious work of art, with each and every part coordinated to every other, and instinct with the feeling of the whole; if a man enters into that system without preparation or forethought, and trusting only his instincts, his manner will strike an awkward note, like a discord jangling across a strain of music; but if he has trained himself in his part and caught the spirit of the whole, the genius of Freemasonry will shine through: his actions, will express itself through ritual, symbol, law, philosophy, fellowship and daily deed. To have one's self thus become a part of a great and living whole is a kind of satisfying pleasure nothing else can give, a participation in the very life of beauty, appreciated as much by the beholders as by the actor. This ability to confer pleasure upon one's fellows when gathered in communication or in ceremony is not the least of etiquette's rewards."*

MAYBE ALL OF US SHOULD BECOME DUMMIES

A BOOK REVIEW ON "FREEMASONS FOR DUMMIES"

By RWBro Dennis Ing, SGW

Most of us recognize those yellow and black paperbacks you can get at Borders or Barnes and Noble which teach us how to do everything from yoga to operating a computer. Late last year Wiley Publishing finally included us among the people of the world when they released *Freemasons for Dummies*.

It's written by Christopher Hodapp, a Past Master of two Lodges in the state of Indiana, and a member of the York Rite, Scottish Rite and the Shrine. He is also a member of a number of Masonic research organizations, among them the Southern California Research Lodge and the Philalethes Society.

Like all publications in the "Dummies" series, this book is intended "for beginners". So Hodapp says although he wrote it for a pretty wide audience, it is aimed at "the Masonically clueless", "the new or wannabe Mason, a Mason's wife or significant other, and those who might be suspicious of Masonry but are "open to finding out the truth". Well, these people will certainly learn a lot by reading this treatise, but I think there is far too much information in its pages to hold their attention for long.

My opinion is that every Mason would benefit from reading *Freemasons for Dummies*. Rather than an introduction, it is more like an encyclopedia of Masonry. It covers our history, myths and legends, our customs and practices, how we are organized, our appendant and concordant bodies, even what we wear and why. He also traces the history of Prince Hall Lodges, the Illuminati, clandestine bodies and women in Freemasonry.

What is most surprising is Hodapp's fairly detailed description of our symbols and ceremonies. He discusses the significance of the three Degrees, of Hiram Abif, of initiation, passing and raising. He expounds on not only our primary symbols - the lambskin apron, square, compass, level and plumb - but also our more esoteric devices: from the hourglass and scythe to the pot of incense and the setting maul. He marks out the different points of a Lodge room, from the pillars at the entrance to the stations of the officers and the lights at the altar.

Hodapp freely admits that some conservative Masons will criticize his disclosure of these items. However, he points out that "...the official secrets of Freemasonry are mostly the methods Freemasons use to identify each other (passwords, gestures, and secret handshakes), and a few of the details of the third and final ceremony ritual of the lodge." He makes reference to monitors and ritual books that have been available on library shelves and bookstores for decades.

This is an excellent book. It is written in plain, easy to understand language, and is sprinkled with humor, illustrations and interesting sidebars. That it contains so much information is the only reason that one might find it difficult to plow through its pages quickly. But it's certainly nice to have "all you would ever need to know about Masonry" in one book. This is one volume to include in your Masonic library, right alongside *The Da Vinci Code*.



IF

By: Bro. Rudyard Kipling

The Lodge of Hope and Perseverance 782, E. C., Lahore, India

(Researched and contributed by, and of particular significance and inspiration to, WBro. Tony Ligaya)

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream - and not make dreams your master;
If you can think - and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn-out tools;

