

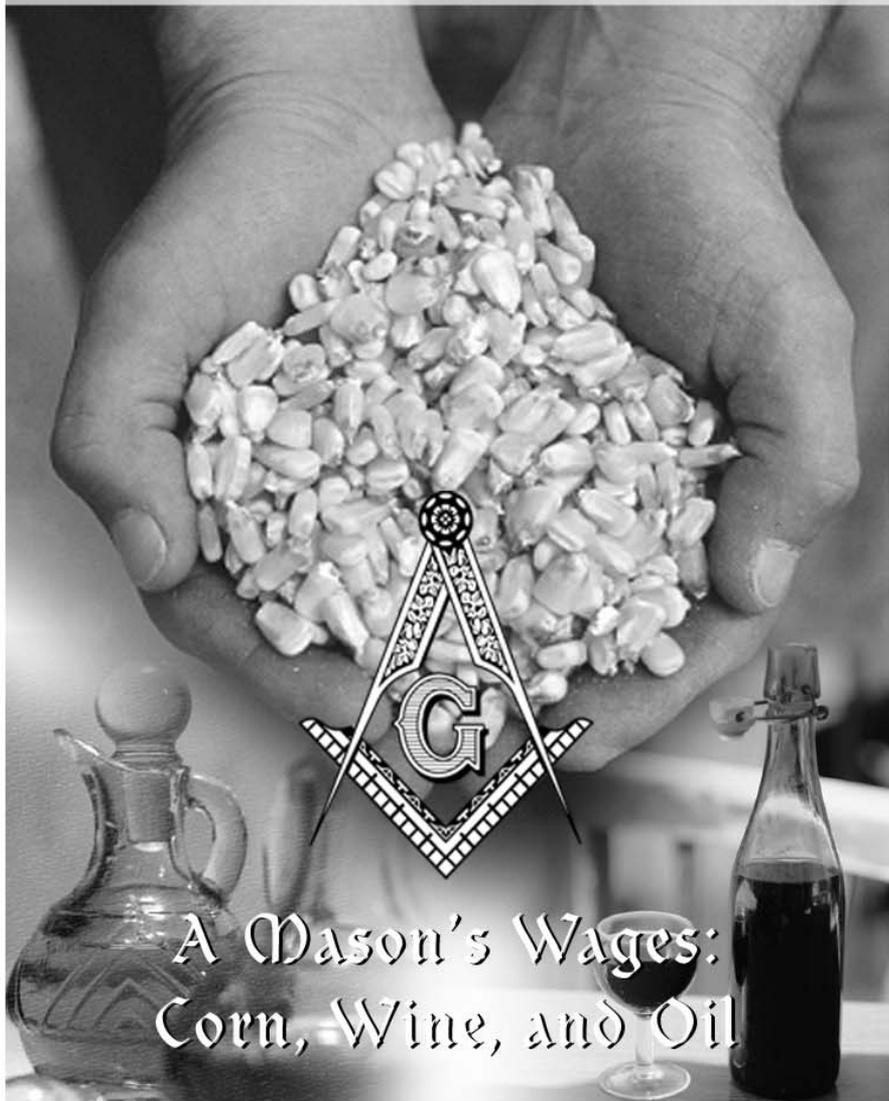
H a w a i i a n L o d g e F . & A . M .

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

CABLE-TOW

Vol. 65, No. 4

4th Quarter - January 2007



A Mason's Wages:
Corn, Wine, and Oil

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

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Photo credits: Bros. Alex Escasa

A NOTE TO THE BRETHREN

Aloha!

How fast time flies! It is again Christmas and the New Year is just around the corner. A year has passed, and we are into the beginning of a new lodge administration. Congratulations to the outgoing set of officers for a job well done. And congratulations to the incoming officers - we wish you luck and all the best for the administrative year that is to come.

For this issue of the Cable-Tow, we have selected the theme "Masonic Wages." This is one lesson taught us as we climb up the Masonic ladder, and yet, many of us are unaware or do not have a full understanding of what it really means. A couple of articles talk about the concept as it applies to modern day, speculative Masonry. And a couple of articles also discuss it based on the personal experiences of the authors. We hope that these articles will give the brethren a better insight into and a clearer understanding of this important Masonic lesson.

The committee also decided on this theme because of its relationship to the concepts of giving and receiving. This being Christmas, these concepts relate to the very essence of this season and the spirit that this season brings. Talking about Christmas, we included in this issue two short articles on Christmas and Masonry.

This issue also includes pictures of the various lodge activities - lodge conferrals, past masters' banquet, golden veterans recognition, the haunted lodge, Christmas party, and the installation of the new set of officers. A copy of the lodge's scholarship program guidelines is also provided for information purposes.

As we close the year 2006 and welcome the year 2007, the members of the Cable-Tow Committee would like to thank the brethren for their continued support. We hope that we have contributed in a small way to keep the fire of Freemasonry burning in your hearts this past year. We hope to continue to serve you in the coming year.

I would like also to thank the members of the Cable-Tow Committee for their continued dedication and hard work in putting the past year's issues together - sometimes under great time pressure. The lodge owes them a lot.

Finally, as we celebrate Christmas, let us remember and pray for those among us who have less in life - the poor, the homeless, the hungry, the sick, the disabled, the orphans, and the victims of natural and man-made calamities. Let us also pray for our military in the Middle East and hope that they will be back soon.

To one and all - a very merry Christmas and a peaceful New Year!
Fraternally yours,

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



FROM THE EAST

Froilan B. Domingo
Worshipful Master



Best wishes for a prosperous New Year!

As we close the masonic year and my administration, I would like to express my heartfelt thanks and gratitude to the brethren for your support throughout the year. I know I have been out on foreign travel for quite a while but you kept the lodge going and active with your hard work and dedication. I cannot thank you enough. My special thanks go to newly-elected master Ed Abutin for taking on the cudgels while I was out.

As I leave, I am very appreciative of the opportunity that you have given me to serve as your master. It has been a singular honor for me to sit in the East and I will consider that as one, if not the most, honorable and satisfying positions I have ever occupied in my life.

Allow me to congratulate the incoming set of officers and to wish them good luck as they steer the lodge in the coming year. I am confident that they will serve the lodge well.

Again, thank you and may we continue to exercise those excellent Masonic tenets of brotherly love, relief, and truth.

Fraternally yours,

Froilan Domingo

FROM THE WEST

Eduardo L. Abutin
Senior Warden



WE CAN DO IT!

Fraternal Greetings to all,

I hope each and every one of you, and your loved ones, have the Happiest Holidays and prosper even more this year and in all of the years to come!

I am taking advantage of this opportunity to thank all of you for, again, giving me your trust in the government of our Lodge in 2007. Let me assure you that I am not taking the job for its title, but for the rare opportunity of continuing to serve you and the Lodge at its helm, and maintain – if not reclaim – its outstanding reputation within this Grand Jurisdiction. It has been the primary objective of all our Past Masters to make and keep our Lodge vital and dynamic, and I intend to do the same.

