

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. 2

2nd Quarter—July 2008



MASONRY AND THE COMMUNITY

Chartered by the Grand Lodge of Free and Accepted Masons of California, May 1852 to May 1989
Chartered by the Grand Lodge of the Free and Accepted Masons of Hawai'i, 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. WAHIWA, 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, 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. 2

2nd Quarter—July 2008



Table of Contents

List of Lodge Officers	2
A Note to the Brethren, <i>WBro. Serafin Colemares, Jr.</i>	4
From the East, <i>WBro. Orlando S. Ragudos</i>	5
From the West, <i>Bro. Alexander A. Escasa</i>	6
From the South, <i>Bro. Bernard C. Baldueza</i>	7
Grand Master's Address, <i>MWBro. Dennis S. A. Ing</i>	8
Profile of new Grand Master of Masons	10
Profiles of Other Grand Lodge Officers	12
A Brief History of the Grand Lodge of Hawai'i, <i>MWBro. Dennis Ing</i>	18
Photo Gallery I: Filipino Fiesta & Parade and 4th of July Celebration	20
Feature Articles:	
• Grand Oration, <i>MWBro. Stuart M. Cowan</i>	26
• Walk the Masonic Light, <i>Chief Justice Reynato S. Puno</i>	36
• Many Fraternal Groups Grew from Masonic Seed, <i>Barbara Franco</i>	39
• Freemasonry in the Community and the Development of Modern Society, <i>RWBro. Tren Cole</i>	47
• Reflections on Freemasonry and the Community, <i>Bro. Raymund Ll. Liongson</i>	49
Photo Gallery II: Degree work; GM visitation	52
General Interest Articles	
• How Do Non-Masons and Masons Think of Masonry? <i>MWBro. Robert Singer</i>	61
• Role of Freemasonry in the 21 st Century, <i>RWBro. A. Gonçaves</i>	66
• Lodge of Romania, <i>Prof. Mariano Bianca</i>	71
Masonic Humor & Fun, <i>WBro. Billy Biala and WBro. Tony Ligaya</i>	74
Photo Gallery III: Other Lodge Activities Lodge Matters	76
From the Secretary's Desk, <i>WBro. Antonio M. Ligaya</i>	88
Necrology	90
Lodge Committees	91

A NOTE TO THE BRETHREN

Jun Colmenares, Chair
Cable-Tow



A

loha! Welcome to the second issue of the Cable-Tow for this Masonic year.

This issue features the new set of officers of the Grand Lodge of Hawaii; I would like to take this opportunity to congratulate MW Dennis Ing on his ascension to the grand oriental chair. The same felicitations go to the other officers of the Grand Lodge. I wish all of them well as they take on the mantle of Grand Lodge leadership. It is of interest to note that a majority of the Grand Lodge officers are members of Hawaiian Lodge, showing once again the primary and important role that Hawaiian Lodge plays in Hawaii Masonry. In addition, it is quite remarkable that all members of the Cable-Tow Committee are either officers or committee chair of the Grand Lodge of Hawaii.

The theme for this issue is "Freemasonry and the Community." We selected this theme, not only because it jives well with one of the main thrusts of the new Grand Master, but also because we believe that Freemasonry is rooted and has a very important role to play in the community. After all, Freemasonry aims at developing "good men and true" who will become the living stones that make up the edifice that we call society. There is also a need for Freemasons to be involved in society not only because the fraternity's growth and membership depends on how it is seen by the community but also because its tenets of brotherly love and relief dictate us to embrace and be in the community. In this issue, we are printing the speech by the Grand Orator who exhorts the Masonic lodges in Hawaii to be more active in the community. Also included is an article which talks about the need for the fraternity to be in the community, another which advances the idea that fraternal groups grew out of the seed of Freemasonry, and another that talks about our sense of community.

We also included other articles that are of general interest but nonetheless deal with important issues and lessons in Freemasonry. Lodge matters, as well as pictures of various lodge activities are also found within. A page on Masonic humor is included which, we hope, will provide us with some light-hearted moments.

I wish to thank the members of the committee for their continued support and for their tireless efforts in putting together this publication. I wish to give special thanks to Bro. Raymund Liongson of Leeward Lodge who, on account of the sabbatical of our lay-out artist, WB Dale Palileo, took on the difficult job of preparing the lay-out for this issue. We expect to see him become a full-fledged member of the Cable-Tow committee soon.

We hope you will enjoy this issue.

Fraternally,





Brethren,

I greet each and every one of you, and wish you a Happy Independence Day! May you find joy in the spirit of freedom and giving.

My first six months as the Master of our Lodge have gone by swiftly. I am so fortunate to work with such professional and sincere Brethren, and I am especially grateful for the efforts and enthusiasm of my officers. Yet, we will not rest and must fulfill all needed tasks to keep our Lodge rejuvenated.

Needless to say, our conferring of degrees has been relentless, and we continue to embrace the passion for our ritual, with the assistance of our coaches, WB Wilson Camagan and MW Dennis Ing. I look forward to expanding our projects in a new direction, as we support the vision of the Grand Lodge for all Lodges to work closely together, and that we increase our involvement in the community.

Our Lodge had been generously awarding college scholarships each year, but our exposure to the public has been relatively minimal. Participating in parades is a step in the right direction, but sometimes it looks like we have marched un-noticed in the local media.

Let us encourage all the Lodges to work as one in showing the goodness of Masonry to the community. One of the projects I think works well in this regard is the "Adopt-a-School" program. This would involve working with one school throughout the year, assisting students or improving their facilities on a continuing basis. However, this can only be possible if we all generously support the mission and work harmoniously together on this endeavor. Our commitment to Masonry and our support of the community, with both our philanthropy and our time, will be surely gratifying in the end. I look forward to your unwavering support.

Finally, I leave you with this thought: Humility or humbleness is the quality of being courteous and respectful of others. It is the opposite of aggressiveness, arrogance, boastfulness, and vanity. Rather than "Me first," humility allows us to say, "No, *you* first, my friend. Humility is the quality that lets us go more than halfway to meet the needs and demands of others.



I hope everyone is enjoying the summer in spite of busy schedules at work. For those who are fortunate enough to get away from work and enjoy some summer vacation, may you all have a safe and enjoyable time.

Our theme for this issue of the *Cable Tow* is about “Masonry and the Community.” We as Masons are all involved in so many masonic charities and community services. Our Grandmaster, the Most Worshipful Dennis Ing, included in his Long-Range Strategic Plan Initiatives under Five Paddles of Progress, the Community and Public Relations as one of the Five Paddles that will hopefully lead us to the achievement of our Grand Lodge Mission and Vision Statement.

There are several charities and community projects that we, as Masons, are involved. Among them is the Shriners Hospitals for crippled and burned children which give free medical care and transportation to children under 18 years of age.

Shriners Hospitals are at the head of medical treatment and research in orthopaedic, burn and spinal cord injury care. Another project is the Scottish Rite’s learning program which accepts preschool children who have difficulty speaking or understanding the spoken word, or school-age children who have difficulty learning to read.

The Supreme Council also administers several scholarship programs such as Sovereign Grand Commander's Scholarship, Sam and Millie Hillburn Scholarship, Public School Administration Scholarship and Shepherd Scholarship. In addition to these, Scottish Rite provides some disaster relief for fire, flood, earthquake, and hurricane victims.

Although the works of the Shriners Hospitals and the Scottish Rite are in the bigger scale, we as a Grand Lodge and respective Lodges can also be involved in our own community and in charity in our own small ways. Our Lodge and other lodges, as well as the different concordant bodies, award college scholarships to deserving students. We also administer the Keiki ID program as well as partnering with the community in Adopt-A-Highway program, to name a few. These programs, although are small ways of giving back to the community, are a sure way of showing the people that Masons care.

Brethren, let us put forth our best efforts to engage ourselves in supporting the community in which we live. We can all work together to build a more gracious and compassionate society by being active in our respective community.

Enjoy the rest of the summer and see you all in Lodge!



Masons in Service

Summer has just arrived and everybody is thinking about summer vacations, the beach or just relaxing, but we as Masons throughout the years have made community service a part of our core of our organization.

Masons have nationally, regionally and locally contributed to their communities in many ways. Masonry has many branches that have special charities that they support. Hawaiian Lodge members support the local Shriners Hospital through fundraising efforts for its transportation fund, scholarships for college students and thousands of other worthy causes. Our Brothers are also actively involved as private citizens in other numerous charitable causes close to their hearts. I know a lot of you are already performing community service; those that don't may consider participating in one of the many activities in the future.

This summer Hawaiian Lodge will be having our Annual Picnic on July 6th at the Shriners Beach Club in Waimanalo. Come and join your fellow members as we celebrate another prosperous year. Let us give thanks to the members and their families and friends that will be preparing another successful gathering. For those who have not been to the Shriners Beach Club, we encourage you to join us and see one of the nicest private beaches which is owned by Aloha Shriners Hawaii.

We Masons are very proud of our members' traditions of helping one another and mankind in general. We hope you will join us in our attempt to make our community a better place to live in and work!



Grand Master's Address

MWBro. Dennis Ing

(Delivered during the 2008 Installation of officers of the Grand Lodge of Hawai'i, at the Scottish Rite Cathedral on April 19, 2008.)

Most Worshipful Sirs, Worshipful Sirs, distinguished guests, Brethren, friends and family, my remarks will be brief.

In May of next year, we will be celebrating the 20th anniversary of this Grand Lodge. Like many other grand jurisdictions, we find ourselves dwindling in membership and (because members furnish our income) dwindling in funds.

One of the main reasons we visit other jurisdictions and the Grand Masters' Conference is to get a perspective of who we are. Make no mistake about it, we are a small jurisdiction, and, yes, a poor jurisdiction. Sometimes I feel a bit embarrassed at how small we are – there are Lodges who have more members than all of our eleven constituent Lodges combined. But being small and poor, makes the job of the Grand Master and the Grand Lodge officers that much more important, and it makes our job that much more challenging.

It is indeed time for us to lay aside the honors and the accolades – though I am grateful for this honor and for your accolades. It is time for us to get down to the serious business of properly running this Grand Lodge.

I am pleased to say that you have elected some wonderful teammates for me – your Deputy Grand Master Marty Alexander, your Sr. Grand Warden Charlie Wegener, and the newest of the Pillars, your Jr. Grand Warden

Monty Glover. They are intelligent, knowledgeable, skillful and enthusiastic. We are all friends. We see eye-to-eye on most things. We will work together as a team to make this Grand Lodge what it should be.

Our appointed officers are also skilled and enthusiastic, each chosen because he will approach his assignments with commitment and zeal. All of them will serve on important committees, and all of them have taken their jobs not for honor, but because they are dedicated to supporting this Grand Lodge.

One of our primary goals during this term will be to finish our long-range strategic plan – an important element which our Grand Orator reminded us this morning has been missing from our organization. The name of our plan, the “Five Paddles of Progress”, comes from Washington State’s “Eight Pillars of Progress”. But the plan itself will be somewhat different from Washington’s, and I assure you that we will henceforth not be working on projects that belong to “my term” or “my year”, but on projects that will be part of our long-range plan, projects that may span several terms and several years.

The focus of this term will be two-fold: first, to grow and retain our membership, and second, to endeavor to remove the distance between the Grand Lodge and our constituent Lodges – physically and psychologically. Next February we will hold what I hope will be the largest “Fast Class”

held in Hawaii since 1996, when my dad, Bennett Ing, as Grand Master introduced the One-Day Class to Hawaii.

We also hope to assist our Lodges in keeping new members interested in Lodge activities and in retrieving old members who may have strayed away from the Lodge.

Toward that end, we are planning less out-of-state travel, and more inter-island travel – so that all of our Lodges – especially our Brethren on neighbor islands – can share ideas and programs. One of the first things I intend to do is to make this Grand Jurisdiction computer literate. We will organize and sponsor computer classes for our Lodges – in internet access, Word and Excel. First, because it is time for all of our Lodges to have a common database for our members. Second, because the internet has proven to be the greatest source of membership recruitment. Third, because communication is the key, and computers enable us to communicate easily and fast. Yes, we must bring our jurisdiction into the 21st Century.

We will have a monthly newsletter in addition to our quarterly bulletin, so that our Lodges will know what the Grand Master and the Executive Committee are doing, and what they are planning to do, what they have spent and what they intend to spend. “Transparency” will be the byword of our Grand Lodge.

We are planning leadership confer-

ences, in order to equip our Lodges with the means to employ modern techniques of management, administration, recruitment and retention. We will bring speakers from another jurisdiction, and offer participation in the California Grand Lodge’s online leadership training program.

Finally, my slogan for this year is “Out of the Box”. While we must not abandon tradition and our ancient usages and customs, we must begin to think “out of the box”, to conceive of new ways to accomplish the difficult tasks ahead, and we must be bold enough to try them. The old ways seem not to be

“While we must not abandon tradition and our ancient usages and customs, we must begin to think “out of the box”, to conceive of new ways to accomplish the difficult tasks ahead, and we must be bold enough to try them.”

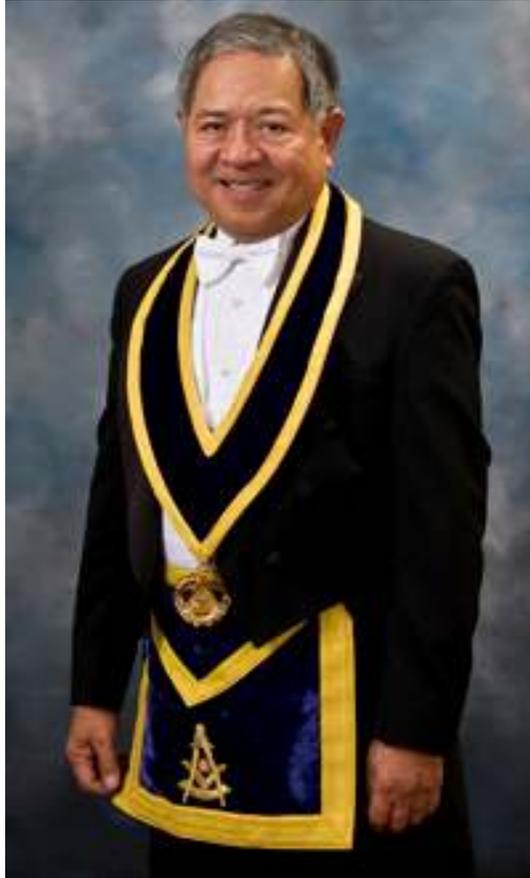
working as well in this fast-paced world. For example, I’ve appointed eleven Inspectors this year – one for each Lodge – and on Oahu they will rotate every four months. I think

this will be advantageous both to the Inspectors and to the Lodges, who will be able to avail themselves of the expertise and personality that a particular Inspector may have. We will try more online communication and conferencing, and yes, more online publicity. We will try advertising and partnering, and we will take another look at the definition of “recruiting”.

Our plans are ambitious and challenging. But with your support, the support of our team of elected and appointed officers, and with the assistance of our Great Architect, I am looking forward to a successful outcome. We are on our way. We are “out of the box”.

Thank you for your confidence in me, and thank you for all the good wishes you have given me today.

Profile of New Grand Master of Masons



Most Worshipful Grand Master DENNIS SAURING

Address: P.O. Box 10486, Honolulu, Hawaii 96816 (Phone 537-2556)

Born: August 28, 1941

Education Iolani School;
Johns Hopkins University (B.A.);
University of California Hastings College of Law (J.D.)

Occupation: Private law practice (1970-present) concentrating in the areas of business law, probate & estate planning, real estate; owner, president and lecturer for Hawaii Bar Review Course; former deputy prosecuting attorney, City & County of Honolulu (1967-70); former Assistant House Minority Attorney, State of Hawaii legislature (1972)

Community activities:

Hawaii Ballet Theatre: general manager and stage manager (1980-present);
Member, Board of Governors, World Medicine Institute (Acupuncture School)

Masonic activities:

Hawaiian Lodge:

Past Master 2002; Trustee 2004-present;
New Temple Committee representative 2002-present;
Youth Groups committee chair; Officer's Coach 2003-05, 2007-present

Schofield Lodge:

Member 2006-present

Grand Lodge:

Grand Master 2008; Jurisprudence Committee 1998-present;
Inspector 2003-05

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,
High Priest, Chapter of Royal Arch Masons 2008

Order of DeMolay:

Chair, Advisory Council of Hawaiian Chapter 1998-present;
Deputy Executive Officer for Hawaii;
Chevalier Degree; Legion of Honor Degree

Aloha Shrine:

Noble, 2006-present;
Shriners Hospital, Honolulu: Board of Governors,
Member 2003-present, Secretary 2006-present

Family:

Wife: Charlys (since 1968); Daughter: Kristin;
Mother: Angie Ing, widow of Bennett K. C. Ing, PGM (1996)



(L-R): WBro. Keith Isaacson, PM (Schofield Lodge), Bros. Matthew Rowe (Honolulu Lodge), Roland Resurreccion, Vernon South, MWBro. Dennis Ing (Grand Master), an unidentified guest, and WBro. Orlando Ragudos during the Grand Lodge's Inaugural Golf Outing on April 20, 2008 at the Navy-Marine Golf Course.