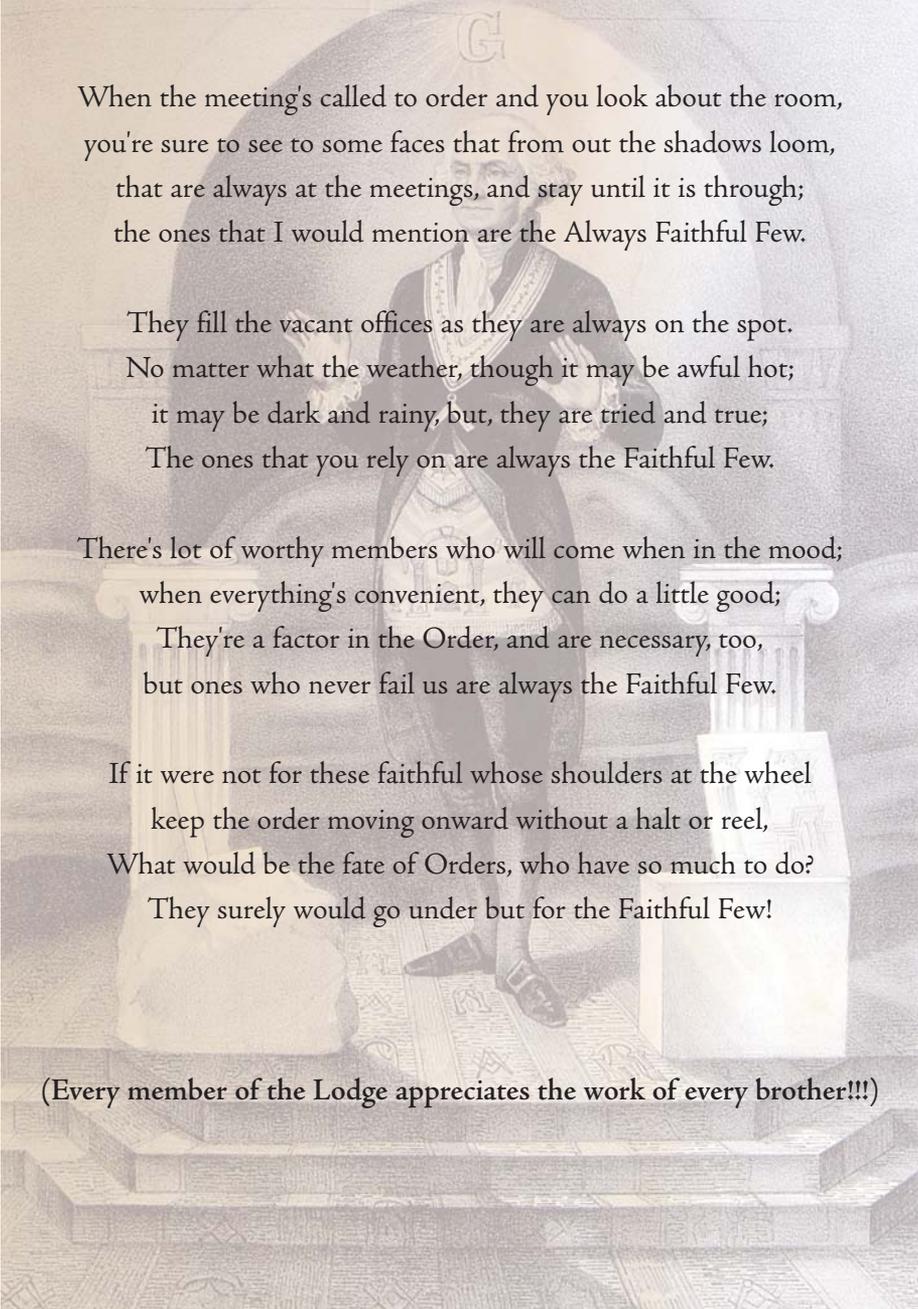
If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on";

If you can talk with crowds and keep your virtue,
Or walk with kings - nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run -
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man my son!

THE FAITHFUL FEW

(Author Unknown)

Contributed by WBro. Antonio M. Ligaya, PM



When the meeting's called to order and you look about the room,
you're sure to see to some faces that from out the shadows loom,
that are always at the meetings, and stay until it is through;
the ones that I would mention are the Always Faithful Few.

They fill the vacant offices as they are always on the spot.
No matter what the weather, though it may be awful hot;
it may be dark and rainy, but, they are tried and true;
The ones that you rely on are always the Faithful Few.

There's lot of worthy members who will come when in the mood;
when everything's convenient, they can do a little good;
They're a factor in the Order, and are necessary, too,
but ones who never fail us are always the Faithful Few.

If it were not for these faithful whose shoulders at the wheel
keep the order moving onward without a halt or reel,
What would be the fate of Orders, who have so much to do?
They surely would go under but for the Faithful Few!

(Every member of the Lodge appreciates the work of every brother!!!)

A REAL MASON

By Bro. Frank F. Baer

My Brother, Masonry means more than just to wear a pin,
or carrying a dues receipt so the Lodge will let you in.
You wear an emblem on your coat and on your hand a ring.
But if you're not sincere at heart this doesn't mean a thing.

It's just an outward sign to show the world that you belong
to this Fraternal Brotherhood that teaches right from wrong.
What really counts lies buried deep within the human breast;
Masonic teaching brings it out and puts it to the test.

If you can do outside the Lodge the things you learn within,
be just and upright to yourself and to your fellow men;
Console a Brother when he's sick, or help him when in need
without a thought of a reward for any act or deed.

Conduct yourself in such a way the world without can see
none but the best can meet the test laid down by Masonry.
Respect and live up to your trust and do the best you can;
then you can tell the world you are a Mason and a Man!



MY MASONIC CREED

By Bro. Orlando Ragudos, Junior Warden

As a Master Mason, I believe in the Fatherhood of God and Brotherhood of Man. I will do unto others, as I would have them do unto me. I pledge my loyalty to the United States of America, a government of the people, by the people and for the people, and will not countenance disloyalty on the part of others. I believe Freemasonry shares this same principle, and, I will use my utmost effort to preserve it for posterity.

