

Cable-Tow

Hawaiian Lodge F & A M

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

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Hawaiian Lodge F. & A.M.

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A NOTE TO THE BRETHREN

Aloha and fraternal greetings to one and all! On behalf of the Cable-Tow committee, I am happy to bring to all of you another issue of our lodge's quarterly publication.

The youth is always considered as our hope and our future. In their hands they hold the promise of tomorrow, and upon their shoulders will eventually rest the mantle of leadership, not only for our fraternity but also for our community and our country as well. It is because of this promise they bring that we dedicate this issue to our youth, and to the Masonic youth organizations that they belong, in particular, the International Order of DeMolay, the International Order of the Rainbow for Girls, and the Job's Daughters International.

A look at some of the distinguished men and women that our youth organizations have produced is testament to the good work these organizations have done. The teachings they have imparted, the leadership skills they have developed, the hands-on experience they have provided – all contributed to the development of young men and women who have contributed and continue to contribute to the well-being of our society. We owe much to these Masonic youth organizations for nurturing these young men and women and preparing them for the future. We salute these youth organizations, and the brothers and sisters who are behind them – for their hard work and dedication, and their belief in the promise of our youth.

We were unable to get much material on these youth organizations. However, what we have included in this issue will give us a good idea of what these organizations are and the good work that they do.

In addition to our featured articles on Masonic youth organizations, we have included several general interest articles which we hope will give our readers some food for thought. We also have in this issue reports from the lodge secretary and treasurer, as well as some feedback from our readers. Finally, we feature in our photo galleries pictures of the various activities that the lodge has undertaken during the past few months.

I would like to express my thanks to the other members of the Cable-Tow committee – Worshipful Brother Tony, Bros. Dale and Alex for their unflinching help in preparing this volume. I hope the rest of the brethren will assist us by sending materials for publication – articles, commentaries, etc. – for the next issue.



Fraternally,

Jun Colmenares, PM
Chair, Cable-Tow Committee

FROM THE EAST

Eduardo Abutin
Worshipful Master



YOU ARE MY BROTHERS

Aloha Brethren; I hope everything is well with you and your loved ones.

I want to report to you that while our Lodge is doing very well in keeping with the fine traditions we are all used to and are known for, I am saddened that, for unknown reasons, we've only had very few candidates thus far. On a larger scope, however, I am proud and happy for the other Lodges that are swamped with applications from those wanting to join us in our Fraternity!

My primary goal as Master, in addition to maintaining our Lodge's outstanding reputation, ensure members of this year's officers' corps get qualified for the next higher position, is to bring most (if not all) "absentee" Brethren back to the Lodge – with their families sharing and enjoying our activities, as well as attempt to bring as many good men in to the Craft. With the rest of your officers, I've introduced certain events in an attempt to drum up more participation – within and outside the Temple, both – and, I must confess, with very little positive results. I feel these efforts have not been good enough for those concerned, yet there's hardly any feedback much less suggestions for improvement. Always remember, I, and your other officers, are here working for you; communicate your ideas; let me know what it is you want to see!

Or, could there really be truth to what has been circulating informally about someone from our Lodge leading a small group, also from our Lodge, in spreading disinformation, lies, and outright hatred about those of us who chose to remain to run the affairs of Hawaiian Lodge, and those who consistently come to our meetings and social functions? I certainly and sincerely hope not, for if it were so, then not only will my belief in our Fraternity all be shattered, but, perhaps my very faith in others will be nothing more but a beautiful memory!

I continue to ignore words that have been whispered to my ears, that "this and that" are the reasons why we continue not to have any candidates, and why most of our brothers are not coming back. The latest information relayed to me is that once my tenure in the East is over, they will be back and applications as well as affiliations for membership will be in abundance. If such comes to pass, indeed, then someone is really behind what Hawaiian Lodge is currently going through. I understand certain men from the group I allude to has even gone to the point of cursing at the mention of "Hawaiian Lodge"! I hope none of these is true, but then again maybe they all are; for I can see and feel it happening.

Let me remind you of that beautiful part of the lecture admonishing us thus, "we should join in promoting each other's welfare and rejoicing in each other's prosperity", and an excerpt from one of our Charges, that "we should judge with candor and admonish with friendship."

Do not make whatever seems be ailing you personal; help each other attain each other's goals, be happy for one another, and, do not pull each other down. Leave all unpleasant discussions and arguments within the Lodge and spread to the world all the good things we do. This will serve as an invitation to all good men everywhere to seek us out and share in the Brotherhood we are enjoying. That is what Masonry is all about, as in an article I read once, "Masonry is an opportunity. It gives us a chance to do and to be, among the world of men, something we otherwise could not attain."

RESPECT is the only thing I can give each and everyone of you – because "YOU ARE MY BROTHERS."

See you all in Lodge!

FROM THE WEST

Orlando S. Ragudos
Senior Warden



CAT'S IN THE CRADLE

(Inspired by the song of the same title)

"Cat's in the Cradle," a song by American singer/songwriter Harry Chapin relates the story of a father who is too busy to spend time with his son. Though the son repeatedly asks him to join in childhood activities, the father always responds with little more than vague promises of future quality time. As the son grows up loving and admiring his father he decides to be 'like him' in that he will get on with his own life. The third verse has the father asking the son to sit for awhile but the son asks for the car keys instead – indicating the son was then starting to become like his father in the sense that he won't have much time to spend with his father, and which realization dawns on the father in the final verse.

The years pass and the lonely, aging father finally desires to spend time with his child, and, with the hope of making up for lost time, he reaches out to him. The son, now grown up with his own life, responds that he is now too busy with his own work and family to spend time with or even talk to his father. Like his father once had, the son promises that someday in the future they will spend time together. The last verses end with the lines "I'd love to dad if I could find the time ... But it's sure nice talking to you, dad ... And as I hung up the phone, it occurred to me he'd grown up just like me; my boy was just like me ...". This indicates that, as the father sadly realizes, the son has taken after the father in that he has become too occupied to spend time with his father, who now has the time for him.

Those of us who have children in our Fraternity's Youth Groups, such as the DeMolay and the Rainbow, should endeavor to find the time to join them in their varied activities. We must give guidance and support to these young men and women as they transition to adulthood while taking on added responsibilities as they learn their rituals, practice good citizenship in helping the community with their volunteer work, and develop leadership skills.

As a Mason and parent of a DeMolay and three Rainbows I am proud to say that the time I've spent to nurture and support them as well as other members of their groups has been well worth it! To observe and follow their development as they interact with each other in friendly and fun situations, demonstrate leadership, and become good citizens is, indeed, priceless!

Today's children are tomorrow's future, and, if we practice with them those Masonic virtues we've learned, in due time we should be proudly able to say, "they are just like me" – from a different and much better perspective than the song relates!

FROM THE SOUTH

Alexander A. Escasa
Junior Warden



Greetings from the South!

Summer is almost over and so is this year slowly closing on us. It's hard to believe that we are at the last quarter of this Masonic year, yet, there is still so much to be done and accomplished before the year ends. In addition to their regular duties in the Lodge, your officers are individually occupied in the pursuit of qualifying for their next year's position. I am beginning to notice that they are getting comfortable in doing their ritual moves and in delivering their lines. With the help of our coaches, we will undoubtedly all be ready for our next positions for the ensuing Masonic year.

I also like to take this opportunity to express my sincere gratitude to all the officers, coaches and brethren who are always there to lend their helping hands during my tenure as Junior Warden thus far. We've had a lot of fun learning and working together. Our Senior and Junior Stewards are both working untiringly to provide us the best refreshment every week. Brothers Jim and Roland, I congratulate and thank both of you for a job well done.

Our Cable Tow theme for this quarter's issue is about Masonic Youth Groups. I have been very fortunate to be associated with the Hawaiian Chapter of the Order of the DeMolay for quite sometime now. My three sons are all members of this Order. Two are now Senior DeMolays and the youngest one has been a member for almost two years. I can tell you that there is nothing more satisfying than seeing these fine young men grow and become better members of our society. So if you have a time to spare, and know young men between the ages of 12 thru 21, please encourage them to join the Order and help Hawaiian Chapter Order of DeMolay to flourish.

This is all for now. I hope you all had a wonderful summer.

See you all back in the Lodge.

FREEMASONRY YOUTH AND YOU

By C. C. Faulkner, Jr.

Deputy Grand Master, Grand Lodge F. &A.M. of Indiana, and

Past Grand Master, International Supreme Council, Order of DeMolay

From: <http://masonicworld.com>

Youth -- those all important formative years -- is one of the few things in life that all mankind has had in common with one another. Indeed, it might be the only common denominator all mankind has shared!