Profiles of Other Grand Lodge Officers

Right Worshipful MARTY P. ALEXANDER Deputy Grand Master

Initiated: August 26, 1998
Passed: November 4, 1998
Raised: December 1, 1998

Member of Lodge Maui F&AM
Member of Maui Scottish Rite Valley
of Kahului
Member of Aloha Shriners
Member of Maui Shrine Club
Member of Maui Chapter #5 - Order
of the Eastern Star
Member of Honolulu York Rite
Bodies
Member of Tranquility Lodge 2000
(GL of Texas) (1st Lodge on the
moon)
Member of Robert C. Cretney Lodge
#420 (Sterlington, LA) (my
father's home lodge)
Member of Leeward Lodge



1999 - Lodge Maui Chaplain then qualified and moved to Sr. Deacon
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site

2000 - Jr. Warden of Lodge Maui
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors

2001 - Sr. Warden of Lodge Maui
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - Secretary

2002 - Worshipful Master of Lodge Maui
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - Secretary & CFO

Appointed Warder for Maui Chapter #5 - Order of the Eastern Star
Lodge Maui Investment Committee

2003 - Worshipful Master of Lodge Maui (2nd Term)
Published Lodge Maui's Trestleboard Published Lodge Maui's Web Site
Warder for Maui Chapter #5 - OES (But then served last 6 months as Secretary)
Lodge Maui Temple Association Board of Directors - Secretary & CFO
Lodge Maui Investment Committee
Performed duties of Junior Grand Deacon during Grand Lodge Communications
Chairman Grand Lodge of Hawaii Electronic Communications Committee Grand
Lodge of Hawaii Annual Communications week committee

2004 - Lodge Maui Chaplain
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - Treasurer & CFO
Lodge Maui Investment Committee
Junior Warden of the Maui Scottish Rite (2 yr. term)
Warder for Maui Chapter #5 - Order of the Eastern Star
State Chairman - George Washington Masonic National Memorial Assoc.
Grand Lodge Neighbor Islands Inspector
Performed the duties of Grand Secretary during the Grand Lodge Communications
Chairman Grand Lodge of Hawaii Electronic Communications (Web Site)
Grand Lodge of Hawaii Annual Communications week committee

2005 - Lodge Maui Chaplain
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - Treasurer and CFO
Lodge Maui Investment Committee
Junior Warden of the Maui Scottish Rite (2 yr. term)
Secretary for Maui Chapter #5 - Order of the Eastern Star
State Chairman - George Washington Masonic National Memorial Assoc.
Grand Lodge Inspector

2006 - McKee Award Recipient
Lodge Maui Senior Warden
Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - President and CFO
Lodge Maui Investment Committee
Senior Warden of the Maui Scottish Rite (2 yr. term)
Secretary for Maui Chapter #5 - Order of the Eastern Star
Junior Grand Warden, Grand Lodge of Hawaii
Grand Lodge of Hawaii Newsletter Publisher

2007 - Published Lodge Maui's Trestleboard

Published Lodge Maui's Web Site
Lodge Maui Temple Association Board of Directors - Treasurer & CFO
Lodge Maui Investment Committee
Senior Warden of the Maui Scottish Rite (2 Yr. Term)
Secretary for Maui Chapter #5 - Order of the Eastern Star
Senior Grand Warden, Grand Lodge of Hawaii
Appointed to Grand Lodge of HI HMC Update Committee
Aloha Shriner Membership Committee - Ambassador to Lodge Maui

2008 - Published Lodge Maui's Trestleboard
Published Lodge Maui's Web Site
Lodge Maui Investment Committee
Deputy Grand Master, Grand Lodge of Hawaii
Aloha Shriner Membership Committee - Ambassador to Grand Lodge of Hawaii
GL Finance Committee
Chairman GL Strategic Planning Committee Chairman

"Freemasonry today — more than before — has an important role to play and a goal to reach for itself and for the whole mankind."



Freemasonry, the Youth, and Community Service

The **International Order of the Rainbow for Girls** and the **International Order of DeMolay** are youth organizations sponsored by the Masonic Fraternity that teach leadership, confidence, and citizenship to young women and men.

Profiles of Other Grand Lodge Officers

Right Worshipful CHARLES L. WEGENER JR. Senior Grand Warden

Initiated: Ko'olau Lodge, (April 6, 1996)
Passed: Ko'olau Lodge (April 6, 1996)
Raised: Ko'olau Lodge (April 6, 1996)
Master: Ko'olau Lodge (2001, 2004)
Awards: McKee Award, Ko'olau Lodge (2003)

Grand Lodge Offices, Boards and Committees:

- Inspector, Grand Lodge Hawaii (2003-2007)
- Credentials Committee (2002-Present)
- Senior Grand Steward (2002)
- Junior Grand Warden (2007)
- Senior Grand Warden (Present)

Concordant & Appendant Masonic Organizations

- **Ancient & Accepted Scottish Rite:**
 - KCCH Scottish Rite Valley of Honolulu (2006)
 - Purveyor, Scottish Rite Valley of Honolulu (1996-Present)
- **York Rite:**
 - Captain of the Host, Honolulu Chapter #1 (2007)
 - Excellent High Priest, Honolulu Consul #1 (2007)
 - Sovereign, Red Cross of Constantine (Present)
 - Commander, Honolulu Commandery #1 (2003)
 - York Rite College, Honolulu (2001-Present)
- **Shrine:**
 - Ringmaster, Aloha Temple Shrine Clowns (2002-2003)
 - Shrine Clown, Aloha Temple (1997-Present)
- **Order of the Eastern Star:**
 - Kailua-Lanikai No. 9 – Worthy Patron (2007)
 - Harmony No. 4 (2006-Present)
 - Leilani No. 8 (Present)



Profiles of Other Grand Lodge Officers

Right Worshipful MONTY J. GLOVER Junior Grand Warden

Right Worshipful Monty J. Glover was Raised in Honolulu Lodge March 20th, 2002.

Shortly after his raising he was installed as the Sr. Deacon, and in 2005 was installed as Master of the Lodge. He is a very active Mason being involved with Scottish and York Rites, Aloha Shrine, Red Cross of Constantine, and the York Rite College where he is currently serving as the Governor of the College.

Right Worshipful Glover has Masonry in his blood. Many of his relatives are Masons including his Father, Grand father and several uncles. His Mother is a member of the Eastern Star and his Sister is a former Rainbow Girl.

At the age of fifteen, he joined the International Order of DeMolay in Illinois and was active until his family moved to Germany.

Right Worshipful Glover is also active in many committees within the Craft. He has served on the Grand Lodge Jurisprudence Committee, and served as treasurer of the Honolulu temple association for 4 years. He is an affiliated member of Lodge le Progres Dé l'Océanie. He has also been honored with the Hiram and McKee awards and the Knight Commander Court of Honor in the Scottish Rite."





Most Worshipful Grand Lodge of Free and Accepted Masons of Hawaii

Grand Lodge Officers

- Grand Master** The Most Worshipful Dennis S.A. Ing
Deputy Grand Master Right Worshipful Marty P. Alexander
Senior Grand Warden Right Worshipful Charles L. Wegener Jr.
Junior Grand Warden Right Worshipful Monty J. Glover
Grand Treasurer Honorable Russell C. Hook
Grand Secretary Most Woshipful Randy T.S. Chang (PGM)
Grand Lecturer Most Worshipful Donald W. Wilson (PGM)
Grand Chaplain Very Reverend John B. Connell
Grand Orator Worshipful Carl W. Scheer
Grand Marshal Worshipful Wilson S. Camagan
Grand Standard Bearer Worshipful Michael D. Janovsky
Grand Sword Bearer Worshipful Serafin P. Colmenares Jr.
Grand Bible Bearer Worshipful Teofilo P. de Aquino
Senior Grand Deacon Worshipful James A. Willig Jr.
Junior Grand Deacon Worshipful Scott Waracka
Senior Grand Steward Worshipful Orlando S. Ragudos
Junior Grand Steward Honorable Alexander A. Escasa
Grand Historian Honorable Milton Anderson
Grand Organist Honorable Garry Graham
Grand Pursuivant Worshipful Manuel V. Aquino Sr.
Grand Tiler Honorable Charles L. Comeau

Inspectors:

WB Oscar Tuano, WB Tony Arruda, MW Walter Hager, WB Roger Walraven, WB Donovan Young, WB Robert Shultz, WB Timothy K.S. Yuen, WB Antonio Ligaya, WB Frank Condello II, WB Richard Huston, and WB Keith N. Isaacson

The Origin of America's *Youngest* GRAND LODGE

by MWBro. Dennis Ing
Grand Master
Grand Lodge of Hawaii

Shortly after Hawaii achieved statehood in 1959, there was a movement among our local Lodges to form our own Grand Lodge. Ever since the early 1900s, all Lodges in Hawaii had been part of the Grand Lodge of California and Hawaii. But as a sovereign state, Hawaii now fell under the American doctrine of “exclusive jurisdiction”, where each state had its own governing Masonic body, its own Grand Lodge.

However, the support for our own grand body was vocal but small. In 1970 a poll conducted among the local Lodges indicated that only 7% of the membership in Hawaii was in favor of forming a Hawaii Grand Lodge. And in 1971, to avoid disharmony and agitation in local Masonry, the California Grand Master, Herbert Huebner, actu-



ally issued an edict “prohibiting any activity on the part of Masons in Hawaii in the formation of a Grand Lodge of Hawaii.”

Perhaps in an effort to soften the harshness of Heubner’s edict, California Grand Master Lester McElwain conducted another poll the following year. A broader sample and more detailed questions were asked. Still, only 35% of the membership favored the establishment of our own governing body.

Ten years later, the California Grand Lodge proposed that Hawaii become a “District Grand Lodge”, still subordinate to California but with its own government. In 1983 Grand Master Harry Maynard formed a Special Committee to conduct a series of six meetings with the Masters of the Lodges in Hawaii. His committee consisted of California PGMs and two District Inspectors from Hawaii, William R. McKee and Oswald J. B. Lau. The committee’s conclusion was that a District Grand Lodge would be unfeasible in Hawaii, and they articulated the major arguments of those in favor and against forming our own Grand Lodge:

Those opposed to our own Grand

Lodge thought: (a) it was too expensive for our (then) 12 Lodges to support; (b) we would lose our privileges with respect to the Masonic Homes of California (retirement and nursing care facilities); (c) we would lose membership of those not living in Hawaii; and (d) we needed more time to strengthen local Lodges.

Those who wanted our own Grand Lodge felt: (a) local Lodges could support a Grand Lodge, and further delay would only mean higher costs; (b) our needs differed from those in California; (c) Hawaii was then the only state that didn't have its own Grand Lodge; and (d) no one in Hawaii would otherwise be able to become Grand Master.

Very little resulted from the Special Committee's report until 1987, four years later, when California Grand Master Jack Levitt appointed a special committee of the members of the Lodges in Hawaii. This committee conducted yet another poll, in which slightly more than a majority of the members in Hawaii favored our own

Grand Lodge. In the following year, at the 1988 Annual Communication in California, then presided over by Leo Mark (California's first Chinese Grand Master), a resolution was adopted approving the convening of a Constitutional Convention to form the Grand Lodge of Hawaii.

The convention was held on May 20, 1989. Grand Master Stanley Channon came from California to deliver our charter, and the first officers of the Grand Lodge of Hawaii were elected. Thus, "The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Hawaii" was created.

At the time, we were one of the smallest Masonic jurisdictions, with 12 Lodges and slightly under 3,000 members. Over the years our membership has dwindled to about 1,700, and we now have only 11 Lodges. As of 2005, we were the smallest jurisdiction. Only Alaska (2,145) and Utah (2,070) come close. We have work to do.



(Front L-R) MW Dennis Ing, Grandmaster, MW Randy Chang Sr., WBro. Wilson Camagan, WBro. Phil de Aquino, WBro. Michael Janovski, (Center L-R) WBro. Carl Scheer, WBro. Jim Willig, WBro. Orly Ragudos, Hon. Bro. Chuck Comeau, WBro. Manny Aquino, (Back L-R) WBro. Jun Colmenares, WBro. Tony Ligaya, WBro. Rick Huston, Hon. Bro. Alex Escasa pose after the Grand Lodge of Hawaii installation of officers.

Filipino Fiesta & Parade 2008

May 10, 2008

Fort de Russy Park to Kapiolani
Park



Freemasons join the members of the Philippine Celebrations Coordinating Committee (PCCCH) as they depict on a float the roles of significant characters in the Philippine Reform and Revolutionary movements who were themselves freemasons. L-R: Maggie Domingo, Bro. Alex Escasa (*Apolinario Mabini*), WBro. Frank Condelo (*Marcelo H. del Pilar*), WBro. Antonio Ligaya (*Dr. Jose Rizal*), Edna Alikpala, Connie Ramires, WBro. Orlando Ragudos (*Gen. Emilio Aguinaldo*). Seated: Jo Maria Farina and Larry Ramirez (*Andres Bonifacio*).



Hawaiian Lodge Master WBro. Orlando Ragudos pose with the community cast of one of the Philippine Independence Day Parade floats.



Brethren from the different lodges in Hawaii assemble at Fort deRussy Park for the parade. Above, Leeward Lodge unfurls its banner ready to troop the one-mile Kalakaua festival parade.



Bro. Joe Rosales, MWBro. Dennis Ing, RWBro. Monty Glover, and Bro. Roland Resurreccion standby as the parade prepares to start. In the background are youth participants to the colorful Ati-atihan.

Hawaii Freemasons 2008 4th of July





Working Together for the Community!

Masons (*above*) and Masonic youth groups (*below*) proudly take part in the July 4, 2008 parade at Kailua which started at Kainalu Elementary School, continuing on Kainalu Drive to Kailua District Park.



Opposite page: Against azure sky and impressive mountain, Bros. Stefan Sabel, John Aylett and Roland Resurreccion lead the Hawaiian Lodge with its banner.



The Masonic Commitment.

(Seated L-R) Bro. Fred Cabansag, Bro. Alex Escasa, WBro. Billy Biala; (Standing) Bro. Gildo Soriano, Bro. Don Alvarado. Right side of vehicle: Bro. Rudy Cabalar, Bro. Michael Soriano, Bro. Vic Reyes, Bro. Manny Quodala, WBro Ben Malajito, Bro. Bernie Baldueza. Inside vehicle: Bro. Gerry Mateo and Bro. Albert Alvarez.



Aloha Shriners Provost Guard Unit in their familiar fez and vest await the start of the 4th of July parade.



MWBro. Dennis Ing, Hawai'i Grand Master (third from right), join the brethren from Leeward Lodge as they catch the breeze under a tree canopy. WBro. Manuel Aquino, Master of Leeward Lodge, stands fourth from left.

 Cable-Tow
Feature Article

Grand ORATION

by MWBro. Stuart M. Cowan, PGM

(Delivered during the Annual Communication of the M. W. Grand Lodge of Hawai'i, at the Scottish Rite Cathedral on April 19, 2008.)

Most Worshipful, Right Worshipful, Worshipful Sirs, Brethren all:

It is not often one is given the opportunity to make predictions and ten years later determine their accuracy. Today, I have a chance to compare my January, 1998 observations on the state of the Craft to the present, to see if we have progressed. Unfortunately, we have not, at least not in the right direction. IF information conveyed to me regarding our present condition is accurate, given what I am about to say, the title of this Grand Oration might well be that bumper sticker we saw around town ten years or so ago: "Hawaii Masons Care" . . . with the epilogue: "But Not Very Much".

