

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. 3 3rd Quarter—October 2008



We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article 1.

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature. No Person shall be a Representative who shall not have attained to the Age of twenty five Years, seven Years and a Day, who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be added within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at least one Representative; and until such enumeration shall be made, the Number of Representatives shall not exceed the Number which in 1790 was entitled to choose three, Massachusetts eight, Rhode-Island and Providence Plantations one, New Jersey three, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and New York six. When vacancies happen in the Representation from any State, the Executive Authority of the same shall issue Writs of Election to fill such Vacancies. The House of Representatives shall choose their Speaker and other Officers; and shall have the sole Power of Impeachment. Section 3. The Senate of the United States shall be composed of two Senators from each State, and each Senator shall have one Vote.

Immediately after they shall be assembled in Consequence of the first Election, they shall choose their other Officers, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature. Section 5. The Senate shall have the sole and exclusive Power of Impeachment, and the House of Representatives shall have the sole and exclusive Power of trying all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. The President of the United States shall be tried by the Senate. Judgment in Cases of Impeachment shall not extend further than to the Person accused, and he shall continue to hold his Office or Place, notwithstanding the Impeachment, until the next Session of the Senate, if he shall not be previously removed. No Person shall be a Senator who shall not have attained to the Age of thirty Years, and seven Years and a Day, who shall not, when elected, be an Inhabitant of that State in which he shall be chosen. The Vice President of the United States shall be chosen in the Manner provided by Law, but shall have no Vote, unless he shall also be a Senator. The Senate shall choose their other Officers, and also a President pro tempore, in the Absence of the President of the United States.

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POLITICS and MASONRY

Chartered by the Grand Lodge of Free and Accepted Masons of California, May 1852 to May 1989
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Editor's Note: Views presented in this publication are those of the authors and not necessarily of the Hawaiian Lodge or the Grand Lodge of Hawaii.

A NOTE TO THE BRETHREN

Jun Colmenares, Chair

Cable-Tow



Aloha and welcome again to our latest issue of the Cable-Tow. I would like to take this opportunity to congratulate the brethren of Leeward Lodge for coming up with their own publication titled *The Trowel*. It is heartening to note that the editor of the new publication, Bro. Raymund Liongson, who is also a member of the Cable-Tow Committee, considers the *Cable-Tow* as the “inspiration” for *The Trowel*. We wish our Leeward brethren best wishes on their new project and we hope that, together, our two publications will continue to move forward toward their goal of providing further light in Masonry.

It is election time – a time when we exercise our right to vote and select our leaders in government. It is for this reason that we have “Freemasonry and Politics” as our theme for this issue. As Masons, we are taught not to discuss partisan politics within the lodge mainly because of its divisive tendencies. This, however, does not mean that Masons, or Masonry, are apolitical. Politics could mean, narrowly, anything that has to do with government, or broadly, “who gets what, when and how.” From both narrow and broad viewpoints, Masons continue to be in politics, and politics characterizes the history, structure, and teachings of the craft. Masonry teaches us to be good citizens, to obey the laws, to support the government, and not to countenance rebellion or engage in subversive activities against the duly-constituted authority. At the same time, we are taught to be involved and to actively participate in our community, to vote and run for office, to protect our rights and freedoms, and to fight against tyranny and oppression. History is replete with examples of Masons who have become community and government leaders; it is also replete with Masons who were at the forefront of revolutionary movements all over the world. In this issue, we have included some articles that address this relationship between politics and Masonry, including one that focuses on the Masonic concept of liberty which is central to an understanding of Masonic views on politics. It is our hope that these articles would help us understand that while partisanship maybe taboo to our fraternity, politics has been and is a constant in our institution as it is in our every day lives.

This issue likewise contains an informational article about American presidents who were Masons, as well as an article that outlines some ideas for improving the fraternity. An article on Greek Freemasonry is also included.

Also inside are snippets and pictures of the various activities that the lodge – inside and outside – has engaged in during the past three months or so. The semi-annual reports of the lodge secretary and treasurer are also included to inform the brethren of how the lodge is doing, financially and membership-wise.

In a couple of months, this year will be ending. We will not only see a changing of the guard in our lodge but in our country as well. We hope that the New Year will be a good one for all of us.

Fraternally,

A handwritten signature in cursive script, appearing to read 'Jun Colmenares'.



My warm aloha to all of you – my brothers and sisters, friends, and all.

Our lodge has been in great and high spirits. We continue to extend our service to one another, to our lodge, and to the community.

I am pleased to tell you that during the last three months, we have received more than twenty applications to join our lodge. Though we have encountered “the black spirit” with respect to a couple of these applicants “the lodge will not falter.” We have overcome those negative acts, and I strongly believe that pure spirit and unity will prevail. We will win as ONE.

Our principal tenets of “Brotherly Love, Relief, and Truth” constantly remind us to be good men, and these should inspire us to improve ourselves through the teaching of Masonry. The saying “united we stand, divided we fall” has proven true in many ways, especially in Masonry. Hence, let us continue to work hand in hand. And as we practice and live the tenets of true Masonry, we contribute to making this fraternity and our lodge unique, strong and solid.