There are quite a few things I want to do this year in addition to the traditional ones we have enjoyed through the years. I recognize some of these programs may be met with apathy and disinterest, however, I definitely welcome recommendations and suggestions, especially your idea, and any ‘learned lesson’ you might have experienced in the past, to ensure success and enhance our camaraderie.

To the cynical that cannot help but wonder out loud, “How can you do it, Ed?” my reply is, “No, I definitely cannot, but together – as a team – we can and will!”

I eagerly look forward to serving you and the Lodge during this new Masonic Year for the betterment of the Craft and our families. Let us put every sad and unpleasant thing in 2006 behind us and learn from them, and treasure the good ones forever. Let us move forward and work together to improve one of the important tenets of the Fraternity, “Brotherly Love”.

My wife Alma and I wish you all the best and, may the Almighty God’s Blessings be upon all of us always!

FROM THE SOUTH

Orlando S. Ragudos
Junior Warden



REFLECTIONS

As I look back at 2006, I am proud to say that we, as a Lodge, have remained steadfast to ensure our Wednesday evening meetings as well as our other events were successful – with everyone of us assured that none went away dissatisfied.



As I leave the South, I extend my sincerest appreciation to all for setting aside their otherwise busy schedule to bring fellowship and brotherly love at our meetings. Your continued trust and encouraging support consistently re-energized me to work harder and to look ahead with eager anticipation at the challenges with the advent of the coming year!

Well done to our unsung Stewards – Brothers Eugene and Sam for their infectious enthusiasm and tireless efforts to satisfy our seemingly unending quest for gastronomical delights. I know each and every one of you will agree that the “light” refreshment they so consistently provided were not so light but were, in fact, some type of mini-feasts! I am also sure everybody joins me in wishing both of them and their families all the best.

We must reflect and be thankful to God for His blessings – for all the good things that happened in our lives, as well as those isolated instances of not-so-good things we encountered in 2006, as from them we learned and grew in hope to better ourselves. Let us set aside our differences, learn to forgive and forget and meet 2007 with peace, joy, and once again, Brotherly Love, Relief and Truth!

See you all in Lodge!

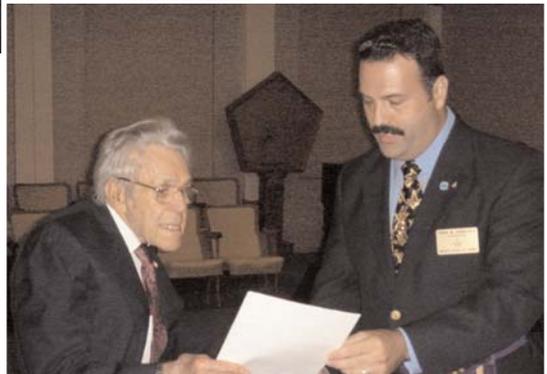
PHOTO GALLERY

Golden Veterans Awards; Haunted Lodge; Past Master's Banquet



RWBro. Dennis Ing, SGW (Marshal, pro-temporé) escorting WBro. Dusendschon, PM, to receive his Golden Veteran's Award.

WBro. Dusendschon is shown receiving his Golden Veteran's Award from WBro. Frank Condello, II (Lodge Inspector), on behalf of the Grand Lodge.



Brothers ready to haunt the lodge during the annual "Haunted Lodge" Halloween celebration.



Kids are greeted by the "scary sumo wrestler" on their way to the "haunted lodge."

Our Past Masters are shown with our Lodge's Pillars behind them during Hawaiian Lodge's Annual Past Masters' Recognition Night



Bros. Mike Chun, Lito Mina and Bonnie Bonifacio are shown entertaining their ladies and guests during our Past Masters' Recognition Night".

A MASTER'S WAGES

by Bro. Carl Claudy

From "The Master Mason - May 1925

WHEN MASONRY was operative, the Fellow of the Craft labored long and earnestly to fit himself to produce his Master's piece, by which he would be enabled to prove himself fit to receive the Mason word - what we know as "the Secret Word of a Master Mason" - that he might go where he would, prove himself a Master and receive a Master's wages.

Now that Masonry is speculative only, many who apply and receive the degrees think that the mere possession of the secret word makes them fit to receive a Master's wages, forgetting that it was not the word, but the fitness to receive it, which qualified their ancient operative brethren for a Master's wages.

But the speculative Mason can no more receive a Master's wages today than in days of old, unless he be truly a Master. Writing "Master Mason" after one's name does not make one such in the speculative sense. Having one's name inscribed upon the by-laws of a Lodge does not make one truly a Master Mason.

Being a Master Mason is wholly a matter of the heart and mind; unless the one be

humble, the other eager to learn and willing to study, a man may never truly be a Master Mason-aye, though he take every degree in every Rite and wear a jewel pin for every title he assumes.

In ancient days a Master's wages were paid in coin of the realm. They are no less so paid today, but the realm is of the Inner man, not the world of society. The wages received by a Master Mason who has fitted himself to earn them are paid in that which money cannot purchase. Not by favoritism or influence or high estate can any man win a Master's wages; if he receives them, it is because of what he is, what he thinks, and how he thinks it. From the time a Fellowcraft goes alone to the Altar to make his petition to Deity he stands alone or falls. When he is raised to the Sublime Degree, his brethren and his lodge have done all they can for him; if he is ever to receive a Master's wages, it will be because of what he does for himself.

A Master's wages are paid in the knowledge of the human heart; its dependence upon love and friendship, its eagerness to give for the love of giving, its humble hope of receiving for the simple human joy of being beloved. They are paid in knowl-

edge which girds a man in armor through which misfortune, hard times, ill luck, cannot pierce. They are paid in the security which comes from certain knowledge of millions of brethren sworn to your aid and support - and make no mistake about this, my brother; though you may never need to make appeal, though no man spreads his call for help throughout the whole Masonic world, no matter where that call echoes, there will be some who hear and heed. A Master's wages are paid in friends of the heart; friends who make life rich with its fairest treasures. The sentimental- sings of the friend of his youth. It is true that friendship deepens with time; a common past is the foundation on which many a friendship is based. Freemasonry supplies such a past. Men linked in the Mystic Tie can think, symbolically, of their friendship beginning thousands of years ago! The friends made in Masonry are of tested steel; there are none better. A Master's wages are paid in the knowledge of closeness to and communion with the Great Architect of the Universe. In the practice of Freemasonry a Master Mason draws close to God. The All Seeing Eye to him is a friendly one. No man spends time in a lodge without having his faith strengthened; in days when mental confusion, doubt, debate and argument undermine beliefs less solidly founded, the firm foundation for simple beliefs which comes from

Freemasonry is surely not the least of the coins in which a Master receives his wages.

And a Master's wages are paid in strength to endure, in courage to proceed, in hope of the future and in joy in the present. These are wages worth working for! These are coins besides which those of minted gold show themselves to be the dross they are! For these are the wages given to character.