My January, 1998 Grand Master's report was my evaluation of the state of Hawaii Masonry then. While I believed we had made some progress since our founding in 1989, I noted WE HAD A LONG WAY TO GO if Hawaii Masonry was to survive into the Third Millennium. And Brethren, I have never been in the habit of telling you what you want to hear. I tell it like it is! You

make your own decisions and judgments. You are today as in 1998, at liberty to ignore my comments, or you may alter the direction of this Grand Lodge from that of these ten years last past. I am hopeful RW Bro. Dennis can effect needed change, as I still believe you can accomplish a great deal if you want to do so.

Some may remember my 1997 reference to the credo of Walt Disney: "All your dreams can come true, if only you have the courage to pursue them". I'm not sure we still have "the dream", however, as we continue down the same inauspicious path, 1996-1997 being a blip in the road earlier traveled. We approach that fifteenth year dangerously near demise as portended ten years ago. I had hoped we would have learned from experiences in this and other jurisdictions so to change the handwriting on the wall. We have not. Hawaii Masonry, with all too few exceptions, still suffers from a terminal case of apathy complicated by lingering Polynesian Paralysis.

Experiments which work in other jurisdictions fail here for lack of implementation and execution. Programs we began but did not

complete were well received and implemented outside Hawaii. We have not profited from our mistakes and the experiences of related organizations. Our individual and collective egos seem always to impede progress: "It wasn't my idea so why do it! If I don't get the credit, it's a lousy idea." I iterate George Santayana's 1905 quote: **"Those who cannot remember the past are condemned to repeat it"**. On the table there, are examples of and references to, a number of programs we tried here, but abandoned. So there are a number of areas here to cover, beginning with:

PUBLIC IMAGE: In January, 1997 under the leadership of MWBro. Bennett Ing, our incoming Grand Master's dad, we opened Grand Lodge in the Monarch Room of the Royal Hawaiian Hotel hosting a record number of visitors from sister jurisdictions: 9 sitting Grand Masters; 30 jurisdictions attending, a delegacy of which **any** Grand Lodge would be proud. MWBro. Bennett moved Freemasonry out of lodge buildings into public view for the first time in our short history. This, plus our meeting in early January, a time of year when those from colder climes liked Hawaiian sunshine, produced visitors from whom we could draw knowledge and ideas. For reasons unknown, we moved that prime date and learning opportunity to April or May, depending on vagaries of calendaring, a method which has worked to our detriment. I do note that this year, we managed to squeeze it in before Passover, but I suspect some may be attending their Seder tonight vice the Grand

Lodge Banquet. And now we have worked our way back to Scottish Rite Cathedral, a locale which our then public relations lady, Lisa Josephsson called: the Haunted House on the Hill, seriously diminishing our "public presence" and community persona.

YOUTH GROUPS: Our 1997 Communication closed memorably with our Rainbow girls treating us to their Lord's Prayer Hula and Job's Daughters their Closing Cross. If you'd like to view that event, it's on DVD on the table. I'm certain you'd enjoy it. Our Kids brought tears to the eyes of more than one visitor. But with one exception, we have not supported our Youth Groups these ten years last past. Job's Daughters are GONE; Rainbow Grand Assembly is smaller every year, Masons conspicuous by their absence. On the bright side, thanks to incoming Grand Master Dennis and a few others equally dedicated, we have a DeMolay Chapter, Masonic assistance still sorely lacking to support those kids.

COMMUNICATIONS: Our Hawaii Masonic Family Council lasted one year before going the way of all good things. From a first well attended meeting (including Neighbor Island lodges by teleconference), attendance dwindled. By December, 1997, there were no attendees from Oahu Lodges, Shrine, Youth Groups or Concordant Bodies, save for Ill. Bro. Pete Holsomback. There were more Grand Lodge Officers attending than members. By 1999, even the parade banner proclaiming

“The Family of Freemasonry in Hawaii” disappeared. That experiment to bring us together as a Masonic Family to a common purpose is considered a failure as was the Grand Lodge Newsletter, which also died aborning, along with the Grand Lodge Master Calendar. There are all too few means of communication amongst our members, though please note that those bodies reaching their members through a newsletter do much better in membership and attendance than those that don’t. Draw your own conclusions. Admittedly, there is an “every now and then” virtual newsletter which RWBro. Marty Alexander sends from Maui. We shall see if that serves the purpose. Given the aging of our Fraternity, maybe not, but hopefully so. And I tried to enter what is supposed to be the Grand Lodge “website”. Wasn’t available last Monday. Incidentally, since this Oration was first drafted, I received a copy of Shriners *Making It Happen* newsletter, the lead story entitled: “TEAM Membership” Unites All Masonic Family Organizations In Illinois”. Copy on the table. It’s commended to your reading as Grand Lodge of Illinois, in 2008, has now begun, what Grand Lodge of Hawaii started in 1997 . . . and abandoned in 1998. ‘Nuff said”.

In 1997, we tried to revitalize the Grand Representative program to communicate with other Jurisdictions. Then as now, we could not determine the identity of representatives or ascertain what they did. Ten years later we are still trying to solve that very same problem so to re-establish that very same pro-

gram. I wish you better success. If communication in Hawaii is any indicator, it is unlikely those representatives, whoever they are, have done much communicating with anyone. It is amazing that we who purport to guide our youngsters do not follow their lead. If you’ve ever attended a Rainbow Grand Session, please note they appoint representatives to sister Assemblies and as part of their Agenda, read reports on their contacts with their sister Assemblies. Amazingly simple!

MEMBERSHIP: The major problem confronting our Fraternity is loss of membership. From our number of maybe 2,700 in 1998, we presently have perhaps 1,600. Brethren, I have been on the COGMINA Masonic Renewal Committee since 1998, attended most meetings and have TRIED to bring to Hawaii membership tools used successfully in other jurisdictions. These have, without exception, been ignored in favor of “We’re Hawai`i . . . we do it Our Way”. So be it! But we have proven conclusively these past ten years, that Our Way, doesn’t work.

MASONIC MENTORING & EDUCATION: We have failed utterly in Masonic Education and mentoring, particularly educating new Masons. Notwithstanding sources of available materials, some on the table, we have no, repeat NO, Masonic education or mentoring programs. Ritual work, from time to time, yes. Explanation and inspiration, NO! If any education is begun for new members we do enlist, they are usually abandoned to their own learning

skills, thus not becoming involved in Masonry. Result: they lose interest, do not come to Lodge, and do not advance in Masonry. We then recycle past masters and officers, sometimes even to open Lodge. This does not bode well for Hawaii Masonry. I remember for instance, inviting Ill. Bros. Jim Tresner and Bob Davis to Hawaii to put on an education seminar, including their famous and inspiring "Visit with General Albert Pike". Their DVD is on the table. It would have cost two air tickets from Oklahoma. Neither Grand Lodge nor our Blue Lodges could make the time, or they were not interested. MWBro Bob Conley's presentation on the Millennial Generation and Masonry was likewise rejected. And have we held a Masters & Wardens seminar in the last 9 years?

COMMUNITY RELATIONS:

Brethren, one highly successful and proven means to counter membership losses is to become involved in community projects that the community may know who we are and what we do. In 1997, Grand Lodge retained a professional public relations consultant, Elissa Josephson. She assisted us when we did things in the community, charitable and youth activities, scholarships, cornerstones, and the like. She was terminated in 1998. A couple of years ago, l'Progres and Pearl Harbor Lodges retained Bill Bigelow to perform public relations services. He put us on radio, TV and in the newspapers. Then he too, went the way of all good things, and our publicity tanked, again. Witness if you would, on the table, full four pages of cover-

age in the *Honolulu Star-Bulletin* last month dealing with Sithan Leam. L'Progres and Pearl Harbor contributed thousands of dollars and much effort to bring that young lady from



Sithan Leam

Honolulu for treatment at Shrine Hospital. The media, without our input from a professional, attributed that generosity to the "charity of Medicorps and its *Star Bulletin* readers". Even giving credit to Shrine Hospital for her treatment, the Masonic Fraternity was nowhere to be found or credited. And not one Shrine fez was in evidence in any media image surrounding this young lady, proving again our Fraternity is not knowledgeable of or connected with, public relations. Such scholarship programs with which Masonry has been involved are not publicized in any manner of which I am aware: again, loss of Masonic recognition.

In 1997, I was privileged to address the 62 Grand Masters of COGMINA on the subject of Masonic Public Awareness. They were particularly receptive to our then existent public relations program with Ms. Josephsson to the extent that Grand Lodge of California adopted it. We then promptly abandoned it. COGMINA was intrigued with the community charities we supported: the **Hawaii Family Support Cen-**

ter (and later the USS Missouri), some Grand Masters seeing these as effective and realistic means to counter membership loss. Our support for HFSC died after 1998 as did our community recognition from same. Some of the kids we supported, are “on the table”. Other programs of/by our Grand Lodge faded gradually into limbo, including our Public Schools and Constitution Observance programs, at least in the last four to six years. Even Honolulu Lodge’s support for the latter at the Maritime Museum/Falls of Clyde died its own slow death for lack of Grand Lodge and Masonic support. Lodge Members and officers stayed away in droves and did not invite their friends and neighbors either. So we wound up with lots of Japanese tourists attracted by the sounds of the Pipes & Drums.

We managed a well attended Third Degree on board USS Missouri in October, 2001, raising five new Brothers. Many mainland jurisdictions and Masonic Bodies supported our Battleship, given its Masonic history. Look if you will at the Masonic groups on its donor boards. Its sister ship in Camden, NJ was adopted by Grand Lodge of New Jersey. It is now home to USS New Jersey Masonic Lodge, proving highly successful. Notwithstanding some on Missouri’s Executive Board who were members of our Lodges, we let that program and its Masonic recognition, for lack of a better word, “lapse”. Maybe if it’s not too late to ask, Leeward Lodge might find a home on Mighty Mo!

I don’t know what became of our

Masonic Organ Donor Program we brought over from Grand Lodge of Tennessee. That program put that Grand Lodge on the national map. It was proclaimed AND adopted, at our request, by the City & County of Honolulu in the Mayor’s office in 2001. It never got off the ground in our Lodges. And if we do award scholarships or other awards, save for recipients, their families and teachers, Masonic attendance is uniformly dismal. Public Schools Week gets even less Masonic and community notice. I’ve seen nothing from Grand Lodge recently of any such promotion nor for that matter, any Grand Lodge Proclamation for these events in recent years. WBro Bob Dietrich of Kona Lodge once said of their school program: students outnumber Masonic attendees by four to one. Sound familiar?

Ten years ago, there existed a couple of worthy charitable programs in Hawaii which had been noted by Grand Lodges around the country. First among those was the Keiki Saks program founded by Marge Shoppach and friends. This program garnered us great community public relations and media coverage. Few members of the Craft were familiar with it and so did not support it. It required little effort to collect items homeless kids could use or drop by Makiki Temple some Thursday to help the ladies package materials to distribute to deprived kids of our communities. Very few did. When’s the last time you heard of this program?

I referred earlier to Grand Lodge of Hawaii’s principal public relations event: The Hawaii Family Support

Center. After supporting and publicizing this program for some three years, still very few brethren still had any idea what it was, what it did, or how we supported it, notwithstanding it was underwritten by the State of Hawaii and Kapi'olani Hospital. It identified families at risk, saving them from a slide into drugs and family abuse. That program was recognized nationwide as a Primo program with its 99.7% success rate in preventing child abuse. Many of our sister Grand Lodges spent hundreds of thousands of dollars a year on programs to identify and control problems AFTER kids got involved in the drug/abuse cycle. For a couple of years, maybe through mid-1999, we accomplished better results with our preventative program. And it cost us nothing, zero! Kapi'olani Hospital termed our Grand Lodge and Hawaii Masons its: "Partners in Prevention". And we did not need to spend huge sums of money on treatment foundations and teacher training centers. We supported it by attending their graduations and helping acquire donated goods and services for its Celebrity Auction. But after a great start in 1996-1999, Grand Lodge of Hawaii ignored the program, Masonic help became dismal to say the least, and it died . . . and with it, our largest and best public service and public relations event. But thanks to the efforts of a very, very few, some not even members of our Fraternity, and with contributions and assistance from perhaps twenty Grand Jurisdictions on the mainland, Freemasonry got high community marks for raising over \$185,000.00 for the

program. As an endnote, thanks to two brothers, we did host Thanksgiving Dinner for Support Center families where some eighty underprivileged of our community had one Great Meal at Makiki Temple, Bro. Bob Austin cooking, WBro. Jim Davis providing the food. Unlikely though it seems, we even received an application for the degrees at the dinner. The Support Center program was the best Masonic public relations effort to come down the pike in decades, it cost Hawaii Masonry nothing to be involved, but it was distressing to attend four graduation ceremonies of the kids and families from the program with a Masonic attendance less than ten at ALL four graduation ceremonies, inclusive. And so our involvement, with its concomitant public relations and our charitable persona, "ended". Finis!

As a result of our association with that charity, we were invited to dedicate the Support Center Building in Kahala, one of the very few cornerstone and/or dedication ceremonies this Grand Lodge has ever done. See the table. But again, Masons were conspicuous by their absence. The bright side of that ceremony was the participation of the Royal Order of Kamehameha I with us for the first time in 95 years. As a result, we initiated, passed and raised five members of that Order, including its Grand Master, into Hawaiian lodges. Again, that association passed from view. Masonic mentoring, education and interest, anyone? The abandonment of that Support Center program worked to the detriment of its kids and families, but more distressingly, to ourselves!

Another note: we did not avail ourselves of a Masonic booth in Ala Moana Center, joining the American Cancer Society's Christmas program, this though we had tried unsuccessfully to get Masonry into Ala Moana Center for years. That one public awareness program would have netted untold Masonic public exposure, opportunity to bring our message to the public and garner new candidates for our Fraternity.

We could not get a manning level to fulfill our obligation, so we "passed". We seek those "photo ops" for years, but turn them down because we will not get involved. We are too introspective and are missing the last boat. The only ones suffering are ourselves. The world goes on, with us or without us.

About six years ago, yet another great opportunity came down the road...CHIP or Child ID Program. Grand Lodge of Hawaii passed on it, but Pearl Harbor Lodge picked it up and successfully pursued it, with Grand Lodge's blessing but without its support, financial or otherwise. That program with our new PR guy Bill Bigelow's assistance and contacts, got Pearl Harbor Lodge into all the Long's Drug Stores on Oahu including, all its weekly advertising, Ala Moana, Pearlridge and Windward Mall Shopping Centers, HIC, and many military facilities. The Child ID program is the rage in many mainland jurisdictions, used very successfully as a community service and a membership tool. It is usually identified as "Masonic CHIP program". But although Ha-

waii was at the forefront in adopting it, our CHIP lasted about four years (during which term we even displaced the Police Department's program), ID'ing maybe ten thousand youngsters.

Then our apathy norm set in and the CHIP program, like all others which have gone that way before, has a bleak future



UNLESS Hawaii Masons get on board and revitalize same. We are not now even listed as one of twenty Masonic jurisdictions running a CHIP program (see Georgia's website at www.gachip.org), most likely because it was not then, is not now, nor has it ever been, a Grand Lodge of Hawaii program, being operated solely by one subordinate Lodge. Rejuvenation of same in Hawaii? At the present juncture, present mindset, doubtful. And by the way, whatever happened to Grand Lodge of Hawaii's involvement in and support of the Masonic Service Association, the National Masonic Foundation for Children, the National Anthem Project, the Veterans Hospital Visitation Program and the George Washington National Memorial, all supported by most, if not all, COGMINA members? Haven't heard much about any of them locally in recent years.

On November 14, 1997, Grand Lodge Chaired King David Kalakaua's Birthday Celebration those earlier involved having dropped out leaving the program in limbo. The highlight that year was

the return to Hawaii of King David's Masonic Sword from the House of the Temple in Washington which led later to a superlative relationship with and cooperation between Lodge l'Progres and Iolani Palace. This remains the only presently existent Masonic interaction with our community. If there's something else out there, tell me about it. The return of his Sword for his 161st Birthday was a three week major media event. That Sword and now King Kalakaua's Working Tools and Masonic Regalia occupy their place of Honor, with appropriate Masonic recognition, at Iolani Palace, where Lodge l'Progres, not Grand Lodge of Hawaii, established finally, after almost 120 years, the Masonic relationship to the Royal Family, including Masonic Plaques on

his statue with the blessing of City and County of Honolulu. See table again. In other words, l'Progres took "Carpe Diem" to heart, but even at its recent Iolani Palace functions, there is little interest or representation outside of the Lodge itself. l'Progres took our ritual to heart: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you!" Sound familiar? If you are interested in a history of Hawaii Freemasonry vis-a-vis Hawaiian Royalty, you might review the presentation I was privileged to make to Grand Lodge of Texas in 2005. Never been asked to do it here.