All of us, including all the heroes and villains of the world today, were young people not many decades ago. For many, it was only a few years ago. The things that we do and the attitudes that we have now reveal much about our upbringing and identify dominant influences that shaped our values and attitudes during the early years of our lives.

Based upon my experiences as a youth leader for 33 years, both at the rewarding level of local groups but also including state, national, and international leadership posts as well, I have become convinced that we in America have the finest group of young people anywhere in the world.

I have found them to be every bit as good, and not one bit worse, than any generation that has preceded them. We do our nation, and especially today's generation of youth, a great disservice if we yield to the unfortunate temptation to join a

chorus of Jeremiahs who complain continuously about young people.

Based also on my association with and talks before Masonic-related youths groups all over America and abroad, I have found that young people today, all over the world, are far better informed, and consequently more intellectually influenced, at much earlier ages than any generation in the history of mankind.

We must exercise spiritual and moral leadership for the benefit of young people now, or that privilege and opportunity will be lost to us forever. Those golden years of youth come but once!

Among some segments of today's generation, it pleases me to find evidence of a growing and strengthening appreciation for what I like to call the invisible things of life: love of God, love of home, love and respect for parents, and love for our great country. Fortunately for all of us, the pendulum seems to be swinging more and more in that direction among an increasing number of young people at this point in our history. That is encouraging, and bodes well for the future of our nation, and of our Fraternity as well.

However, that situation makes it even more important for young people in your community and mine, to know that they have Freemasonry's understanding, help, encouragement, and moral support. They especially need to know that we are appreciative of the good things they believe in and do, because a relatively small percentage of our youth population, commonly referred to as "bad kids" seem to get higher visibility in a media system that oftentimes seems to benefit more, both in ratings and in dollars, by supplying a constant barrage of sensationalism than it does from reporting news about decency.

In one of his last speeches before the House of Commons before he gave up his Premiership, Sir Winston Churchill spoke of the problems of young people and what would lie before us if God wearied of mankind. Because of what is happening in the world at this point in history, his remarks are perhaps more sobering today than they were some 30 years ago. Our only ground for hope is that God does not weary of mankind. Unless young people are properly influenced and guided, there really is no ground of hope for freedom, democracy, Freemasonry, our own personal brand of religion, and everything else that we cherish.

That is why leadership, real dedicated leadership, of young people is so vital to us at this very moment.

Freemasons, as individuals and collectively as lodges have a unique opportunity to supply that leadership by actively providing sponsorship or support for DeMolay, Rainbow and Job's Daughters groups. And, we must do it on a continuing basis!

One of these days you and I will retire from our livelihood, our civic duties, from active leadership in the Craft. Today's youngsters will step into our positions, we know. How well they are prepared to fill those positions depends upon the training they are receiving and the attitudes they are developing today. And listen to this: they will control the economy into which we retire and the philosophies which will shape the destinies of our nation, as well as the destinies of their children and grandchildren. They will man the controls of all the devices that mankind can conjure up for peace and destruction. How well they are prepared to exercise good judgment over the use of those devices depends in a great measure upon the set of values they are adopting now.

So, who trains our young people really is important to us. It is vitally important and, unfortunately, more so than many decent people realize. I believe it is immoral not to be concerned about the kind of young people we are producing in our neighborhoods, in our cities, states, and in our nation.

I believe also that the greatest number and the most important unexplored areas in the world today are neither under the seas nor in outer space; they are in the minds and hearts of young people.

Too often, parents and others who exert influence over our younger folks, tend to preoccupy them with a narrow goal of becoming "successful." We ought to be teaching them to place more stress on becoming "useful!" -- useful in a society that will place human moral and religious values higher on a list of priorities than material acquisitions. No person, young or old, can become truly successful until he or she first masters the art of being useful in the society from which we draw our daily existence.

A close look through the pages of history since the beginning of civilization produces adequate proof that those persons who are recorded as having achieved true greatness (not fame, but greatness) became great because of what they were, of what they believed and the causes in which they spent themselves, and not because of fortunes or power they amassed. We need to constantly stress upon that fact when leading young people.

"I am too old," "too busy, to become involved in youth work," I often am told by people who have been asked to become involved in youth activities. Not so! The older the leader the

more knowledge and experience we may be able to impart to our youngsters. Too busy? Young people need an hour of our time more than they need a dollar of our money! So, if we feel we are too busy, then perhaps we should re-examine our priorities. Only by devoting our precious time will we be able to help them to realize their ambitions and to evaluate their achievements, to bolster their self-esteem, and to help them to soften their hatreds. We simply must not stand idly by and let subversive and other undesirable influences dominate the thoughts of our younger generation. If we abdicate that duty, we become a significant part of the problem and contribute nothing to its solution.

What are some of the needs of young people today?

1. Leadership. Real, dedicated leadership.
2. A set of values. Something substantial. Something that has eternal value. I am thinking now of honesty, integrity, love of home, reverence for God, courtesy, faithfulness to high ideals, cleanness of thought, word, and deed, a desire to associate with other young people who have similar high ideals, a belief in the dignity of mankind, the immortality of the soul, the fatherhood of God and the brotherhood of man.
3. They need to be encouraged to develop themselves physically,

morally, and spiritually, to achieve their highest capabilities, to raise themselves to their full stature.

We can give those things to young people only if we are willing to give of ourselves and of our time. We cannot provide them simply by the expenditure of funds, although that is needed, too.

Writing in *The Indiana Freemason* in March, 1969, Past Grand Master Dwight L. Smith said it better than I can say it when he wrote, "It was written of Sir Winston Churchill that 'he behaved like a prince at a time when princely behavior had gone right out of fashion.'

"Indeed, such behavior has gone out of fashion, to the distinct loss of our country and society at large. But there is no reason to suppose that lofty standards have been dispelled entirely or that they will be scorned for long."

"To restore emphasis on values that are more than momentary is the job of us all. Freemasonry cannot do it alone but it can do its part."

"If during these years of the world's turmoil, our Craft should do nothing more than to raise up and encourage, under the protecting wing of its Lodges, a few thousand young men committed to princely behavior -- even though such behavior temporarily might not be 'in' -- that in itself will be significant con-

tribution toward reestablishing the wholesome atmosphere we need to desperately. And the mighty role it plays thereby will be in the best of Masonic traditions."

What a golden opportunity we have as Freemasons to help all young people to live by the standards of those great virtues we cherish so much; virtues that Communism and other negative influences are bent on destroying.

As young people progress through their formative years, either with or without our Fraternity's influence, let us recall to mind the words of Julius Caesar as he crossed the Rubicon:

"The die is cast!"

A night follows day, so adulthood follows youth.

Kids grow up!

"The child is the father of the man," said Wordsworth.

Freemasons might term youth as the cornerstone of life, a stone well-laid being a life well-begun.

For the world, and for Freemasonry, it is during those precious, unrelivable years of youth that "the die is cast!"

THE HISTORY OF DeMOLAY

From <http://www.demolay.org>

What is DeMolay? DeMolay is an organization dedicated to preparing young men to lead successful, happy, and productive lives. Basing its approach on timeless principles and practical, hands-on experience, DeMolay opens doors for young men aged 12 to 21 by developing the civic awareness, personal responsibility and leadership skills so vitally needed in society today. DeMolay combines this serious mission with a fun approach that builds important bonds of friendship among members in more than 1,000 chapters worldwide.

DeMolay alumni include Walt Disney, John Wayne, Walter Cronkite, football Hall-of-Famer Fran Tarkenton, legendary Nebraska football coach Tom Osborne, news anchor David Goodnow and many others. Each has spoken eloquently of the life-changing benefit gained from their involvement in DeMolay.

Nine Boys and a Man

(This information was taken from the book "HI, DAD!" — a story about Frank S. Land and the Order of DeMolay authored by Herbert Ewing Duncan.)

It has been said that a day can be changed or a great moment launched by a single phone call.

Such a call came in January of 1919. As Frank answered the telephone he recognized the voice of Sam Freet, newly

installed Senior Warden of Ivanhoe Lodge. "Frank, I have a favor to ask. One of our members, Elmer E. Lower, who had been initiated as a Fellow Craft, died a year ago. Could you find a part-time job for the oldest boy, Louis? He is one of the finest young men I have ever seen.

"Sam, you called at just the right time. I would be glad to talk to this boy. Send Louis to me, say after school tomorrow if you can arrange it. I shall look forward to meeting him."

The next afternoon Louis arrived promptly for his interview. Shaking hands with this youth brought a response to Land that seemed to blend them into a common experience that would unite them for years to come. Louis radiated an honesty of character, a natural aptitude for leadership, and the grace of movement of the athlete. Frank thought, "If I had a son, I would want him to be just like this lad."