Freemasonry gives us wages according to our labor; and if we work faithfully, we may be sure, as in the parable, we shall receive each man his penny. But Freemasonry, like any other institution, pays in a sliding scale according to the worth of the labor given; the Apprentice receives less than the Fellow of the Craft, and he less than a Master. See to it, my brother, that you are a Master in fact as well as in name; so shall you learn the real meaning of the Word by which some day you will travel in a far, far country, where there is neither gold nor silver, and where, indeed, the only coins which can be used are those you here fit yourself to receive - a Master's wages.



WAGES

From the Masonic Travel Website

Researched/Contributed by: Bro. Alexander A. Escasa

We ought to revise the ritual. It has so much in it that doesn't apply nowadays . . ."

"I have heard that said about the Bible, too," the Old Tiler interrupted the New Brother. "What particular part of the ritual do you want changed?"

"Well, for instance, 'and pay the Craft their wages, if any be due.' That doesn't mean a thing today. We pay 'wages' or dues to the lodge – the lodge doesn't pay us wages of any kind."

"Haven't you been present at a Craft pay-day yet? You sure are out of luck," answered the Old Tiler.

"Why, what do you mean? Have I missed something?"

"If you have been a member of the Craft for six months and haven't received any Masonic wages, you must be among those the fathers of Masonry had in mind when they wrote 'pay the Craft their wages if any be due.' Evidently no wages are due you, or you would have received them.

"I have been a Mason so long I forget what it's like not to be one. I receive my Masonic wages regularly, and always have. Most members of the Craft get their wages regularly. It's a shame you don't work so that some are due you.

"Masonic wages are paid in many coins.

Last week my son-in-law lost his job through a misunderstanding. He is not a member of the Craft. He asked me what I could do. I told his one-time boss the story as my son-in-law told it to me. The boss asked me, 'Is this on the square?' I told him it was.

"I know you for a true four-square man," he answered. "Tell the boy to come back."

"Last year Brother Michby, President of the First National, was in the hospital. I went to see him two or three times. Michby never had much of an idea about Masonry before he was so ill; he seldom came to lodge. Now he never misses a meeting. And he never fails to chat with me going and coming, or when I meet him on the street. He is one of my wages; a small act of brotherhood brought Michby to appreciate that the lodge wasn't just words. I don't know how much good he has done since he has been really interested, but I do know that he lays it all to my visiting him.

"Over my bed is an electric light. I can read before I go to sleep and reach up and turn it off when I am tired. Both it and the books I read came from Brother Tome, librarian at the big temple. Tome heard me trying to explain the meaning of a symbol and asked me if I had ever read Mackey. It sounds foolish now, but then I hadn't and I said I had never heard of him. The light and the books were the

answer. Now I am never without a book of some kind, and it's astonishing, what even in Old Tiler can read if he reads long enough. Masonic wages, my boy, are worth much fine gold.

"Two years ago my little granddaughter was all smashed up in a street car accident. After I got over the first shock I began to wonder what could be done. It looked like a long illness and a hospital, and nurses and doctors and expenses beyond her father's and my means.

"But I didn't trust the lodge enough. We have seven doctors on the rolls. One of the seven was at the hospital every day. Jim, the florist, kept her room a bower. Maxie, the preacher, brought a different young girl to see her every other day, until she had a wonderful circle of friends. Boys I only knew by sight stopped me on the street or came to the house or hospital, and when she was strong again she always said it was as much because of the loving care everybody took of her grandfather's girl as because of the surgeons. Masonic wages beyond my deserts, boy, but Masonic wages nevertheless.

"I never learned much in the way of a trade or business. I'll never be much of a financial success. But is there a man in this town who can call more big business men by their front names than I? I once thought it was just because I was Tiler. Now I know it isn't. Michby and Lawyer Repsold and Doctor Cutter, and Harrison of the big department store have asked me to their homes to chat Masonry. I've gone as gladly as to the bricklayer and the crossing policeman

and the elevator man. When men like these tell me I've meant something in their lives that money can't buy, I don't care so much that I never earned much cash.

"Don't revise the ritual. Masonic wages are those which are paid in love and brotherhood and mutual help and information and inspiration and charity and assistance and being pals. They are worth much more than money. Take the Masonic wages out of a lodge and you would need to revise the whole fraternity. The payment Masons make to Masons is the most valuable which a man can receive. And you want to revise it out of existence!"

"No, I don't," answered the New Brother. "Now I'll tell you something. Brother Maxie, the preacher, told me to say that to you. He started by telling me how grateful some brother was because I had helped him out of a hole. Maxie asked me if I'd received any Masonic wages yet. When I said I hadn't, he said you were paying off and that the way to get mine was to talk to you about the ritual and - I've been paid."

"You are a pair of rascals!" growled the Old Tiler, but his eyes looked as if he smiled inside.



A MASTER'S WAGES

From The Masonic Trowel website

Researched/Contributed by: Alexander A. Escasa

“. . . travel in foreign countries and receive Master's Wages." Our Operative brethren received their Master's Wages in coin of the realm.

Speculatives content themselves with intangible wages - and occasionally some are hard pressed to explain to the wondering initiate just what, in this practical age, a Master's Wages really are.

The wages of a Master may be classified under two heads; first, those inalienable rights which every Freemason enjoys as a result of fees, initiation and the payment of annual dues to his Lodge; second, those more precious privileges which are his if he will but stretch out his hand to take.

The first right of which any initiate is conscious is that of passing the Tiler and attending his Lodge, instead of being conducted through the West gate as a preliminary step to initiation. For a time this right of mingling with his new brethren is so engrossing that he looks no further for his Master's Wages. Later he learns that he also has the right of visitation in other Lodges, even though it is a "right" hedged about with restrictions. He must be in good standing to exercise it. It will be denied him should any brother object to his visit. If he is unaffiliated, in most Jurisdictions, he can exercise it but once in any one Lodge. If private business (such as election of officers or a lodge trial, etc.) is scheduled, the Master of the Lodge he would visit may refuse him entrance. But in general this right of visiting other Lodges is a very real part of what may be termed his concrete Master's Wages, and many are the Freemasons who find in it a sure cure for loneliness in strange places; who think of the opportunity to find welcome and friends where otherwise they would be alone,

as wages of substantial character.

The opportunities to see and hear the beautiful ceremonies of Freemasonry, to take from them again and again a new thought, are wages not to be lightly received. For him with the open ears and the inquiring mind, the degrees lead to a new world, since familiarity with ritual provides the key by which he may read an endless stream of books about Freemasonry.

The Craft has a glorious history; a symbolism the study of which is endless; a curious legal structure of which law-minded men never tire' is so interwoven with the story of the nation as to make the thoughtful thrill; joins hands with religion in the secret places of the heart in a manner both tender and touching. These "foreign countries" have neither gate nor guard at the frontier . . . the Master Mason may cross and enter at his will, sure of wages wherever he wanders within their borders.