We constituted Daylight Lodge. It

lasted a couple of years and folded for lack of interest. Waikiki Lodge is no more, consolidated with Lodge l'Progres. Schofield Lodge struggles. Pearl Harbor cannot fill its chairs even with recycled officers. Leeward has no home. Renovation or replacement of Makiki Temple has been in the "planning stage" for maybe thirty years, maybe more. The Ladies room is still, politely, a "mess". It is in limbo, not for lack of funding, but for lack of cooperation amongst the interested parties so that project has progressed little if at all. I am unaware of conditions in Neighbor Island Lodges. I suspect they have similar problems.

In an effort to move Hawaii Masonry forward into the New Millennium, we sent the

"If you do not care who gets the credit, you get a lot accomplished."

Flags of USS ARIZONA and USS BOWFIN, on the table, around the country. They flew in every State, returned to Hawaii to open the 1999 Grand Masters Conference, the Millennium of Understanding, on USS Missouri. They were a wonderful public relations tool in a number of the states when they were flown. They have flown over Maryland's Fort McHenry and from ARIZONA's mainmast in Phoenix, all with appropriate credit to Grand Lodge of Hawaii. The videos of some public ceremonies in

Vermont, Maine and South Carolina were particularly moving and uniting. And as planned, in 1999, under auspices of Grand Lodge of



Lodge in particular.

Brethren, we have a great Masonic History in this State. We are the only jurisdiction in the U.S., maybe the world, with Royalty exchanging the Scepter for the Trowel, thus to

Hawaii, the Conference of Grand Masters and Secretaries opened on USS Missouri in February, 1999. Hawaii Masons stayed away in droves and we couldn't be bothered even to present those Flags (on the table brethren) to the Conference. They will ultimately find their home on USS Missouri.

Then, I note it only took 7 years and a lot of "gaveling down" of this speaker, to get all our Prince Hall Brethren recognized by this jurisdiction.... form over substance again. While that was FINALLY accomplished, I haven't seen a lot of visitation or interaction between Grand Lodge of Hawaii and Prince Hall Grand Lodge of Hawaii, or California for that matter. I ask, why not? So much to do. So little time.

And do we still do the Mason of the Year program. If not, why not? This gives well deserved credit to that Brother whose actions and conduct over the year contributed most to the advancement of Masonry in general and the preservation and promotion of this Grand

sit as members, sometimes Masters, of our Lodges. We have the only Palace in the country, its Cornerstone laid by royalty, with Masonic Working Tools we still use in ceremonials. We do not take advantage of these assets. Don't ask me why it is so difficult to interest us in these and other historic events, although these are our life blood, our link to our Past and our Future. Brethren, the Lord helps them that helps themselves. We need to help ourselves, **a lot!** We need to get egos out of Hawaii Masonry because they impede all progress. It has been said by others wiser than I that if you do not care who gets the credit, you get a lot accomplished. Ill. Bro. Ron Seales in one of his first addresses to the Craft after assuming the office of Sovereign Grand Commander iterated that proposition. I also suggest to you, my Brethren: stop worrying about who gets the credit. Move this Grand Lodge and Hawaii Masonry forward. Opportunities abound. Take advantage of them! Get the job done! Your future depends on it!

And finally Brethren, (don't you await that word with baited breath) I said in 1998 that no one complained about the activities (or more appropriately inactivity) of this Grand Lodge. I noted then, unfortunately still applicable today, the words of Brother Will Rogers about Calvin Coolidge's tenure in the White House: "He didn't do nothin' but that's what we wanted done". This seems our hallmark. If nothing else, perhaps this oration may, just may, help move you to action. I hope so.

And lastly, you may be wondering why the computer and movie screen. The explanation: I was chatting with MW and Illustrious Brother Dave Bedwell, PGM of Michigan and past chair of COG-MINA's Masonic Renewal Committee. He referred to a web site containing a brief video entitled: "Walk the Talk". I saw the video, bought the small book of that title and the video which went along with (on the table). I show it to you now and hope with all my heart that you take its words and message to your hearts and minds. It is the only way you will save this jurisdiction from oblivion in the next few years. Actions speak louder than words: "WALK THE TALK"!!! my Brothers.

And my motto the past ten years: "Are We Having Fun Yet"???

Thank you for your attention! I sincerely hope I have not offended any of you. If so, please accept my apologies. Aloha and Mahalo.

“
**Move this
Grand Lodge
and Hawaii
Masonry
forward.
Opportunities
abound.
Take advantage
of them!
Get the job
done!**
”

Little Jew
General Interest Article

WALK THE MASONIC LIGHT

by **Chief Justice Reynato S. Puno**
Philippine Supreme Court

My message to you is a short one: **walk the Light of Masonry**. It may be short, but throughout the ages, Masonic scholars have excavated its esoteric dimensions and have yet to exhaust the range of its latitude and longitude. Without fearing any contradiction, I say that there is no universal institution, outside of organized churches, that has invested so much of its time and talent searching for the Light than the Masonic fraternity. To be sure, as we travel through life, as we complete our pilgrimage in this planet, we shall endlessly be preoccupied with the need to walk the Light. For a moment, allow me therefore to revisit with you the world of Masonry. When we knocked at the door of Masonry, we were seized by one overwhelming desire - the desire to be brought from darkness to Light. Thus, we were pointedly asked the question: Being in a condition of darkness, what do you most desire? To that question, our one word answer is 'Light.' In a most unforgettable fashion, we were then shown the Light by which Masons work — the Great Light, the Holy Scripture. And we were presented with the lamb skin

“... there is no universal institution, outside of organized churches, that has invested so much of its time and talent searching for the Light than the Masonic fraternity.”

apron to remind us of the never enduring argument for nobler deeds, higher thoughts and greater achievements. In other words, we were reminded of the need to be illumined by the Great Light of Masonry, the Holy Scripture in our worldly words and deeds.

Again, we should recall the drama of Hiram Abiff. That drama espouses lessons that can be the subject of open ended expositions in our lifetime. Let me, however, just select one shred of its rich fibre in relation to my message, walk the Light. The drama of Hiram Abiff tells us how we lost the Light; it identifies to us the causes of darkness in our life. This is all succinctly explained by a Masonic scholar, viz: This tragedy of Hiram Abiff... is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. We are dealing with no calamity that occurred during the erection of a building in an eastern city, but with a moral disaster to universal humanity. Hiram is slain; in other words, the faculty of enlightened wisdom has been cut off from us. It is not the death of the human body that is alluded to here.

It is the death of the personality, of the self-centered ego, before the Spiritual Self can be born. This secret of spiritual birth is known to antiquity. Paul, the Apostle wrote: 'I die daily ... Thou fool, that which thou sowest is not made alive, except it die.' (1Cor. 15:31, 36).

In fine, Masonry teaches us that man is a different creature; that he has a higher nature; that created in the image of God, he has a divine aspect; that he has the capacity to develop this higher nature. Above all, that he can attain this objective, but only with the help of the GAOTU. Our hope, therefore does not lie in ourselves, however wise

we are; it does not lie in institutions, however venerable they are. Our hope lies above us; it lies

“Our hope lies above us; it lies in the letter G.”

in the letter G. Again, this explains why the first qualification of a mason is belief in God. And as a man of the cloth pointed out, belief presupposes we have to listen to God, I remember one story about Joan of Arc, the patron saint of France. Joan of Arc often said that it is God who tells her what to do. Once she was asked in an interview why she claims God only talks to her. She said: 'Your question is wrong. God talks to all of us but it is only I who listen.' Come to think how pertinent the legend of Hiram Abiff is to our lives today. Is it not true that men (masons not excluded) falter in following the Light because they have become indifferent to the demands for them to develop their higher nature and so they succumb either to the seduction of pleasure, the allurements of power, the en-

ticement of property and the safety of indifferentism. Dr. Margaret Mead, a famous anthropologist and author bewailed modern man's switch of emphasis to pleasure, power and property. She observed that in the old days, people part by bidding each other Good Be which is the short form of God be with you. Today, she observed, we part by advising each other to 'take it easy.' A minister was correct in saying the modern devil no longer says God is Dead for that is an indefensible proposition but instead says God is not yet coming, there is plenty of time and take it easy.

Masonry further tells us that the struggle to walk the Light is a long unending struggle

and demands extreme endurance. By no means is it an easy struggle, for we are advised to fight life's vices with virtue; we are asked to engage evil in actual battles and not to retreat in the barracks of life. To walk is to move, to act; hence, you cannot walk the Light by inaction.

Inaction. Let me submit that this is the one word that describes what has plagued Philippine Masonry since the last half of the 20th century. The question that has inconvenienced the fraternity is why it appears to have lost its luster. For quite sadly, Masonry appears to have ceased to be a continuing source of heroes, after masons spearheaded the revolution of 1898 against Spain that gave us our political independence. Quite

understandably, our people have developed an ennui on our claim to greatness that has already been embalmed by time and of interest only to historians of the old world. Whether we like it or not, we have to demonstrate that Masonry has more than anthropological value. And I respectfully submit that Masonry today carries the good potential to produce leaders who can handhold our people to a new renaissance, a rebirth based on the Masonic principles of truths, justice, equality and charity. Unquestionably, our country is beset by a variety of problems more serious than those which confronted it during the times of Rizal and Bonifacio. Time constrains a more authoritative discussion of

these problems that have reduced us to be a basket case in Asia. But in simplistic terms, let us not delude ourselves in the romanticism that our people now live in complete freedom. The truth that hurts is that the so called sovereignty of our people is no more than a paper sovereignty. It is a sovereignty written in the Constitution but not rooted in reality. For where is the sovereignty of the people when its elections of public officials are farcical? Where is the sovereignty of the people when they are ruled by dynasties of politicians who are worse than the medieval monarchs? Where is the sovereignty of the people when they are controlled by vested business interest

"Masonry today carries the good potential to produce leaders who can handhold our people to a new renaissance, a rebirth based on the Masonic principles of truths, justice, equality and charity. "

whose empires are run by relentless greed? Where is the sovereignty of the people when government barter away their interest in favor of foreign states and their multinationals? A people that is poor, a people that is mired in poverty, a people that lives day to day on a begging bowl will never be a free people. The strongest chain that manacles the hands of a people, the biggest prison house in the world, is poverty. If I relate all these, it is to lift the blinders in our eyes that hides the ugly reality that the Filipino today need to be freed

--freed from home grown oppressors and freed from the assaults of foreign interest, especially assaults directed at his breadbasket.

In fine, if Masonry is losing its relevance in our country, it is not

because its teachings are irrelevant for concededly, its teachings are timeless. If Masonry is losing its appeal to our people, it is not because it has run out of battles to fight for them, for these battles have widened into wars. If Filipino Masonry appears to be destined to the dustbin of history, it is because, unlike the Rizals and the Bonifacios, today's Masons have not matched their Masonic beliefs with Masonic behaviour. The Holy Scriptures tell us that faith without action is dead. So it is with Masonry, for Masonry in theory is fine but Masonry in practice is Masonry in its finest.

A pleasant evening to all.

 *Cable-Tow*
Feature Article

many fraternal
groups grew from
MASONIC SEED

by Barbara Franco

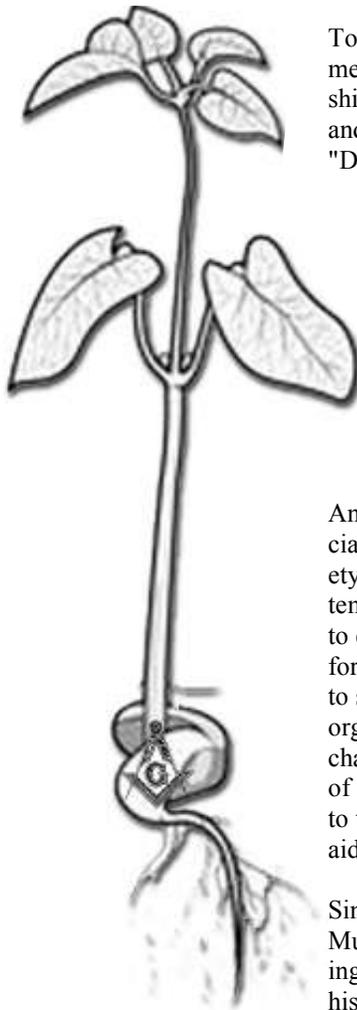
In 1831, when the young Frenchman Alexis de Touqueville toured the United States, he already noted a national characteristic for forming organizations. "Americans of all ages, all conditions, in all dispositions," he tells us, "constantly form associations. If it is proposed to inculcate some truth or to foster some feeling by the encouragement of a great example, they form a society."

Toqueville was fascinated by the American experiment with democracy and suspected a close relationship between the voluntary associations he observed and the system of democratic government. In "Democracy in America", he states:

Thus, the most democratic country on the face of the year is that in which men have, in our time, carried to the highest perfection the act of pursuing in common the object to their common desires and have applied this new science to the greatest number of purposes. Is this the result of accident, or is there in reality any necessary connection between the principle of association and that of equality?

An astute observer, Toqueville recognized that associations played an important role in American society of the 1830's. From volunteer fire companies to temperance organizations, from historical societies to college fraternities, Americans have continued to form associations to accomplish common goals and to share common experiences. Among thousands of organizations, none have been more responsive to changing needs and concerns than the large number of fraternal societies that date from the 18th century to the present offering members fellowship, mutual aid, self improvement, and shared values.

Since it opened in 1975, the Scottish Rite Masonic Museum of our National Heritage has been collecting artifacts and written materials dealing with the history of Freemasonry and other fraternal organiza-



tions. Although the museum's main focus remains American history, a panel of museum directors and prominent historians who convened for a planning symposium in 1978 urged the museum to concentrate its collections and research on the subject of fraternal organizations in America. They felt that the subject was important and one that had been neglected by museums and scholars.

The research and collecting that has taken place over the past ten years has confirmed Toqueville's opinion that "nothing...is more deserving, attention than the intellectual and moral associations of America.... In the democratic countries the science of association is the mother of science; the Progress of all the rest depends upon the progress it has made."

At the time of Toqueville's visit, fraternal organizations were already a 100-year-old tradition in America. Beginning in the 1730's with the establishment of lodges of Freemasons in Philadelphia and Boston, fraternal organizations took root and prospered on Americans soil. Many with transplanted from Europe, others developed here, but all patterned themselves after Freemasonry to include ritual, regalia, and secret passwords. A variety of aims characterize these organizations – co-operative insurance, social or political change, patriotism, protection of labor interests, and personal virtue, and public abstinence.

From Masonic lodges to Grange halls, all fraternal organizations share basic similarities. Rituals and degrees borrow exotic titles and dramatic scenarios from ancient legends, historical incidents, or mythology. Bonds of secrecy held establish solidarity

among members. Regalia provides fantasy and drama; the lodge provides fellowship; and death and sickness benefits offered a sense of security prior to Social Security, pension plans, and medical and life insurance.

Freemasonry, the earliest of the fraternal organizations established in America was transported from England in the 1730's as a philosophical society associated with the liberal ideas of the Enlightenment, yet steeped in the ancient tradition of the stonemasons' guilds. Early lodges in America and England met in taverns or private homes. Good fellowship and strong spirits often accompanied the philosophical discussions of new ideas while the rituals were designed to educate and improve moral virtues. The symbols of Freemasonry were drawn from a wide variety of 18th-century sources that included stonemasons' tools, classical architecture, the beehive of industry, the anchor of hope, mourning symbols, and heraldry.

An account book of a Philadelphia Lodge, dated June 24, 1731, is the earliest lived in record of an American Lodge, although earlier accounts of the British Masonic items in America suggest that Americans were familiar with Freemasonry before 1731. American lodges were chartered by the Grand Lodge of England established 1717, the Grand Lodge of Ireland established 1729, or the Grand Lodge of Scotland, 1736.

Freemasonry in America grew rapidly and played an important role in the social and political history of the country. Meeting in public taverns, 18th-century Masonic lodges provided a vehicle for the popularization and spread of new ideas that included the

equality of man, the power of reason over dogma, and the existence of natural laws. These radical ideas eventually formed the basis for American arguments favoring political separation from Great Britain.

