

Cable-Tow

Hawaiian Lodge F & A M

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

Volume 67, No. 1

1st Quarter - April 2008



HARMONY

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.

HAWAIIAN LODGE F. & A.M.

2008 OFFICERS

MASTER ORLANDO S. RAGUDOS (EDNA) 94-1092 NAWELE ST. WAIPAHU, HI 96797 ORAGUDOS@HAWAII.RR.COM	R - 676-4218 O - 365-6004 C - 265-2448
SENIOR WARDEN ALEXANDER A. ESCASA (REXIE) 95-689 MAKAIOLANI ST. MILILANI, HI 96789 ESCASAA001@HAWAII.RR.COM	R - 625-2179 O - 257-0509 X8404 C - 551-6145
JUNIOR WARDEN BERNARD C. BALDUEZA (CARMELITA) 91-896 MAKULE RD. #106 EWA BEACH, HI 96706 BERNARD.BALDUEZA@NAVY.MIL	R - 689-6269 O - 471-2405 X5505
TREASURER ALBERTO P. ALARCON (EMELINA) P. O. BOX 237 HONOLULU, HI 96809-0237 FRBERT808@YAHOO.COM	R - 626-9332 C - 722-9791
SECRETARY ANTONIO M. LIGAYA, PM (FÉ) 95-301 ALA'OKI PL. MILILANI, HI 96789 ANTONIO.LIGAYA@NAVY.MIL	R - 626-8723 O - 474-5748 C - 479-3144
CHAPLAIN RICHARD B. HUSTON, PM (KAREN) 94-439 PAPOLOHIWA ST. MILILANI, HI 96789 49HUSTON@HAWAII.RR.COM	R - 625-2568 O - 448-1843 C - 386-5573
SENIOR DEACON RICARTE (RIC) M. TAYLAN (LOIDA) 1934 CALIFORNIA AVE. WAHIAWA, HI 96786 TAYLANRM@PHNSY.NAVY.MIL	R - 621-0082 O - 473-800 X4513
JUNIOR DEACON JAMES CORLEY, JR. (RHONDA) 70 PALIMALU DR., HONOLULU, HI 96817 CORLEYJR@HAWAIIANTEL.NET	R - 595-7124 O - 783-6195
MARSHAL ROLANDO C. RESURRECCION (JOHNA) 91-2039 LA'AKONA PL. EWA BEACH, HI 96706 REZRETUSN@YAHOO.COM	R - 689-1657 O - 473-8000 X3258
SENIOR STEWARD JOHN G. AYLETT (CINDY) 537 ULUHAKU STREET KAILUA, HI 96734 KEIKIONIAU@YAHOO.COM	R - 263-3001
JUNIOR STEWARD STEVENSON A. CHAN 1519 NEHOA ST. #A408 HONOLULU, HI 96822 STEVENSONCHAN@YAHOO.COM	R - (619) 757-3987 O - 473-800 X4937
ORGANIST MANUEL T. VALBUENA (MARIE) 98-126 NAHELE ST. AIEA, HI 96701 VALBUENAM001@HAWAII.RR.COM	R - 487-1241 O - 943-4954 C - 292-3611
TILER DAVID N.E. KAOHELALI I. PM P.O. BOX 17592, HONOLULU, HI 96817	949-7809

Cable-Tow

Hawaiian Lodge F & A M

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

Volume 67, No. 1

1st Quarter - April 2008



Note to the Brethren	02
From the East	03
From the West	04
From the South	05

Featured Articles:

Harmony	06
On Harmony	09
<i>Musings from a not-so-idle mind:</i>	
Can There Be Harmony at the Expense of Truth?	10
Whatever Happened to Masonic Pride?	13
The Pillar of Beauty Has Indeed Fallen	17
Know Your 2008 Officers	18

General Interest Articles:

Fundamentals of Freemasonry	26
It Doesn't Have to Be Like This	30
What Do Younger Masons Really Want?	32

Photo Gallery:

Installation	23
Degree Conferrals, Awards, Birthdays and Lodge Visitations	33
Christmas Party 2007 & Sweethearts' Ball 2008	38

Lodge Matters:

From the Secretary's Desk	51
Secretary's Annual Report for 2007	52
Treasurer's Annual Report for 2007	53
2008 Scholarship Application Form	54
Necrology	60

In the interest of expediency to ensure we meet our deadline, both with our printers and our readership, minimal editing was made on articles received.

A NOTE TO THE BRETHREN



Aloha and warm greetings to all! Welcome to this first issue under the new lodge administration.

In behalf of the Cable-Tow committee, I would like to take this opportunity to congratulate the new set of officers and wish them luck as they take on the mantle of leading the lodge this year. We have included in this issue pictures and short bios of the lodge officers that the rest of the brethren, particularly those who are unable to attend lodge meetings, may know them. I would like also to thank the new Master for reappointing us and for reposing his trust and confidence in the members of the Cable-Tow committee.

For this issue we have selected the theme “Harmony.” We don’t have to expound on the importance of this concept, as all Masons have been taught that harmony is the strength and support of all societies, especially of ours. However, there may be a need to remind all of us of the need for harmony as we relate to and interact with our fellow Masons – and with the rest of society – in our everyday lives. We have a couple of articles that discuss what this concept is, and we also added an article written by WB Tony Ligaya where he gives his take of what harmony is all about. The articles raise thought-provoking questions such as: are truth and harmony mutually exclusive? can they co-exist? do Masons only pay lip service to it or do they really practice what they preach? It is our hope that by opening this discussion on harmony, all of us will be able to reflect on our relationships with our brothers – in and out of the lodge – and accordingly change our actions for the betterment of all.

We also included other articles that reflect on certain issues and challenges that face Masonic lodges and their membership, as well as articles that are of general interest. Lodge matters, as well as pictures of lodge conferrals and other activities are also found within. A copy of the scholarship application form is included for the benefit of those who have children going to college.

We hope you will find this issue to be informative and educational. We would welcome and appreciate your contributions for our next issue.

Fraternally yours,

Jun Colmenares, PM

FROM THE EAST

**By: Orlando S. Ragudos
Worshipful Master**



Year of the RAT, the new beginning...

Aloha and Greeting Brethren: Year of the Rat is renewal in so many ways, from beginning of this year to Valentines Day to the arrival of spring, may all the blessing delights of the New year be yours and your family as to our community.

Over the course of 3 months since I sat in the East, nothing but positive encouragement, unwavering support and brotherly love has surrounded me, but particularly the harmony in our Lodge. Recapping our events, Sweetheart Banquet, was the beginning where we launch this year's very harmonious gathering, where all in attendance expressly enjoyed each others company and fellowship which all have come to impart. In line with our lodge agenda and moving forward, we have initiated 5 candidates and conducted two 2nd degree conferrals and 2 more are at the door waiting to be initiated. Our newly initiated brethren are very excited to advance, but I can only hope that ALL of Hawaiian Lodge should be just as excited to provide harmonious support to them by contributing little time and effort to attend their conferral as they continue to be AS-ONE. Yet, it's seems we have not accomplished much, but rather continuing to grasp every opportunities to improve ourselves of what we are expected to do for our Lodge.

As the year of Rat progress, be assured that your officers and coaches are continued to work hard to keep the Lodge reputation at its best. The Officers are progressively building that confidence to execute their ability in our ritual with the assistance of our tireless coaches, but nonetheless each us have that foresight to excel and to provide nothing less than pure quality work for the benefit of our Lodge for today's needs, and betterment of tomorrow.

Brethren, it is our obligation in masonry and to our lodge to support its needs, but particularly to our new young brethren who are hungry in their

very heart and wanting that brotherly love and affection among us and are longing for your presence in the Lodge to help them feel their fruitful existence and to develop those truly Masonic feelings. Open your heart, "I SAY" just as the door of freemasonry was open unto you and let this Year of the Rat as an instrumental guide to express those truly Masonic feeling that we were ONCE vested upon and join our young brethren to fulfill their hunger and desires in masonry as they kneel at the altar.

For I believed, this year also is a great year, to make a fresh start to rejuvenate those truly Masonic feelings and hope for that plentiful opportunities in our day to day lives to make our life better and strengthen our passions and desires in masonry. Maintaining ourselves in expressing nothing but pure love and care to our family, our brethren within the inner circle as well as in our community and that we may deploy our action with truth and morality and live relatively free of turbulence. None can surpass a purity excitement with clear mind and soul as we practice our virtues and enable us to extend that true-grip and the five points of fellowship without hesitation to any brethren and hold no boundary to live peace within our heart and harmoniously among each other.

Let it be the Year of Rat the beginning, to free from those negative thoughts and that the Almighty may continue to influence our hearts and mind and be faithful in masonry and so that we may consciously have that wisdom to express ourselves with humility through our spoken words and actions. Don't let the time pass you by, for there is only ONE life and only ONE mason can encourage you to socialize with your brethren and that is YOU. Our young brethren and the olétimer will be longing to enjoy your company and to help us partake that sumptuous meal that our finest Stewards will come to serve when we see each other at the Lodge.

FROM THE WEST

By: Alexander A. Escasa
Senior Warden



Greetings From The West!