Let us continue to keep ourselves dedicated to the teachings of Masonry and serve as role models for our new candidates to be better men. Let us teach them to practice the ideals of brotherhood, so peace and harmony will prevail.

Election Day is approaching. Once again, we come to a time when we must choose a new set of leaders for our communities and our nation. Let us be reminded of our responsibilities as Masons and as citizens of this great country to exercise these rights. And whatever the outcome, we can always be thankful that freedom will ring and this beautiful country of ours will continue to grow and prosper for us and for our children to enjoy.

Join me, brethren, in praying for the members of our families who are sick, for brethren who are in harm’s way, for those brethren who have gone before us, and for us, that we may continue to humble ourselves and help one another in every way to build the true Masonic character and the unity that we firmly believe in.

My heartfelt thanks for your support to the lodge and its events, particularly to those brethren who joyfully contributed their time and energy to break the ground for the Adopt-a-School program at Aiea Elementary School, and for your encouragement and feedback which have helped us better ourselves as Masons. Which way shall we travel now? I say, to our Lodge, which is where the brethren dwell for the love of Masonry.



FROM THE WEST

Alexander A. Escasa
Senior Warden



Greetings from the West!

I hope everyone had a great summer and looking forward to the rest of the year.

Our Lodge has been indeed very busy this year and we are continuously receiving petitions from candidates seeking admission into, as well as from brethren applying for affiliation with, our Lodge. So far, we have raised eight Master Masons and about fourteen more candidates are waiting to be either initiated, passed or raised.

The officers have been occupied with conferring degrees and also studying very hard to qualify for higher position in the Lodge. I commend all the officers for their dedication and commitment. A job well done!

I would also like to take the time and acknowledge the following brethren who have been especially instrumental in making this a very successful year: our coaches who have been untiringly, patiently and unselfishly giving us their assistance and advice, and the Past Masters and brethren of the Lodge who are always there to support us in our stated meetings and degree works, as well as our Entered Apprentices and Fellowcrafts who are constantly there to help prepare the food and to assist with the clean-up thereafter.

With teamwork and cooperation, we can accomplish so much. Let's continue to work together and let "Brotherly Love, Relief and Truth" motivate us always.

See you all in the Lodge!



FROM THE SOUTH

Bernard C. Baldueza

Junior Warden



Let Us Vote

Driving to work from Ewa Beach to Pearl Harbor, I see campaign signs posted along fences and candidates waving with their family members or friends. Indeed, the signs are clear: it's election season again – the time to elect our national, state, and city/county officials who will lead us into the next four years.

One of our responsibilities and duties as U.S. citizens – and as Freemasons – is to exercise our right to vote.

The Primary Election has passed and I hope that most, if not all, of us cast our ballots. Exercising this duty is simple and easy, although making the right decisions could be tough and difficult. We can cast our votes in a number of different ways. We can vote through mail-in ballot, by early voting, or by going to our assigned polling places on election day. The General Election is on Tuesday, November 4, 2008. Please remember this date. This is one of the duties and responsibilities we cannot afford to miss – especially at this trying times when the selection of our leaders is of critical importance.

On Lodge matters, our Past Masters Banquet at the Pagoda Hotel was another successful event. There were over 120 in attendance that night. A Third Degree Conferral work was performed before the banquet which involved our Past Masters, including our current Grand Master, Dennis Ing.

I like to thank our immediate Past Worshipful Master, Ed Abutin, who coordinated the Past Master Conferral.

Again, thank you for your support. See you at the Lodge.



The Masonic Concept of

WB Alex Davidson
Freemasonry and the Enlightenment

The newly-made mason quickly assimilates the admonitions of the Craft. He has been instructed never to propose, or at all countenance, any act that may subvert the peace and good order of society, and to pay due obedience to the laws of the state. He is directed to abstain from discussing any political or religious topic in the lodge, and, by inference, at the meal or supper which follows the meeting.

If he eventually assumes the chair of K.S., he signifies his acceptance of the Ancient Charges and Regulations, the third of which enjoins him not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature. He receives the approbation of his peers if he is a peaceable subject and law-abiding citizen.

In the course of his endeavours to make a daily advancement in masonic knowledge, our hypothetical mason finds that the Craft has ancient injunctions against political discussion and revolutionary action. The old 'Sinclair Charters' of Scotland explicitly acknowledge the patronage and protection of the crown, and in a manuscript from the mid-seventeenth century, it is demanded of masons:

'. . . that you be true men to the King without any treason or falsehood, and that you shall not commit treason or falsehood but you shall

amend it or else give notice thereof to the King.' (*Buchanan Manuscript*).

The second Charge of the *Constitutions* of Anderson (1723) contains the affirmation that 'a mason is a peaceable subject to the Civil Powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the Nation.' The situation would seem to be quite unambiguous.