During the Revolutionary Period, Freemasonry served as a unifying influence. Relations among the American colonies had often been characterized by jealousies, territorial disputes, and widely diverse ethnic, social and religious groups. By 1775, Masonic lodges established in each of the 13 colonies served as a common denominator to help bring the divergent groups within the colonies into a single national entity. At least nine of the signers of the Declaration of Independence and many of the military leaders of the Revolution were Freemasons. George Washington's Masonic affiliation was an important ingredient in his role as military and political leader of the new nation.

Masonic ties and patriotism were so closely entwined during this period that they virtually merge in popular usage. The ideas of equality, reason, and brotherhood of man, inherent in Freemasonry, had been translated into American independence and democracy.

In searching for a style that would represent the newly formed United States, American craftsmen, many of whom were members of the fraternity, quite naturally turned to the well-known system of symbols that Freemasonry provided.

In America, the most widespread use of these emblems as decoration dates from the last quarter of the 18th-century and continues through the 1830's. So many of the individuals involved in the Revolution were Freemasons. The Masonic

imagery, often combined patriotic symbols, can be found on almost every type of decorated object used in America and can truly be considered a national style that went beyond the exclusive use of the fraternity of Freemasons. The most dramatic example is probably the use of the all seeing Eye and pyramid on the Great Seal of the United States, but Federal style furniture, clocks, anglo-American ceramics, Chinese Export porcelains, glassware's, and textiles, as well as specific Lodge furnishings and regalia also attest to the prominence of these symbols in the 18th and 19th-century America.

In addition to remaining one of the most popular fraternal organizations in America from the 18th century to the present, Freemasonry has also served as a model for the many other organizations that proliferated in the 19th century. Following the pattern set by Freemasonry, other American fraternal groups developed a similar didactic style using symbols to teach democratic principles and personal virtues in a changing American society, much as Freemasonry taught its own moral system. Because Freemasons were often involved in establishing new fraternal orders, many incorporated Masonic symbols in their own rituals. Thus the square and compasses, beehive, hour-glass, and clasped hands appear among the symbols of many organizations.

While the earliest fraternal artifacts are almost exclusively Masonic, by the 19th century other groups joined Freemasonry with similar types of decoration and artifacts. The 19th century provides a chronology of fraternal organizations whose foundings parallel important developments in Ameri-

can social and cultural history.

Odd Fellowship originated in England as early as 1745. Similar to Freemasonry, it has degrees and symbols and teaches moral lessons in its ritual. Thomas Wildey and other English Odd Fellows who emigrated to America organized the Independent Order of Odd Fellows beginning with a Lodge in Baltimore, Maryland, in 1819. The main symbols of the order are the three links representing Friendship, Love and Truth; clasped hands, and heart in hand.

The Odd Fellows differed from Freemasonry by offering a more specific beneficiary program in which members systematically contributed to a fund from which sick or distressed members, their widow, and orphans could be paid. By the end of the 19th-century, in part due to its insurance aspects, Odd Fellowship equaled or even outstripped Freemasonry in membership. Many men belonged to both organizations. The large membership of Odd Fellows in the mid-19th century is supported by the number of interesting decorative arts pieces with the symbols of the organization that are found from this period. The three links, the heart in hand, and clasped hands of Odd Fellowship became almost as prevalent as the square and compasses.

The 1830's marked a new period of growth for fraternal organizations in America. The Ancient Order of Foresters, based on the legends of Robin Hood, was established in America in 1832, followed in 1834 by the Improved Order of Red Men, which drew its inspiration from American Indian legend. In 1835, the United Ancient Order of Druids, which based its ritual of the Druid traditions and legends, was established in America from England.

All of these organization were modeled on the lines of Odd Fellowship, offering mutual benefit in the event of sickness and death in addition to fraternal rituals and social contract.

The 1830's and 1840's marked the first of the 19th century waves of immigrants from Europe, and fraternal orders developed in response to these new Americans. In 1820's, fewer than 6,000 Germans and 54,000 Irish emigrated to America. In each of the next two decades, those figures jumped to 125,000 and 385,000 German immigrants and 207,000 and 790,000 Irish immigrants. The Ancient Order of Hibernians in America, established in New York in 1836, was devoted to paying relief and death benefits, the advancement of the Roman Catholic religion, and promotion of Irish national traditions. Similarly, the Order of the Sons of Hermann, established 1840, and the German Order of the Harugari in 1847 were both founded in response to the ethnic prejudice directed against recent German immigrants.

Fraternal organizations played a particularly important role among German-Jewish immigrants. Traditional Jewish life had centered around the synagogue and the village. In America, these institutions were disrupted by assimilation, religious reform, and cultural differences among Sephardic and German Jews. Jewish relief societies first operated under the auspices of individual synagogues, but often found their efforts fragmented.

In the 1840's secular fraternal orders developed: B'nai B'rith in 1843, the Free Sons of Israel in 1846, and the United Order of True Sisters in 1849. These organizations provided a way

for Jews of various nationalities and sects to help each other while maintaining their Jewish identity.

Writing in 1878, Charles Wesolowsky, a Freemason and a member of B'nai B'rith wrote that "Thanks to Providence B'B Lodge is now the supplement, and no matter where you are, the same work, the same sign, the same spirit, you are at home and amongst brothers indeed." The rites, regalia, and mottoes of these organizations, based on Freemasonry and Odd Fellowship, offered at American aura that might be denied Jews elsewhere.

Wessolowsky offers an interesting example of how a German-Jewish immigrant in the 19th century viewed fraternal organizations in America. On his tombstone he wanted the inscription to include his Masonic achievement, "Past Grand High Priest of Georgia" because it demonstrated "the extent to which an immigrant Jew living in America could enter into brotherhood with his Gentile neighbours and still retain his identity as a Jew and pride in his Jewish heritage."

At the same time that increasing numbers of immigrants were creating their own fraternal orders to help adapt to their new American Identity, many native-born Americans began to fear that these new arrivals would corrupt American traditions and take jobs away from them.

The order of United American Mechanics, founded in Philadelphia in 1845, became the first of the nativist fraternal organizations. Its objectives were to be patriotic, social and benevolent fraternal order composed of native white male citizens who would help native-born Americans find employment, protect the public school system, and aid

the widows and orphans of members. It specifically opposed the immigration of large numbers of German and Irish Roman Catholics in the 1840's. The organization's emblem incorporated the Masonic square and compasses with the arm of labor wielding a hammer and the American flag.

The Junior Order of United American Mechanics, founded in 1853, became a separate society sharing the same nativist concerns.

Probably the best known of the nativist fraternal organizations of this period is the Order of the Star-Spangled Banner, better known as the "Know-Nothings." Members would reply that they "ken nothing" when asked about the new secret political group. Drawing from its support from the members of other fraternal organizations with nativist sentiments such as the United American Mechanics and the Brotherhood of the Union, the Know-Nothings won surprising political victories in elections following its founding in 1852. By 1856, the group was restructured as a non-secret, national political organization throughout the 1850's and only lost strength in the 1860's when the Civil War overshadowed concerns about immigration.

Nativism was not the only burning issue of the 1840's that found expression in fraternal organizations. In 1842 the Sons of Temperance organized in New York as a fraternal benefit society and same year the Independent Order of Rechabites was brought to the United States from England as a secret fraternal and total abstinence society. From these organizations a number of groups developed such as the independent Order of Good Templars and the Templars of Honor and

Temperance. Organized in 1850, the Independent Order of Good Templars offered no insurance benefits and was one of the first fraternal organizations to admit both men and women.

The issue of women's rights was voiced at the First Women's Rights Convention held at Seneca Falls, N.Y., in 1848. The emerging role of women in America can be seen in the fraternal organizations of this period. Increasingly organizations like the Odd Fellows felt they needed to explain why women were not included. An Odd Fellows Monitor and Guide for 1878, for example, explains that "Lodges of Odd Fellows are formed, and in them men are banded together to do what is natural for women to do. The leading principles of our Order are but the innate principles of women's nature."

In fact, the Odd Fellows became one of the first men's fraternal organizations to establish a degree for women with the Daughters of Rebekah founded in 1851. Freemasonry followed in 1857 with the Order of the Eastern Star.

If some organizations argued that women did not need fraternal organizations, others felt that they needed women. According to Rosswell Haslam's Readings and Recitations for Good Templar Lodges published in 1880, the independent Order of Good Templars proudly proclaimed the reasons for the success by including that "the Order was fortunate in at once calling to its aid the wonderful help of a woman. No similar institution had ever taken the step before..."

Jewish women, in particular, used organizations to play a more prominent role in community affairs. The

United Order of True Sisters, founded by Henrietta in 1846, was modeled after the Independent Order of B'nai B'rith and became the first women's fraternal and philanthropic organization in the United States.

Even before the Civil War and the Emancipation Proclamation, the status of free blacks came into question in relation to American fraternal organizations. Mirroring the status of blacks in American society, most fraternal organizations simply excluded black members. Prince Hall, a free black clergyman serving a congregation in Cambridge, Mass., was one of 15 black men initiated into Freemasonry on March 6, 1775, in a British Army lodge whose members were stationed in Boston. Hall then formed a Masonic Lodge of black men, subsequently receiving a charter from the Grand Lodge of England when he was unable to obtain one from the Provincial Grand Lodge of Massachusetts. Hall went on to fight in the American Revolution at the Battle of Bunker Hill. Prince Hall Freemasonry proceeded to form its own Grand Lodges and higher degrees and has remained an important part of the American black community.

Similarly, Peter Ogden, a black sailor initiated into Odd Fellowship in England, founded the Grand United Order of Odd Fellows when the American Independent Order of Odd Fellows would not grant a charter because the signers were of African descent. Ogden instead requested a charter through his own lodge in Liverpool, England.

Households of Ruth, a black women's group based on the Biblical story of Ruth and Naomi, was started in 1856.

Representing nearly every ethnic group, religion, and race, and both sexes, fraternal organizations played a critical role in the emergence of American pluralism from the late 1700's to the Civil War. Freemasonry helped popularize the Enlightenment ideals of liberty, equality, and fraternity. Most fraternal organizations taught the secular democratic virtues of friendship, unity, loyalty, charity and education.

The "Odd Fellows Text Book" in 1851 states that Odd Fellowship is "genuine republicanism" because "in the disposition of its government and the bestowment of its bounties and honors, the people, the members bear the rule and share equal and undisputed rights."

Fraternal organizations helped to assimilate immigrants into America society by reinforcing democratic values in their rituals and by practicing democratic rule in their organizational bylaws. They also offered stability through periods of social and political change – whether in the years of uncertainty following the American Revolution, or the turmoil of the Civil War.

Barbara Franco is the Executive Director of the Pennsylvania Historical and Museum Commission, the official history agency of the Commonwealth. Franco is the first woman to head the PHMC since its creation in 1946.

Extracted from: The Northern Lights, September 1985, Supreme Council, 33rd Degree Ancient & Accepted Scottish Rite of Freemasonry Northern Masonic Jurisdiction United States of America, pp. 4-8.

**“Among thousands
of organizations,
none have been
more responsive to
changing needs and
concerns than the
large number of
fraternal societies
that date from the
18th century to the
present offering
members fellowship,
mutual aid, self
improvement, and
shared values.”**



**Prime Rib Buffet
No Host Cocktails**

Music by Wasabi

Fort DeRussy Ballroom
Hale Koa Hotel
Friday, September 12, 2008
6:00 pm

Hosted by the:

 The Grand Lodge of Hawaii

\$60.00 per person

For reservations, call WBro. Tony Ligaya, 474-5748,
626-8723, or 479-3144.



Freemasonry in the Community and the Development of Modern Society

RWBro. Tren Cole, *Chair*
2006 Masonic Spring Workshop



What is our sense of community? How does it relate to Freemasonry? Has our sense of community changed? If so, why? When? Has our sense of Freemasonry changed? Has it changed with society, or is Freemasonry a beacon by which society should change?

A lot of questions! Questions which deserve consideration, or reconsideration at this juncture in our history.

Why? Because, when one reviews the history of Freemasonry, one cannot help but notice the number of well known leaders

who have been Masons, and who have, in one way or another, influenced the building of the foundations of our present world — at the very least, the foundations of the Western world. Is it a mere coincidence that many of our past leaders were Freemasons? Did Freemasonry, by coincidence, shape the minds, views and actions of those leaders? And if so, what was it about Freemasonry in particular that influenced them?

We take great pride as Freemasons in reciting famous persons who were once part of our institution. Was it our

We take great pride as Freemasons in reciting famous persons who were once part of our institution. Was it our institution of men that fostered their prevalence, or did the philosophies inherent to Freemasonry influence their actions. . .”

institution of men that fostered their prevalence, or did the philosophies inherent to Freemasonry influence their actions or merely reinforce the truth of their actions?

On reflection, why are these questions most related in the past tense? Why do so few now have or can boast of any connection to Freemasonry? And if there has become a disconnect, is a

reconnection to Freemasonry in the making?

As part of the theme *Freemasonry in the Community and the Develop-*

ment of Modern Society, here are some further points for consideration. In some respects, the definition of *community* (*American Heritage Dictionary*) of **sharing, participation** and **fellowship** defines Freemasonry.

But has our definition of “community” — and with it, our definition of “Freemasonry” — changed? It may seem that as our geographic definitions of “community” broaden, growing from the viewpoint(s) of a village to the world, so must our related institutions grow. Or, has Freemasonry always incorporated a ‘world’ view?

As certainly as our viewpoints may have broadened, so have our choices, or the choices that we must make. “The ability to make these choices creates the opportunity for the formation of whole new ‘communities of interest’, bound together by *choice* rather than geography.” (*Jen Clodius, 1997 Conference on MUDs.*)

This in essence, underlines Freemasonry’s predominant patronage of democracy and democratic ideals. As a community, and in shaping communities in the past, Freemasonry has to have had certain ‘shared interests’ and ‘shared values.’

The greatest distinction between past and present is, perhaps, the emphasis on “shared” interests and

“shared” values... not necessarily ‘common’ interests and values.

It would seem that in the past, the most significantly shared “community” interest of Freemasons was in other people, and frequently in people different from themselves. What was valued, then, was simply the right to be heard. There can be no doubt that Freemasonry at times, on subjects of importance, encouraged debate rather than avoiding it — thus the continual broadening of viewpoints and fostering of great minds amongst Freemasons. Thus the ability of men, often with opposing allegiances, to share and value each others company rather than avoiding it. Thus the best interests of the ‘community’ were able to be served, rather than neglecting it.

What was valued, at least in our an-

cient past, was the (informal) agreement to disagree. Thus the fostering of good and at times great leadership within our public as well as private avocations. And rather than an over reliance on sets of ‘official rules,’ it would seem that Freemasons may have associated within a informal system of shared social values; that is, within a community of behaviours more easily defined as being *not acceptable* — in practice, men who “did the good act, not for [themselves] but for the cause of good” (*Masonic General Charge*).

As a community, and in shaping communities in the past, Freemasonry has to have had certain ‘shared interests’ and ‘shared values.’

These are assertions we explored at the Masonic Spring Workshop. To help us, we have invited as our keynote speaker, Mark Tab-

bert — author of the book *American Freemasons, Three Centuries of Building Communities*.

While Mark Tabbert has devoted his energies to exploring the Masonic connections of his American heritage, the Workshop encouraged consideration of how our institution as a whole has influenced the growth of the Western world... and may continue to do so, by reconnecting our Masonic past with contributions that Masons can make in the definition of their community(ies) in the future.

“There can be no doubt that Freemasonry . . . encouraged debate rather than avoiding it — thus the continual broadening of viewpoints and fostering of great minds amongst Freemasons.”

Call to
Feature Article

Visibility,

Relevance,

and Consistency

Reflections on Freemasonry in the Community

Bro. Raymund Liongson

It is well established that the sustainability -- if not vibrancy -- of an organization is greatly determined by its visibility, relevance to, and consistency in society. The social image of an association is formed by the impressions it makes on the community through its programs and projects. How relevant are these programs to the needs of the community? Are they comprehensive or a one-time effort? Are they creative initiatives or a replication of trivial projects? Are they broad-based or parochial? Substantial or just for looks? And how does the organization make the community aware of its accomplishments? Does it project itself as a dynamic component of the community, or does it present itself as an entity separate from its neighborhood?