Brethren, first and foremost, I am deeply grateful for your trust and the opportunity in allowing me to serve you this year from the West . I will endeavor to reciprocate that confidence by serving you and this Lodge to the best of my abilities. I stand ready to carry on whatever tasks we have to undertake for the improvement of our Lodge and of Masonry in general.

With your continuous support and the dedications of our officers, I know we can accomplish our goals for this year. We are all familiar with the phrase, “Harmony being the strength and support of all societies -- especially of ours”. Together as one, we can unite and make every effort to maintain the reputation we hold as the premier Lodge in this jurisdiction.

Let us set aside our differences and bickering, help each other, and work amicably. We may have some differences in our opinions for certain things, but that should not preclude us to work together and come up with the best solution. Reach out and encourage those brethren who have been absent for so long from the Lodge to return! Let us show each other that we care by visiting the sick, attending the funeral of a departed brother and giving good counsel to those who are in need.

Lastly, my family and I wish you all the very best for the rest of the year. May the blessing of the Great Architect of the Universe shower us all and let “Brotherly Love, Relief and Truth” guide us in all of our actions.

See you all back in the Lodge...

FROM THE SOUTH

By: **Bernard C. Baldueza**
Junior Warden



We Serve

It's been a new and old experience for me and our stewards John Aylett and Stevenson Chan doing it for the first time preparing & serving food to our brethren in the Lodge. As the time goes by we are also gaining experience week in and week out. Again to let everyone know, on our stated meeting, refreshments are served at 6:15 PM. All others stay the same. We are long-ing forward for you to come and join us.

Our Sweetheart Ball, which just passed was a successful and memorable event, over 150 in attendance. Our most reliable Steward John & Brother Teddy Andam at the reception table presented a lovely rose to our ladies as they arrived. The food provided by Hale Koa catering was no question excellent. The table to table magic show amazed us. "How did he do that?" exclaimed many people. As usual the music selection provided by Star Pointe was outstanding and showed by everyone dancing in the wee hours at 10:00 PM. However, the most exciting at that evening was the center piece give away contest. Our Worshipful Master Orly Ragudos and his First Lady Edna did a wonderful job in acquiring & assembling the giveaway. At the end Sister Zeny Muyot also the Worthy Matron of Lei Aloha #3 by way of elimination awarded the center piece to the deserving winners.

Our next event is the Widow's Night at the Pagoda Hotel on 26 April 2008. We are extending our invitation to join us and support our widows at their special night.

Brethren, finally, thank you for the support you have given us in the Lodge and in our functions. We are here to serve you. Please join us.

See you at the Lodge.

HARMONY

By Bro. David Weinberg

<http://www.masonicdictionary.com/kotn.html>

Knights of the North Masonic Dictionary

Researched and Contributed by: WBro. Antonio M. Ligaya, PM

“Harmony” or, more often used, “Peace and Harmony,” has become one of the important mantras or memes of North American Freemasonry. Our meetings - stated and called communications - open with some variant of the above statement, and close with some variant of “peace and harmony prevailing.” But, what is this harmony we hold dear? What does it mean, this harmony we speak of? More importantly, how is it used?

To the non-mason, harmony appears as a worthy goal. As the dictionary definition reads, why would an emphasis on harmony be a bad thing? After all, it is defined thusly: ***har-mo-ny: Agreement in feeling or opinion; accord: live in harmony.***

In such glittering generalities, yes, harmony can be a good thing. When referred to in such nebulous, round-about ways, the ideal of having all agreement and having an accord of opinion is most difficult to argue against. After all, no one wants a problem, few if any want serious disagreements occurring amongst the membership - so anyone who would take up the cause that harmony may

not be such a panacea is looked at with suspicion. However, this is the view of harmony which has become “Masonic Harmony.” The view that any dissent or difference of opinion would (or could) cause such a rift within the membership that any such dissent should be silenced is the prevailing one of “Masonic Harmony.” This, observably, is not ‘harmony’ in the sense that such agreement or accord was reached from within, after discussion or deliberation, but imposed from outside or above, that agreement with and acquiescence to the will of those holding power within the organization is “harmony;” opposing viewpoints, no matter how valid, are “disharmony,” “unmasonic,” or otherwise is a condition which should not, under any circumstances be condoned.

There are certain subjects within American Masonry which attracts this draconian form of “harmony,” but these subjects are not the sole places where it is imposed. One need simply log on to a number of the various Masonic forums to see this in action. Granted, some level of control of a forum must be maintained by those

who created such or are tasked with its maintenance, but even amongst the users of such systems a pecking order of “harmonious conduct” emerges.

In its history, Masonry, both internationally and in America, has been the home to notable “great thinkers.” Go to any boastful Masonic website, and a list of them, great and small, can be had. In perusing such lists, a theme arises: most of these “greats” are from a bygone era, and most are renowned for their accomplishments outside of Masonry. Another commonality can be seen - that the accomplishments these great thinkers are known for did not come simply by staying within what would now be dictated by today’s “Masonic Harmony.” These men challenged establishments, whether in the political arena, theological, or philosophical. Masonic Communications these lights attended were not the quiet business meetings (save when dues increases are discussed) so prevalent today. In the dry meetings of today, intellectual pursuits are distained, not only because to engage in them would appear “elitist” - but also that the heart of discussion and debate is not an echo chamber, but disagreement. Disagreement within a Masonic Lodge (again, other than on the subject of dues increases) is such an anathema as could scarcely be

contemplated by the majority of Worshipful Masters as a force for positive development. Rather, Harmony - in reality, the status quo of bills and minutes-reading - must prevail! After all, the Secretary states such at the close of the minutes: “Peace and Harmony Prevailing, the lodge was closed...” What is missed in that statement is that after the differences in viewpoints, after the debates have been held, then the lodge returned to “harmony” to close.

The other form of “Masonic Harmony” is an aggressive sort. Since, as outlined above, “peace and harmony” are to prevail among Masons, what easier way is there to ‘win’ a disagreement not by dissecting the other side’s arguments, but instead by undercutting the Mason himself, calling him “unmasonic” for causing such “disharmony” in disagreeing. And, while some may wish to believe that such offensive (in many senses) use of the claim to harmony would not occur, it has been observed innumerable times. The typical use of this form of claim to harmony is almost exclusively by the one creating the disharmony in the first place. However, rather than creating disharmony from a fringe perspective, the firebrand instead chooses a subject where at least the plurality of opinion, if not an outright majority, favors him. Armed with the knowledge that the orthodoxy would support his

position, such person would then assert the position, not in a calm manner, but in a belligerent one. In some areas where there is sizeable support for a minority (to American Freemasonry norms) position, forceful assertion of the majority position isn't a harmonious act, but spoiling for an argument; the provocation of disharmony. When such a challenge is answered, or when the provocateur is reminded of the need to act harmoniously, the claim the responder - or the one making the admonition - is breaking the disharmony of the lodge or gathering is made. Instantly, those who were not paying attention to the initial exchange now are focused intently on the disturbance, and, as the provocateur intended, viewing the agitator as the injured, aggrieved party. The original subject matter is forgotten; rather than a discussion based upon the merits of the arguments, the responder must fend off charges of breaking the "peace and harmony" while the original rabble-rouser skulks off, his positions, as he intended, unchallenged.

A variation of the aggressive use of "Masonic Harmony" to stifle debate arises in the few areas where American Masonry's performance is less than stellar - equality, both sexual and racial. So heated these discussions become that they are "best left un-

mentioned" lest battle lines are drawn. In these instances, "harmony" is a two-edged sword; those who favor the status-quo are not necessarily favoring discrimination or segregation, nor are those favoring other outcomes necessarily advocating complete integration along all lines in all organizations. What is worth noting in this situation is who makes the first accusation of "disharmony" - and for what reasons. Unfortunately, the call that someone has been disharmonious is nearing to the conditions found in the Internet's "Godwin's Law": the longer a Masonic subject requires rational thought, the faster the proponents of the status-quo will label those supporting the other side as disharmonious.

The difficulty arises in that Freemasonry, regardless of the institutions involved, should be promoting harmony, that is, promoting the atmosphere where such discussions can occur without resorting to personal attacks or non-sequitur derailments simply because the other side does not have an intellectual response. "Peace and Harmony" should prevail, in the sense that whether or not an agreement on the issues discussed is reached, the option to agree to disagree amicably should remain.

ON HARMONY

Found Posted by "Traveling Man" at <http://movablejewel.blogspot.com/>

Contributed By: Alexander A. Escasa

Recently, while going through some of my emails, I came across a sentiment that set me to thinking. That thought ran something along the lines of: too often new ideas are squelched because it would disrupt the "harmony of the Lodge".

That is indeed a very curious idea when examined closely.

I have never been a greatly talented musician or singer. I dabble in the Celtic harp, and I enjoy singing for my own amusement. But, by and large I am more of a consumer of music than a producer.

But when one examines the mechanics of harmony, (and no, this is not going to be a treatise on musical theory - very much), one cannot escape the fact that as an analogy, preventing new ideas from being aired in Lodge, given that normal rules of Masonic decorum are followed, is the very absence of harmony.

Allow me to explain. Harmony is the assembly of a group of notes, that, when sounded together, produce an effect that is pleasing to the ear. This is opposed to having only one note sound -- which is a tone.