Master's Wages are paid in acquaintances. Unless a newly-made Master Mason is so shy and retiring that he seeks the farthest corner of his Lodge Room, there to sit and shrink into himself, inevitably he will become acquainted with many men of many minds, always an interesting addition to the joy of life. What he does with his acquaintances is another story, but at least the wages are there, waiting for him. No honest man insures his house thinking it will burn, but the insurance policy in the safe is a great comfort, well worth all that it costs. It speaks of help should fire destroy his home; it assures that all its owner has saved in material wealth will not be lost should carelessness or accident start a conflagration.

No honest man becomes a Freemason think-

ing to ask the Craft for relief. Yet the consciousness that poor is the Lodge and sodden the hearts of the brethren thereof from which relief will not be forthcoming if the need is bitter, is wages from which comfort may be taken.

Freemasonry is not, per sé, a relief organization. It does not exist merely for the purpose of dispensing charity. Nor has it great funds with which to work its gentle ministrations to the poor. Fees are modest; dues are often too small rather than too large. Yet, for the brother down and out, who has no coal for the fire, no food for his hungry child, whom sudden disaster threatens, the strong arm of the Fraternity stretches forth to push back the danger. The cold are warmed, the hungry fed, the naked clothed, the jobless given work, the discouraged heartened.

Master's Wages are surely far greater than the effort put forth to earn them.

Relief is not limited to a brother's own Lodge. In most Jurisdictions there is a Masonic Home, in which, at long last, a brother weary body may rest, his tired feet cease their wandering. No Freemason who has visited any Masonic Home and there seen old brethren and their widows eased down the last long hill in peace and comfort; the children of Masons under friendly influences which insure safe launching of little ships on the sea of life; comes away thankful that there is such a haven for him, should he need it, even if he hopes never to ask for its aid.

Stranded in a strange place, no Freemason worries about getting aid. In all large centers is a Board of Masonic Relief to hear his story, investigate his credentials and start the machinery by which his Lodge may help him. In smaller places is almost invariably a Lodge with brethren glad to give a sympathetic hearing to his troubles. To the brother in difficulty in what to him is a "foreign country," ability

to prove himself a Freemason is Master's Wages, indeed.

Freemasonry is strong in defense of the helpless. The Widow and the orphan need ask but once to receive bounty. All brethren hope to support their own, provide for their loved ones, but misfortune comes to the just and unjust alike. To be one of a world wide brotherhood on which widow and child may call is of untold comfort, Master's Wages more precious than the coin of gold.

Finally is the right of Masonic burial. At home or abroad no Freemason, know to desire it, but is followed to his last home by sorrowing brethren who lay him away under the apron of the Craft and the Sprig of Acacia of immortal hope. This, too, is Wages of a Master.

"Pay the Craft their Wages, if any be due . . ."

To some the practical wages briefly mentioned above are the important payments for a Freemason's work. To others, the more intangible but none the less beloved opportunities to give, rather than get, are the Master's Wages which count them.

Great among these is the Craft's opportunity for service. The world is full of chances to do for others, and no man need apply to a Masonic Lodge only because he wants a chance to "do unto others as he would others do unto him." But Freemasonry offer peculiar opportunities to unusual talents which are not always easily found in the profane world.

There is always something to do in a Lodge. There are always committees to be served - and committee work is usually thankless work. He who cannot find his payment in his satisfaction of a task well done will receive no Master's Wages for his labors on Lodge committees.

There are brethren to be taught. Learning all the "work" is a man's task, not to be accomplished in a hurry. Yet it is worth the doing, and in instructing officers and candidates many a Mason has found a quiet joy which is Master's Wages pressed down and running over.

Service leads to the possibility of appointment or election to the line of officers. There is little to speak of the Master's Wages this opportunity pays, because only those who have occupied the Oriental Chair know what they are. The outer evidence of the experience may be told, but the inner spiritual experience is untellable because the words have not been invented.

But Past Masters know! To them is issued a special coinage of Master's Wages which only a Worshipful Master may earn. Ask any of them if they do not pay well for the labor.

If practical Master's Wages are acquaintances in Lodge, the enjoyment of fellowship, merged into friendship, is the same payment in larger form. Difficult to describe, the sense of being one of a group, the solidarity of the circle which is the Lodge, provides a satisfaction and pleasure impossible to describe as it is clearly to be felt. It is interesting to meet many men of many walks of life; it is heart-warming continually to meet the same group, always with the same feeling of equality. High and low, rich and poor, merchant and money-changer, banker and broom-maker, doctor and ditch-digger all meet on the level, and find it happy - Master's Wages, value untranslatable into money.

Ethereal as a flower scent, dainty as a butterfly's wing, yet to some as strong as any strand of the Mystic Tie all Freemasons know and none describe, is that feeling of being a part of the historic past. To have knelt at the same Altar before which George Washington

prayed; to have taken the same obligation which bound our brethren of the Mother Grand Lodge of 1717; to be spiritually kin with Elias Ashmole; to feel friendly with Oliver, Preston, Krause, Goethe, Sir Christopher Wren, Marshall, Anthony Sayer to mention only a few; to be a brother of Craftsmen who formed the Boston Tea Party; to stand at Bunker Hill with Warren and ride with brother Paul Revere; to be an apprentice at the building of St. Paul's; to learn the Knot from a Comacine Master; to follow the Magister in a Roman "Collegium," aye, even to stand awed before those mysteries of ancient peoples, and perhaps see a priest raise the dead body of Osiris from a dead level to a living perpendicular - these are mental experiences not to be forgotten when counting up Master's Wages.

Finally - and best - is the making of many friends.

Thousands of brethren count their nearest and their dearest friends on the rolls of the Lodge they love and serve. The Mystic Tie makes for friendship. It attracts man to man and often draws together "those who might otherwise have remained at a perpetual distance."

The teachings of brotherly love, relief and truth; of temperance, fortitude, prudence and justice; the inculcation of patriotism and love of country, are everyday experiences in a Masonic Lodge. When men speak freely those thoughts which, in the world without, they keep silent, friendships are formed.

Count gain for work well done in what coin seems most valuable; the dearest of the intangibles which come to any Master Mason are those Masonic friendships than which there "are" no greater Master's Wages.



MY MASONIC WAGES

By WB Teofilo De Aquino, PM

When I entered the workforce, I was paid P4.00 per day as postal clerk in the Philippines. As I advanced in position, my wages correspondingly increased. Realizing this, I started to target higher paying positions, and it has become my goal, since then, to look for better paying jobs. In the real world, wages, to me, are the monetary award I get for the job I do.

Wages, however, have a different meaning in Masonry. As a new Freemason, I was appointed as an organist in my lodge. Knowing the system of advancement in the lodge, I worked on memorizing the lodge ritual with the help of my senior deacon. I found a mentor. He inspired me to do the best I can and showed me the intricacies of Masonic endeavor. As I learned more and started going up the ranks, I was told that I was then reaping my Masonic wages. I can hardly believe it because no one ever gave me corn, wine or oil which, we have been taught, are the traditional Masonic wages.