These are some of the critical questions that all organizations -- including Freemasonry -- have to address if they are to seriously reflect on their impact to society and the community.

That Freemasonry is a "system of morality veiled in allegory and illus-

"The social image of an association is formed by the impressions it makes on the community through its programs and projects."

trated in symbols" imposes social responsibility upon Freemasons. Morality is not defined and lived in a social vacuum. Thoughtful "unveiling" of the allegories and interpretation of the symbols reveal that Freemasonry is indeed a system that enables us to transcend ourselves and reach out to others, especially to those in need. This is the corpus and the ultimate translation of the tenets of Freemasonry — Brotherly love, relief, and truth.

Visibility

Before I joined Masonry, I wondered how the oldest fraternity contributes to the community. I remember asking a dear friend who is mason and a Past Master, WB Jun Colmenares, this curious question: What contributions do masons make to the community? He proudly cited the noble work of the Shriners and the speech program of the Scottish Rite, among others.

I've always been tremendously touched by the services provided by a chain of hospitals for children supported by the Shriners, which is in the forefront of medical treatment and research in orthopaedic, burn and spinal cord injury care. I was also

impressed with the speech pathology program of the Scottish Rites, my daughter having benefited from a similar speech program herself during her early grade school. But here is one thing. As a non-mason at that time, I never knew that Shriners and members of the Scottish Rites bodies are freemasons! I must be the only ignorant person, I thought to myself upon learning. I later found out that a lot of people are not aware that these service and relief-oriented fraternal organizations have their roots in Masonry and that Blue Lodge Masonry is a prerequisite.

I was later told that freemasons do not toot their horns when they give charity and render relief – that we do not publicly talk about our good works. Result? Many people are not well aware, if at all, of the contributions masons give to the community. Simply put, we are there but we are not seen. We are invisible.

Humility is a laudable virtue. After all, the power of love and charity cease when selfishness and personal agenda creep in. However, the reality of organizational survival and continuity dictates that the organization (i.e., Freemasonry) must be in the consciousness of the community — that the community recognizes the existence and value of our fraternity, and that the community is able to tap us Freemasons as among its resources. A consequence of this is a natural partnership between us and the community. Such collaboration is the fuse for a positive public relations. Not only would we earn a legitimate claim for publicity; the community itself becomes the mouthpiece of its productive partnership with Masonry.



Our visibility not only introduces Freemasonry to the community. With our “squared” and “circumscribed” lives, we effectively discard misconceptions of people about our Craft, most of which were formed by fabrications, hoaxes, and prejudices from anti-Masonic groups. It is, therefore, imperative that we guard ourselves and our actions from deeds that would only lend validity to any misconception of our fraternity.

Relevance

Most organizations, through its leaders and members, identify and implement activities and projects to demonstrate their commitment to their mission, their organizational dynamism, or their existence. This is a natural, if not a human, propensity.

But the reality of limited resources and time compels organizations to prioritize their efforts and undertake those that are achievable and relevant. While there are more objective criteria in determining what is achievable, deciding what is relevant is influenced by a litany of subjective considerations. How do we define what is relevant? Relevant to what and to whom? For community projects, who is the community? What are its needs? Who identifies such needs and how?

The family is the unit of the community, and the youth are the hope of its future. Masons, through their Lodges, undertake programs and activities that promote family ties and togetherness. Among them are family nights, picnics, recreational activities, and seasonal celebrations – all of these often times around food, music, games, and plain conversational interactions. For the youth, Masonic youth groups such as the International Order of DeMolay and the International Order of the Rainbow for Girls have become potent leadership and citizenship training grounds. We could only wish to expand their membership as their goals and achievements are relevant to future direction and demands.

There has been much discussion about the declining membership in the Lodges across the nation, if not around the globe. Could this decline in membership be due to a perceived relevance (or irrelevance) of Freemasonry to the evolving time and generation? If so, how do we respond to it? What changes need to be adopted, and what needs to be preserved – other than our timeless rituals? Or, has Masonry's framework changed so much from centuries back that it has lost its luster as a potent change agent – even as a mold of revolutionaries – responsible in laying the foundation of freedom, liberty, justice, and equality not only in the United States but in many countries of the world? Have we retracted from such roles that we have abdicated our image as builders of society?

Given the rich and diverse background of Masons, the fraternity has the capacity for creative, comprehensive, broad-based, and substantial initiatives.

Consistency

The credibility of an organization is established not by a singular effort. Consistency is the key. Some excellent programs in the past are now being mourned for having sublimated to oblivion. (*Read the Grand Oration of MWBro. Stuart M. Cowan on pages 23-32 of this issue.*)

Programs that are deemed to be practical, relevant, and effective do not deserve to be buried and forgotten. It might be helpful to look back and re-

vive – even perhaps exhume and resurrect – many of the excellent programs in the past. Of course it is important to objectively evaluate them and see whether they remain to be relevant today.

Freemasonry has the capacity to undertake more than replications of trivial projects. Given the rich and diverse background of Masons, the fraternity has the capacity for creative, comprehensive, broad-based, and substantial initiatives. The secret to this capacity lies in what the Grandmaster Dennis Ing invoked in his address — the readiness and willingness to function “outside of the box.”

I probably have raised more questions and incited further reflection than I have offered thoughts on Freemasonry and the community – a modest attempt to wrestle with a critical issue that confronts us Masons in our social dynamics. And the questions may not be readily answerable, if at all. But then, too, this is what Masonry is about – an endless effort to know ourselves and understand the universe.

Bros. Joshua Marcus and Rev. Ron Williams shown with WBro. Orly Ragudos, Master and our Chaplain WBro. Rick Huston after their 1st degree conferral.



Bro. David Lee Gordon (center) – with WBro. Bob Schultz, PM and WBro. Orly Ragudos, Master – after his 1st degree conferral.

Bro. Ron Tish, Bro. Danny Caguiat and WBro. Phil de Aquino receive their Special Veterans Certificated from Worshipful Orly Ragudos, PM.





2nd Degree Conferral – Shown (from L-R) Bro. George Eyster, WBro. Billy Biala, Bro. Dominic Raigoza (candidate) Bro. Alex Escasa (Master pro-tempore), Bro. Joshua Marcus (candidate), WBro. Sonny Flancia of Jacobo Zobel Lodge #202, Makati, Philippines, WBro. Tony Ligaya, and Bro. Steve Chan.

Table Top
Photo Gallery 2

First time visitors Bro. Jesse Giron Jr. of Leeward Lodge and Bro. Robert Lum of Oasis Lodge #41, Las Vegas, NV pose with Master Orly Ragudos.



WBro. Ed Abutin, PM (far right) presents the Masonic Holy Bible to Bros. Mike Soriano and Karl Miyamoto who were both raised to the 3rd degree at the recent Grand Lodge Fast Class.

Cable Ties
Photo Gallery 2



Bro. Gary MacDermid is shown with the Third Degree Conferral Team, attired in period costumes, and other Brethren, after being raised as Master Mason on April



Some of our Lodge's Widows in attendance at the 'A Tribute to Our Widows Night' held at the Pagoda Hotel on April 26, 2008. Behind them are several of our Past Masters, including MWBro. Ernest Yamane, PGM, WBro. Richard Huston, WBro. Robert Schultz, WBro. Wilson Camagan, WBro. Antonio Ligaya, MWBro. Oscar Jayme, PGM, and RWBro. Severino R. Malajito, PSGW. WBro.

Bro. Adam Smoller (in necktie) shown with the officers and members of Hawaiian Lodge.



Some of our June birthday celebrants (from L-R) Bro. Rick Fortuno, WBro. Ben Malajito, PM, Bro. Manny Espiritu, Hon. Bro. Bert Alarcon, Bro. Karl Miyamoto and WBro. Rick Huston, PM.



Grand Lodge officers shown during the official visit of MW Dennis Ing, Grandmaster of Masons in Hawaii, to his mother Lodge.

 **First-Time Visitors**



First-time visitor WBro. Gerry Arthur of Matanuska Lodge #7 of Palmer, AK together with Bro. Alex Escasa, WBro. Wilson Camagan and Master Orly Ragudos.



Bro. Alex Escasa shares the familiar *shaka* sign with former Hawaiian Lodge member Jim Desquitado during his recent visit to South West Lodge in San Diego, CA.



First time visitor Bro. Gerard Villar of Mount Lebanon Lodge #54, Calgary, Alberta, Canada poses with Master Orly Ragudos.



Bro. Alex Escasa with Bro. Jerry Nimedez visiting South West Lodge in San Diego, CA.

 **Grand Lodge
Annual Communication**



Dressed to bear the flag,
MW Lee Skinner radiates an
aura of the old colonial times.



(From L-R) Bro. Alex Escasa, Bro. Nestor Muyot, Bro. Jorge Disuanco, Hon. Bro. Bert Alarcon, WBro. Orly Ragudos, Bro. Bernie Baldueza, and WBro. Harry Kaneakua taken at the Grand Lodge of Hawaii Annual Communication.



MW Randy Chang presents the Past Grandmaster apron and jewel to the Jr. Past Grandmaster MW. Oscar Jayme.

WBros. Tony Ligaya, Rick Huston, and Bob Schultz at the Grand Lodge Golf Tournament.



Above, Illustrious Terence Darby presents a Grandmaster fez to MW Dennis Ing.

Right, Bros. Ric Taylan, Alex Escasa and Doc Soriano pose for a break during the Grand Lodge Golf Tournament.



**Grand Lodge
Golf Tournament**



Our Bro. Nuevo Lozano (third from left), who was recently reassigned to Italy, is shown during his visit with Sigonella Lodge No. 2. Others are, from left, Bros. Eric Orteza, Rick Sison, Terry Traweek (SW), WBro. Marianito Rosal (WM), WBro. Loreto Lagrisola, PM (Secy., and the first WM of the Lodge), Bros. Ryan Barnes, Tony Cosentini, Roque Parreno, Pete Dizon, and Jojo Bulan.

Below, Bro. Bert Alarcon and his wife Sister Emelina throw smiles as they enjoy the the Grand Lodge banquet at Hawaiian Hut. **Right**, Chinese lion dance performers entertain WBro. Wilson Camagan.



How do non-masons and masons view **Freemasonry?**

MWBro. Robert Singer PGM, NY

In mid-1988, the Masonic Renewal Task Force, a group consisting of 21 active Masonic leaders--Grand Masters, Past Grand Masters, heads of concordant bodies--held weekend long meetings in St. Louis and Kansas City to consider projects and programs that would benefit the Craft, improve leadership, and help stem the problem of declining membership.

Early on, it was clear to all that what was needed, as a benchmark for any future planning was a professionally-conducted opinion research to ascertain the views of non-Masons and Masons alike.

The Barton-Gillet Company of Baltimore MD, was retained to manage the research program, with Mr. Dudley Davis, who was experienced in performing similar consultative services for several Grand Lodges, as the overall project director. The field research was conducted by Opinion Research Corporation of Princeton, NJ, a leading firm in this field.

For practical and financial reasons, it was decided to conduct two separate phases of research: Phase I with non-

Masons randomly selected; Phase II with Masons whose names would be furnished by participating Grand Lodges.

The results of the non-Mason survey were presented to the Conference of Grand Masters of North America at its February, 1989 meeting in Crystal City, VA. The Masonic survey was completed in late 1989, and the results were given to the Grand Masters at their February, 1990 meeting in Salt Lake City.

(MSA has available, at low cost, videotapes of both presentations, sets of 35mm slides, and the detailed results in a new Masonic Digest, in addition to this Short Talk Bulletin. Both Scottish Rite magazines and several Grand Lodge publications have also published summaries of the results.) This Short Talk Bulletin will provide a brief outline of the results of each survey, highlighting the key points, but without detailed editorial comment.

Phase I: survey of Non-Masons

Research was conducted among a random sample of 850 American males over 21 years of age and 150 females. Telephone interviews lasting 14 to 16 minutes each were conducted with this group, providing reliable data with a

95% confidence factor (a 5% margin for error). This sample size is viewed as being representative of the attitudes of all American males.

- The survey represented an almost perfect correlation, demographically, with available U.S. Census data.
- *Age*: 52% under 40; 26% 40-54; 22% 55 or older.
- *Income*: 28% under \$25,000; 44% \$25,000-\$50,000; 20% over \$50,000; 8% no response.
- *Education*: 33% high school graduates; 57% with some college.
- *Marital Status*: The majority were married.
- 84% were not currently members of Elks, Grange, Kiwanis, K. of C., Lions, Shrine, Moose, Rotary, Masons. Among those who had some current membership in an organization, most were members of a local church or synagogue, and devoted up to 5 hours per month to that organization.
- Among non-members, 50% stated they were not interested in joining any of the groups listed above.
- Among those with any interest in joining, 2% were definitely interested in joining, while 22% might be interested. This represents an outside total of 16 million American men, but many of these would not be potential Masons due to religious restrictions and other factors. Still, it was a large number.
- When asked for reasons why they would not join, 61% cited lack of time--too busy, their occupation was too demanding, too much time away

from family.

- Among those interested in joining, the majority were under 40 and married. Location, income and education were not factors. They said that they would give up to 5 hours a month in time (their wives said 3 hours!).
- Among those who were not members of any organization surveyed and who were asked to select from a list of possible reasons for joining, these were the principal responses:
 - * Chance to meet new friends and to socialize
 - * Engage in community service and charitable work
 - * Involvement of the family

Specific questions about Freemasonry

- About 30% said they were familiar with the Craft; 23% were not very familiar; 30% knew the name only; 11% had never heard of the group.
- When asked which Masonic ideas were most similar to their own, 45% could not name a single one.
- A majority could not name either an attractive or an unattractive idea of Masonry. About 10% thought the Fraternity was too clannish, secretive or ritualistic. *Important*: The problem is not dissatisfaction or unacceptability but lack of knowledge and ignorance.

Some significant conclusions from the survey data

- Geographical location is not a factor in renewing the Fraternity.
- Wives play an important role in the joining process.
- The available market of potential

members is well-defined and of more than sufficient size.

- Potential members have specific expectations for joining.
- The vast majority of Americans know little or nothing about Freemasonry.
- Some who might join consider Freemasonry too secretive, but the greatest number did not have enough information to form an opinion.
- Nearly all fraternal organizations are facing membership and related problems, and since Masonry is the largest, its problems are particularly apparent.
- The emergence of television, the changing role of the family and the impact of work and community on the life of the American family, all play a role in membership and activity decline. They may also be in conflict with current Masonic practices, e.g., time demands.
- Those inclined to join have a generally defined profile:
 - * Under 40-45 years of age
 - * High school or better education
 - * \$25,000+ income
- Membership in religious or neighborhood organizations
- A major conclusion is that a substantial number of males available for membership have no knowledge of the Fraternity.
- The conclusion is inescapable that unless American Freemasonry becomes more aware of the needs and expectations of its potential members and acts to meet them, possibly through the process of change, the membership decline of recent years will continue unabated.

Phase II: Survey of Mason

- Research was conducted among a random sample of 1,000 Masons from lists supplied by 21 Grand Lodges in the major U.S. geographical areas. Telephone interviews lasting 14-18 minutes provided reliable data with a 95% confidence factor (a 5% margin for error). The sample size is viewed as being representative of the nearly 2.7 million American Freemasons.

Membership Profile

- More than 50% of the membership is 61 or older; 26% is age 70 or older. This is significantly older than the American male population in general as identified in Phase I research.
- Nearly 60% have been Masons for 20+ years; only 8% have been members for 5 years or less.
- About 50% of the Craft is retired; the same percentage continues to work.
- Household income was comparable to the Phase I sample. The older the Mason responding, the lower was his income.

Masonic Activity

- Only about 30% is involved with other Masonic organizations: Scottish Rite--20%; York Rite--10%; Shrine--17%.
- The sample said 18% attended nearly every Blue Lodge meeting, and another 25% attended three or four times a year. This would seem to be in conflict with actual experience, and may indicate a lack of pride in the member's not supporting the Fraternity. If these numbers were correct, a typical lodge of 400

members would have 72 members out at nearly every meeting, and up to 172 out three or four times a year. It is more likely that 10% is active, 90% inactive.

- There was some correlation with age here, with younger members attending a bit more frequently.

How do masons feel about their craft?

- Masons, by a very sizeable majority (87%) reported either that they were "very satisfied" or "generally satisfied" while only 13% reported any possible dissatisfaction. A majority said they were reluctant or opposed to change.