So, in a Masonic Lodge where there is only one note sounded, and there is no accord given to differences which could add richness to the Masonic experience, there is no harmony -- just monotony.

It is also interesting to observe that there is such a thing as harmonic progression (http://en.wikipedia.org/wiki/Chord_pro

gression) which adds to the tension and release in music that is part and parcel of its enjoyment. (For again, no matter how pleasing one chord may be to the ear, played ad-inifinitum, it becomes tedious.)

Could there be another lesson here? Could it possibly be that there is such a thing as productive tension? I believe there is, as long as there is resolution. (Yes, in building the harmonic progression there is a chord that "resolves" that tension.) When these progressions are produced under certain rules, the result is in many instances quite beautiful. Perhaps this analogy is not too far-fetched to be applied to the Masonic Lodge. (Or even to life perhaps?)

For those of you who think in such directions, all of this can be expressed mathematically (<http://mathworld.wolfram.com/HarmonicSeries.html>).

Of course, we also hear of "unity" in addition to "harmony". Are we to presume that this is a unity of thought, or a unity of purpose? In examining Masonic thought, it seems to me that it is unity of purpose that is being sought. Because we as Freemasons, (in America at least), do not require unity of religious or political thought in order to join the Fraternity.

To my mind at least, the type of unity a Masonic Lodge should foster is unity of purpose, not unity of thought. To further the analogy -- many notes, on chord.

Stay tuned, or not, it's up to you.

MUSINGS FROM A NOT-SO-IDLE MIND: CAN THERE BE HARMONY AT THE EXPENSE OF TRUTH?

By: WBro. Antonio M. Ligaya, PM

“The view that any dissention or difference of opinion would (or could) cause such a rift within the membership that any such dissent should be silenced is the prevailing one of ‘Masonic Harmony’.”

“Anything without truth is a sham. Harmony without truth is a precarious lie. When the truth comes around, the harmony will crumble...”

Although I have, on several occasions in the past, been somewhat of a regular contributor to this periodical – both through my reprisals of many outstanding articles I believe to be of Masonic interest to all, and my own writings – I’ve struggled to write this piece if only because it contains personal feelings, beliefs and occurrences I’ve held close to my chest for a number of years until now. I recognize certain members of the Fraternity might feel being alluded to and to whom I do not offer any apologies, but, rather, a gentle counsel in their ears for a sincere introspection among themselves – as I’ve done in the course of putting this article together. If only but one Brother is impacted, good or bad, as a result of this contribution then writing it would have been worthwhile as it would have served its purpose!

Subsequent to my being raised as a Master Mason in March 1981 in the Philippines, I’ve been a member of a couple of Lodges in Japan (where I was Pro-Temporé Master for nine months in one Lodge, and a Past Master of the other, over a course of six years) and another couple of Lodges here in Hawaii (a Past Master of Hawaiian Lodge, and the founding Junior Warden and later Secretary in the other).

I am saddened by what I’ve been observing, especially lately, of the obvious decline in attendance at our meetings, among others. I’ve always believed, in my 27 years as a Mason, albeit naively, that so-called “competing priorities” account for this. From a recent experience, however, I now think this might be due to the absence of harmony in the Lodge – because, as I was taught in the Third Degree, vis-à-vis what I was recently informed by a member of the Craft, one should never put on an Apron and enter a Lodge, in which there is a Brother with whom he is at variance or against whom he entertains animosity. This lecture also admonishes such Brother to ask the other to withdraw in order that they may amicably settle their differences, and when this is happily effected they may again clothe themselves, enter the Lodge, and work with that love and harmony which should at all times characterize Freemasons! Although I doubt most, if any, of those who were raised in Hawaii were given the same lecture, they must have been influenced by those who did.

At the opening, and regular closing, of the Lodge the Senior Warden reports his duty to “pay the Craft their wages if any be due, that none may go away dissatisfied – harmony being the support of all societies, especially of ours.” Mackey’s Encyclopedia of Freemasonry reinforces this thusly, “It is a duty especially entrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so to act that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the instruction expresses it, harmony is the

strength and support of all well-regulated institutions.”

Bro. David Weinberg, in his article, “*Harmony*”, which also appears elsewhere in this issue, observed, “*the view that any dissention or difference of opinion would (or could) cause such a rift within the membership that any such dissent should be silenced is the prevailing one of “Masonic Harmony.” This is not ‘harmony’ in the sense that such agreement or accord was reached from within, after discussion or deliberation, but imposed from outside or above, that agreement with and acquiescence to the will of those holding power within the organization is “harmony;” opposing viewpoints, no matter how valid, are “disharmony,” “unmasonic,” or otherwise is a condition which should not, under any circumstances be condoned.*” Unfortunately, such has lately been the case. I’ve noted, and also experienced, that those who participate in discussions in the Lodge – particularly during Stated Meetings wherein I’ve always believed such discussions should take place – are more often than not referred to, albeit in hushed tones, as “grand standers” if not outright “dissenters” especially if they bring up topics or issues that may be against what appears to be the popular thought! Such a “dissenter” or “grand stander” subsequently becomes the pariah of the Lodge even if all he ever attempted to do was to bring about some type of reformation or guidance.

The 15th century Dutch author, philosopher, and scholar, Desiderius Erasmus, in “*Adagia*”, said, “*In the land of the blind, the one-eyed is king.*” I find this still very much applicable in our Fraternity to this day! Specifically, among certain members who are not that familiar with the *Hawaii Masonic Code (HMC)*, one who liberally quotes from it, correctly or otherwise, is often looked up to if not outright idolized! One who is likewise knowledgeable, who

offers information from the same reference that might not be in agreement with what the former provided, is not looked at too kindly but on the other hand is referred to as a “smart aleck”, or words to that effect! The former does not seem to want anyone else to know what he knows, and instead of appreciating the assistance offered by the other, or encouraging everyone to study the HMC, goes about and creates his faction against the other! Is this the harmony being bandied about?

Mackey’s Encyclopedia of Freemasonry, on Truth, states, “*The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth.*” *The same reference further states, “This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the ‘three great tenets of a Mason’s profession.’ In that connection, Truth, which is called a “Divine Attribute, the foundation of every virtue,” is synonymous with Sincerity, honesty of expression, and plain dealing.*”

In its August 1932 issue the *Short Talk Bulletin* mentioned, “*In the entered Apprentice’s Lecture we learn of Truth as “the foundation of every virtue. To be good Men and True is the first lesson.” etc. But these teachings regarding the third Principal Tenet are of Truth in its narrower and more restricted sense - that use of the word as a synonym for sincerity, right dealing, absence of deceit,*

straight-forwardness ... The entered Apprentice Lecture teaches of truth as opposed to deceit, truth as a foundation of character, truth in the moral sense. In this sense Truth really is the foundation of every virtue. There is no justice without truth; there is no philanthropy without truth; there can be no self-sacrifice, no bravery, no rectitude - no virtue of any kind - without a foundation in that which is sincere and honest, as opposed to that which is lying and deceitful."

I will not attempt to discuss truth as I believe this is already quite evident; one is either the truth or not. Suffice it to say that falsehood masquerading as the truth, sooner or later, will be found out and the ramifications might be devastating!

The outgoing Grand Master's theme for his term, *"Harmony Through Diversity in Hawaii Freemasonry"*, could not have come at a more opportune time. In the speech he delivered on the subject, on assuming the Grand Oriental Chair, he said, *"It reflects not only the unity, peace and harmony with which our diversified membership has labored over throughout the years but it also describes the talent and enthusiasm of our present line of fine officers and young membership, whose goal will be to maintain and advance the legacy given to us by our respected predecessors."*

What lofty ideals, indeed, yet these words ring hollow in view of what has been transpiring reality, in my opinion. Unless I've really been in the dark lately, I believe that "unity, peace and harmony" are only superficial – with undercurrents from deep within the surface! And does "diversity" only allude to the Fraternity's membership from different backgrounds and cultures; what about their diversified beliefs and opinions that might be speaking volumes but are bottled up because they might be

against the grain and may be perceived to disturb "harmony"? Can harmony be truly the broom used to conveniently sweep differences of opinion in general, and the truth – especially if it might be painful – in particular, aside? Must the truth, therefore, be sacrificed for the sake of "harmony" ... and is it harmony amongst everyone or only for a very select few?

Finally, in the web forum *"Truth or Harmony?"* (<http://forums.civfanatics.com>), the following excerpted comments are offered for you to ponder over:

"Truth, then I will find harmony."

"I refuse to lie, but I will not volunteer information or an opinion in order to maintain harmony."

"That's a false dichotomy. From truth derives harmony."

"Truth. Anything without truth is a sham. Harmony without truth is a precarious lie. When the truth comes around, the harmony will crumble..."

"I value the Truth more."

"Truth. Harmony is indeed a worthwhile goal to strive for, but truth is ultimately more important I believe."

"Truth. I want to know the honest truth in all situations. Even if the outlook is grim because of it."

"It's almost impossible to find harmony with truth; they are in contradiction, because the more truth you see the less harmony you feel."

"There is a saying: "Truth makes us free", I think harmony with lies is not really harmony."

"I've tried Harmony through a lack of truth... it rarely works."