As a retired professional military man, I found in Freemasonry the venue and opportunity to experience and enjoy fellowship with others while modestly contributing to the betterment of my fellow citizens.

I asked, sought, and knocked for admission into this venerable fraternity, and the door of Freemasonry was indeed opened to me. To be a member of this dignified and esteemed

institution - as a Free and Accepted Mason, I strongly believe that I have made true friends whom I can count and rely on through the best and worst of times, anywhere around the world - brothers who could similarly count on me.

The training, teachings, fellowship, and camaraderie I enjoyed during my military career are some of the things I will be proud of for the rest of my life. However, some of these would have diminished, and I would have been just another ordinary man if it were not for the Brother who vouched for me to be a part of this prestigious Fraternity and for all the Brethren who accepted me.

Indeed, I declare that, as a Mason, I have found and I am among true friends - for I am a member of the TRUE BROTHERHOOD OF MEN.

PHOTO GALLERY

Lodge Conferrals and Other Activities



Bro. Mike Mollahan poses with Bro. Orly Ragudos (Master, pro-temporé) following his initiation as an Entered Apprentice



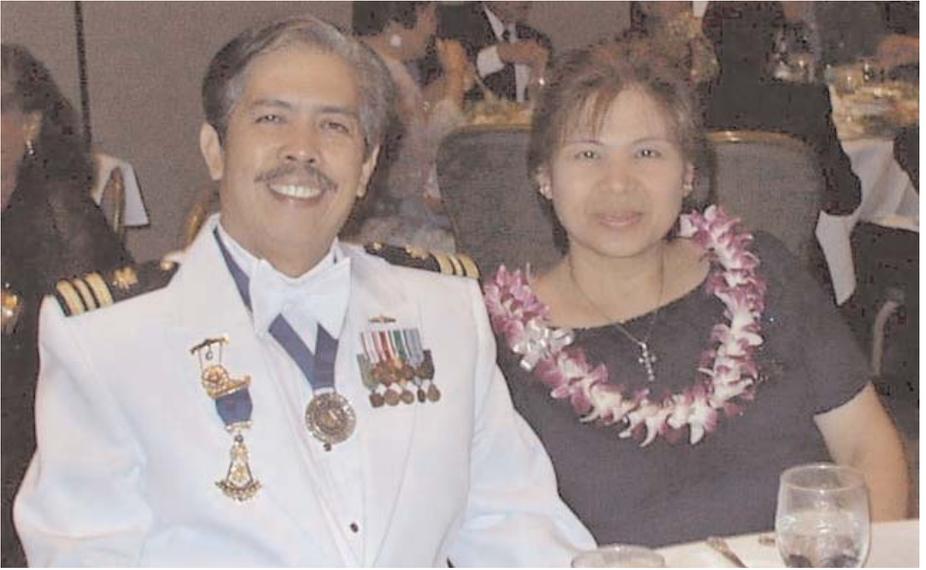
WBro. Froilan Domingo congratulating newly-passed Fellowcraft Bro. Ed Nones



Bro. Roland Resurrecion after being passed to Fellowcraft, with Bro. Ed Abutin (Master, pro-temporé)



Master Pro-Temporé Bro. Ed Abutin, with newly-initiated Entered Apprentice Bro. Jim Corley



WBro. Tony Ligaya and his lady Fé at the recent Grand Lodge Installation Banquet at the Ala Moana Hotel.



WBro. Tony Ligaya - Master, 2005, (center) after being presented with his Past Master apron by WBros. Rick Huston (Master - 2004) and current Master WBro. Froilan Domingo

NECROLOGY



John O. Spengler

Born: June 19, 1916 Raised: April 15, 1944

Died: July 25, 2003

Robert Yun Pung Chun

Born: July 21, 1922 Raised: April 7, 1967

Died: June 22, 2006

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

2006 LODGE COMMITTEES

Auditing	Ernie Alegre - Chair Alex Escasa Nestor Muyot WB Don Hall
Cable-Tow	WB Jun Colmenares - Chair WB Tony Ligaya RWB Oscar Jayme Dale Palileo Alex Escasa
Charity	WB Froilan Domingo - Chair Ed Abutin Orly Ragudos
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 Froilan Domingo - Chair Ed Abutin Orly Ragudos
Masonic Education	WB Froilan Domingo - Chair Ed Abutin Orly Ragudos
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 WB Tony Ligaya Vernon South
Sunshine	Orly Ragudos - Chair Alex Escasa Greg Pentecost
Youth Groups	WB Dennis Ing - Chair Alex Escasa Orly Ragudos

Hawaiian Lodge, F. & A. M.

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