They talked for a while about school. Louis told him of his aspirations for a place on the track team, of his position as a pitcher on a baseball team, and in response to a question said, "I am a fairly good student. Even with the hard time we are having, I want to finish high school and then help with the education of the others."

Frank responded, "It is a good goal. You will meet the challenge. Now, tell me about your father. I knew him but only from very casual meetings."

Louis hesitated as though reluctant to look into the past but finally said, "My father was the finest father a boy ever had."

That evening, as Nell Land cleared the dinner dishes, she said, "Frankie, something happened today. You look like you have found a long, lost friend."

"Not a lost friend but a new young friend. This boy I talked to today is tremendous. One of the finest young men I have ever met. He is going to work with me in the office and I know I shall enjoy having him around. Perhaps we could take him to church with us Wednesday evening. The teachings of Christian Science would be good for him and you could meet Louis Lower."

"Yes, we should do just that," she said. "I suggest that you have him bring a few friends over to the apartment some evening. I would like to meet him."

It was not until the middle of February that the opportunity for such a meeting took place. "Louis," said Mr. Land, "who do you run around with?"

"I have some friends in my neighborhood," said Louis.

"How would you like to form a Club

and meet here at the Temple?"

Louis thought the idea had possibilities and showed up the next week with eight other boys. That was February 19, 1919.

The boys came early that Wednesday evening and each in turn was introduced to Mr. Land by Louis Lower with, "I want you to meet Ralph Sewell, Elmer Dorsey, Edmund Marshall, Jerome Jacobson, William Steinhilber, Ivan Bentley, Gorman McBride, and Clyde Stream. There are nine of us."

They were a group destined to form a great youth organization and each was to advance through his efforts and determination to prominence in his chosen field of work.

Mr. Land acknowledged each introduction with a handshake and word of welcome. "Before we get down to business, let's make a tour of this building. I think you will find it just about right if we should decide to form a Club and use it as a meeting place."

It was a radiant group that gathered about the long table in one of the meeting rooms that night. There was no doubt that they should continue to meet as a Club. The only question was a name. One suggested they use Greek letters as the college fraternities did but this was instantly voted down as making them only a part of other organizations. The name must be distinctive and carry meaning. They turned to

Land for suggestions. He pointed to a recent series of prints on the wall that showed the adventures of Sir Galahad and the Knights of the Round Table. There was a negative shaking of heads.

The greatest of wars had ended only a few months before and the adventures of knights of old seemed far away. Then names were mentioned from history and from the Bible. Stories such as Damon and Pythias, David and Jonathan and of Nathan Hale. Nothing seemed to click until one of the boys, Clyde Stream, said "Mr. Land, tell us something connected with Masonry. They must have great names and we are meeting here in one of their buildings."

Frank smiled, "This year I am serving as the head of one of the Masonic Groups. I am the Commander for the DeMolai Council of Kadosh. There are many names and stories directly connected with Masonry, but I think I should tell you about the last leader of the Knights Templar. His name was Jacques DeMolay or as they say in history books, James of Molay."

The story and the name caught the imagination of the boys. Here was heroism. Here was a great example of loyalty, of courage. Here was a theme from knighthood and chivalry, at its best, and the name of a martyr to fidelity and toleration. The boys were ready without further consideration to accept this name as the name of the group. But Land interrupted, "Now let's wait just a little bit and sleep over this. Let's not

rush into it. Perhaps with a little more thought we can come up with a better name. One that might be more in keeping and more appropriate. It is growing late and you should all be going home. Come back next week and bring a few more of your friends. We will talk more together about it then. Good night and thanks for coming."

While the boys talked to Land about the Club when they came to the Temple, it was their long talks together at school and as they walked from school to home that heightened their interest and gave momentum to their organization. One afternoon after a chemistry class, Elmer Dorsey caught up with Louis Lower to ask, "Louis, I think this club idea is terrific. But what is it all about? What does Mr. Land get out of it? Do they want us to become junior Masons?" "I don't have all the answers, Elmer, I only know that Frank Land is one of the greatest. His only motive is the one he tells us. He likes to be with young people and sincerely believes that if we do form such a group each of us will benefit from it. How he ever talked the older boys into letting us use their temple is beyond me. They must be interested in us as Land is, because he has told me that we are not to be a junior Masonic group. He told me these men are concerned about only one thing and that is that we should grow into decent men who will be respected in the community."

March 24, 1919 was the day in history that launched the Order of DeMolay.

During the next few years, however, the date of March 18, the date in the past that had witnessed the death of Jacques DeMolay, came to be more frequently used.

Thirty-one boys, all from the same high school, came to the Scottish Rite Temple that night. Frank Land made each boy welcome and then explained briefly his ideas of a Club. Land said, "This is your meeting. I will serve as Advisor but it is your meeting. Why not proceed with an organization and elect a few officers. I will take charge until you have completed your election."

During the next few months the group grew in numbers, in activities and interest. Then a fear came to some of them that they were growing into too large a Club.

Someone suggested that a committee talk with Mr. Land and endeavor to convince him that membership should be limited to 75. Land neither criticized or admonished the committee at the time. In fact they didn't know whether he agreed or disagreed to their suggestion.

Later when the meeting was called to order, the chairman reported and moved that the membership of DeMolay be limited to 75. The motion quickly received a second and was unanimously adopted. It was then that Dad Land rose from the back of the room where he had been more or less

out of sight for he wasn't the type to take the spotlight, or the forefront in their meetings. He wanted them to conduct their own meetings.

As he came to the front of the room that night, he proceeded to tell them—and in no uncertain terms—how selfish and how inconsiderate they were. He told them that they were operating and thinking absolutely contrary to every idea that he had in mind for this organization. He reminded them that there were three other high schools in Kansas City which had young men who were just as capable, just as qualified, and just as upstanding as they were. In fact, he indicated he thought they were probably much, much better than what they thought they were. He said that if it was good for one boy, it must be good for all eligible boys. He reminded them that 'to become big, they must be big.' The motion to limit membership to 75 was rescinded. It was then that DeMolay was permitted to grow and develop.

And grew it did. DeMolay continued its growth initiating new member and instituting new chapters in all states of the continental USA. DeMolay then crossed the oceans and the organization was developed in many foreign countries. Thousands upon thousands of young men have had their life enriched by the rescinding of the motion to limit the Order of DeMolay to just 75 members.

THE STORY OF JACQUES DeMOLAY

Researched and Contributed by: WBro. Serafin P. Colmenares, PM

The namesake of the Order of DeMolay was born in Vitrey, Department of Haute Saone, France in the year 1244. At the age of 21, DeMolay joined the Order of Knights Templar.

The Knights Templar was an organization sanctioned by the Roman Catholic Church in 1128 to guard the road between Jerusalem and Acre, an important port city on the Mediterranean Sea.

The Order of Knights Templar participated in the Crusades and earned a name for valor and heroism.

With many nobles and princes sending their sons to join the Knights Templar, the Order also became very wealthy and popular throughout Europe.

In 1298, Jacques DeMolay was named Grand Master of the Knights Templar, a position of power and prestige. As Grand Master however, Jacques DeMolay was also in a difficult position. The Crusades were not achieving their goals. The non-Christian Saracens defeated the Crusaders in battle and captured many vital cities and posts. The Knights Templar and the Hospitaliers (another Order of

Knights) were the only groups remaining to confront the Saracens.

The Knights Templar decided to reorganize and regain their strength. They traveled to the island of Cyprus, waiting for the general public to rise up in support of another Crusade.

Instead of public support, however, the Knights attracted the attention of powerful lords, who were interested in obtaining their wealth and power. In 1305, Philip the Fair, King of France, set about to obtain control of the Knights Templars. They had been accountable only to the Church. To prevent a rise in the power of the Church, and to increase his own wealth, Philip set out to take over the Knights.

The year 1307 saw the beginning of the persecution of the Knights. Jacques DeMolay, along with hundreds of others, were seized and thrown into dungeons. For seven years, DeMolay and the Knights suffered torture and inhuman conditions. While the Knights did not end, Philip managed to force Pope Clement to condemn the Templars. Their wealth and property were confiscated and given to Philip's supporters.

During years of torture, Jacques

DeMolay continued to be loyal to his friends and Knights. He refused to disclose the location of the funds of the Order and he refused to betray his comrades.

On March 18, 1314, DeMolay was tried by a special court. As evidence, the court depended on a forged confession, allegedly signed by DeMolay.

Jacques DeMolay disavowed the forged confession. Under the laws of the time, the disavowal of a confession was punishable by death. Another Knight, Guy of Auvergne, likewise disavowed his confession and stood with Jacques DeMolay.