Others have a different understanding of Masonic wages. When I became a

Master of a lodge, one of our fellow craft brothers asked me if after his Master Mason degree, he can order his Masonic ring. I told him, yes. True to his intent, he bought a ring after his raising, but I have not seen him again in lodge. For this brother, getting a ring was the wage he expected to receive from becoming a Mason.

After I became a Master of three different lodges, I found out that Masonic wages are not given in the form of “corn, wine or oil” or in monetary or material terms. Rather, it takes on various forms – kindness to your family, honesty in whatever we do, concern for the unfortunate, forgiveness to a brother and, above all, love for one another. I realized that the wages of a Freemason is not what you get, but what you give out of your blissful heart and healthy muscles.

How about you my brother, what kind of wages do you expect from being a Mason?



ENCOUNTERS OF THE MASONIC KIND

by WBro. Scrafin "Jun" Colmenares

We are taught as we go through the degrees of Masonry that the wages of a master mason are "the corn of nourishment, the wine of refreshment, and the oil of joy." We know, of course, that these allusions to the "wages" of a mason should not be taken literally. They may have applied at the time of operative Masonry, but now that we are in speculative Masonry, we do not get paid or receive actual salaries as masons. We receive neither corn, wine, or oil. Rather, these "wages" now refer to certain intangibles, in terms of unexpected services, benefits, assistance, counsels, love, acts of kindnesses or friendship that we receive from our encounters with members of the fraternity, whithersoever dispersed, known or unknown, and whether in times of distress or otherwise.

As a mason for almost 27 years – I was raised in 1979 – I have had my share of having these encounters, at home and abroad, and, in the process, have received these so-called "Masonic wages." The following are some instances.

The year was 1982. I was vacationing in Davao City when I decided to see a doctor (urologist) for advice regarding a suspected kidney problem. I had an x-ray taken and after looking at the result, the doctor told me that I needed to have an operation immediately. It turned out that a large kidney stone has formed and was blocking the valve leading out of my kidney. The stone has to be taken out immediately before it causes kidney failure. So I checked into the hospital, had a successful surgery, and after

a couple of days recuperating, I was cleared to check out. My wife and I went to the business office to pay our bills and were surprised to find a huge discount off the doctor's fee. So we decided to stop by the doctor's office on our way out. We met him, thanked him for his kindness and asked him what the discount was for. He answered that every time he visited me, he could not help noticing my ring. He confessed that he had just been initiated at the time he met me. He said that he was still learning what Masonic charity meant and that the discount he gave me be considered as his show of "charity in the first degree." This doctor is now a very successful practitioner in Davao City.

The year was 1985. I was assigned by the leadership of the Mindanao State University to accompany the body of a dead faculty member from Marawi City to Iloilo City in the Philippines. I took the casket by overland transport to Cagayan de Oro City where, I was told, arrangements have been made for a commercial plane to carry the casket to Iloilo City. To my dismay, no plane was available, and there was also no boat leaving that day. I was faced with a big problem. On my way from the port, I happen to see a big streamer welcoming then Acting Chief of Staff of the Philippine Armed Forces, General Fidel Ramos to a meeting at Camp Aguinaldo. I thought that maybe he could help and so I went to the military camp and tried to see him but was told that he was in a meeting with the generals and could not be disturbed. I tried to remember the names of generals in the

region who were masons and the name of General Mariano Adalem came to mind. I asked the guard if the general was in and upon being told that he was, I requested the guard to give a short note to him. The guard went in and after a couple of minutes, he came back, followed by General Adalem. The general greeted me as a brother would and asked me how he can help. I told him what my problem was and he said that they will be having a break in a few minutes and he will introduce me to General Ramos. To make the story short, I was able to meet with General Ramos, he called Mactan Air Base in Cebu to send in a small military plane, and that very day I was able to bring the casket to Iloilo and to the family of the deceased. I have not met Gen. Adalem since then but I was truly thankful for the assistance that helped me out of that dire situation. (Note: General Ramos would later on lead the 1986 People Power revolt against the Marcos regime and become President of the Philippines).

The year was 1987. I was at an airport in one of the cities in southern Philippines, trying to get to Davao for a very important last-minute conference. All seats were taken and there were no other flights to Davao. I was in a quandary and was practically begging the check-in personnel if there was any way he could help me. Eventually, he told me that maybe his manager could help if I talk to him. I said yes, he went in to the manager's office to talk to him, then came back and asked me to follow him. I went in and what the manager told me took me completely by surprise. He said: "The plane is full. We have one reserved seat in case of emergencies but it is only for staff. However, since you have King Solomon's pass, I will let you in." It turned out that both the manager and the check-in person-

nel were masons and I was invited to see the manager because the check-in personnel saw my ring.

The year was 1990. I was in Washington D.C. with my son who had just participated in a Congressional Art Exhibit at the Capitol. We were on our way back to Hawaii that evening and we took a taxi from the hotel to the airport. I sat on the passenger seat next to the driver. From his appearance and accent, I was able to tell that the driver was an immigrant from India, and since I spent five years of studies in India, I started conversing with him, talking about the years I spent there. The driver told me that he was actually working for an architectural firm but does part time work as a cab driver in the evenings. We reached the airport and I took out my wallet to pay the cab fare but he waved me back saying there's no need. He said he enjoyed talking to me and that it was seldom that he meets people who have visited his country. I insisted, but he persisted, eventually saying that he was doing this because he could not help noticing my ring and that it was a pleasure meeting a brother. He wished me and my son luck and then left.

It was 1991. I was being interviewed by the manager of the company for a job opening. During the course of our conversation, a person – one of their top salesmen - entered the room to consult with the president and was introduced to me. About a minute or two of formalities followed. Suddenly, the salesman approached me and gave me a bear hug, saying in a loud voice: "My brother Hiram, it's good to see you!" This was followed by a very animated exchange between him and me. He told me that he did not notice my ring earlier. The manager looked puzzled and asked: "Have you two

known each other for a while? I thought you just met? And his name is not Hiram.” To which the brother salesman responded: “Oh, we have met each other a long time ago, on a long and rugged road. And yes, Hiram is one of his nicknames.” The salesman left a couple of minutes after that, and the interview ended. I was offered but decided not to get the job.

The year was 1991. I was then a lecturer of Political Science at Leeward Community College. The class had just ended, the students were leaving, and I have just finished erasing the board when I noticed a guy still sitting on the front row, looking and smiling at me. I approached him and I noticed that he was a middle-aged African American. I asked him if there was anything that I could help him with. He continued to smile and said to me: “I have noticed your ring and I said to myself that there stands a good and upright person. I am happy to have a brother as a teacher.” He then introduced himself as being a military dependent – his daughter was in the army – and a member of the craft. We had some good conversations after that day, but suddenly he stopped attending classes. I inquired around and was informed that his daughter had been reassigned on very short notice and he had left with her.