Ironically, even though Masons were satisfied with today's Craft, they did not ap-

pear to associate "satisfaction" with the need to attend lodge.

- It would appear that most Masons are content to take their degrees, identify themselves as a Mason, not attend lodge, but continue to pay dues.
- When asked for important reasons for being a Mason, 94% said it "gives meaning and perspective to life," 92% said it "provides moral, ethical development." This would appear to be a mismatch with prospective members' interests (social opportunities, community service, etc.) This is not a right or wrong question, but points up how current members might be presenting the Craft to prospects.

"... unless American Freemasonry becomes more aware of the needs and expectations of its potential members and acts to meet them, possibly through the process of change, the membership decline of recent years will continue unabated."

- Some 72% of all Masons have no, or only minor, disappointments with Masonry. Response in single-digit numbers indicated specific disappointments, such as unfriendly brothers.

- Major reasons for not attending lodge on a regular basis were all time-related: too busy at work, too busy at home. Secondary reasons, in the 40-60% range, included points such as: "little happens at meetings," "not much was accomplished," "leadership was ineffective." 48% said they could obtain all the benefits of Freemasonry without attending meetings.

- Those who were least satisfied with the Fraternity (small percentage) were in favor of changes, such as making

meetings shorter, more interesting, offering educational programs, and lodge-sponsored activities. They rejected reducing the ritual requirements and spending less time on formal business.

- The distance a Mason lived from his lodge was not a factor in his activity nor was the time he devoted to other organizations.
- Those most in favor of a more public organization were least likely to support advertising and other uses of public media--an anomaly.

Conclusions and Interpretations

- As with all surveys, one takes selectively from the information generated depending on one's per-

sonal views and orientation. However, some general conclusions would seem to be clearly indicated, and are reflected in the steady membership decline of recent years.

- Based on lack of public knowledge of the Fraternity, it appears that we are an organization largely out of touch with Mainstream America.
- Emphasis on being a "secret" organization, coupled with an ever-faster-moving society, has hurt membership acquisition.
- Questions are raised about Masonry's relevancy to the community. Are we too self-centered, too inward-turned for the [21st century]?
- The Craft seems to be struggling with the concept of change.
- It is the younger and more active member who supports change to improve lodge attendance.
- By a significant degree, Masons are inactive in their organization.
- It appears that Masons do not need to attend lodge to achieve satisfac-

tion. They maintain membership because of pride. Dues are not a factor.

- Masonry is among the most elderly institutions in America today.
- The concordant bodies suffer from the same problems as the symbolic Lodges and are equally at risk.
- Left to its own devices, with the prospect of little change, the Craft could be one-half its present size in 2000 and one-half less again in 2010. The financial consequences of this loss alone are difficult to imagine.
- Certain fundamental changes need to be considered to bring the Craft in line with the needs of future members, especially the younger man with his time constraints and different value system, as well as the rapidly changing role of the family in American life.

MWBro. Robert Singer was a member of the Masonic Renewal task Force which was formed to gather information to help the Masonic Fraternity in its vital/y needed Renewal Program.

“Certain fundamental changes need to be considered to bring the Craft in line with the needs of future members, especially the younger man with his time constraints and different value system, as well as the rapidly changing role of the family in American life.”

To debate the role of Freemasonry in our modern societies is a task not free of difficulties and clearance. It is above all, a major challenge and an issue that every mason should make his own. It's although a cyclopean and seductive trend to talk about. Cyclopean, because the profane dimension of Freemasonry and its impact on civil society are problems of major importance, with several implications, part of them to be cleared up. Seductive, because as men of reason, free and well bred, masons can't avoid to take a stand on what really matters in human life: the pursuit of happiness.

A well-known Brazilian mason writer *Rizzardo da Camino*, debating the symbolism of the 8th Degree of SAAR, comments

in one of its last books that: "the moral deduction of the teachings of this degree is the study of the real foundations in what would stand the Building of Human Society. This study should clarify the rights of property and the obligation to work, in a way that the Brotherhood would be visible by their work among men. The labourers should struggle always against ignorance, hypocrisy and ambition, looking for the proper balance between property, work, and capital, as main sources of all prosperity. The Human Social Building is the main issue of this degree and that's why the good labourers have the obligation to look for the means to build society with solid and permanent foundations. To this end, they should not tolerate indifference,

"There is no Human institution that could survive without Tradition, without a common history, shared believes and convictions that keep it alive."



by RWBro. A. Gonçalves

which is the evil enemy of all human feelings".

In accordance with this enlightened words, I do believe that Freemasonry parallels in the coming 21st Century with the need to balance and conciliate

two challenges: the challenge of Tradition and the challenge of Modernity.

Both challenges are like the two twin bedrocks that

hold up Solomon Temple, according with our beliefs, giving the Temple its solidity, performing the connection between Heaven and Earth. They have, explicitly, different symbolic meaning, they are substantially diverse. The Temple falls down without them.

Firstly, there is no Human institution that could survive without **Tradition**, without a common history, shared believes and convictions that keep it alive. Our Tradition bind us to the Sovereign Order of the Temple, to the guilders and corporations of the Middle Ages, and is reflected on the Ancient Charges, Landmarks, customs and uses of the Craft, that goes back to

the Fourteen Century, according to some authors. To the Eighteen Century, according with others. These Landmarks have in common, the preservation of a Brotherhood of Chevaliers, gathered by the pursuit of some fundamental principles and ethic values of conduct: exemplary rectitude, tolerance, faith on the Creator, benevolence.

It's not the occasion to discuss what are really the true Landmarks, if those that Anderson joins in its *Constitution* or those referred by authors like Lecerff, Pound, Simons, A. Mackey or Grant. I just make a short mention to those referred in the Constitution of the Grand Regular Lodge of Portugal as "*The Twelve Rules of the Regular Freemasonry*": 1) The believe of God as the Grand Architect of the Universe; 2) The strict observation of the "old duties" or the Landmarks of our Craft; 3) The believe of Freemasonry as a collective of free and well bred men, that pledge themselves to apply an ideal of Peace; 4) The dedication of the Craft to the moral elevation of Mankind, through the moral improvement of their members; 5) The scrupulous execution of rites and the Masonic symbolism; 6) The respect for every opinion and the forbidden of any political and religious discussion within Lodge; 7) The initiates and all obligations shall be taken on full view of the open Volume of the Sacred Law, which means that the revelation from above is binding on the conscience of the particular individual who is taking oath; 8) The Three Great Lights of Masonry: the Volume of the Sacred Law, the Square and the Compasses shall always been exhibited when Lodges are at work; 9) The membership of the Lodges shall be

composed exclusively by men of honour, adults and with good reputation; 10) The devotion to Motherland, the obedience to law and to the legitimate authorities and dedication to labour; 11) A fair, exemplary and healthy conduct in the profane world; 12) The support and brotherly protection to Masons.

These twelve rules are principles that masons stand for, for ages. Not because they are artificial, dogmatic or impositive values to self-consciousness, but because they are rules of an ethic and righteous conduct, aligned with the principles obeyed in any harmonious and balanced human society. As rules of behaviour and moral standards, they transcend the diversity of human communities and should be followed as laws of conduct to every Obedience, wherever they are Ancient, Traditional or Modern.

I should conclude this point by stressing that Craft as one of the oldest Spiritual Obediences of our civilisation strengthens itself by preserving those moral standards that are truly their foundations through the ages. Standards in whom the Craft reviews herself in their no dated formulation.

The challenge, I believe, is to accept univocally, the universality of these principles as common ground of our Orders, which don't restrain the need to interpret them, according with the problems and contingencies of our time.

This is the first challenge, that I name the *Tradition Pillar*.

The second challenge is of the Modernity of Freemasonry as a Moral Order,

a reference social group, that is a moral and social elite. The creation of elite in modern societies is an enthusiast subject, on modern sociology and political science. Contributions like those of Harold Lasswell, C. Wright Mills and Karl Mannheim are fundamental to the clearance that and I quote «*democracy doesn't imply that there aren't elites. Implies that there is a specific method of elite formation. This is with the principles of equality and autonomy of all individual, fundamental characteristics of modern democracy*».

Luis Nandin Carvalho, Grand Master of the Grand Regular Lodge of Portugal (GLLP-GLRP), had precised this sense in the occasion of the Winter Solstice Session of our Grand Lodge and I quote:

“We regular masons don't live in caverns or ghettos, out of society. We live within society, we are an intimate part of it. We have special responsibilities that we assume as privileges, because they are moral and ethic obligations. Masonry is not and cannot be passive. Must act internally and externally, esoteric and exoterically, to preserve now and in the future, through the creation and preservation of social conditions that allow their members and community as a whole, to address the objective conditions to human dignity, self-realisation, achievement of individual happiness. That's why Freemasonry should be a school of 'elite'. Must be an elite that develops a social and appreciated function, with responsibility and efficiency on the education of a Man free from tomorrow's submission. A Man not constraint but master of his Future.”

There is, I believe, a clear demand on return of man to its social dimension, that come from the Classic Civilization, from Ancient Greece to Rome, that is concerned with the matters of the ‘*polis*’ as with its individuality. As Aristotle's told us two thousand and three hundred years ago, in *Polity (Republic)*, «man is naturally a political being, because it was created to live in society. It is more than bees or other species that live in aggregated status. And it is so clearly that that man there isn't by nature or is a degraded creature or a superior being; that one who can't give nothing in common to society, or don't have any need don't make part of the City – must be a brutish or a god – is not human».

This return to his most self-deepen personality is without refusal a central matter of our time and Masonry, as institution, can not pass aside it. We live in a society in crisis. Alain Touraine, the famous sociologist, argue about it that is time to give back to every individual the ability to combine in his personal life, the forces that are confronting at world level: the preservation of individual autonomy facing the global and uniformed discharacterization of life; the conflict between singularity and unity, between participation and totalitarianism.

In this sense, masonry has a supreme need to live for inside and again the problems of social construction that point out the way of progress in our societies and that as institution is linked to: the Enlightenment, the American Revolution, the Charter of Human Rights, the United Nations Charter, the UNICEF and so many.

Recently, the Grand Master of the

Grand Lodge of Chile speaking out in the Meeting of the Grand Masters of Regular Masonry, in the United States, stress that masonry is not an organ of a party, and has strictly forbidden any political or proselyte discussion in lodges; but we should stimulate masons to fill important positions on the evolutionary and integrator process in actual societies. Grand Lodges should share some common concepts like: opposition to any tyranny that denies or restricts, in any way, human equality and individual freedom to a complete performance of democratic rights; a clear support to the right of expression and to a fair existence; the respect to the sovereignty of nations; recognition of democracy as system of government and individual aspiration to cultural improvement of any society. Democracy and masonry are substantial and active systems of social progress of Peoples, because both act as source of liberty of speech and conscience and as ferment to interior and external peace.

I believe that these words reveal particularly well what are the dimension of the problems and the trends that are facing an acting and not-obsolete masonry, that with discretion that can let down its values to civil society, may give an important contribution to the building of a more fair and perfect society.

That's what I call the second challenge the *Modernity Pillar*.

Naturally, every Masonic Obedience has, on the light of its own experience, a bigger or lesser sensibility to what level on civic and communitarian ac-

tivity could assume and perform. I believe that a positive contribution is urgently needed if we want to shorter the problems that we face nowadays. These new problems need new answers and need Men spiritually well awakened and prepared to face them.

I don't contest that has been a clear vault, boundary between a school of thought in Masonry – the *Anglo-Saxon School* – that refuses any organised participation in the matters of the *polis* because consider it something not included in the aims and mission of Freemasonry and so out of the action of their fellow-members. And another school of thought – the *Mediterranean or Latin school* – more awakened to the problems in societies, where are ostensive differences of wealth, where

social exclusion and poverty reigns as main social flagellula. This school stands for an engaged activity of

masons on civic associations, solidarity groups, environment pressure groups, or human rights non-government organisations.

I stand as Portuguese and Latin for this last sort of attitude and orientation for the Craft in Southern countries, namely Portugal. I don't think this participation, this engagement, as going against our creeds, against the oaths we made for impartiality and no politics. More clearly I think that for Masonry to be respected, nowadays, as an Obedience and an Order, but also as a front-running institution, their members should surpass as reference of citizenship, as standards of rectitude, as a leadership to be followed.

Democracy and masonry are substantial and active systems of social progress of Peoples

Naturally, our American and British Brethren that through ages concede us the Light of our route, probably have a more closed, *orthodox* vision on this point, of no involvement in society. Vision - I presume - that is justify by the history of Protestantism on these societies and from the personalist doctrines of Lutero and Calvin. Reality is, that masonry live in those countries in open light, without shame, just near the political and State apparatus. This situation is much different from what happens nowadays in Mediterranean masonry, where membership is seen as something to be censured and masonry "secrecy" a subversive topic to legal and constitutional order. Freemasonry lives side-a-side the system in England and in United States. The honour and integrity of State is not in question, by that. In Southern European societies, in Latin America, in Asia this is not the question.

I argue favourably that National and Regular Masonry must find its own way, departing from tradition to modernity, making it in syntony with the problems of their time and society. I conclude my arguments by stressing

that the civic intervention - political in the genuine sense that goes back to Aristotle's, but also to Saint Thomas Aquinas - could be a meeting point for **a Masonry to the 21st Century**.

Recently, United Nations Secretary General Kofi Anan, submit to the General Assembly a report containing the *Agenda to the Third Millennium Meeting*, that will take place in September this year. In it he calls the attention of member-states to the challenges that nations and states will confront in the near future, and conclude:

Let us never forget, Mr. President, that our Organisation was founded in the name of "We, the Peoples" - the words I have chosen as the title of my Report. We are at the service of the world's peoples, and we must listen to them. They are telling us that our past achievements are not enough. They are telling us we must do more, and do it better.

What wise words!

History and Patriotism:



(L-R: Bro. Pete Larson and WBro. Roy Ota and an unidentified brother from Pearl Harbor Lodge lead the Heroes of '76 in a recent July 4th Parade. Looking on are WBro. Tony Ligaya, and Bro. Joe Rosales.)



Prof. MARIANO BIANCA
Universita degli Studi di Siena
Director of HIRAM -
Grande Oriente d'Italia

Freemasonry is born within the Western Civilization and, starting from the beginning (1717), it has given a strong ideal and concrete contribution to the development of Western society and culture.

Indeed, Freemasonry has been for centuries the hardcore of such a civilization, and its ideals are still the foundations of any society based on freedom, tolerance, dignity of man, and on individual self-realization.

Freemasonry is itself a school, an initiatic school, in which men improve themselves in a cultural, ethical and esoteric perspective and so are prepared to give their personal contribution for the good of mankind.

Western civilization is not completely accomplished yet and it needs the effort of every man who believes in the Masonic values and ideals. So, Freemasonry today — more than before — has an important role to play and a goal to reach for itself and for the whole mankind.

In a period in which science and technology, on one hand, and materialism and selfishness, on the other, are pervading the whole world, Freemasonry has the main goal to mediate between scientific-technological and material outlook and the ethical, spiritual and initiatic point of view. That means Freemasonry first of all must hold the ideals and the values of Western civilization and defend them against any form of intolerance and integralism. Freemasonry must stay by Western civilization's side, but this does not mean at all that Freemasonry does not have a critical and constructive point of view. In such a direction, Freemasonry must keep strong its independence and its detachment from any kind of political or economic engagement. Freemasonry must take into consideration the essence of mankind and must take care of its well-being but, as the Old Charges say, must not be involved directly in any form of political association. Its role is ideal, ethical and esoteric and only in these dimensions Freemasonry can give its contribution with the personal effort that each Freemason can give in his concrete every day life.

What does it mean by mediation between different dimensions of mankind? It means that Freemasonry, from one side, is not contrary in any sense to scientific and technological development, neither to the improving of material well-being of each man; nevertheless, from the other, Freemasonry focuses its attention to the profound essence of man: to its internal desires and aspirations in the spiritual, cultural, ethical and esoteric dimensions.

For such a reason, each Masonic Institution must take into consideration, first of all, the reinforcement of the ritual works inside the Masonic Temple, for it is only with improved men that it can give its real contribution to mankind. Within the Western societies there is today an overall increasing interest in the spiritual dimensions related to humanist ideals and values. Each man tends to reach material well-being but at the same time intends to satisfy higher needs which can offer him the meaning of its life and of every day life. For this, each man is looking on the bottom but at the same time his soul is directed to the top: just in the way indicated by Hermes Trismegistus, one of the fathers of the western esoterism.