King Philip ordered them both to be burned at the stake that day, and thus the story of Jacques DeMolay became a testimonial to loyalty and friendship.



INTERNATIONAL ORDER OF THE RAINBOW FOR GIRLS

From: Wikipedia, the free encyclopedia

http://en.wikipedia.org/wiki/International_Order_of_the_Rainbow_for_Girls

The International Order of the Rainbow for Girls (IORG) is a Masonic youth service organization which teaches leadership training through community service. Girls (ages 11-20/21) learn about the value of charity and service through their work and involvement with their annual local and Grand (state or country) service projects.

History

The order was created in 1922 when the Reverend W. Mark Sexson was asked to make an address before South McAlester Chapter #149, Order of the Eastern Star, in McAlester, Oklahoma. As the Order of DeMolay had come under his close study and observation during his Masonic activities, he decided that another Order for girls, setting forth some of the principles of Freemasonry, would be necessary. The first Initiation consisted of a class of 171 girls on April 6, 1922 in the auditorium of the Scottish Rite Temple in McAlester. The original name was "Order of the Rainbow for Girls".

Officers

Girls can hold many different offices in the local Assembly. Each requires some memory work and all but 2 serve for 1 term (4 to 6 months out of the year). Officers include: [2]

1. Worthy Advisor (WA) Presides at meetings and plans activities for her term like a President: highest office. (elected by Assembly)
2. Worthy Associate Advisor (WAA) Duties similar to a Vice President: moves up to WA. (elected)
3. Charity Teaches about charitable deeds: moves up to WAA. (elected)

4. Hope Teaches that hope is always there: moves up to Charity (elected)
5. Faith Teaches that faith is our companion: moves up to Hope (elected)
6. Recorder Records minutes and handles correspondence: serves for 1 year and may be either elected or appointed depending on the jurisdiction
7. Treasurer Handles monies: serves for 1 year and may be either elected or appointed depending on the jurisdiction
8. Chaplain Leads in prayers (appointed by WA)
9. Drill Leader Leads in floor work (appointed)
10. Seven Bow Stations Teach about their color and its corresponding virtue (appointed)
 - o Love (red)
 - o Religion (orange)
 - o Nature (yellow)
 - o Immortality (green)
 - o Fidelity (blue)
 - o Patriotism (indigo)
 - o Service (violet)

11. Confidential and Outer Observers Guard the inner and outer doors, respectively (appointed)

12 Musician and Choir Director Provide music for the meetings (appointed)

Some Assemblies and Grand Assemblies have other officers not specified in the ritual, such as Historian, Bible Bearer, American Flag Bearer, and State Flag Bearer.

Advisors

The Mother Advisor sits next to the Worthy Advisor during meetings and is the primary adult working with the girls. Members of the sponsoring orders, parents, and Majority Members (alumnae) make up an Advisory Board that also oversees and

aids the girls. Almost all of the Assembly work is done by the girls, with the advisors in support roles only.

High honors

Once a girl has been WA, she may be elected or appointed an officer in Grand Assembly, the highest level in her jurisdiction. Grand Officers serve for one year. Besides the offices listed above, other Grand Appointments include Grand Representatives, who correspond with the representatives from other jurisdictions and may travel to other jurisdictions to represent their own, Grand Choir members, and other specialized positions desired by the jurisdiction. Requirements for these other appointments vary.

Majority Membership is reached upon the 20th birthday of a member, but serving officers are typically allowed to finish their term before receiving their Majority.

The Grand Cross of Color is the highest award given to a member or adult leader for outstanding service. Recipients of the award are expected to meet once per year for a special service.

Supreme Assembly

The governing body of Rainbow is the House of Gold. New members are elected by current members. The House of Gold consists of the Supreme Officers (paralleling a local Assembly), Supreme Inspectors (chief advisor for a jurisdiction), and several others making up a total of 50

Other honors

A Rainbow Beau is usually a DeMolay or a male friend of the Worthy Advisor, who has been elected by the Rainbow assembly to escort the Worthy Advisor, assist in their service endeavors and represent the assembly to their own respective chapter to facilitate cooperation between the organiza-

tions.

Adults who are not Masonically affiliated, but have worked with Rainbow for years, may receive the Service to Rainbow award.

Locations

The International Order of the Rainbow for Girls has Assemblies in 47 states in the United States as well as in several other countries. The states which do not currently have Assemblies are: Delaware, Utah, and Wyoming. (South Dakota instituted its first assembly in 2006.) The countries outside the United States which have assemblies are: Aruba, Australia (in Queensland, New South Wales and South Australia), Bolivia, Brazil (in both Parana and São Paulo), Canada (in both Ontario and New Brunswick), the Philippines, and Guam. Rainbow has had assemblies in the past in the following countries, mostly due to American military presence: Cuba, France, Germany, Italy, Japan, Panama and Vietnam

Famous members

United States Senator Olympia Snowe has stated: "I am proud to be a Rainbow Girl. This group instilled in me the values of service, honesty, and leadership, among others. I have carried these ideals with me throughout the years. Being a member of the International Order of Rainbow for Girls reflects well on young women's character and integrity and will benefit today's Rainbow Girls throughout their lifetime."

Other famous members include U. S. Supreme Court justice Sandra Day O'Connor, actress Lee Meriwether, inspirational speaker Jill Kinmont, and actress Dawn Wells.

JOB'S DAUGHTERS INTERNATIONAL

From: Wikipedia, the free encyclopedia
http://en.wikipedia.org/wiki/Job's_Daughters_International

Job's Daughters International is a Masonic sponsored youth organization for girls aged 10 to 20. The organization is commonly referred to as simply Job's Daughters, and is sometimes abbreviated and referred to as JDI (or IOJD, the original initialism).

The individual chapter is called a Bethel, and each is numbered sequentially according to when they were instituted in their jurisdiction. They usually meet at a Masonic Lodge building and when they are in session they refer to the meeting place as the Bethel room.

History

The organization was founded as The International Order of Job's Daughters by Ethel T. Wead Mick in Omaha, Nebraska, in 1920. The

original minimum age for membership was 13 but has been changed several times over the years, most recently to age 10 in 2004. The purpose of the organization is to band together young girls who are related to a Master Mason and is intended to build character through moral and spiritual development including: a greater reverence for God and the Holy Scriptures; loyalty to one's country and that country's flag; and respect for parents, guardians, and elders. Job's Daughters International is not a religion itself, and its members are not required to practice a particular religion. Members are required, however, to believe in a "supreme being."

From the beginning, Job's Daughters have been active in their

communities through charities and other social activities. In 2004, the organization voted to change its name to Job's Daughters International, although some states still use the IOJD designation.

Mrs. Mick was fond of the Book of Job, and took the name of the organization as a reference to the three daughters of Job. The Book of Job, 42nd chapter, 15th verse says, "In all the land were no women found so fair as the Daughters of Job, and their father gave them inheritance among their brethren". She founded the Order with the assistance of her husband, Dr. William H. Mick, and several Freemasons and members of Eastern Star of Nebraska. She dedicated the organization to the memory of her mother, Elizabeth D. Wead.

Overview

The presiding officer of the Bethel

is called the Honored Queen, elected by the members of her Bethel. This position is roughly analogous to Worshipful Master in a Masonic Lodge, and to the President of an association of any kind. The Honored Queen is assisted in her duties by a Senior Princess and a Junior Princess. The Senior Princess is usually considered to be next in line as Honored Queen. Girls who finish a term as Honored Queen use the title Past Honored Queen (abbreviated PHQ) designation within Job's Daughters. The elected officers are referred to as the "line officers" of the Bethel, meaning that in general, a Daughter is elected sequentially from the lowest position (Marshal) to the highest position (Honored Queen).

Stations (Officers) of the Bethel

Elected:

- Honored Queen
- Senior Princess

- Junior Princess
- Guide
- Marshal

Appointed:

- Senior Custodian
- Junior Custodian
- Recorder
- Librarian
- Chaplain
- Treasurer
- First Messenger
- Second Messenger
- Third Messenger
- Fourth Messenger
- Fifth Messenger
- Inner Guard
- Outer Guard
- Musician

Other details

• A Grand Bethel Honored Queen is the head of Job's Daughters for each jurisdiction. The Supreme Bethel Honored Queen is the head of the international organization. In order to

serve as either Grand or Supreme Honored Queen, a girl must be a Past Honored Queen of a Bethel.