The year was 1995. I was taking a class in public health at the University of Hawaii. My professor, a white-haired elderly guy, was then the dean of the school. After our very first class, he approached me and asked me if we could have coffee together, to which I assented. While having coffee, he kept asking me about my background, my life in the Philippines before coming to Hawaii, my experiences, my family, etc. And he also talked about his life and expe-

riences, his travels to various places, etc. These conversations continued during the succeeding coffee talks that we had during the course of the semester. At the end of the semester, the entire class had its usual farewell party at the professor’s house. I went and towards the end of the party, our professor gave each of us some token or remembrance. When he came to me he said he had something special for me. After removing the wrapper, I saw it was a lapel pin, with the Masonic emblem and the US flag adorning it. Then he said to me: “Well done, my brother. I am bequeathing this to you. I noticed your ring during the first day of class, but I did not want you to know until today. I am proud to have known and to have taught one.” The professor went back to the mainland a couple of years later and I have lost contact with him. But I still have the lapel pin with me among my Masonic possessions.

These encounters – and the Masonic wages that I received in the course of my travel as a Mason – have instilled in me a deeper appreciation of the fraternity, a stronger belief in its universality, and a greater love for humanity. I may have received some material benefits in the course of these encounters, but the greatest satisfaction – the most valuable wages – I received was the incomparable feeling of joy and happiness that I experienced as I go through these encounters with my Masonic brethren. It made me think: “I must have done good to deserve all these from my brethren!” This is what I consider as the true wages of a Mason!

OLD MASTER'S WAGES

by M.W.Bro. Neil Neddermeyer

From the News Letter Grand Lodge of Texas in 1979

I meet a dear old man today
Who wore a Masonic pin,
It was old and faded like the man
Its edges were worn quite thin

I approached the park bench where he sat
To give the old brother his do
I said, "I see you've traveled east"
He said, "I have, have you?"

I said, I have and in my day
Before the all seeing sun
I played in the rubble with Jubala
Jubilo, and Jubalum.

He shouted, don't laugh at the work my boy
It's good and it's sweet and it's true
And if you've traveled as you said
You should give these things a due.

The word, the sign, the token,
The sweet Masonic prayer,
The vow that all have taken
Who have climbed the inner stair.

The wages of a Mason
are never paid in gold

but the gain comes from contentment
When you're weak and growing old.

You see I've carried my obligations
For almost fifty years
It has helped me through the hardships
and the failures full of tears.

I'm now losing my mind and my body
Death is near but I don't despair
I've lived my life upon the level
And I'm die upon the square.

Sometimes the greatest lessons
Are those that are learned anew
And the old man in the park today
Has changed my point of view.

To all Masonic brothers
The only secret is to care
May you live upon the level.
May you part upon the square.

PHOTO GALLERY

Degree Conferrals



Newly-initiated Brother Stevenson Chan, with Bro. Alex Escasa (Master, pro-temporé), on becoming an Entered Apprentice.

Bro. Ed Abutin (Master, pro-temporé) poses with newly-raised Bro. Michael Perez.



Bro. Frankie Lee, after his initiation, is shown with Bro. Orly Ragudos (Master, pro-temporé).



Bro. James Corley, with his father (and Brother), after being raised to Master Mason poses with Bro. Ed Abutin (Master pro-temporé) and other members of the Conferral Team.

Newly-initiated Bro. Michael Soriano is shown with Bro. Ed Abutin (Master, pro-temporé) and Bro. Lito Mina (his sponsor, uncle and now, Brother).



Newly-raised Bro. Ed Nones poses with the 2006 Past Masters' Third Degree Conferral Team following his becoming a Master Mason in September

SECRETARY'S TABLE

Activities since September 20, 2006.

September 20	Past Masters' Night 3rd Degree - Raising	Brother Menandro S. Nones
September 23	Past Masters' Recognition Night / Dinner Dole Cannery Ballroom	
September 27	2nd Degree - Proficiency	Brother James E. Corley Jr.
October 4	3rd Degree - Stated Meeting Golden Veterans Award	Brother Raymond C. Dusendschon
October 11	3rd Degree - Raising	Brother James E. Corley Jr.
October 18	3rd Degree - Raising	Brother Michael H. Perez
October 25	Halloween " Haunted Lodge" Makiki Masonic Temple	
November 1	3rd Degree - Stated Meeting 3rd Degree Proficiency (LF)	Brother Alexander A. Escasa
November 8	1st Degree - Initiation	Mr. Frankie Lee Jr.
November 15	1st Degree - Initiation	Mr. Stevenson Ang Chan
November 22	1st Degree - Initiation	Mr. Michael A. Soriano
December 6	3rd Degree - Stated Meeting Election of Officers for 2007	

BROTHER AND PRESIDENT GERALD FORD

From jrattcliffscarab.blogspot.com



President Gerald R. Ford was Initiated in Malta Lodge No. 465 in Grand Rapids, Michigan on September 30, 1949. Columbia Lodge No. 3, District of Columbia, conferred the degrees of Fellowcraft and Master Mason on Brother Ford as a courtesy to Malta Lodge on May 18, 1951. Brother Ford's father, Gerald R. Sr., a 33rd degree Mason presented the lambskin apron.

He received the Scottish Rite degrees in the Valley of Grand Rapids in 1957 and created a Sovereign Grand Inspector General Honorary 33rd degrees, Northern Masonic Jurisdiction, in 1962. This is the highest honor that can come to an honorary member of the Northern Supreme Council of the A.A.S.R.

Joined Saladin Shrine Temple, A.A.O.N.M.S. in 1959.

Member of Court No. 11, Royal Order of Jesters.

Honorary Member, DeMolay Legion of Honor.

But his first services to Freemasonry came way before this when he was selected for the Eastern Team on the Shriner's East West Crippled Children game at San Francisco. This was on January 1, 1935. He was a member of the University of Michigan's undefeated national championship football teams and in 1934, played in the Shriner's East-West Crippled Children's benefit classic in San Francisco.

Brother Ford is also ...

A member of Saladin Temple, A.A.O.N.M.S., Grand Rapids, Michigan American Legion
Veterans of foreign Wars
AMVETS

MASONIC RECORD

Initiated: September 30, 1949, Malta Lodge No. 465, Grand Rapids, Michigan, along with his half-brothers Thomas Gardner Ford (1918-1995), Richard Addison Ford (1924-) and James Francis Ford (1927-).

The Fellowcraft and Master Mason Degrees were Conferred by Columbia Lodge = No. 3, Washington, D.C., on April 20 and May 18, 1951, as a courtesy to Malta Lodge.

Brother Ford was made a Sovereign Grand Inspector General, 33°, and Honorary Member, Supreme Council A.A.S.R. Northern Jurisdiction at the Academy of Music in Philadelphia, on September 26, 1962, for which he served as Exemplar (Representative) for his Class.