However, after further research, our good mason cannot help but remark a glaring contradiction in the history of Freemasonry. He discovers that the American revolutionary leaders of 1776, many of the draughters of their Constitution and Bill of Rights, and indeed the first presidents of the United States, were both Freemasons and rebels against their lawful sovereign and government. Even more alarmingly, many of the principal political actors of the French Revolution, particularly during its first phase, were prominent French Freemasons, mobilized under the originally masonic slogan of 'liberty, equality, fraternity'.

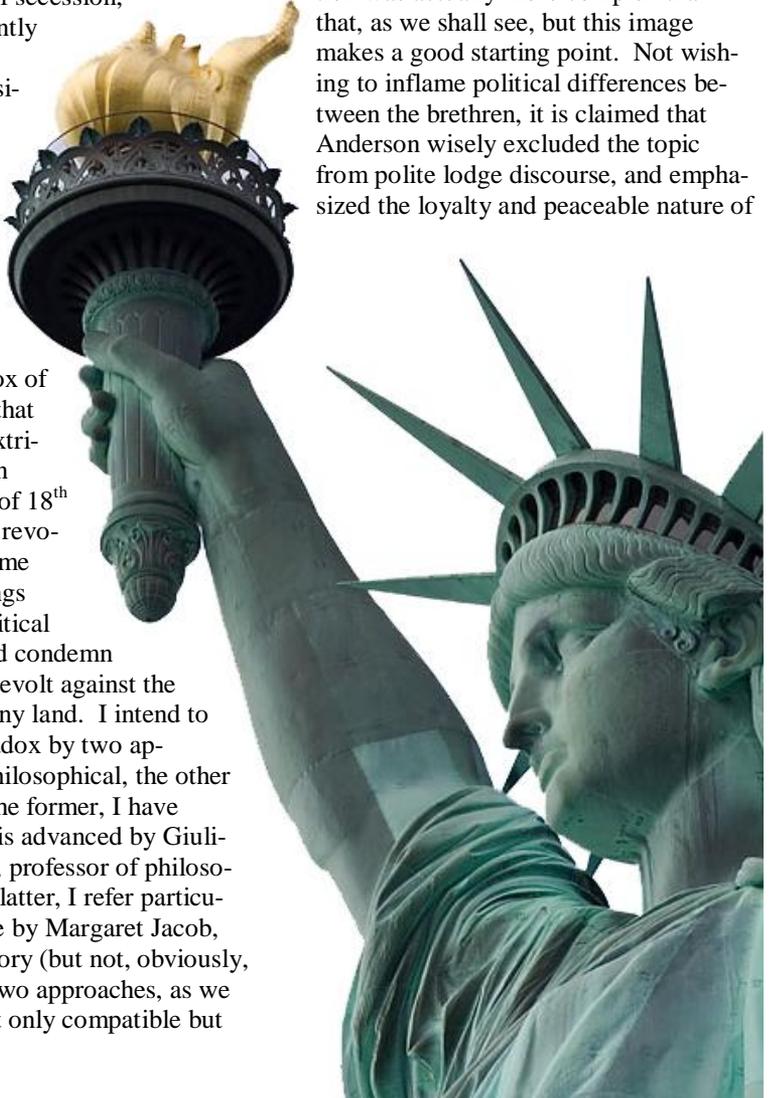
Advancing in time to 1789, he finds that the great revolutions of the following century are led by Freemasons: Simon Bolivar, José de San Martin and Bernardo O'Higgins in South America; Vicente Guerrero, and later Benito Juarez, in Mexico; José Marti in Cuba,

LIBERTY

José Rizal in the Philippines, and Giusseppe Garibaldi in Italy. Most notably, the Texans who rebelled against the government of Mexico, and fought a successful war of secession, were predominantly masons, and indeed, all the presidents and vice-presidents of the Republic of Texas were masons too! What is he to make of all this?

The great paradox of Freemasonry is that its history is inextricably interwoven with the history of 18th and 19th century revolutions, at the same time as its writings firmly reject political disobedience and condemn subversion and revolt against the government of any land. I intend to unravel this paradox by two approaches; one philosophical, the other historical. For the former, I have adopted the thesis advanced by Giuliano di Bernardo, professor of philosophy, and for the latter, I refer particularly to a volume by Margaret Jacob, professor of history (but not, obviously, a mason). The two approaches, as we shall see, are not only compatible but complementary.

It is often stated that the original *Constitutions* of the Order were formulated within a particular historical context in England, characterized by dissidence between the royal house of Hanover on the one hand and the supporters of James Francis Edward Stuart, or James III for the Jacobites, on the other. With supporters of both factions in the English lodges, attempts were made to avoid conflict by protecting both. The situation was actually more complex than that, as we shall see, but this image makes a good starting point. Not wishing to inflame political differences between the brethren, it is claimed that Anderson wisely excluded the topic from polite lodge discourse, and emphasized the loyalty and peaceable nature of



Freemasonry's members.