- The Bethel Guardian and Council is the group of adults that helps advise and supervise the girls of the Bethel. It is lead by the Bethel Guardian, an adult female with a proper Masonic relationship, and the Associate Bethel Guardian, a Mason. They are joined by other adults filling the offices of Guardian Secretary, Guardian Treasurer, and either Guardian Director of Epochs or Guardian Director of Music. At the jurisdictional level a group of adults called the Grand Guardian Council oversees all of the Bethels in their state.

- Members who reach the age of 20 or marry while members in good standing become Majority Members. Majority Members may still be active in the organization but are no longer allowed to hold an office or vote on business mat-

ters in the Bethel. Some jurisdictions allow Majority Members to hold an office in the Grand Bethel, which is composed of members from all over the jurisdiction.

Young women who wish to remain active in Masonic activities may join Order of the Eastern Star or Order of the Amaranth upon reaching the age of 18.

- The "Job's Daughter to Be" or "JD2B" program gives Bethels a way to involve eight- and nine-year-old girls in the Bethels' public and social activities before the girls become full members at 10.

- Members and former members of Job's Daughters will sometimes refer to each other as "Jobies", and it is not uncommon to see communications between two members of the organization closed with the statement "Jobie Love" in place of a statement as "Sincerely".

- Today, Bethels and Grand

Bethels are active in Australia, Brazil, Canada, the Philippines and the United States. Within the United States, there are currently Bethels in 32 states. Most states and provinces have a Grand Guardian Council but a few are under the direct supervision of the Supreme Guardian Council. Some jurisdictions still use the IOJD title, while others, particularly those directly under the SGC, use JDI. No matter which designation is used, "Job's Daughters" is the common name that is familiar to the general public.

(Editor's Note: Once active in Hawaii, local Job's Daughters Bethels closed in the early 1990s as membership can no longer be sustained; there being very few young girls related to Masons eligible for membership.)

PHOTO GALLERY:

DeMolay installation and initiation, Rainbow installation, lodge scholars



RWBro. Dennis Ing, with our DeMolay boys in a recent initiation of a member

Newly-installed as Master Counselor of Hawaiian Chapter of the Order of DeMolay: Sean Ragudos and his officers, along with DeMolay Dads - Bros. Orly Ragudos, Alex Escasa, Mark San Diego, WBro. Ed Abutin and RWBro. Dennis Ing



Sis. Resurreccion Escasa, Queen of Egytian Temple #33, Daughters of the Nile, with newly-installed Worthy Advisor TheresaAngela Ligaya, Leilehua Assembly #3, IORG



*Leilehua Assembly #3, IORG
Worthy Advisor
TheresaAngela Ligaya poses
with MWBro. Lee Skinner,
PGM, former Rainbow State
Dad for Hawaii*

*Worthy Advisor
TheresaAngela Ligaya and
the rest of the newly-installed
officers of Leilehua Assembly
#3, IORG*



Hawaiian Lodge's 2007 Scholars, along with their proud parents, are shown with WBro. Ed Abutin, Master, and MWBro. Ernie Yamane, Chairman of the Scholarship Committee following the August 1 scholarship awards presentation

THE DIGNITY AND HIGH IMPORTANCE OF MASONRY

By: WBro. F. V. Pascua, Jr.

(Delivered at the September 7, 2003 Stated Meeting of the Grand Lodge of the Philippines' Laong Laan Lodge No. 185, F.&A.M.)

"Forcibly impress upon them the dignity and high importance of Masonry."

--- (Charge to the Master,
Installation Service for Subordinate
Lodges of the
MW Grand Lodge of F & A.M.
of the Philippines)

In any community, no body of men should be more interested in the mysteries of life than the Masons. This is because as a condition precedent to being made a Mason, a man makes a solemn declaration that he believes in the existence of the one ever-living and True God, and in the immortality of the soul, and that he is in search of Light in Masonry. Every good man, and Mason, will not consciously ignore these solemn purposes by his neglecting to try to understand what Masonry means, in so far as it throws light upon them, or by regarding these ideas as mere words that have little or no meaning to him.

It is not easy to relate these sublime concepts of life in an environment that tends to preoccupy our minds

to that exclusion of everything else. Most men are more devoted to the process of earning a living and enjoying life than they are to learning how to live a richer and fuller life. Freemasonry ministers to the whole man. It not only bids man to pay attention to his secular and worldly interests intended to promote harmony and happiness, but it also enjoins him to cultivate his moral and spiritual character which should be more important than his success in the world. But how few believe this, or, if they do believe it, they do not find it easy to act upon their belief.

There is also one important factor that arises from Masonry itself that sets up an apparent barrier to the understanding of its meaning. The very nature of Masonry, or the science of the builder of that spiritual fabric, the transcendent, which is to say, the supernatural character of its Ritual, causes men to view Masonry as they do the Golden Rule or the Sermon on the Mount. It appears too far removed from reality or the practical affairs of human life to

warrant much attention. Men who do not allow ethics to interfere with their business interests are not mentally and spiritually geared and conditioned to take the moral and spiritual teachings of Masonry seriously.

Nevertheless, there are many Masons who take the moral and spiritual teachings of Masonry seriously. In their hearts, they would like to know more about its mysteries. But they often keep their thoughts to themselves and even appear reluctant to discuss with other Masons. Probably, the Masonic injunction to refrain from discussing sectarian or partisan matters in Lodge also contributes to this reluctance. Masons are often afraid that discussion of what is meant by "God", "the Great Architect of the Universe", the immortality of the soul, and similar concepts would violate the injunction on sectarian matters and might lead to such conflict of opinions as would interrupt the functions of fraternal relationships and good fellowship.

I would say that it is more out of fear than ignorance that keeps many Masons silent about their understanding of the meanings of the

Ritual. Men naturally wish to tread on safe grounds so far as their speculations on Masonic mysteries are concerned. It is, after all, safer to remain silent and be thought of as ignorant, than to open one's mouth and thereby remove all doubts, or so men think.

Year in and year out, Masons go to Lodge and listen patiently to the ceremonies of opening, closing, and the degree work. And, year in and year out, they keep silent because of their fears, even when they have learned something about Masonic science. There are thousand of Masons who do not see enough in our Ritual to hold their interest once the novelty of participation has worn off. They become bored with the monotony of lodge work and in time, cease to attend lodge altogether. Think of the thousands of brethren who belong to, but never attend, Lodge!

We continue to miss the tremendous spiritual wealth of Masonry that we could enjoy if Masons could only feel free to exchange ideas on the meaning and puzzlement of our Ritual. The words and ideas of our Ritual need not go in one ear and out the other, if only the brethren

could get together in the Lodge room after, not during, the meeting and exchange ideas based upon reading, research, and thinking. And there is reason why one should take exception to what another brother might say. We are not there to argue and fight for our peculiar ideas because we think we may know so much. Each should understand that his ideas are, or may be, more valid to him than to others, yet they are only partial glimpses of the true Masonic light. No one is there to puff up his own ego by pretending that he knows so much about the hidden mysteries of Masonry. Nor are we there to convince another that he is an ignoramus and that he should adopt without question another's ideas. We are there to exchange ideas and to search for the TRUTH. Out of such exchange of ideas can come enlightenment from which we can begin to experience the satisfactions that come from Light, more Light, and further Light in Masonry.

Why do so many Masons cease to attend Lodge meetings? If their initial interest wears off, is it their fault or the Lodge's fault? If, after taking the degrees, the newly made brother is not stimulated and encouraged to

learn the real meanings of Masonry, has the Lodge not let him down? Very often, the brother has no one to look to for guidance and instruction, and if the Lodge has no plans to provide them, he loses interest. It is the exceptional Mason who will have the initiative and sustained interest so necessary to achieve proficiency in Masonry, without further help from the Lodge.

I believe that it is the responsibility of the Lodge under the leadership of its Master to help every newly-made brother when he needs it most. The Lodge should and must develop a well-organized and systematic program of instruction, and it is the duty of the Master to see that the program is carried out.

Furthermore, we have tended to take in too many men who do not have the mental and spiritual capacity to be Masons except in name only. Such men make little or no contribution to Masonry, and Masonry can make little or no condition to them. Unless a brother is interested enough to attend Lodge and be able to participate in its work, of what benefit is membership to him? Is it sufficient for him to wear the insignia and be known for

the dignity of a Mason?

Is the proficiency of brethren to memorize the lectures adequate for the dignity of a Mason, if that kind of proficiency is parrot-like, a mere repetition of words and phrases without understanding their meaning? Many men who are taken into Lodge never go beyond this degree of proficiency. They are not mentally alert and curious enough to want to know more about Masonry and many of them end up losing all interest in the Lodge and its work, and while they continue to pay dues for reasons that seem good to them, they are still Masons in name only. Perhaps a more careful screening of the applicants by the Committee on Investigation, or higher selectivity would produce better result.