In such a context, Freemasonry, more than any other human association, can give each man the chance to fulfill his spiritual needs working for his initiatic improvement. Nevertheless, such a role can be played only if Freemasonry is detached from any profane — political, social or economical interest, and if it follows with firmness its real and traditional pathway, indicated by the Masonic Tradition stated by the Grand Lodge of England and pursued by each real an regular Masonic Institution.

Sometimes we think of following the faster pathway and in this sense we believe that it is necessary to be directly involved in social affairs in order to work for human well-being. Masonic history has taught us that such a way, although it can reach some concrete results, in the end will bring Freemasonry to lose its meaning and profane dynamics takes over the internal life of the Masonic Institution, and the Temple becomes empty of its profound esoteric tradition.

On the contrary, if we keep on holding firmly, the Masonic Tradition of Freemasonry — if inside the Lodges the brethren are prepared to improve themselves, if brethren change their soul from a profane one into an initiatic one — will become stronger and stronger and the brethren will be really the best men in every part of the society. Of course, such a way is not easy or fast, but is the only one that can reach the fundamental goal to improve human beings who will have the chance to work for the benefits of the Institution and for the well-being of all mankind.

The first way is fast, easy and attractive, while the second one is slow, difficult, hard an narrow. Which one must we pursue for the benefit of Freemasonry and for the benefit of all mankind?

We are not Freemasons just to play or waste our spare time, but to make our efforts change ourselves. This is our real goal, and when we are conscious that we have reached some spiritual goal in changing our attitude and soul, we can say that we are satisfied and ready to go further. Nevertheless, the richness we have reached during the

hard esoteric work within the Masonic Temple does not belong only to us but to the entire Institution. It is certain that we have added a small brick to the construction of the Temple of Mankind.

Furthermore, we must say that our Masonic Tradition has two cornerstones: on one hand, it is made of rules, symbols and rituals that represent a concrete manifestation of the ideals and values of Freemasonry. Such rules, symbols and rituals cannot be changed for they are the kernels of our Institution and the characters that differentiate it from any other association of men. On the other hand, such a Tradition is not a dead stone but has a vital force that can be lived intensely by any Freemason in different ways: in his life in the Temple, inside his deep soul, in the mutual relations among brethren, and with a view to obtaining degrees of personal improvement shared by all brethren. For this, the vital force leads to the Brotherly Love among Freemasons — a force that all the ancient texts had stressed as a foundation of Freemasonry.

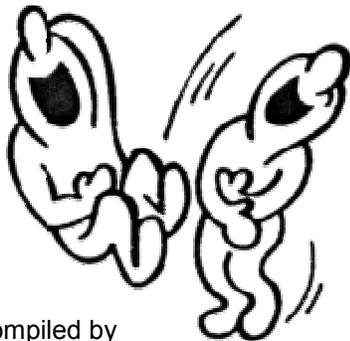
Secondly, the vital force of the Masonic Tradition must be the guide of the Masonic behaviour for each Freemason in the human community. We cannot claim that we follow the Masonic values and ideals if we do not make alive in ourselves and in our behaviour, inside and outside the Temple, the power of the vital force of the Masonic Tradition. Following the narrow street of Masonic initiatic pathway indicated by the Masonic Tradition means to follow the double way of being a good Mason inside the Temple and in the life of the Institution and a just and wise man within the human collectivity so as to be hold as an example among the other human fellows.

For this, the vital force of the Masonic Tradition becomes a lively power in order to add each time a brick to the construction of the Temple of Mankind with our behaviour, our actions and our ethical responsibility. Indeed, Freemasonry itself, the depositary of the esoteric Western traditions, is a vital force for Mankind and each good Freemason must be proud of it and hold it as the guide of his life.

I believe that the Grand Lodge of Romania is following the pathway of Masonic Tradition and I am personally happy that the Masonic Light is kept high for the Romanian people. I am honoured to be in fraternal relations with many Romanian brethren and I am honored to know personally the Most Respectable Grand Master.

I personally send my greetings for the 10th anniversary of the foundation of the Grand Lodge of Romania, and I wish the Grand Lodge of Romania and all the Romanian brethren to keep on with the Masonic Tradition and may the Masonic light grow stronger in Romania in order to enrich the vital force of the Universal Freemasonry for the future of the Western civilization and of the whole Mankind. I wish the Romanian Brothers will go on working together with all brethren throughout the world to build the Masonic Temple of Mankind.

The time has come and Mankind is waiting to receive further results of our efforts — beyond any particular interest and with faith in a global resurrection of Mankind through the ideals, values and principles of Freemasonry.



Compiled by
WBro. Bernardo "Billy" F. Biala, PM
and WBro. Tony M. Ligaya, PM

Degree Work in the Afterlife

Bing and Jim are both devoted brothers and members of a Lodge. They made a solemn promise that whoever goes first will come back and tell the other about life after death. One afternoon, Jim suddenly collapsed while playing golf and died of a heart attack. Bing was so dishearten but anticipated Jim's coming back and telling him the "other side".

One Monday night, while alone in his study room, Bing heard a faint voice calling his name.

"Jim, is that you," he said excitedly.

"Yes, Bing, it's me," Jim answered

"So how's it over there", Bing asked.

"Oh marvelous", Jim said. " We have a perfect Lodge where the rituals are recited flawlessly, the floor works are perfect, attendance is 100 percent, our fellowship outstanding all the way with delicious and exotic food coming from all over the world, and everyone's so happy and content."

"If that's the case", Bing remarked, "how come you look sad"?

"Well, we are having a second degree work this coming Wednesday", Jim replied, "and you are the Senior Deacon."

On Wives and Masters

A mason who had just been installed as Master of his lodge and was duly attending all the functions he could was having a hard time with his wife who said... "All those masters-in-office have to do is click their fingers and you would be there wouldn't you? I wish I was a master!"

After due thought, he said, "So do I dear; we swap them for a new one every year!!"

The Worst Age To Be

"Sixty is the worst age to be," said the 60-year-old man. "You always feel like you have to pee, and most of the time you just stand there and nothing comes out."

"Ah, that's nothing," said the 70-year-old. "When you're seventy, you don't have a bowel movement any more. You take laxatives, eat bran, sit on the toilet all day, and still, nothing comes out!

"Actually," said the 80-year-old, "Eighty is the worst age of all. "

"Do you have trouble peeing, too?" asked the 60-year old.

"No, I pee every morning at 6:00. I pee non-stop like a racehorse with no problem at all. "

"So, do you have a problem with your bowel movement?"

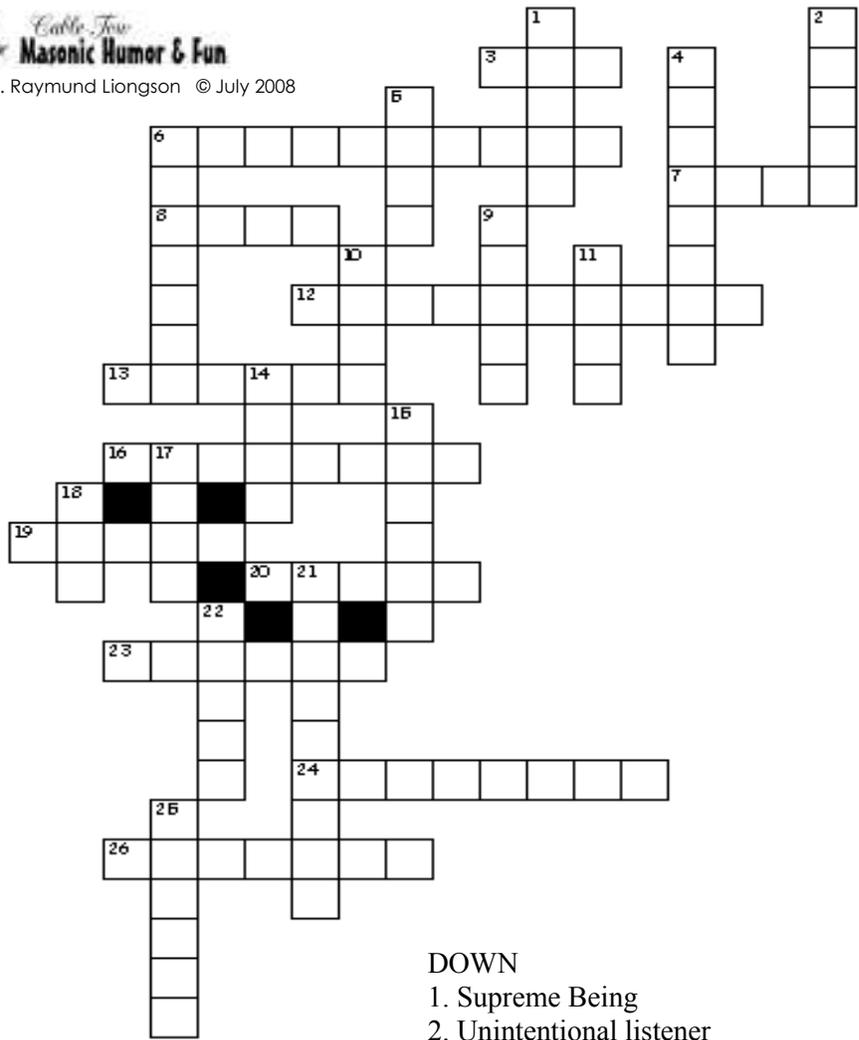
"No, I always have one every morning at 6:30."

Exasperated, the 60-year-old said, "You pee every morning at 6:00 and poop every morning at 6:30. So what's so bad about being 80?"

"Well, I don't wake up until 7:00!"



Bro. Raymond Liongson © July 2008



ACROSS

- 3. Jehovah in poetry
- 6. Full ear of corn
- 7. So mote it be
- 8. Great-grandfather of David
- 12. Portable Temple
- 13. Grade or step
- 16. Badge of a Mason
- 19. Column symbolizing strength
- 20. Widow's son
- 23. Brother (Latin)
- 24. Parable
- 26. Templar Grandmaster

DOWN

- 1. Supreme Being
- 2. Unintentional listener
- 4. Polygon; symbol of the Deity
- 5. To be allowed
- 6. Lofty
- 9. Place of darkness
- 10. Conceal
- 11. Pledge
- 14. July birthstone
- 15. Prescribed pattern of observance
- 17. "His father" (Hebrew word)
- 18. Promise
- 21. Unspeakable
- 22. Confidence, trust
- 25. Ornaments

at Rainbow Marina



Here, there, and everywhere. Colorful Easter eggs await the children during the 2008 spring egg-hunt.



Left: A girl swings her bat for a chance to send the prizes a-flying.



Above: Beyond the traditional egg-hunt, kids are taught other fun games with eggs. **Below:** Children anxiously wait for the egg-hunting at the Rainbow Marina.





Bros. Sal del Prado, Tom Arigo, Tony Ang, and Steven Chang cheering WBro. Billy Biala as he sings his heart out.



MWBro. Dennis Ing and WBro. Orly Ragudos ask the Easter Bunny (Bro. Nestor Muyot) for their Easter eggs, while Bros. Mark San Diego, Sal Mendigorin, and Alex Escasa wait for their turn.



Outdoor activities have become a fun vehicle for families of brothers get to know one another.



Food — the centerpiece of most activities — awaits hungry outdoor fun goers!

 **Widows' Night '08**



Bro. Bonifacio Misola joins the "crowd" of three ladies.

Some of Hawaiian Lodge Past Masters catch up with some good time together.





 **Widows' Night '08**

WBro. Orly Ragudo and WBro. Billy Biala with other brethren and ladies.



Ladies show-off their best as they do the latest line dance steps.



 **Widows' Night '08**

WBro. Wilson Camagan greets a lady with a lei.

WBro. Robert Schultz and WBro. Rick Huston
pose for a flash as they share light conversation.





 **Widows' Night '08**

Ballroom dancing is good for both the body and the mind.





 **Widows' Night '08**

Sumptuous dinner awaits attendees.



Memorial Day '08



WBro. Wilson Camagan giving a last minute instructions to Bro. Jim Corley, Master Orly Ragudos and Bro. Roland Resurreccion at the Memorial Day Observance at Hassinger Columbarium.



Family members attentively listen as Master Orly Ragudos conducts the Memorial Day Observance ceremony.



The brethren and ladies of Hawaiian Lodge gathered for some snacks before the start of the Memorial Day Observance ceremony.



Members of Hawaiian Lodge march into the Columbarium for the start of the ceremony.



Lodge members and their families pose for a photo after the Memorial Day Observance at Hassinger Columbarium.



Lodge Activities since March 23, 2008

March 26	2 nd Degree – Bro. Ty Damon Heller passed	Makiki Masonic Temple
April 2	<p>3rd Degree - Stated Meeting</p> <p>Names of Suspended Members (16) for NPD read to the Lodge</p> <p>Carved wooden representation of Lodge's Seal delivered and presented to the Lodge (WBro. Robert A. Schultz, PM has for safe-keeping)</p> <p>Bro. Manuel T. Villanueva returned Third Degree Proficiency in full and regular form</p> <p>Bro. Charles Comeau appointed Aloha Shriner Ambassador to Hawaiian Lodge</p>	Makiki Masonic Temple
April 5	<p>Grand Master's Fast Class – Second & Third Degrees</p> <ul style="list-style-type: none"> - Bro. Karl Hiroyuki Miyamoto - Bro. Michael Asuncion Soriano 	Schofield Masonic Temple
April 9	<p>1st Degree – following initiated: Mr. Joshua Keith Marcus Mr. Ronald Ray Williams</p> <p>“Cable Tow”, 1st Qtr/2008 Issue</p>	Makiki Masonic Temple
April 16	<p>3rd Degree – Bro. Gary Walter MacDermid raised</p> <p>Bro. Bernard C. Baldueza returned Third Degree Proficiency in the optional short form</p>	Makiki Masonic Temple

April 18-19	Grand Lodge Annual Communication and Election of Officers – MWBro. Dennis Sau Art Ing elected and installed as Grand Master	Scottish Rite Cathedral
April 26	“A Tribute to Our Widows” Night	Pagoda Hotel
April 30	1st Degree – Mr. Lee David Gordon initiated	Makiki Masonic Temple
May 3	Spring Class and Reunion	Scottish Rite Cathedral
May 7	3 rd Degree - Stated Meeting Official Visitation of Grand Lodge Inspector for HL WBro. Donovan W. Young	Makiki Masonic Temple
May 10	Grand Master’s Fast Class – Second & Third Degrees - Bro. Rodolfo A. Trias Filipino Fiesta Parade MWBro. Dennis Ing led the Grand Lodge’s Participation. The following brethren rode on parade float: WBros. Antonio M. Ligaya and Orlando S. Ragudos, and Bro. Alexander A. Escasa	Schofield Masonic Temple Waikiki
May 17	Aloha Shriners’ “Cold Sands” Ceremony	Scottish Rite Cathedral
May 21	2 nd Degree – Bro. George Senseny Eyster V passed	Makiki Masonic Temple
May 24	Hassinger Columbarium Clean-up	Makiki Cemetery
May 26	Memorial Day Observance	Hassinger Columbarium
May 28	3rd Degree – Bro. Adam Michael Smoller raised	Makiki Masonic Temple
June 4	3 rd Degree - Stated Meeting Official Visitation of the MW Dennis Sau Art Ing, Grand Master of Masons in Hawaii Special Veteran Certificates Presented: WBro. Teofilo E. deAquino, PM – 35 years Bro. Ronald E. Tish – 35 years Bro. Rodante S. Caguiat – 25 years	Makiki Masonic Temple

NECROLOGY

+++

Brother Erik K. Vannatta

Born: February 18, 1910
Raised: March 23, 1960
Died: May 5, 2006

Brother Roy E. Dye

Born: December 28, 1905
Raised: July 21, 1943
Died: March 15, 2008



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 Baldueza
Cable Tow	WBro. Serafin Colmenares, PM – Chair WBro. Antonio Ligaya, PM Bro. Alexander Escasa WBro. Dale Palileo Bro. Raymund Liongson
Charity Committee	WBro. Orlando Ragudos – Chair Bro. Alexander Escasa Bro. Bernard Baldueza
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 Baldueza 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, Hawai'i
Permit No. 74