Curiously, however, the *Constitutions of 1723* specifically forbade the expulsion of a brother for such political crimes as fomenting revolution, although they insisted that 'the loyal Brotherhood must and ought to disown his rebellion.' The key to understanding the equivocal attitude towards dissent is the concept of liberty, and the philosophical context within which the brethren of the time understood this term.

The 18th century lodge records speak much of the 'liberty' of the brothers, or lay emphasis on the older term, 'fraternity', or, in seeking to describe the relationship between all brothers, speak of 'equality'. What, precisely, did the Freemasons of the time mean by these words? 'Liberty' was clearly conceived of as something different from the custom of the guild to confer on its members the 'freedom and privileges' of practicing their craft. Mackey's masonic encyclopædia of the early 20th century notes:

'The word *freedom* is not here to be taken in its modern sense of *liberty*, but rather in its primitive Anglo-Saxon meaning of *frankness, generosity, a generous willingness to work or perform one's duty*.'

In fact, to the masons of 18th century Britain, the word 'liberty' was understood not in this primitive sense, but precisely in the interpretation given it by the philosopher John Locke in his *Two Treatises of Government* of 1690.

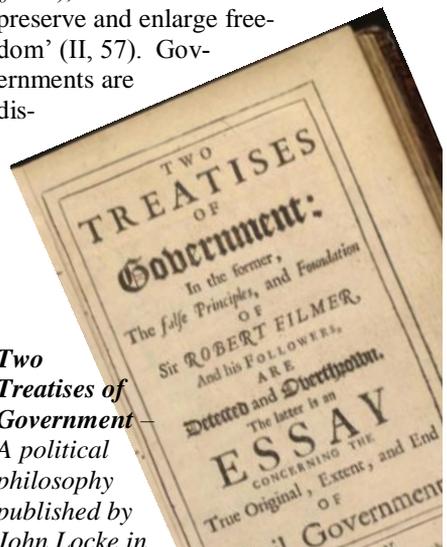
Locke has been claimed as a Freemason on the basis of a letter of his dated 1696. This is now considered weak evidence, but the important point is that all pious masons of the time firmly believed Locke had been initiated into the Order. He had indeed been made a Fellow of

the Royal Society, a hotbed of Freemasonry, in 1668, and his particular friends there were Robert Boyle, a known Freemason, and Isaac Newton, a member of a quasi-masonic society. Freemasonry in the 18th century has sometimes been described as Rousseauian, but first and foremost, it could also be, and was, right into the late 1760s Lockean, as well as essentially republican.

The *Two Treatises of Government* was the fruit of years of reflection upon the true principles in politics, a reflection resting on Locke's own observations. Government, Locke held, is a trust; its purpose is the security of the citizen's person and property; and the subject has the right to withdraw his confidence in the ruler when the latter fails in his task. Government and political power are necessary, but so is the liberty of the citizen; and in a democratic, constitutional monarchy, a type of government is possible in which the people are still free.

Locke wrote that we cannot be obliged to a government to which we have not given some sign of consent (Book II, §.119), and that 'the end of Law is to preserve and enlarge freedom' (II, 57). Governments are dis-

Two Treatises of Government — A political philosophy published by John Locke in 1689.





"Liberty is the antithesis of tyranny."

solved when the 'Legislative, or the Prince, either of them act contrary to their trust' (II, 221), and 'Power reverts to the people', who may then establish a new legislative and executive (II, 222). It is the people who decide when a breach of trust has occurred, for only the man who deposes power can tell when it is abused (II, 240). In the case of dispute 'the final appeal is to God', by which Locke specifically meant revolution.

Liberty is the antithesis of tyranny, for 'As Usurpation is the exercise of Power, which another hath a Right to; so Tyranny is the exercise of Power beyond Right, which no Body can have a Right to. And this is making use of the Power any one has in his hands; not for the good of those, who are under it, but for his own private separate Advantage.' (II, 199). 'When any one, or more, shall take upon them to make Laws, whom the People have not appointed so to do, they make Laws without Authority, which the people are not therefore bound to obey; . . .' (II, 212).

'The end of Government is the good of Mankind, and which is best for Mankind, that the People should be always exposed to the boundless will of Tyranny, or that the Rulers should be sometimes liable to be opposed, when they grow exorbitant in the use of their Power, and employ it for the destruction, and not the preservation of the Properties of their People?' (II, 229). In such a situation, revolution is justified, for 'When a King has Dethroned himself, and put himself in a state of War

with his People, what shall hinder them from prosecuting him who is no King, as they would any other Man, who has put himself into a state of War with them . . .' (II, 239).

Giuliano di Bernardo shapes his argument on liberty around the ideas of Locke and the 19th century utilitarian philosopher John Stuart Mill, reasoning that if unconditional validity of the masonic proscriptions of rebellion were admitted, then masons would be obliged to respect *any* civil state power, whether democratic or tyrannical:

'But then, how can faithfulness or indifference be reconciled with masonic philosophical anthropology which postulates freedom itself among the fundamental elements constituting a mason? Freedom and tyranny are not compatible with each other, indeed they are openly contradictory. Therefore, Freemasonry cannot be indifferent to tyranny.' (p. 141).