Brother and President Ford was unanimously elected an Active Member of the International Supreme Council, Order of DeMolay and its Honorary Grand Master, at its Annual Session held at Orlando, Florida, April 6-9, 1975; Brother Ford held this post until January 1977, at which time he became a Past Honorary Grand Master, receiving his Collar and Jewel on October 24, 1978 in Topeka, Kansas, from the Hon. Thomas C. Raum, Jr., Grand Master, Order of DeMolay.



ENGLISH IS A CRAZY LANGUAGE

By Richard Lederer

Contributed by: Bro. Teofilo Bonifacio

Let's face it: English is a crazy language. There is no egg in eggplant or ham in hamburger, neither apple nor pine in pineapple.

English muffins were not invented in England or French fries in France. Sweetmeats are candies, while sweetbreads, which aren't sweet, are meat.

We take English for granted. But if we explore its paradoxes, we find that quicksand can work slowly, boxing rings are square, and a guinea pig is neither from Guinea nor is it a pig. And why is it that writers write, but fingers don't fing, grocers don't groce, and hammers don't ham? If the plural of tooth is teeth, why isn't the plural of booth beeth? One goose, 2 geese. So, one moose, 2 meese? One index, two indices? Is cheese the plural of choose?

If teachers taught, why didn't preachers praught? If a vegetarian eats vegetables, what does a humanitarian eat?

In what language do people recite at a play and play at a recital? Ship by truck and send cargo by ship? Have noses that run and feet that smell?

Park on driveways and drive on parkways?

How can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites? How can the weather be hot as hell one day and cold as hell another?

When a house burns up, it burns down. You fill in a form by filling it out and an alarm clock goes off by going on.

When the stars are out, they are visible, but when the lights are out, they are invisible. And why, when I wind up my watch, I start it, but when I wind up this essay, I end it?



THE SPIRIT OF MASONRY AND CHRISTMAS

By Robert G. Davis, 33°

Contributed by: WBro. Serafin Colmenares, P.M.

The spirits of Christmas and Masonry have marched hand and hand through the ages.

Regardless of which religious faith or creed any of us may profess, we cannot help but be moved by the message of Christmas. It is a season that voices humanity's longing for peace on earth. As Brothers of the Mystic Tie, we know that wherever the hope of love and compassion is lifted in the hearts of men, then the spirit of Freemasonry is there to sustain and strengthen them. The Prince of Peace voiced humanity's longing for peace, and Masonry strives to make this possible among men of good will. The spirit of Christmas and the spirit of Masonry have marched hand and hand through the ages. Century after century, the spirit of universal brotherhood has emblazoned the spirit of Christmas upon its every banner, has carried it to the farthest corners of the earth, and spread it in both mansion and shack, palace and hut. And today, wherever Yuletide trees brighten homes and corners, where bright lights burn to give cheer to the lonely and tired, where glad voices sing songs of great joy, where the laughter of children and happy smiles of our grandparents round out the hours—there you will read the story of the spirit of Christmas and the spirit of Masonry.

Of course, in Masonry, it matters little the belief system from whence we come, so long as we have faith in a Higher Influence capable of moving us to love one another. It is this beautiful universal principle of religion that permits us to shake hands and meet on the square with good men of all faiths in essen-

tially every country in the world.

The devout Israelite heeds our signs and lives in accordance with the sacred teachings of Freemasonry. The Christian knows he is a better man because he is a Freemason. The Hindu recognizes the universal language of the Craft and, speaking a different language, believing in an entirely different system of religion, and familiar with different laws, rises from a shrine in an Eastern pagoda to clasp hands with a Brother from the far West. The Moslem, turning his face toward Mecca in prayer or crossing over the desert sands, remembers the sacred obligations he has assumed as a Mason and performs to a Brother from a distant land the kindest acts of humanity.

The pure and moral principles of our beloved Fraternity inculcate charity to all mankind—a Brotherhood without boundaries, a faith without sectarianism, a patriotism without party, a unity of hearts, universal, embracing a worldwide community of men.

Can we not see the message of Christmas here?

Robert G. Davis

is the Secretary of the Scottish Rite Bodies in Guthrie, Oklahoma. He is Past Master of two Oklahoma Lodges, serves as editor of the Oklahoma Scottish Rite Mason, is actively involved with Masonic education and renewal programs both in Oklahoma and nationally, and presently serves as President of the International Philalethes Society.

CHRISTMAS IS INFINITE LOVE

Reproduced from "The Masonic Talks" web site

Contributed by: WBro. Serafin Colmenares P.M.

Christmas! To the child it is the beautiful mystery- a wonderful time of year when the ordinary things of life are transformed, as if by the wave of a magic wand, into the realm of a veritable heaven on earth. To the grown-ups who have retained the spirit of childhood, and who still carry in their hearts the remembrance of their own Christmases as children, it is also a time when the ordinary is transformed into a mystical and overpowering beauty.

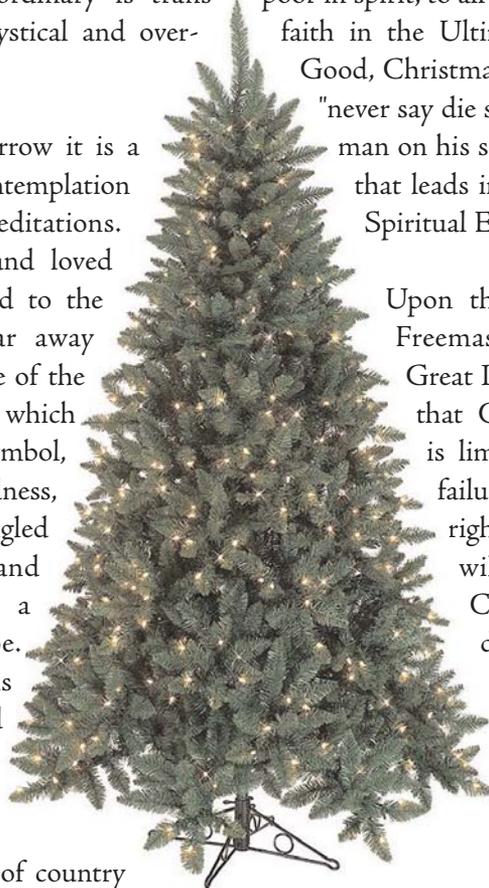
To many who sorrow it is a time for calm contemplation and prayerful meditations. To the parents and loved ones at home and to the sons who are far away fighting in defense of the very principles for which Christmas is a symbol, it is a time of sadness, yet a sadness mingled with gladness and supported by a Glorious Hope. And there too, is the wonder and mystery increased by the very thoughts which sacrifice and love of country

elicit.

To those who are sick in heart and body, to those who find the world a difficult problem to live, to those who have little of the luxuries of life, and to those who have honestly tried and failed, Christmas is a magnificent gift.