"Harmony can be made. Truth cannot. I keep moving until I find truth, then settle down there and make harmony."

So mote it be!

WHAT EVER HAPPENED TO MASONIC PRIDE?

By WBro. Christopher Hodapp

Researched and Contributed By: WBro. Robert A. Shultz, PM

Last summer - the beginning of last summer, as a matter of fact - I stacked a dozen bags of mulch and topsoil next to my garage. Now, I had every intention of spreading that stuff all over my garden. I had big plans, but I got sidetracked. Things happened, and there are loads of really outstanding excuses as to why I never got around to it. So they sat there. All summer, fall and winter. They're still there. As I write this, I figure it's been about 270 days since I put them there. I see them every single day of my life. I walk right past them twice a day. The fact is; I don't notice them anymore. They're torn now, leaking and ugly, providing fodder and a new home for the chipmunks. They're an eyesore. I'm sure they're responsible for plummeting property values in my neighborhood. Well, perhaps it's not that drastic, but you get my point.

Which brings me to the discussion of our Masonic Temples. I joined a suburban Masonic lodge that had recently moved to an office building put up in the 1960s. I joined what I knew was the oldest, largest and greatest gentlemen's fraternity in the world. So, when I walked into my lodge for the first time, I was a little surprised at how shabby it all looked. The walls were covered in sickly, institutional green wallpaper from the early days of the space program. The lobby and lounge area were decorated with two mismatched and startlingly horrific couches that no penniless college student would have had in his apartment. A pittance of library books

was moldering on collapsing particleboard shelves. The carpets were worn clear through to the concrete floor in some places, which were a little hard to see because of the broken light fixtures. Still, it was not an especially prosperous lodge, so I knocked it up to the place having fallen on hard times.

Months later, I strolled into the once-impressive downtown Temple that is home to ten lodges and many appendant groups, as well as our Grand Lodge office. That's when I came to the realization that the problem is endemic throughout the Masonic fraternity. Low-wattage light bulbs installed in every room to save money cast a dim, pallid glow over the whole place. I saw peeling plaster and paint. Couches purchased in the 1930s with broken legs, held up by bricks. An auditorium that had sat unused for almost 40 years, filled with old files and trash. No climate control, rendering it uninhabitable for almost five months out of the year, making it an eight-story Petri dish for mold and mildew. In a word, it stank.

Criminologists James Q. Wilson and George Kelling developed the 'broken windows' thesis to explain the growth of crime and decay in urban areas that are plagued by vandalism and unkempt property.

The theory goes that if a building has broken windows, graffiti on the walls and trash in the foyer, it encourages - nay, invites - vandalism, crime and further

deterioration. If the landlord doesn't fix the problem immediately, he's a big part of the problem, because he is providing an atmosphere of decay for the whole neighborhood, whose inhabitants will come to believe their community is a lost cause.

Broken windows are more than just bleak and ugly pockmarks. Sixty years ago, a broken window would get a kid in serious trouble. Neighbors would round up the miscreant and there would be a price to pay for causing the damage. But the proliferation of broken windows, with no consequences for the offenders, signals a loss of control, a lack of caring, and a devastating loss of pride.

I contend that the same theory can be applied to our aging, decaying Masonic buildings. The more we neglect our Temples on the outside, the more they rot spiritually on the inside, spiraling into lethargy and failure. One of the most misunderstood phrases in Masonry is that the fraternity regards the internal and not the external qualifications of a man, and we've gone on to believe it about our Temples. The truth is that what is on the outside is a reflection of what goes on inside. We've been breaking our own windows. And it's high time we got in trouble for it.

Our grandfathers and great grandfathers built these magnificent monuments to Masonry. In 1892, the Freemasons of Chicago built the tallest skyscraper in the world, 22 stories high, and it remained the tallest building in Chicago for more than 30 years. In 1926 the Masons of Detroit opened the largest Masonic building in the world, home to

almost thirty different Masonic bodies, with room for a total of fifty. It had more than a thousand rooms, three auditoriums including one that seated 4,100 people, restaurants, ballrooms, hotel rooms, a barber shop, even an indoor pool. They believed "build it and they will come."

They donated lavishly to their fraternity and constructed splendid Temples for us, designed to last for generations as proud symbols of Freemasonry. And they spent lots of their own money, at a time when there were no tax incentives to do so; nor were there social safety nets for their retirements. Yet, they still gave much in both time and treasure to Freemasonry for these places we now treat with such slovenly and appalling neglect. What our forefathers constructed for the Ages, we now scornfully dismiss as white elephants.

In the effort to be politically correct, we don't call them Temples anymore, but our fathers and grandfathers and great-grandfathers sure did. These were Temples to the ideals of Freemasonry. Great things went on inside of them, and the community knew who and what the Freemasons were and what they stood for. As America expanded and new towns were founded, the Masonic Temple and the local church were some of the first buildings erected. The Masonic Temple was vital to a community. Balls were held there.

Politicians spoke there. Visiting celebrities and luminaries were feted there. Today, thousands of people drive past our faceless buildings and never know what they are. Ask a hundred people in your town if they know where the Masonic lodge is, and you'll be depressed beyond belief. These are not white elephants, my broth-

ers. These are our Temples, our heritage. They are priceless, irreplaceable treasures. And we throw them away now like they don't matter, like they are not worth fighting for. We are murdering our own posterity out of sheer Scrooge-like stinginess, as if we don't believe in ourselves and in our fraternity anymore. Instead, we believe the myth spun by the popular press that we're dying, nothing but a sad collection of old men in decaying halls. That IS what they say about us, and we go right on giving them little evidence to the contrary.

The men who built these Temples only wanted us to do one thing: treat them with respect.

Maintain them.

Paint the walls every once in a while.

Keep the light bulbs changed.

Replace a carpet when it gets worn out.

Reupholster a chair when it becomes torn or better yet, replace it.

No one is asking us to build new Temples. The least we can do is protect them until a new generation comes along that cherishes them as our grandfathers did. But as every year ticks by and one more Temple goes away, we will never get them back.

And we certainly won't ever have the vision or the guts to build another.

Lodges that sit, year after year, whining that no one is showing up, yet failing to change one single aspect of the way they do things, are not just shooting themselves in the foot. They are taking careful aim at their own heads and blasting away. When new men see these

tumble-down places, so obviously uncared for by our own members, why would they want to join us? And if they do join and are treated like greedy, bratty interlopers for daring to suggest spending any money, they won't come back. When lodges fail to attract new men, it is bad leadership. When lodges lose men after they join, it is bad leadership. When lodges let their buildings fall down around their heads while they hoard money for some nebulous future disaster, it is bad leadership.

What has happened to the philanthropic brethren in this fraternity, the men who thought so much of it that they gladly and lavishly donated to build these places? My own lodge's original three-story brick building was entirely financed by one individual brother's gift in 1907 of what would today amount to almost \$700,000.

We stopped asking our members for money for our own Temples long ago in favor of our Masonic Homes, the Shrine Hospitals, the Dyslexic Centers, the CHIPs programs, the York Rite Charities, and more. But as wonderful as those programs are, we are making a big mistake if every penny we have goes into them. Our institutionalized charities have robbed us of the first duty we have as Masons - namely, to look after each other, and to keep Freemasonry safe and proud and strong for our members and for the next generation.

Or a simpler way of putting it is; we don't ask anymore. We don't ask ourselves to step up to the plate to collect \$2000 for carpeting, or \$4000 for a furnace, or \$10,000 for a parking lot, or a million for a new building. Churches do, and so do every other kind of community organiza-

tion, from YMCAs to country clubs.

So did Lodges, once. Why don't we now? Do we think so little of our fraternity now? Is it not worthy now?

What has happened to our pride?

And don't think it's because our lodges have 300 members but only 10 ever show up. If you look at your old minutes, Masters were lamenting tiny turnouts at the height of the building boom in the 1920s. In those days, just being a card carrying Mason still required certain responsibilities to the lodge, responsibilities we don't ask of our stay-at-homes these days.

Don't misunderstand - not every clapboard lodge building from the 1920s necessarily needs to be preserved, any more than my rural uncle's outhouse from the same era. One neighbor's historic landmark is another's ramshackle, pigeon-infested eyesore. In a lot of cases, we really do have too many lodge buildings. We don't walk or ride a horse to the Stated Meeting anymore, so we no longer need a lodge every five miles as the crow flies. It is a far better use of our resources for there to be many smaller lodges that meet in one common Temple.

If we don't present a dignified face to the outside world and provide meeting places that our old and new members can be proud of, we are slitting our own throats. It is better for us to meet in a hotel ballroom than in a fallen-down barn of a place that we refuse to maintain. At least a hotel will keep it clean, climate-controlled and well lit. But if we have any desire to really rebuild this

fraternity, our Temples need to regain their place at the center of our communities, as they were 60, 80 and a hundred years ago. They need to be places we want to come to, and bring our friends and families to. They need to be comfortable and inviting, places where brethren want to congregate before and after meetings, instead of eating, meeting and fleeing. That isn't going to happen with \$45 annual dues and no strategic financial planning for the future.

There are happy stories in Freemasonry about some of our Temples around the country. Visionary men are now transforming the downtown building I spoke of earlier in this piece. Capital campaigns and a 501c3 tax-exempt foundation have been created, and they are seeking donations and community participation.