Di Bernardo's interpretation is that 'A mason is a peaceable subject to those Civil Powers that guarantee the expression of fundamental freedom.' For:

'If this were not true, then it would not be possible to understand why, for example, American masons (Washington, Jefferson, Franklin and others), after having accepted the Constitutions of Anderson . . . conspired and declared war against the Motherland. Furthermore, it would still not be clear why masons from all over the world, in different times, have

fought against all forms of tyranny, And finally, it would be difficult to understand the thoughts and actions of those masons who dedicated their own lives to affirming the principles that made it possible to pass from a medieval and authoritarian type of society to a society founded on the rights of man and nations.’ (p.141f).

Liberty, then, is trumps in masonic debate on the rights and duties of Freemasons. We now begin to understand why prominent members of the Craft were central to the revolutions of the 18th and 19th centuries. The question remains, however, why the English (and, indeed, Scottish) masons of the 18th century took such pains to emphasise obedience to the powers that be and respect for the law in their *Constitutions* and other writings. To answer this question, and complete our resolution of the great paradox of Freemasonry, we must now turn our attention from philosophy to history.

Speculative masonry has existed in England from at least 1646, when Elias Ashmole was made a mason in a lodge at Warrington. At first non-operative members constituted a small minority, but late 17th and early 18th century lodge records reveal a rapid conversion of the guilds of operative workmen to private societies of ‘free and accepted’ gentleman masons. Simultaneously, there was a consolidation of the power of parliament to govern the nation, the Whigs rose to ascendancy as keepers of the revolutionary heritage of 1688-89, and the economic power of the craft guilds declined. ‘Speculative’ masonry may have developed from the influence of William Schaw in Scotland and later spread to England, but the essence of Enlightenment Freemasonry is characteristically English, and what was re-

exported to Scotland in the early 18th century was something new. The emphasis on constitutions, laws and governance originated in London.

Some researchers claim that Freemasonry remained ‘prudently silent’ during the Protectorate, and it is only after the Glorious Revolution of 1688-89 that it emerged into general consciousness. By 1717 it was sufficiently established, and the lodges numerous enough, for four London lodges to take it upon themselves to constitute a ‘Grand Lodge’. By the 1720s Fellows of the Royal Society were prominent in the London lodges, and by 1725 there were 64 lodges on the roll of Grand Lodge.

The craft guild had gradually evolved into ‘a society’ which retained something of the old while incorporating the interests and values of the higher classes who had now been recruited and who would rapidly come to dominate. Bernard Jones notes that the Old Ms. Charges had long lost most of their usefulness, but they contained some material which it was desirable to save and preserve in rather different form. The old religious language disappears, and the guild, complete with its myths and rituals, has been embraced only to be transformed into something new.

Freemasonry quickly spread in Scotland and Ireland, and to America and Europe; first to France and the Netherlands, later to the German states and other countries. This much is familiar: I now intend to take a closer look at masonic thought and practice as it concerned politics and society, and its relation to that historical phenomenon we now refer to as the Enlightenment.

At the time of the formation of the first Grand Lodge, the British situation was unique. As a result of their revolutions

of 1640 and 1688, they had secured constitutional and parliamentary government. However, Freemasonry neither caused nor participated in these revolutions. To ensure respectability, English Freemasons remained silent on any part their members may have played, and Continental masons carefully reconstructed the mythic history of origins

that it ‘. . . imitates an aspect of the government of Republics. Its leaders are chosen, or dismissed, at its will.’ This was regarded as scandalous. The myth that Cromwell had been the founder of Freemasonry was widespread in France. However, it contains a simple truth: this private society was a British, not a Continental invention.

**"Freemasons did more than simply convene and converse.
In their private sociability, they established a form of self-government,
complete with constitutions and laws, elections and representatives
The lodges became microscopic civil polities, new public spaces,
in effect schools for constitutional government."**

from Hiram and King Solomon's Temple, through the Crusades and Knights-Templar, up to 17th century England.

The exiled Catholic Jacobite Chevalier Ramsay's story of Masonry coming to France via the mediæval kings of Scotland was popular, as it bypassed the English revolutions altogether. British Freemasons themselves carefully avoided all mention of association with these upheavals. The specifically British origins of Freemasonry already rendered it suspect in most Continental countries where parliaments, revolutions, bills of rights, and acts of tolerance were seen as inherently subversive.

From early in its history Freemasonry was accused of possessing democratic and republican intentions, if not communitistic ones, first by the Catholic Church, later by opponents of the French Revolution. Clerical critics were quick to identify TGAOTU with the god of the deists. In 1738 the Papacy condemned Freemasonry, its prime offence being

The British lodges were a startling innovation inasmuch as their members met through 'sociability' as *individuals* in the lodges, rather than within the confines of the family, church, confraternity, or other traditional bodies that primarily reflected their position in society at large. There is an important reason that this form of socializing arose first in Britain. Its crafts and guilds had been weakened earlier than was the case on the Continent, and the market economy was further advanced. Even the Scottish merchant guilds had been denied their monopoly privileges by the Scottish parliament as early as 1672. By the 1720s British society permitted more open and relaxed social interactions (although not necessarily marriage) between lords, gentry, and commoners. In his writings, a young French visitor to London in the 1720s, Voltaire, made that familiarity famous. With it came a degree of religious toleration unknown except in the Dutch Republic.