And then there is the nagging problem of attendance. If the brethren's understanding and loyalty could be aroused to a point at which the high importance of Masonry would have a greater attraction than their other recreational or social interests, attendance at Lodge would increase. Masters and officers of Lodges have wrestled with this problem over the years. There have been many programs adopted after Lodge meet-

ings, moving pictures, speakers, refreshments, etc., all having little or no purpose in increasing attendance. And after efforts to improve attendance have failed, Lodge officers take the view that Masonry cannot compete with the varied interests that dominate life today, and they give up trying! But how many have tried a program of instruction after they have taken the Third Degree?

Loyalty to Masonry grows in a man's mind only with experience in the fellowship and associations of a Lodge. It rarely develops in a day. The critical time for newly-made brothers is immediately after their 3rd Degree. If nothing is done at that time to stimulate their interest in Masonry, they are either lost to the Craft or become Masons in name only. If they had been obliged to study a book under the leadership of a competent brother in the lodge, they could not claim that they never had the opportunity to understand Masonry better, and the Lodge could feel for the lack of appreciation of Masonry would rest with the brother, not the Lodge!

There was a time when men were taught in the Lodges some of the

secrets by which they could, and did, improve themselves in Masonry. The so-called hidden Mysteries of Ancient Freemasonry were progressively unveiled before their minds and who, thereby became by their deeds worthy and well-qualified, duly and truly prepared to receive them. Men not only learned a lecture. They had to live a lecture before being advanced in Masonic instruction and experience. But, it seem that after Masonry became "speculative", it was considered satisfactory if its initiates learned a lecture and became able to repeat it like a trained parrot, and the repetition was considered as "suitable proficiency". When men were not expected to improve themselves in Masonry through instruction and by deeds and conduct, they lost the Master's Word (the science of the Builder of a spiritual fabric) and became satisfied with a substitute that indicated that they had not built a spiritual edifice but were expected to build one in due time. The whole symbolism reduced Masonry to a mere speculative faith, a far-off objective almost beyond the hopeful reach of men. The soul of Masonry was lost in the time to revive the ancient teachings and to make them effective as a dynamic

force in the main stream of life everywhere on this planet.

The ascendancy and domination of an age of materialism, the widespread worship of Mammon, have suppressed to a position of minor importance, the real purpose of Masonry as the art and science of the builder of a spiritual edifice in the soul of an individual member. The struggle for money, and the goods that money will buy has become a dominant passion among men. The secular demands of job, recreation, and home preoccupy the minds of too many men to the almost complete exclusion of considering the purpose for which they were born: to improve themselves mentally and spiritually, to know more and to learn to do better. Why has Masonry come down to this day and age, unless it is also for the same purpose?

We live in critical and perilous times. Even now, the dark clouds of a Third World War loom above the horizon. The coming holocaust will probably be the last and final phase of the Armageddon foretold in Scripture.

During the next 50 years, tremen-

dous changes will come in the lives of all people of the world. What must Masonry do to keep pace with the changing times? Masonry cannot rest upon its past laurels or glories. There should now be a reappraisal of the basic purpose of Masonry, a rededication of its membership to make the basic teaching of Masonry a dynamic and in reconstructing society in terms of world brotherhood.

Although the Masons of today may be unaware of it, Masonry at this very moment is face to face with the stark reality of a world in crisis, and with the problems of reconstructing society founded upon the Masonic principles of brotherly love, relief, and truth. Masons and Masonry must be alert and active in this struggle to meet humanity's deepest needs in the coming years.

Masonry as such will never, never die, as it has always lived in the heart of humanity. Its soul will go on forever, but its present body, which is to say, its organization, can fail to meet the requirement and will become a dead organization.

The teachings of the ancient Masters are the same as those that

are hidden in modern speculative Masonry conceals. What is Masonry doing to develop and utilize the vast resources in the wealth and beauty of its sublime teachings and in the perfection of its organization?

Freemasonry is the light of freemen. It does not chain the mind and spirit with pre-conceived interpretations. Masonry urges each Mason to faithfully direct his steps through life by the Light he shall find in it, as he there shall find it. This to me is the transcendent beauty, glory and power of Masonry. Every Mason receives from Masonry that Light and those lessons he needs, and no more than he has the mental capacity to perceive and understand. But he will not see the Light in Masonry until in Light of his own mind and soul illumines it. This inner light in every man is the creative, regenerative power that dispels the darkness of ignorance, error, sin and death. When you know this as eternal Truth, you will have the power to recognize yourself as one of the Sons of God. And this is the dignity and high importance of Masonry!

THE YORK AND SCOTTISH RITES

By: J. Howard Duncan, 32°, K.C.C.H.
Lecompton, Kansas

The Master Mason wishing to expand his Masonic associations should benefit from this Brother's concise comparison of the York Rite and the Scottish Rite.

What are the differences between the Scottish Rite and the York Rite, two major Bodies of extended Masonry? An answer to this question, if attempted without limitation, would soon bog down in a myriad of details. In the intricacies of each Body's rituals, for instance, there are hundreds of differences.

An answer to the question, where it might better serve to inform the Blue Lodge Freemason considering continuation of his search for Masonic Light, requires backing away from the details and illustrating the bigger picture. My perspective is from having held most of the local offices of the two organizations without any state or national service.

First, the overriding similarities should be noted. Both groups are Masonic organizations dedicated to the benefit of society through improvement of the individual. By morality lessons and peer association, they promote behaviors which civilize the man and strengthen his society. This is consistent with the Blue Lodge lessons which teach a man to be a better husband, father, son, neighbor, churchgoer, and citizen. It is in the focus of their objectives that the two organizations can most easily be seen to differ. Scottish Rite Masonry

is the champion of individual freedoms and citizenship rights as well as responsibilities. York Rite Masonry in its concluding Degrees or Orders is the champion of Christianity. A man must pledge to defend Christianity to become a Knight Templar Freemason in the York Rite. Good men of other religions (Jews, Moslems, Hindus, etc.) believing in Deity may become Scottish Rite Masons. The Scottish Rite Mason is urged to take an active leadership role in the promotion and protection of individual rights: government by democracy, free speech and press, equitable treatment before the law, freedom of religion and the individual, and separation of church and state.

York Rite Freemasonry has three separate and autonomous Bodies: Chapter, Council, and Commandery. These Bodies each have ritual and conduct meetings. The officers lines are not much different from Blue Lodge, but with differing titles. The top officers in the three Bodies are respectively formally called Excellent High Priest, Illustrious Master, and Eminent Commander. As the title Brother is used in the Blue Lodge, the title Companion is used in the Chapter and Council and the title Sir Knight is used in the Commandery.

Scottish Rite Masonry has four coordinate Bodies: Lodge of Perfection, Chapter of Rose Croix, Council of Kadosh, and Consistory. The business affairs of all four Bodies of the Scottish

Rite are conducted in the Lodge of Perfection. The top officers in the four Bodies are respectively formally addressed as Venerable Master, Wise Master, Commander, and Venerable Master of Kadosh.

While some Blue Lodges use costumes, most do not. But both the Scottish and York Rites emphasize the theatrical by use of elaborate costumes, stage props, and often actual stages with scenery backdrops to heighten the dramatic impact of each Rite's morality lessons. This Degree work tends to be done by men well rehearsed in the roles they are performing rather than by the current Lodge officers.

Another noticeable difference from Blue Lodge is the attire sometimes worn by the ordinary members. Most striking of these are the uniforms worn by York Rite Commandery, complete with ceremonial swords. The uniforms are reminiscent of what was worn on formal occasions by naval officers a century ago. The chief characteristic is a large, folded-brim hat, called a chapeau, with ostrich plumes. The other two York Rite Bodies sometimes use modern blazer jackets, red for Chapter and purple for Council.

Scottish Rite limits its nonritual attire to a hat with ornamentation including the symbolic double-headed eagle and gold-colored braiding. The hat is of the pillbox type without bill or brim. Black is the basic color of the hat worn by the majority of the Scottish Rite members who are 32 Masons. The two honorary Degree classes have different identifying colors. Red is used for the man recognized as a Knight Commander of the Court of Honour and labeled as a 32

K.C.C.H. Mason. The supreme honorary recognition of 33 Freemason is titled Inspector General Honorary and includes the identification of a white hat. The white Scottish Rite hat is rare representing slightly over 1% of the membership. In even smaller numbers are the purple or magenta hats worn by the 33 Active Members of The Supreme Council.