Dancing, theatrical and singing groups are now renting the auditorium, and they see more potential for the space than the last four decades of Masons did, under whose noses it sat unused and neglected. It sat unused because we walked past it for forty years and never even saw it any more, like those bags of mulch in my front yard. But now that there is new life in the building, the resident Lodges are awakening.

Checkbooks are opening. Lodge rooms have been plastered and painted, furniture has been bought, social rooms have been redecorated, and there's even a rumor of air conditioning coming to this Temple nearly a century after it was built. Just as broken windows encourage rot, investment and vision are now encouraging growth.

And something even more important. Pride.

THE PILLAR OF BEAUTY HAS INDEED FALLEN

By Bro. Jackson M. Rolyatt, Jr. and Bro. Hermie O. Mastenfeldt III

From: <http://web.mit.edu>

Researched and Contributed by: WBro. Antonio M. Ligaya, PM

What means this confusion among the Craft and why are they not at work as usual?

The Pillar of beauty has indeed fallen.

To what do you allude, my Brother?

The proficiency of the Craft is missing; there are no proficient workmen among the Craft and no one who can do the work.

The proficiency of the Craft is missing? How did this atrocity come about?

The Most Worshipful Grand Lodges in their Great Wisdom and in their various jurisdictions have taken upon themselves to replace the Craft's proficiency in the Art with a Short Form Freemasonry.

What is this Short Form Freemasonry and what does it entail?

There are two parts to the Short Form Freemasonry. One is the compromising of the initiation rituals and the other is the compromising of the proficiencies of the degrees themselves.

How are the initiation rituals compromised?

The Most Worshipful Grand Masters are holding 'all the way in one day classes'.

What does that do?

It makes Entered Apprentices, Fellow Crafts, and Master Masons of candidates without them serving due time, without them giving suitable proficiency in each degree and, consequently, them not being able to perform the work of the Lodge.

How else does this affect the candidates?

It robs them of the Masonic Experience.

What is the Masonic Experience?

Having the degrees conferred on each candidate as his own, all alone; having an inter-personal relationship with a coach for each long form proficiency; knowing that "They all came just for me".

What is the second part of this Short Form Freemasonry?

Candidates for Freemasonry are initiated in the degrees in the traditional manner, but, the proficiencies are cut to a bare minimum.

What is that bare minimum?

The Solemn Obligation and the modes of recognition in each degree.

How does that contribute to the confusion among the Craft?

There are no workers among the Craftsmen proficient in the Rites, Rituals and ceremonies.

What conclusion shall we draw from this?

The Pillar of beauty has indeed fallen.

There are no Master Masons able to draw designs on the trestle board.

The Craft has become a group of cowans.

Their temples have been built without mortar.

Freemasonry is at its end; cold and mute, wrapped in the cloak of death.

We may as well all join a luncheon club.

KNOW YOUR 2008 OFFICERS

Orlando S. Ragudos – Worshipful Master

De Molay Advisor

Member:

Honolulu Bodies, AASR

Occupation:

Facilities/Logistics Coordinator

Hobbies:

Golf, Tennis, Bowling & Dancing



Alexander A. Escasa – Senior Warden

Secretary – Provost Guard Unit, Aloha Shriners, AAONMS

Past Patron – Lei Aloha Chapter #3, OES

Advisory Council, Membership and Finance Committees – Hawaiian Chapter, Order of De Molay

Member:

Leeward Lodge F&AM

Honolulu Bodies, AASR

Awards:

De Molay Honorary Legion of Honor

Hiram Award (2004) – MWGL of Hawaii

Occupation:

Civilian Employee – Department of Defense

Hobbies:

Golf, Reading, Web Surfing



Bernard C. Baldueza – Junior Warden

Member:

Honolulu Bodies, AASR, Consistory

Lei Aloha Chapter #3, OES – Marshal

Aloha Shriners, AAONMS

Charter Member: Leeward Lodge F A&M

Occupation:

Division Officer, PSD Pearl Harbor

Owner: Baldueza's Mini-Mart & Catering

Chief Disbursing Clerk, U.S. Navy (Retired)

Hobbies:

Fishing & Traveling



Alberto P. Alarcon – Treasurer

Trustee: Hawaiian Lodge, F&AM

Trustee & Past Commander, Knights of Rizal

Member:

Honolulu Bodies, AASR



Aloha Shriners, AAONMS
Leeward Lodge, F&AM
Mid-Pacific Chapter #10, OES
Hawaiian Chapter National Society of Accountants

Occupation:

Semi-retired Accountant
Insurance & Mortgage Solicitor
Ordained Minister

Antonio M. Ligaya, P.M. – Secretary

Past Master, and Life Member – Hawaiian Lodge F&AM (2005)
Founding Junior Warden and Charter Member – Leeward Lodge, F&AM
Past Master – Yokosuka Lodge # 20 (1993) – Japan
Past Master (Pro-Temporé) – Sagamihara Lodge # 13 (1985) – Japan
Past Junior Grand Steward – Grand Lodge of Hawaii
Past Senior Grand Deacon – Grand Lodge of Hawaii
Past Chair, Masonic Education Committee – Grand Lodge of Hawaii
Past Patron – Lei Aloha Chapter # 3, Order of Eastern Star (2006)
Past Representative of the MWGM of Japan to the MWGL of the Philippines (1994 – 1997)



Associate Editor: Hawaiian Lodge's "Cable Tow"

Charter Member:

Leeward Square & Compass Masonic Club – Hawaii
Sagami High Twelve Club – Atsugi, Japan

Life Member:

Pilar Lodge # 15 – MWGL of the Philippines
Cavite Chapter # 13, Royal Arch Masons – Philippines
Kalayaan Council # 4, Royal & Select Masons – Philippines
Cavite Commandery, Knights Templar – Philippines
Cavite Bodies, AASR – Philippines
Honolulu Bodies, AASR

Member:

Honolulu Bodies, AASR, Lodge of Perfection – Junior Warden
Afifi Temple, A.A.O.N.M.S. – Tacoma, Washington
Torii Oasis Shrine Club of Japan

Awards:

Grand Master's Diploma of Merit (1994) – MWGL of Japan
Hiram Award (2004) – MWGL of Hawaii

Occupation:

Projects and Programs Director

Hobbies:

Reading, Chess, Golf, Dancing, Travel

Richard B. Huston, P.M. – Chaplain

Past Master, & Life Member – Hawaiian Lodge, F&AM (2004)
Past Wise Master – Honolulu Bodies, AASR., Chapter of Rose Croix



Member:

Aloha Shriners, AAONMS
National Sojourners Heroes of '76

Occupation:

Deputy Operations Officer, Joint POW/MIA Accounting Command

Ricarte M. Taylan – Senior Deacon

Member:

Honolulu Bodies, AASR
Aloha Shriners, AAONMS

Occupation:

Chief Electricians Mate, U. S. Navy (Retired)

Hobbies:

Reading, Tennis, Golf, Basketball



James E. Corley, Jr. – Junior Deacon

Member:

Honolulu Bodies, AASR

Occupation:

Project Manager, HQ Pacific Air Forces

Hobbies:

Reading



Rolando C. Resurreccion – Marshal

Member:

Honolulu Bodies, AASR

Occupation:

HAZMAT Disposer
Mortgage Solicitor

Hobbies:

Golf & Reading



John G. Aylett – Senior Steward



Stevenson A. Chan – Junior Steward

Member:

Honolulu Bodies, AASR

Occupation:

Electrician's Mate, U. S. Navy

Hobbies:

Swimming, Golf & Poker



Manuel T. Valbuena – Organist

Member:

Honolulu Bodies, AASR

Occupation:

Commercial Lender

Hobbies:

Golf



David N. E. Kaohelualii, P. M. – Tiler

Past Wise Master – Honolulu Bodies, AASR, Rose Croix

Past Sovereign – Opukahaia Conclave, Red Cross of Constantine

Past Chaplain – National Sojourners # 439

Past Master – Hawaiian Lodge, Lodge Le Progres de l’Océanie, and Honolulu

Lodge KYCH – Honolulu York Rite Bodies

33° Honorary Inspector General – Honolulu Bodies, AASR

Aloha Shriners, AAONMS – Chaplain

Past Grand Chaplain – Grand Lodge of Hawaii (2003)

Tiler – Honolulu Lodge

Chaplain – Hickam Air Force Base Square & Compass Club

Occupation:

Retired from Young Bros. Tug Boats



Wilson Camagan, P. M. – Head Coach

Past Master and Life Member – Hawaiian Lodge, F&AM (1998)

Past Venerable Master – Honolulu Bodies, AASR, Lodge of Perfection

Draper – Honolulu Bodies, AASR, Chapter of Rose Croix

Member:

Aloha Shriners, AAONMS

Awards:

William McKee Award (2005) – MWGL of Hawaii

Occupation:

Boiler Engineer

Hobbies:

Golf, Gardening, Shooting



Dennis S.A. Ing, DGM – Assistant Coach

Hawaiian Lodge:

Past Master 2002

Trustee 2004–present

New Temple Committee representative 2002–present

Youth Groups committee chair

Officers’ Coach 2003–05



Grand Lodge:

Deputy Grand Master - 2007
Jurisprudence Committee 1998–present
Inspector 2003–04

Scottish Rite, Honolulu Valley:

KCCH
Past Wise Master, Rose Croix 2004
Officer, Lodge of Perfection 2005–present

Honolulu York Rite Bodies:

Officer, Red Cross of Constantine 2005–present
Past Master, Council of Cryptic Masons 2005
Past Commander, Commandery of Knights Templar 2006,
King, Chapter of Royal Arch Masons 2007

Order of DeMolay:

Chair, Advisory Council of Hawaiian Chapter 1998–present
Deputy Executive Officer for Hawaii
Shriners Hospital for Children:
Board of Governors, Member 2003–present
Secretary 2006–present

Occupation:

Lawyer (Business, Real Estate, Probate & Estate Planning); Executive
Director, Hawaii Bar Review Course

Community Activities:

Managing Director and Secretary, Hawaii Ballet Theatre;
Member, Board of Governors, World Medicine Institute (Acupuncture School)

Family:

wife Charllys, daughter Kristin, mother Angie

Hobbies:

avid golfer (hacker)

PHOTO GALLERY I: HAWAIIAN LODGE INSTALLATION OF OFFICERS



2008 Hawaiian Lodge officers with MWBro. Lee Skinner before the installation ceremonies.



Officers wives and some of the visitors in attendance



Outgoing 2007 Master Ed Abutin with MWBro. Lee Skinner

Grand Lodge of Hawaii officers and past grand masters in attendance



Hawaiian Lodge three Pillars with officers' coaches RWBro. Dennis Ing and WBro. Wilson Camagan



Gotcha! RWBro. Dennis Ing, WBros. Orly Ragudos, Wilson Camagan & Tony Ligaya together with Bros. Bernard Baldueza & Alex Escasa are candidly caught on camera.

Installing team WBro. Wilson Camagan, E. Yvonne Shoppach, RWBro. Dennis Ing, and MWBro. Lee Skinner with WBro. Orly Ragudos



Hawaiian Lodge 2008 of-ficers with MWBro. Oscar Jayme, Grandmaster of Masons in Hawaii

FUNDAMENTALS OF FREEMASONRY

By: *Norman Williams Crabbe, MPS*

(From *Sunrise magazine*, October/November 1998. Copyright © 1998 by Theosophical University Press)

Researched and Contributed By: *Alexander A. Escasa*

Freemasonry uses allegorical symbols to teach a philosophy concerning the nature of the Creator, the origins of the universe, and humanity's universal destiny. The religious doctrines in which most people are raised are designed to satisfy the basic needs of the general population. To get a truer understanding of the nature of Deity requires a long-term commitment of study. The Freemasonic initiate is put on the path of this study by being initiated into the fraternity of Masonry, a Westernized religious Mystery school. If the initiate studies the ritual, he will receive, proportionate to his ability to understand, deep mystic revelations regarding the nature of the universe and our mystic journey through it. Freemasonry keeps alive this knowledge from generation to generation until such time as it is understood and accepted by all beings.

Though dealing exclusively with religious themes, Freemasonry is not a religion: no one dogma is professed as being particularly Masonic. Nor is the Masonic Lodge a

place of worship; it would be better considered a classroom. Freemasonry "teaches" an occult philosophy to lead the initiate towards the essence of religious thought. All that is required of the initiate is an expressed belief in higher intelligence (God); therefore, no atheist can become a Mason. Religions in and of themselves are made by mankind to explain Deity. Freemasons come in all colors and nationalities and may worship Jehovah, Jesus, Mohammed, or Krishna, to name a few.

Masons themselves cannot agree on exactly when Freemasonry began. Some say it was when the Grand Lodge of England was established in 1717. Others who have studied the fraternity closely put the date nearer to 5000 BC -- though it was not then necessarily called Freemasonry -- with major modifications around the first century AD.

Blue Lodge Freemasonry and its "higher" bodies, the York and Scottish Rite, are a tool that teaches a view of life that for centuries has been on the cutting edge of reli-

gious and secular thought. Freemasonic ritual is secret because men throughout history have persecuted their fellows for having opinions different from accepted doctrine; secrecy protects life, limb, and the message. Most Freemasons, however, do not understand the allegorical, mystic significance in the ritual work. For them it is a fraternal club with a secret ritualistic initiation which meets once or twice a month for fellowship and to sponsor charities.

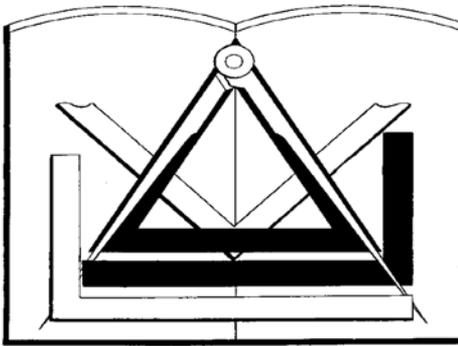
There are three degrees in Freemasonry. The first is the Entered Apprentice Degree, a purification or a birth into Freemasonry. The Fellow Craft Degree represents the learning years or, symbolically, manhood. The Master Mason Degree is a symbolic death as one man (H.A.) and resurrection and reincarnation into a more perfect life as a Master Mason, an adept in the art of life, a man with the secret knowledge, a Gnostic. Progressing through the three degrees of Masonry, the student increases in Masonic knowledge. When the student “knows” the next step, he is passed and then “raised” up as a Master Mason. He is then informed that one of the most important duties of

a Master Mason is to “seek truth.”

The major posts in a Lodge all have allegorical significance. For example, the Master of the Lodge symbolizes King Solomon or Deity, heaven, maleness, aggressiveness, or the sun which controls life. The Junior Warden symbolizes the space half way between the sun and moon, and controls the refreshment at High Twelve and, because of his position at meridian, can better control the time for the Worshipful Master and the Senior Warden. The Junior Warden is the fulcrum or the balancer of the day. The Senior Warden symbolizes the opposite part of the Divine Triad: the Moon, Mother Earth, mother, femaleness, and passiveness, and creates the balance needed to run the lodge by representing the other half of the daily and yearly cycle: night.

The Masonic signs and tools also have esoteric, allegorical meanings. Let's look at some of the Masonic symbols as they apply to harmony. The level symbolizes balance by reminding us to be level in our actions. The plumb symbolizes balance by informing us to walk upright as citizens and be straight and upright in our actions. The

square symbolizes virtue or morality, the balance of good and evil in our lives. The compasses symbolize morality controlled by containing good and evil within the cycle of our outward bodily manifestation. The apron symbolizes innocence or morality by covering the passionate parts of man -- again, keeping good and evil in due bounds. The 24-inch gauge or ruler symbolizes the balancing act Masons must achieve for a fruitful life by dividing the daily twenty-four hours into eight hours of work, eight hours of divine contemplation, and eight hours of rest from the other sixteen hours of human and divine toil.



The book of holy law symbolizes the Rule of the Masonic Order. And, as the Knights Templar of old, Masons also have a rule from which to work: the Sacred Book of Law, the Holy Bible, the Koran, the Upanishads, and so on. For, in fact, Freemasons

are self-ordained holy men, and true holy men seek harmony and balance in the universe.

The four prime beliefs of Freemasonry are: the Fatherhood of God; the brotherhood of man; relief to others; and the search for truth. First and foremost, Freemasonry is a philosophy based on the position that there is a Supreme Being and that all human beings are of the same family. All men are created equal in the eyes of the Supreme Being. Whether white, black, Christian, Jew, Muslim, European, African, or Asian, we are all brothers. The duty of a Freemason is to practice brotherly love and friendship by transcending the differences in people to find their similarities. While in a Masonic Lodge anywhere in the world, a Brother Master Mason cannot discuss politics or religion, in order that first and foremost there is harmony among the Brethren while in the lodge.

Relief, the third prime belief, means that Freemasons are obligated to help others less fortunate than themselves when it is possible to do so. Charity work, whether of the group or individuals, is most important.

The search for truth, the last fundamental principle, is a Masonic mainstay. In all worldly endeavors Masons are reminded to be truthful to others, to follow the path of truth, and ever to look for the truth in their daily lives. As one's knowledge grows, the search becomes easier. Freemasonry leads toward truth by giving the student "working tools" to find true answers. As one grows in the study of Freemasonry, one also grows in the knowledge of all religions. Within all ancient religions the student will discover gnosis: knowledge or fundamental true principles. Truth is learned. From true knowledge, wisdom is born. To be wise is to be godly, and to be godly is to know ourselves, our universe, and our Creator.

Practicing the four Masonic beliefs outside the lodge instills harmony into everyday life. When enough Masons throughout the world practice the four fundamental beliefs toward their fellowmen, they will be passing along the true code of ethics for the earth. Hopefully, by this example others will move towards the ideal of practiced harmony and treat their fellowmen with peace, love, tolerance, and un-

derstanding, and this worldly peace will in turn improve the harmony of the universe.

Masonic ritual, if examined closely, transcends Christian and Jewish thought and is inclusive of all religions, past and present, that hold to the theory of a Living God and man's divine spirit having the ability to "bind back" to his Creator. If we look at Freemasonry in this light, we should be able, by careful study, to realize our divine mission while in human form.