Who were these masons, and what did

their 'sociability' consist of? Surviving records show they were literate, of moderate to advanced education, and sufficiently affluent to be able to afford the substantial fees: in other words, they were probably congruent with the 20 per cent of British male citizens who were enfranchised. Their socialising frequently included eating and drinking to excess, although their lectures and writings self-righteously censured such sybaritic behaviour. They talked, debated and discussed, and we have sufficient knowledge of the nature of their discussions to reconstruct their world view, politics and significance for a changing society.

However, these Freemasons did more than

"The gist of masonic rhetoric was invariably civic. The miniature polities created were intended not only to possess internal government, but also to be social and intellectual in character. They were never intended to be political in the partisan sense of the word."

simply convene and converse. In their private sociability, they established a form of self-government, complete with constitutions and laws, elections and representatives. They bestowed sovereignty on this government and gave it their allegiance, yet it could in turn be altered or removed by the consent of a majority of brothers. The lodges became microscopic civil polities, new public spaces, in effect schools for constitutional government.

The virtues sought by the lodges were presumed to be applicable to governance, social order and harmony, and the public sphere.[i] Their significance was their ability to teach men distinguished by their assumed merit how to integrate enlightened values with the habits of governance. The lodges endeavoured to civilize, to teach manners and decorum, to augment civil society. They taught

men to speak in public, to keep records, to pay 'taxes', to be tolerant, to debate freely, to vote, to moderate their feasting, and to give lifelong devotion to the other members of their Order. Thus they became *citizens*, in the modern sense of the word, rather than mere 'subjects'.

The gist of masonic rhetoric was invariably civic. The miniature polities created were intended not only to possess internal government, but also to be social and intellectual in character.

They were never intended to be *political* in the partisan sense of the word. One might say the lodges were deeply con-

cerned about the political without ever wishing to engage in day-to-day politics. Masonic records are clear on the lack of specific political involvement on the part of almost any European lodge. The official masonic *Constitutions* published in London in 1723 prohibited 'any quarrels about religion, or nations, or state policy . . . we . . . are resolved against all Politicks, as what never yet conducted to the Welfare of the Lodge.' But to understand this position, we need to know what London Freemasons meant by *politics*.

'Politics' in 1720s Britain meant something rather different from the rest of Europe. When discussing 'politics' the masonic *Constitutions* meant *party* politics, the conflict of organised groups precipitated by the evolution of a new political nation as the result of the Revo-

lution Settlement of 1688-89. 'Politics' was the competition for power between Whig and Tory, Jacobite and Hanoverian, in a constitutionally protected parliament.

However, to avoid politics did not mean to deny the civic. As the *Constitutions* proclaimed, Freemasonry was practised 'when the civil powers, abhorring tyranny and slavery, gave due scope to the bright and free genius of their happy subjects . . .'. The enjoyment of social harmony by the lodge members relied upon peace and freedom as guaranteed by the civil authorities. Each lodge was intended as a microcosm of the ideal civil society.

English Freemasonry possessed distinctive civil and political characteristics shaped by a social context derived from the English Revolution. As Margaret Jacob notes:

'With markedly political language the *Constitutions* praised the reign of the Roman emperor Augustus, using a contemporary parlance that signalled identification with the Hanoverian and Whig regime, which had ascended to political dominance in 1714. Predictably the earliest British leadership of the Grand Lodge founded in 1717 tended to be 'court'-variety Whigs, that is, supporters of strong ministerial government and by their own definition the heirs of the Revolution of 1688-89.' (p. 46).

The goal of government by consent within the context of subordination to 'legitimate' authority was vigorously pursued by the Grand Lodge of London and was demanded of all lodges affiliated with it. Thus, the lodges were political societies, not in a party or faction

sense of the term but in a larger connotation. The form of the lodge became one of the many channels that transmitted a new civic and political culture, based upon constitutionalism, which opposed traditional privileges and established hierarchical authority.

This new culture, with Freemasonry as its vanguard, is known today as the Enlightenment, a key passage in European development. It began in England, but is strongly identified with France, where events took a more dramatic turn. It argued that people's habits of thinking were based on irrationality, polluted by religious dogma, and over-conformed to historical precedent and irrelevant tradition. The way to escape was to seek true knowledge in every sphere of life, to study the liberal arts and sciences, to establish the truth and build upon it. Its premises were liberal, pro-science, anti-superstition, and that the state was the proper vehicle for the improvement of the human condition.