Both of the Rites practice charity and have their favorite projects. York Rite Masons have several charities, among them the Royal Arch Masons Auditory Research Assistance Program and the Knights Templar Eye Foundation which makes it possible for needy persons with sight problems to get medical help. The Knights Templars also support a Holy Land Pilgrimage program which sends ministers on tours dedicated to the locales important to Jews, Christians, and followers of Islam. Scottish Rite Free-masons support their 122 Childhood Learning Disorders Clinics, Centers, and Programs and their hospitals in Dallas, Texas, and Atlanta, Georgia, treating children with orthopedic, neurological, and learning disabilities. All groups practice local charity and usually sponsor educational scholarships.

Polity also differs. The Scottish Rite is hierarchical and oaths of loyalty are required to the Order's national leaders whereas the York Rite is democratic in its polity.

In the final analysis both groups are champions, like Blue Lodge Masons, of Brotherly Love, Relief, and Truth.

A MASON AND A MAN

(Author Unknown)

Brother, Masonry means much more
Than the wearing of a pin,
Or carrying a paid-up dues receipt
So that the Lodge will let you in.

You can wear an emblem on your coat,
From your finger flash a ring,
But if you are not sincere at heart
This doesn't mean a thing.

It is merely an outward sign
To show the world that you belong
To that great fraternal brotherhood
That teaches right from wrong.

What really counts lies buried deep
Within the human breast,
'Til Masonic teaching brings it out
And puts it to the test.

If you practice out of Lodge
The things you learn within,
Be just and upright to yourself
And to your fellow men.

Console a brother when he's sick,
Assist him when in need,
Without a thought of personal reward
For any act or deed.

Walk and act in such a way
The world without will see,
That only the best can meet the test
Laid down by Masonry.

Be always faithful to your trust
And do the best you can,
Then you can proudly tell the world
You're a Mason and a man.



LODGE GETS NEW OUTFITS

By: *WBro. Antonio M. Ligaya, PM*

As some will recall, Hawaiian Lodge, in commemoration of its 153rd Anniversary at the time, held a very memorable conferral of the Third Degree in May 2005 at the Scottish Rite Cathedral with the officers, as the Degree Conferral Team, in costumes reflective of the period portrayed in the Second Section of the Degree. This was the first time such a conferral was held in the Hawaii Jurisdiction!



The 2005 153rd Anniversary Degree Conferral Team in period costumes, with WBro. Wilson Camagan shown on the right

WBro. Wilson Camagan, the Lodge Officers' Coach, being equally impressed and inspired by the event, envisioned a regular recurrence of the Lodge doing similar conferrals of the Master Mason Degree, in period costumes, but, at Makiki Temple, so as not to unnecessarily burden our Scottish

Rite Brethren by having us using their costumes and hosting such conferrals.



WBro. Wilson Camagan, PM, models a representation of the new set of custom-made period costumes for the exemplification of the second section of the Third Degree. He and family recently donated these costumes, as well as 24 embroidered Past Master Aprons and 48 embroidered regular Aprons to Hawaiian Lodge.

On his return from a brief vacation in the Philippines this summer, WBro. Wilson surprised everyone present at our Lodge's Stated Meeting on July 11th when, prior to the meeting's adjournment he presented a full wardrobe of period costumes for the exemplification of the Second Section of the Third Degree to the Lodge. He donated these costumes, which he had custom-tailored in the Philippines, along with 24 specially embroidered Past Master's Aprons and 48 regular white aprons, as a token and gesture of his and his family's affection to Freemasonry!

WBro. Ed Abutin, this year's Master, was truly elated with such a generous gift. On behalf of the rest of his officers and the Lodge he sincerely thanked WBro. Wilson for it while expressing his vision of being able to lead a Third Degree conferral with the Degree Team wearing these costumes.

As the author of the initial Degree Conferral in costumes, this writer joins everyone in appreciation of WBro. Wilson for his remarkable expression of Brotherly Love!

LODGE PAST MASTERS SHOW HOW IT'S DONE!

By: WBro. Antonio M. Ligaya, PM

Hawaiian Lodge held its annual Past Masters' Degree Conferral Night on Wednesday, September 19, 2007. Following the Lodge's opening by this year's officers, the Past Masters took their respective positions to raise Bro. David Michael Stanton, an active duty Navy Intelligence Specialist recently selected for promotion to Chief Petty Officer, to the sublime degree of Mason in a very dignified ceremony attended and witnessed by approximately fifty Brethren from throughout the Hawaii Jurisdiction and several visiting brethren as well. WBros. Jim Willig and Oscar Romero, current Masters of Lodge Le Progres de l'Oceanie and Leeward Lodge, respectively, who were themselves raised in Hawaiian Lodge, were also in attendance.

With approximately 300 years in Freemasonry shared by its members, the Past Masters' Degree Conferral team only needed one serious practice before the event to perfect their floor work, and for the most part required very minimal tutoring by Hawaiian Lodge's Coach, WBro. Wilson "Spielberg" Camagan, PM.

WBro. Ed Abutin, this year's Master, was beside himself in thanking the Past Masters, for their professional and dedicated participation, as well as all in attendance for their support. He also hopes that this long-standing and proud tradition at Hawaiian Lodge will be perpetuated and that the brethren will continue to support it.

The 2007 Past Masters' Third Degree Conferral Team members were:

• First Section

Worshipful Master – MWBro. Oscar Jayme, GM; PM – 1991
Senior Warden – WBro. Richard "Rick" Huston, PM – 2004
Junior Warden – WBro. Kwanlin Wong, PM – 1986
Treasurer – MWBro. Ernest "Ernie" Yamane, PGM; PM – 1979
Secretary – WBro. Wilson Camagan, PM – 1998
Chaplain – VRBro. David Kaohelaulii, PGC; PM – 1989
Senior Deacon – WBro. Antonio "Tony" Ligaya, PM – 2005
Junior Deacon – WBro. Robert "Bob" Schultz, PM – 1999
Marshal – WBro. Bunny Wong, PM – 1983
Senior Steward – RWBro. Dennis Ing, DGM; PM – 2002

Junior Steward – RWBro. Severino “Ben” Malajito, PSGW; PM – 1987
Tyler – WBro. Froilan Domingo, PM - 2006

• **Second Section**

King Solomon – WBro. Wilson Camagan
Hiram of Tyre – WBro. Bob Schultz
Junior Warden/Junior Deacon – WBro. Kwanlin Wong
Secretary – WBro. Tony Ligaya
Senior Deacon/Third FC – RWBro. Dennis Ing
First FC – MWBro. Ernie Yamane
Second FC – MWBro. Oscar Jayme
First Ruffian – RWBro. Ben Malajito
Second Ruffian – WBro. Rick Huston
Third Ruffian – VRBro. David Kaohelaulii
Way/Seafaring Man – WBro. Bunny Wong
Lecture – WBro. Kwanlin Wong
Charge – WBro. Froilan Domingo
Bible Presentation – VRBro. David Kaohelaulii

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



Newly-raised Bro. David Michael Stanton, Jr. is shown with the Past Masters' Degree Conferral Team following his becoming a Master Mason

PHOTO GALLERY:

2007 Past Masters' Recognition Night Memories, August Birthday Celebrants, Grand Lodge Inspector's Visitation and Kauai Lodge Courtesy Degree Conferral



Hawaiian Lodge Past Masters in attendance at this year's Past Masters' Recognition Night in a group picture



Our noticeably delighted WBro. Ed Abutin, with Sis. Alma, Bro. Esmie Solis and Sis. Tessie cutting the rug



Our Junior Deacon, Bro. Ric Taylan, and his lady, in one of the evening's tender moments



WBro. Tony Ligaya and Sis. Fé enjoying the evening



RWBro. Dennis Ing, DGM, and a Hawaiian Lodge Past Master, on behalf of the Past Masters in attendance, thanks everyone for the tributes given them



Bro. Roland Resurreccion and his lady pose romantically for posterity



Bro. Alex Escasa, our Junior Warden, and Sis. Rexie, on their way to the dance floor



The new, and uniform, Past Master's apron made its debut during the event



Our Senior Warden Bro. Orly Ragudos mugs for the camera while Sis. Edna looks on



Bro. Tom Arigo and Sis. Miriam Fortuno are shown dancing the night away



August birthday boys MWBro. Ernie Yamane, WBro. Gilbert Barroquillo, Bro. Cesar Evangelista, Bro. Mark San Diego and RWBro. Dennis Ing: cutting their cake and eating it too!