If Freemasonry does nothing else, it will continue to shape world events by bringing together men of different races, creeds, and nationalities under the auspices of the Masonic teachings of brotherly love, friendship, relief, and truth. In this one act, it will have served mankind on a grand scale by promoting a dialogue among all members of the human race.

IT DOESN'T HAVE TO BE LIKE THIS

By: WBro. Julian Rees, PM

(This article was first published in "Freemasonry Today")

Researched and Contributed by: WBro. Antonio M. Ligaya, PM

Try this and see how it fits. Freemasons belong to an organization which ought to be dedicated to self-knowledge, the nature of being, love, tolerance, the brotherhood of man, liberty of conscience and, yes, perhaps a brush with the Deity on the way. But we have become bogged down in systems resembling officialdom, obsession with promotion to higher rank, discussions about precedence, confused notions about God, the relative merits of this or that dining venue and the parroting, without meaning, of what is in itself a very meaningful ritual. Perhaps worst of all we call ourselves a charitable organization, when what we are is, primarily, an organization with all the attributes I have mentioned plus, in addition, some philanthropic ones.

On the evening I was initiated, one of the Past Masters took my hand with the words "Well, boy, from now on you won't need any other hobbies!" I instantly found that offensive, sensing (correctly) that freemasonry is a profession or a vocation, not a hobby. My impression, so early formed, was shortly after substantiated by visits to lodges in Germany where they takes these things very much more seriously than we do in England.

Where is the spirituality, the attempt at self-improvement, the journeys into symbolism, the journeys, come to that, into the unexplained, both without and within? If we examine where

freemasonry in England is at the moment, to put it bluntly, we are engaged in initiating ever more men into the craft and conferring second and third degrees on them, so that they shall in their turn be appointed to Office in the Lodge, in due time becoming Worshipful Master. To what end? The end, unfortunately, is so that they can then confer initiation on more men, so that those men can then do the same to other men, usque ad infinitum. We seem to do this under the justification of "a daily advancement in masonic knowledge." Is it too much to ask what advancement? What has happened to them? How has freemasonry shaped their lives, if at all? Have they grown, and if so, in what way? What have they learned? These are not rhetorical questions, because to some of these brethren something has happened; freemasonry has shaped their lives, even if only in a small way; they may indeed have grown, without knowing it; they have almost certainly learned something, even if it is only some ritual learned by default. But for many of us, I suspect, the eternal conferring of degrees very soon becomes an end in itself. ***(Contributor's note: This reminds me, in more ways than one, of Masonry in Hawaii!)***

It's easy to forget that freemasonry in the eighteenth century was a radical movement, often standing against abuses of power on the part of the Establishment. Its development and

growth were a vital part of the Age of Enlightenment. It was, for many, the route to knowledge denied to them by an oppressive religious or political system. Yet after a recent talk on education in freemasonry, when I asked the speaker whether it would be possible to include talks on historical or philosophical matters as a regular feature of lodge proceedings (such as are commonplace in many continental lodges), the reply was that "this would not suit the majority --- after all, people enjoy their freemasonry on many different levels", a knife-and-fork mason's character if ever I heard one.

The good news is, it doesn't have to be like this. As Colin Dyer points out, the proper means of instructing young masons is not by repetition of degree ceremonies, but by the various systems of masonic lectures. In the late 18th and early 19th centuries, lodges of instruction did not teach degree ceremonies, so much more engaged were they in moral and philosophical debate. Masons were often 'made' outside the lodge altogether, and then brought to the lodge where their real work started, in moral, intellectual and spiritual pursuits. Degree ceremonies, by contrast, are only the means (however ornate) of making masons and advancing them to other degrees once they have learned something. Degrees of what? To attain to a higher degree, surely you have first to study, to learn, to gain proficiency.

This is the principle of any academic pursuit, and the time-honored method employed by any institute worth the name; why should the requirements of freemasonry be any less? The perfunc-

tory questions we require nowadays of our candidates for advancement are merely the rump of an intricate system of morality lectures which, in the 18th century, had to be imparted verbally (since nothing was written down) and learned by heart before a candidate could advance to a higher degree. Nowadays even the small amount left over from these does not constitute a real test at all, since any amount of prompting by the Deacon at his side is allowable. Compare this with the practice in a German lodge I visited, where at each meeting the Master delegated one of the junior brethren to prepare and then deliver at the next meeting a lecture on a philosophical subject of his choosing, and then be prepared to answer questions on it. Or the French lodge I visited, where a candidate for initiation was not admitted until after months of searching questions about his moral and philosophical attitude.

When I first wrote this, I had in mind the experiences of one or two of our younger brethren, whose second and third degrees came quite a while after their initiation. They expressed surprise that they were not expected to make a more taxing advancement in masonic knowledge, and seemed bored by the lack of activity; in short, they felt abandoned. I have a keen sense that they were right to feel this way.

So how about it? What is our daily advancement in masonic knowledge, and how to we go about this business of self-knowledge, inner growth, or is it all just empty words?

WHAT DO YOUNGER MASONS REALLY WANT?

By: Timothy Bonney, MPS, from his web-site <http://hiramtyre.squarespace.com/>

I have been a Master Mason for just three short years. I turned 40 this year, and by all demographics, can still be considered a younger Freemason.

During the time I have been a Freemason I have been told by many older experienced Freemasons that we have to make it easier for young guys to join. I've been told that the decline in membership is partially due to it being too hard for young men to find time from family and work to Freemasons. So, we have to make it easier.

So, in the pursuit of making it easier we have offered One Day Classes. We have loosened the rules on proficiency. We've kept our dues low to accommodate men who may not have the funds to pay higher dues. In many lodges we have been less rigorous in our examination of new candidates by investigating committees. You seldom hear about a black cubed being dropped because, after all, don't we need the members?

But, there has been one basic problem with all that I have been told by long experienced Masons about what younger men want. **None of them seemed to have ever asked any younger Masons if easier Freemasonry is what they really want! And, in fact, I have come to believe that easier Freemasonry is not what younger men who want to join our fraternity are wanting at all!** My own experience is echoed in the stories I hear from Masons under forty.

I became a Freemason in a great part because of the witness of my Grandfather to the value of Freemasonry. When he died I attended his Masonic service and was impressed by the men in dark suits, white gloves, and white aprons who paid tribute to my Grandfather. At that funeral, I promised myself that some day I would be a Mason if such a fraternity of honorable men would have me.

More than a decade passed before I acted on that promise. During that time I read every web page, book, and article I could find on Freemasonry. I read about the history, philosophy, and ethics of the Craft.

When I petitioned Phoenix Lodge, I was informed that I could receive my degrees in a One Day Class. But, I thought about my Grandfather and requested that I receive my degrees in the usual way. I wanted to experience the full initiatory experience my Father, Grand Father, and Great-Grandfather had experienced. I wanted to memorize every word of the ciphers given to me. I did not want my mentor to cut me any slack.

As I have seen young men come into the Craft I have seen that they want many of the same things I wanted. Young Masons do not want anyone to make it easy for them. Younger Masons that I have talked to believe that we need to make it harder and not easier to receive the degrees. Younger Masons want to read and learn about the philosophy and teaching of Craft Masonry. **They do not want Freemasonry handed to them. They want to earn it!**

In my own professional life I have made a study of young adults. While my study involved young adults in a church setting, I had opportunity to write some course material for use by churches for young adult ministries.

Much of what I learned about young adults applies to Freemasonry as much as it does church. Young people are searching in our society. They are searching for meaning, depth, and focus to their lives. They are searching for a philosophy and ethic that will help them to live a better life. They are searching for growth and self-improvement. In short, they are searching for what Ancient Craft Freemasonry in its purest form offers them.

If older Masons really ask young Masons what we really want, I believe you will find that we want the fundamentals of the ancient and honorable Craft of Freemasons. We want the freemasonry of Anderson's constitutions. **We want the freemasonry of our Fathers and Grandfathers. We want to be challenged, stretched, educated, and trained. We want the opportunity to take our rough ashlar and begin to smooth them. We want to be Freemasons in the fullest sense of the word!**

PHOTO GALLERY II: DEGREE CONFERRALS, AWARDS, BIRTHDAYS AND LODGE VISITATIONS



Bro. Angelito Santos with Master Orlando Ragudos after having passed to the Second Degree.



Newly initiated Entered Apprentice Bro. George Eyster with Master (pro-temporé) Bro. Bernard Baldueza and WBro. Rick Huston



*Master (pro-tempore)
Alex Escasa poses with
newly-initiated Entered
Apprentice Bros. Gary
Macdermid and Dominic
Raigoza*

*Master Orlando Ragudos
poses with Bro. Karl
Miyamoto after his initia-
tion.*



*Master Orlando Ragudos
poses with newly-passed
Fellowcraft Bro. Gary
Macdermid*



Master Orlando Ragudos, Senior Warden Alex Escasa and Bro. Lee Pasion with first time visitors Bros. Cliff McCormick and Stephan Fabel

MWBro. Ernest Yamane, WBros. David K. and Ed Chun, Bros. Rick Fortuno and Alfred Wong were handed with their Special Veterans Certificates by Master Orlando Ragudos



WBro. Richard Gonzales receives his 30 years Special Veteran Certificate from Master Orlando Ragudos



WBro. Ben Malajito receives his 35 years Special Veteran Certificate from Master Orlando Ragudos

Bro. Dan Malaki, who settled in the Philippines on his retirement from the U. S. Navy, and subsequently joined the U. S. Military Sealift Command was recently in Lodge during his ship's brief stay in Honolulu. Here he is shown with WBro. Tony Ligaya during the occasion.