The essence of Enlightenment philosophy was reason. Logic had been borrowed from the Greeks as early as the time of Thomas Aquinas, but Descartes and other 17th century philosophers had applied *reason* to the traditional questions, judging it to be a powerful avenue to truth. They understood that logic alone could be used to defend all manner of absurd notions, and insisted on combining it with this new principle, which embodied common sense, observation, and their own unacknowledged prejudices in favour of scepticism and freedom.

The rising merchant class was the driving force of the Enlightenment. They firmly believed that their new-found wealth was the result of their individual merit and hard work, unlike the inherited wealth of traditional aristocrats. But the chief obstacles to the reshaping

of Europe by the merchant class were the same as those faced by the rationalist philosophers: absolutist kings and dogmatic churches. In the course of the struggle, individualism, freedom and change replaced community, authority, stability and tradition as core European values. Religion survived, but was weakened and often transformed almost beyond recognition; monarchy was to dwindle over the course of the next century to a pale shadow of its former self.

In England, while political liberty and freedom of speech were limited before the Glorious Revolution, the so-called 'coffee-houses', which had arisen in the period 1670-85, established a venue where the rising middle classes could meet and engage in discussion. Jürgen Habermas, the prominent German philosopher, has argued that this 'public sphere' appeared first in England in the 1690s, in the aftermath of the English Revolution, and he sees Freemasonry as anticipating the European-wide adoption of this sphere as an alternative to absolutism. Here he locates the earliest moments in the formation of modern civil society. The lodge, the philosophical society, the scientific academy became the underpinning, as philosophers like Habermas and some historians have long believed, for the republican and democratic forms of government that evolved slowly and fitfully in Western Europe from the late 18th century on.

However, it was not long before division came to English Freemasonry, in the form of a schism between the Grand Lodge and a breakaway group of lodges who called themselves 'the Antients', dubbing Grand Lodge 'the Moderns'. Between 1739 and 1751 the secessionists formed a rival grand lodge, and the two were not reconciled until 1813. Bernard Jones attributes this to the apathy and neglect of the Premier Grand

Lodge and its apparent inability to rule the Craft on the one hand, and differences in ritual and ceremonial practice on the other. A certain Irish element no doubt played a part in the split as well.

These points are well-known, but Margaret Jacob uncovers a political and social division behind the schism, which is somewhat more interesting and persuasive. Although the masons spoke of all brothers as 'equal', this did not obviate the role the lodges played as places that replicated social hierarchy and order, based not on birth *per se* but on an ideology of merit. The lodges mirrored the old order just as they were creating a form of civil society that would ultimately replace it.

In spite of their rhetoric of equality, the early lodges were elitist, drawing most of their members from the literate and modestly to greatly affluent classes. The leadership was overwhelmingly Whig, and powerful and influential Whigs at that. Originally, the Whigs had been the revolutionary force behind the drive for constitutionalism and liberty: now they had become part of the Establishment, and sought to discourage further revolutionary fervour by emphasising peaceability and law-abiding behaviour. This, more than Jacobite and Hanoverian sensitivities, is the source of the masonic prohibitions on subversion, and even the discussion of politics in lodge. Jacob remarks:

'The Freemason coveted affluence; he wanted prosperity, but without decadence. His is the conscience of those Whig gentlemen who wanted to live like the court and reap its benefits, while managing somehow to avoid the inevitable slide into licentiousness and corruption. So the masonic publicists emphasise the ritualistic and fraternal aspects

of food, drink, and song, seeking to make them into symbolic expressions of masonic unity, harmony and moderation.' (p. 67).

She distinguishes between the 'court' behaviour of the Grand Lodge group, and the 'country' opposition that gave rise to the Antients, which she characterises as a 'revolt of lesser men against their betters.' The lionising of tradesmen and shopkeepers in the writings of the Antients is a constant theme; they oppose the deism of the Moderns; they see themselves as 'reformist'. To add an air of respectability to their ceremonial innovations, they describe these as 'Scottish'. On the other hand, in the 1760s the Moderns were preoccupied with emphasising law and order against

As these Continental lodges were replicas of British lodges, they conveyed forms of governance and social behaviour generated within the unique political culture of that island. Although men had voted at meetings for centuries on both sides of the Channel, it was only in Britain that they did so within a constitutional framework and at a national legislative assembly where voting was by individual and not by estate or locality.

This distinctive form of political culture nurtured a new form of civil society. Individuals with voting rights, at that time a distinct minority in Britain, identified with political parties and issues on both a local and national level. These men read and debated, formed reading

". . . Freemasonry was inevitably the bearer of revolutionary Enlightenment ideas where liberty did not exist."

Wilkesite radicalism,[ii] and de-emphasising their own revolutionary heritage.

Let us now consider the spread of Freemasonry. In the 1730s Masonry became established on the Continent, especially in France and Holland. These lodges also enshrined British cultural values entwined with the potentially subversive issues of religious toleration, relaxed fraternising among men of mixed, and widely disparate, social backgrounds, an ideology of work and merit, and, not least, government by constitutions and elections. These values were the prized ideals of the Enlightenment, the international cultural movement that laid claim to the secular and the modern.

societies, clubs, and lodges, where they tested their abilities as orators and commentators, or as students of philosophy and literature. In the lodges men also became legislators and constitution makers.