WBro. Ed Abutin, Master, poses with WBro. Monty Glover, Grand Lodge Inspector for Hawaiian Lodge, at his official visitation during our July 11 stated meeting



Kauai Lodge's Bros. Jon Zahaby and Danilo Sanchez are shown with WBro. Ed Abutin and the other officers, along with Kauai Lodge's Master - WBro. Harry Kaneakua and a couple of their Past Masters, WBros. Camilo Andrade and Dennis Alkire, following their becoming Master Masons in a courtesy conferral of the Degree by Hawaiian Lodge on August 22, 2007. Photo Credits: WBro. Camilo Andrade, PM, Kauai Lodge

From the Secretary's Desk: Lodge Activities since June 6, 2007

By: WBro. Antonio M. Ligaya, PM

June 22 - 25	- Grand Assembly – IORG	Scottish Rite Cathedral
July 11	- 3rd Degree - Stated Meeting	Makiki Masonic Temple
	- WBro. Monty J. Glover, GL Inspector – Official Visitation	
	- WBro. Wilson S. Camagan, PM, donates 24 PM/48 regular custom-made aprons and a set of period costumes for the 2nd section of the 3°	
	- “Cable Tow”, 2nd Qtr/2007 Issue issued	
July 15	- Annual Summer Picnic	Pearl Harbor Marina
July 22	- Lodge's Golf Outing	Barbers Point Golf Crs.
August 1	- 3rd Degree - Stated Meeting	Makiki Masonic Temple
	- Semi-Annual Reports of the Secretary and Treasurer presented to and accepted by the Lodge	
	- 2007 Scholarship Awards Presentation: Mr. Alan C. Alegre Ms. Jennifer C. de Leon Ms. Bianca F. del Prado Ms. TheresaAngela E. Ligaya Mr. Sean L. Ragudos Ms. Jayne L. San José Ms. Veralyn P. Ulep Ms. Eileen A. Malong Ms. Tiffany C. Mina	
August 18	- GL School of Instruction – 2°	Makiki Masonic Temple
August 22	- Courtesy conferral of the 3rd Degree (Raising) for Kauai Lodge (2 Candidates)	Makiki Masonic Temple
August 25	- Lodge's Golf Outing	Kapolei Golf Course
September 5	- 3rd Degree - Stated Meeting	Makiki Masonic Temple
September 19	- Past Masters' 3rd Degree Conferral Night: Bro. David Michael Stanton, Jr.	Makiki Masonic Temple
September 21	- Past Masters' Recognition Night	Hale Koa Hotel

SECRETARY'S SEMI-ANNUAL REPORT

From: Antonio M. Ligaya, PM, Secretary

To: The Worshipful Master, Wardens and Brethren of Hawaiian Lodge, F. A. & M.

Subj: **Secretary's Semi-Annual Report**

The following Semi-Annual Report, for the period January 1 – June 30, 2007, is submitted in accordance with §2548 of the Hawaii Masonic Code (HMC):

Roll Call:

Members as of December 31, 2006 438

•	Add: Gains			
	o	By Raising	2	
	o	By Affiliation	1	
	o	By Restoration	<u>1</u>	4
•	Less: Losses			
	o	By Death	4	
	o	By Withdrawal	1	
	o	By Suspension	<u>15</u>	<u>20</u>

Members as of June 30, 2007 422

Necrology:

Joseph H. Worrall, Jr.	George Boross
Manuel S. Nicolas	William H. Wong

Receipts:

•	Dues	\$17,970.00
•	Fees: Degrees, Affiliation & Restoration	760.00
•	Building Fund	1,655.00
•	Cipher Ritual Sales	75.00
•	Interest, Checking Account	3.04
•	Dinner Reimbursements	1,340.65
•	Palaka Shirts Sales	<u>100.00</u>

Total – Disbursements to the Treasurer \$21,903.69

TREASURER'S SEMI-ANNUAL REPORT

Alberto P. Alarcon, Treasurer

HAWAIIAN LODGE, F&AM OPERATIONS ACCOUNT STATEMENT OF RECEIPTS & DISBURSEMENTS FOR THE PERIOD JANUARY 1 THROUGH JUNE 30, 2007

Beginning Balance, January 1, 2007 **\$7,558.74**

Receipts

Dues	\$17,970.00	
Fees	\$760.00	
Lodge Building Fund	\$1,655.00	
Sales: Ciphers / Manuals / Shirts & Dinner Reimbursements	\$1,515.65	
Interest from Checking Account	\$3.04	
Transfer from Trustee Account	<u>\$40,000.00</u>	\$61,903.69

Less: Disbursements

Grand Lodge		
(Per Capita Tax, Insurance / Other Fees, ANCOM Dinner)	\$14,874.76	
Membership Gatherings	\$18,714.17	
Salaries (Secretary, Tiler, Treasurer)	\$7,050.00	
Payroll Taxes	\$930.18	
Facilities Expense (Temple Maintenance, PM Gallery Renovation)	\$4,400.00	
Gifts/Donations (Sunshine Expense, IORG, Gifts to Widows)	\$1,366.20	
Office Expense (Supplies, Postage, Stationeries, Bulk Mailing Permit)	\$1,148.75	
Officers Expense		
(Badges, Tux Rentals, Mtg Refreshments, Miscellaneous)	\$999.75	
Ritual Supplies (Trowels, Aprons, Bibles, Other)	\$990.63	
Publications/Communications		
(Cable Tow, Newsletter, Installation Pgm, etc.)	\$4,104.26	
Insurance (W/C)	\$234.00	
Neighbor Island Visitations (Kauai)	<u>\$1,985.20</u>	<u>\$(56,797.90)</u>

Ending Balance, June 30, 2007 **\$12,664.53**

LETTERS TO THE EDITOR

The following were received via eMail from a couple of Brothers:

----Original Message----

From: Bruce Holmberg
Sent: Thursday, July 19, 2007 18:40
To: Ligaya, Antonio M.
Subject: Re: Hawaiian Lodge's "Cable Tow", Second Quarter, MY 2007

Brother Tony,

I just finished reading the magnificent Cabletow you prepared.
Well done, faithful servant of the Brotherhood.

Blessings,
Brother Bruce

----Original Message----

From: "Harley Holderbaum"
Date: 08/09/2007 21:08
To: "Tony Ligaya"

Subj: "DYNASTY?"

WBro. Tony,

Your article is right on.

It is the FILIPINOS ACROSS AMERICA that are doing all the work in the lodge; learning the rituals, know memorizing all the officers' parts and being active.

I wish that some of my brothers here were as active as the AMERICAN FILIPINOS ARE, not just FKS DEGREE MASONS (fork, knife, and spoon).

I always share the LODGE'S CABLE TOW with my brothers here.

Keep up the good work and may THE GAOTU bless you and your family.

Fraternally yours,
Bro. Harley

PHOTO GALLERY:

Scenes from the Annual Picnic: July 22, 2007













NECROLOGY



Ill. Brother Raymond C. Dusendschon, 33°

Past Potentate, Aloha Shriners

Born: November 1, 1917 Raised: February 29, 1956

Died: August 9, 2007

Brother Ralph A. Van Orsdel, Jr.

Born: September 7, 1916 Raised: April 12, 1947

Died: August 26, 2007

**“Almighty Father into Thy Hands
We Commend the Soul of Our Beloved Brothers”**

2007 LODGE COMMITTEES

Auditing Committee:	WB Donald Hall, PM - Chair Bro Ernie Alegre Bro Cezar Evangelista Bro Manuel Ibera
Awards:	WB Eduardo Abutin - Chair Bro Orlando Ragudos Bro Alexander Escasa
Cable Tow:	WB Serafin Colmenares, PM - Chair WB Antonio Ligaya, PM Bro Alexander Escasa Bro Dale Palileo
Candidate's Coach:	WB Richard Huston, PM
Charity Committee:	WB Eduardo Abutin - Chair Bro Orlando Ragudos Bro Alexander Escasa
Delinquent Dues:	WB Eduardo Abutin WB Antonio Ligaya, PM Bro Alberto Alarcon
Masonic Temple Assn:	Bro Gregory Pentecost - Chair WB Robert Schultz, PM
Officers' Coach:	WB Wilson Camagan, PM RW Dennis Ing, SGW
Past Masters' Assn:	WB Kwanlin Wong - Chair All Past Masters
Scholarship:	MW Ernest Yamane, PGM - Chair MW Randy Chang, PGM WB Kwanlin Wong, PM WB William Dresser, PM WB Wilson Camagan, PM WB Antonio Ligaya, PM Bro. Vernon South
Sunshine:	Bro Alexander Escasa - Chair Bro Orly Ragudos Bro Ricarte Taylan
Youth Groups:	RW Dennis Ing, SGW - Chair Bro Alex Escasa

Hawaiian Lodge, F. & A. M.

1227 Makiki Street

Honolulu, HI 96814-1332

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