First time visitor Bro. Bruce Francis with Master Orlando Ragudos



*Master Orlando Ragudos
with first time visitor
WBro. Fred Brasher*

*Some of our February babies,
Bros. Vic Reyes, Rudy Cabalar,
Nestor Muyot and Tom Arigo shown
cutting their Birthday cake*



*Brethren of Hawaiian,
Leeward and Honolulu
Lodge pose with members
of Kauai Lodge before the
2008 Kauai Lodge Installation
of Officers*

PHOTO GALLERY III: CHRISTMAS PARTY 2007 & SWEETHEARTS' BALL 2008



Attendees at our 2008 Christmas party













Pictures from the 2008 Sweethearts' Ball...

















FROM THE SECRETARY'S DESK

Lodge Activities since December 21, 2007

By: WBro. Antonio M. Ligaya, PM

January 2	- 3rd Degree - Stated Meeting - Audit Committee appointed - Special Veteran Certificates Presented: WB Edwin Y. W. Chun, PM – 35 years Bro. Ricardo G. Fortuno – 45 years Bro. Alfred K. I. Wong – 40 years MWB Ernest Y. Yamane – 35 years - Cable Tow”, 4th Qtr/2007 Issue issued	Makiki Masonic Temple
January 23	1st Degree - Mr. Karl Hiroyuki Miyamoto	Makiki Masonic Temple
January 30	1st Degree – Initiation of: Mr. Dominic Matthew Raigoza, and Mr. Gary Walter MacDermid	Makiki Masonic Temple
February 6	- Bro. Stevenson A. Chan installed as Junior Steward - Annual Reports of the Secretary and Treasurer for 2007 presented to and accepted by the Lodge - 2008 Budget presented to the Lodge - Names of Members in Arrears for at least two (2) years read to the Lodge - Special Veteran Certificate presented to: WB Richard G. Gonsales – 30 years	Makiki Masonic Temple
February 13	Annual Sweethearts’ Ball	Hale Koa Hotel
February 20	1st Degree - Mr. George Senseny Eyster V	Makiki Masonic Temple
February 27	2nd Degree (following 1 ^o proficiency) – Bro. Angelito Hipolito Santos	Makiki Masonic Temple
March 5	3rd Degree - Stated Meeting	Makiki Masonic Temple
March 22	Grand Lodge School of Instruction	Makiki Masonic Temple
March 23	“Easter Egg Hunting” Event	Pearl Harbor Marina

SECRETARY'S ANNUAL REPORT FOR 2007

From: Antonio M. Ligaya, PM, Secretary

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

Subj: **Secretary's Annual Report for 2007**

The following Annual Report, for the period January 1 – December 31, 2007 is submitted in accordance with §2548 of the Hawaii Masonic Code (HMC):

Roll Call:

Members as of December 31, 2006 438

Add: Gains

By Raising	3	
By Affiliation	2	
By Restoration	<u>3</u>	8

Less: Losses

By Death	7	
By Withdrawal	1	
By Suspension	<u>16</u>	<u>24</u> (16)

Members as of December 31, 2007 **422**

Necrology:

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

Raymond C. Dusendschon
Ralph A. Van Orsdel
Herbert G. Gardiner

Receipts:

Dues	\$ 23,955.00
Fees: Degrees & Restoration	2,470.00
Life Membership Sales	600.00
Building Fund (Hawaiian Lodge)	2,095.00
Donation	37.00
Cipher Ritual Sales	75.00
Interest, Checking Account	6.84
Dinner Reimbursements	1,670.65
Uniform Past Master's Apron	977.12
Palaka Shirts Sales	<u>100.00</u>

Total – Disbursements to the Treasurer **\$ 31,986.61**

TREASURER'S ANNUAL REPORT FOR 2007

From: Bro. Alberto Alarcon, Treasurer

STATEMENT OF RECEIPTS & DISBURSEMENTS

OPERATION ACCOUNT FOR THE YEAR ENDING DECEMBER 31, 2007

Beginning Balance, January 1, 2007

\$ 7,558.74

Add: Receipts

Transfer from Trustee Account	\$ 95,000.00	
Dues	\$ 23,955.00	
Fees	\$ 2,470.00	
Building Fund (Hawaiian Lodge)	\$ 2,095.00	
Life Membership Fee	\$ 600.00	
Reimbursements	\$ 2,859.77	
Interest from Checking Account	\$ 6.84	\$ 126,986.61

Less: Disbursements

Grand Lodge	\$ 14,874.76	
Membership Gatherings	\$ 42,410.10	
Salaries	\$ 14,100.00	
Payroll Taxes	\$ 1,850.22	
Professional Services (Tax Preparer)	\$ 598.00	
Facilities Expense	\$ 7,122.69	
Office Expense	\$ 3,793.61	
Officers Expense	\$ 1,334.75	
Gifts/Donations	\$ 3,136.96	
Ritual Supplies	\$ 5,814.18	
Publications and Communications	\$ 8,254.12	
Scholarship Awards	\$ 11,000.00	
Insurance (Workmen's Compensation)	\$ 254.00	
Neighbor Island Visitation (Kauai)	\$ 1,985.00	\$ 116,528.59

Ending Balance, December 31, 2007

\$ 18,016.76

HAWAIIAN LODGE, F. & A. M.

2008 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 handwriting, 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 1, 2008. 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 acknowledgement 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

Date: _____

Applicant's Name:

Last *First* *M. I.*

Applicant's Address:

Street No. *Street Name* *Apt.*

City *State* *Zip Code*

Mailing Address if different from above:

Male / Female
(Circle One)

Date of Birth: _____
Mo. / Day / Year City / State

Marital Status: Single / Married (Circle One)

Resident of Hawaii: Yes / No (Circle One)

Name of High School and Date Graduated:

(Transcript required for verification)

(OR)

Name of College / University accepted to:

(OR)

Name of College / University attending / attended:

Total College / University semester hours earned:

(Transcript required for verification)

Name of Parents:

(Father) <i>Last</i>	<i>First</i>	<i>M. I.</i>
-----------------------------	--------------	--------------

(Mother) <i>Last</i>	<i>First</i>	<i>M. I.</i>
-----------------------------	--------------	--------------

Name and Address of Guardian, if applicable:

Name of Hawaiian Lodge Relative:

<i>First</i>	<i>M. I.</i>	<i>Last</i>	<i>Relationship</i>
--------------	--------------	-------------	---------------------

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.)

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, 2008.

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.

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



NECROLOGY

Brother Erik K. Vannatta

Born: February 15, 1910 Raised: March 23, 1960

Died: May 5, 2006

Brother Epifanio Miranda Corpus

Born: April 7, 1929 Raised: September 13, 1992

Died: January 17, 2008

Brother John Chun Bok Pai

Born: September 29, 1918 Raised: September 4, 1961

Died: January 12, 2008

Brother Roy E. Dye

Born: December 30, 1905 Raised: July 21, 1943

Died: March 15, 2008*

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

* Date Notification of Death was received

2008 LODGE COMMITTEES

Auditing Committee	Bro. Bonifacio Misola – Chair Bro. Ernesto Alegre WBro. Richard Huston, PM
Awards	WBro. Orlando Ragudos – Chair Bro. Alexander Escasa Bro. Bernard Balduenza
Cable Tow	WBro. Serafin Colmenares, PM – Chair WBro. Antonio Ligaya, PM Bro. Alexander Escasa WBro. Dale Palileo
Charity Committee	WBro. Orlando Ragudos – Chair Bro. Alexander Escasa Bro. Bernard Balduenza
Delinquent Dues	WBro. Orlando Ragudos – Chair WBro. Antonio Ligaya, PM Bro. Alberto Alarcon
Masonic Temple Assn	Bro. Gregory Pentecost – Chair Bro. John Aylett
New Temple Assn	RWBro. Dennis Ing, DGM – Chair Bro. Henry Wong Bro. John Aylett
Past Master Assn	WBro. Robert Schultz, PM – Chair All Past Masters
Scholarship	MW Ernest Yamane, PGM – Chair WBro. Kwanlin Wong, PM WBro. William Dresser, PM WBro. Wilson Camagan, PM WBro. Antonio Ligaya, PM WBro. John Carollo
Sunshine	Bro. Bernard Balduenza Bro. Ricarte Taylan Bro. James Corley
Youth Groups	RWBro. Dennis Ing, DGM – Chair Bro. Alexander Escasa
Officer's Coach	WBro. Wilson Camagan, PM RWBro. Dennis Ing, DGM
Candidate's Coach	WBro. Richard Huston, PM

Hawaiian Lodge, F. & A. M.

1227 Makiki Street

Honolulu, HI 96814-1332

Non-Profit
Organization
U.S. Postage
PAID
Honolulu, Hawaii
Permit No. 74