To the oppressed, to the meek, to the poor in spirit, to all who hold fast to a faith in the Ultimate Triumph of Good, Christmas is a symbol of a "never say die spirit" which spurs man on his search for the door that leads into the Temple of Spiritual Enlightenment.

Upon the Holy Altar of Freemasonry rests the Great Light. The force of that Celestial Radiance is limited only by our failure to look in the right direction. Men will learn the Christmas is not a day. It is the light that never fails. Its source is Infinite Love.



HAWAIIAN LODGE, F. & A. M.

2007 ANNUAL SCHOLARSHIP GRANT

Hawaiian Lodge, F. & A. M. of the Grand Lodge, F. & A. M. of the State of Hawaii is accepting applications for scholarship grants up to \$2,000.00 per awardee each year who are eligible high school seniors or accredited College or University attendees.

1. Applicant must be:

- (a) A member in good standing of Hawaiian Lodge, F. & A. M., of the State of Hawaii, or,
- (b) A spouse, son, daughter, or grandchild of a member in good standing, or of a deceased member who was in good standing, of Hawaiian Lodge, F. & A. M. of the State of Hawaii, and,
- (c) A high school graduating senior who will attend and has been accepted to an accredited institute of higher education, or,
- (d) A full-time student in an accredited junior college, four-year college / university, or vocational school.

2. Applicant must:

- (a) Prove academic ability, interest in the scholarship grant, and leadership ability in relation to school and community affairs.
- (b) Submit an essay, between 150-200 words in length, written in the applicant's own hand writing, explaining the applicant's interest in obtaining a higher education and what winning this scholarship would mean to the applicant.
- (c) Provide a minimum of three letters of recommendation to accompany the application. Two must be from faculty members of the school in which the applicant is presently enrolled, or in case of graduates, the last school attended. The third letter should be written by a person who has thorough knowledge of the applicant but is not a relative.
- (d) Provide transcripts from the school in which presently enrolled, or in the case of graduates, from the last school attended.
- (e) Provide a photograph of him or herself (passport photo size).
- (f) Submit their application including items 2b, 2c, 2d, and 2e, no later than July 1st. Applications received or postmarked after this date will not be considered.

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

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

State of Hawaii.

- (b) The use of the recipient's name, photograph, and other personal information for the purpose of promotion, advertising, recognition, and / or news releases are granted to said Hawaiian Lodge, F. & A. M. without promise of favor or payment. Documents received will be used solely for the betterment of this scholarship grant and for the acknowledgment of the recipient.
- (c) Selection of the recipient is the sole responsibility of said Hawaiian Lodge, F. & A. M. Selection is final and binding. All efforts to contest the selection shall be disregarded and voided. The Selection Committee's decision is final.

4. Additional information:

- (a) The scholarship is a stipend for one (1) year of schooling.
- (b) Winners of a scholarship grant under this program may apply yearly if the applicant did not have a break and meets all criteria stated. However, first consideration will be given to an applicant who meets the criteria and has not received a scholarship grant.
- (c) Applicants not awarded a grant are eligible to reapply, providing the applicant continues to meet the criteria stated.
- (d) The scholarship grants recommended by the Scholarship Committee must be approved by the members of said Hawaiian Lodge, F. & A. M. at a regularly scheduled meeting of Hawaiian Lodge, F. & A. M., before payments can be made.
- (e) The Scholarship Grant will be paid in the recipient's name only to the accredited institute of higher learning.
- (f) Recipients will be notified prior to August 1. If you are not notified by that date, please assume you were not selected as a scholarship recipient.
- (g) The said Hawaiian Lodge, F. & A. M. Scholarship Committee is not required to award any scholarships, should they deem the applicants do not meet the requirements.
- (h) Applications should be typed or printed legibly in black ink.
- (i) Applicants must be willing to appear before the Hawaiian Lodge, F. & A. M. Scholarship Committee in the event the Committee deems this action necessary.
- (j) In the event an off-island applicant is considered for a scholarship grant, the Selection Committee will determine other means to satisfy appearance before the Committee.
- (k) Applicants will be notified by letter, in a timely manner, as to the date, time, and place, should it be required, that the applicant appear before the Selection Committee.

HAWAIIAN LODGE, F. & A. M.
Grand Lodge of Free and Accepted Masons of Hawaii
1227 Makiki Street
Honolulu, Hawaii 96814-1332

Scholarship Application Form (continuation)

Name of Parents:

(Father)	Last	First	M. I.
----------	------	-------	-------

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

Name of Hawaiian Lodge Relative:

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

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

Date: _____ Signature in Full: _____

HAWAIIAN LODGE, F. & A. M.
Grand Lodge of Free and Accepted Masons of Hawaii
1227 Makiki Street
Honolulu, Hawaii 96814-1332

Scholarship Application Form
Hawaiian Lodge, F. & A. M. Scholarship Grant

Conditional Agreement

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

Signature in Full: _____

Parent's or Guardian's Signature and Date

Parent's or Guardian's Signature and Date

Mailing Correspondence

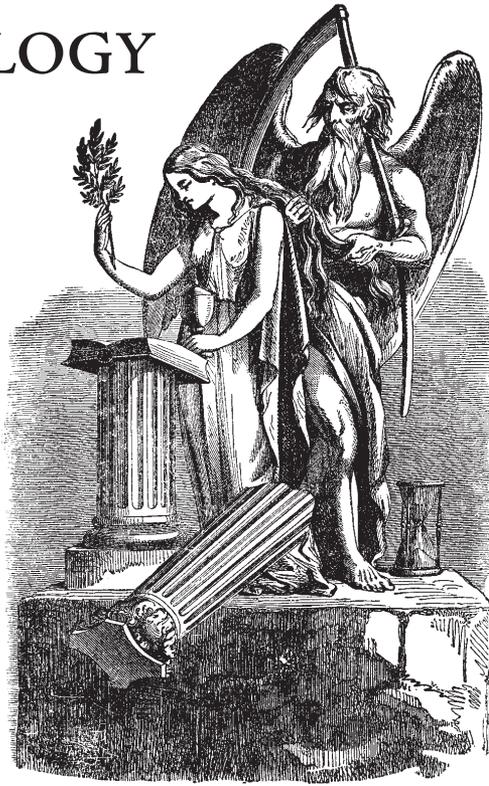
Submit completed application and all related documents to:

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

This completed application and all related documents are due by July 1, 2007.

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

NECROLOGY



VW Brother Louie Charles Ondo
Past Grand Lecturer

Born: October 10, 1916 Raised: February 28, 1955

Died: October 30, 2006

Brother James H. Keesling

Born: May 18, 1913 Raised: October 10, 1954

Died: August 21, 2006

Brother James On Mau

Born: May 8, 1918 Raised: February 26, 1973

Died: December 6, 2006

WB Lucito Castro Santos

Born: October 18, 1937 Raised: April 17, 1969

Died: December 9, 2006

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

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.

1227 Makiki Street

Honolulu, HI 96814-1332

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