England's revolutionary period lay behind it, so it was able to proceed relatively smoothly and gradually down the road to what we know as modern democracy; but English liberty was dynamite when transported to France, where resistance by church and rulers was intransigent. The result was, ironically, that while Britain remained saturated with class privilege and relatively pious, France was to become after its own revolution the most egalitarian and anti-clerical state in Europe – at least in its ideals. The power of religion and the aristocracy diminished gradually in Eng-

"... lodges did not practice politics, yet their philosophy could not but cause many of their members to be active participants in the politics of revolutionary liberation movements. Freemasonry may have been officially neutral, but its members were not."

land; in France they were violently uprooted.[iii]

In summary, we can say that Freemasonry was one of the channels, perhaps the main channel, by which the values of the Enlightenment were transmitted from Britain to America, France, the Netherlands and, eventually, to all civilised countries. The essentials of the message were liberty, tolerance and sociability, and indeed as Immanuel Kant, the late-Enlightenment philosopher maintained, the idea that through reason, all men could find a way of life that is satisfying and fulfilling. What can we finally say to our hypothetical puzzled mason on the great paradox of Freemasonry? First, we can with tolerable safety endorse the premise of Giuliano di Bernardo that 'A mason is a peaceable subject to those Civil Powers that guarantee the expression of funda-

mental freedom.' Without liberty, Freemasonry cannot exist. Second, we can show from history that Freemasonry was inevitably the bearer of revolutionary Enlightenment ideas where liberty did not exist. We know with reasonable certainty that the French lodges did not practice politics, yet their philosophy could not but cause many of their members to be active participants in the politics of revolutionary liberation movements. Freemasonry may have been officially neutral, but its members were not. And finally, we can remark that we are all, indirectly, the beneficiaries of Freemasonry and the Enlightenment: we now regard their general political values as so normal that we tend to take them for granted. Secularism, constitutionalism and parliamentarism are their heritage, obviating the need for revolutionary action to achieve liberty.

That, perhaps, is the most important conclusion that can be drawn from this brief study.

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POLITICS and FREEMASONRY

Bro. Theron Dunn

<http://beaconofmasoniclight.blogspot.com/2007/12/politics-and-freemasonry.html>

One of the fundamental practices of Freemasonry is that we do not discuss religion or politics in the lodge. That prohibition is carried out into the world to an extent. Most Regular Masonic jurisdictions enjoin a practice of restricting the use of masonic symbols.

For instance, in California we are enjoined not to use the Square and Compass device on our business cards, in our business logo, on our business signage... and in our politics. So when we find a brother using the square and compass to promote his political views, it is all the more surprising.

Recently, a brother expressed support for a third party candidate for political office. On the surface, there is no problem with a brother, or any citizen, choosing to support someone for office. The problem arises when a mason, using a forum marked as masonic, regardless of personal disclaimers, advocates as a mason, his support for a political candidate.

Some brothers have noted that what he has done is little different from placing a political sticker on a car that also has masonic badges on it, though the argument is little disingenuous. The only reason for posting a political opinion on a blog ostensibly aimed at masons is to

reach out TO masons, to push your opinion as a mason onto masons.

Keeping in mind my own credo regarding freemasonry: Its not about me changing them, its about me changing me, I am not so much worried about a brother wrapping himself in politics, but that in doing so as a mason, he may be losing sight of that valuable instrument by which we are taught to circumscribe our passions and keep them within due bounds toward all mankind, particularly our brethren in freemasonry.

Because politics are divisive by their very nature, we, as Freemasons, should not be playing at them and aiming them at our brethren. Posting political opinion to masons is akin to using the lodge mailing list to send out political flyers on lodge letterhead. This is never a good thing, and is only cause for distention from brothers who do not agree with the candidate/position being advocated in their name.

We should always remember that freemasonry is about improving ourselves, not selling soaps, powders, or politics, and anything that detracts from that lofty goal should be avoided. After all, there is a time and a place for religious observation and a time and a place for politics.

"A Foot Soldier for Freemasonry"

"Evil (ignorance) is like a shadow - it has no real substance of its own, it is simply a lack of light. You cannot cause a shadow to disappear by trying to fight it, stamp on it, by railing against it, or any other form of emotional or physical resistance. In order to cause a shadow to disappear, you must shine light on it." - Shakti Gawain

THE POLITICS OF Freemasonry

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Palm Harbor, Florida, USA

For a society that is supposed to be devoid of politics, Freemasonry seems to have more than its fair share. We see it in Grand Communications, in Masonic elections, and whenever we walk in the door to a Craft Lodge. Man is by nature a social and political animal fraught with frailties and insecurities such as ambition, jealousy, suspicion, and hate. As Masons, we are taught to subdue our passions and do what is right for Freemasonry collectively, but as long as we have egos, we'll always have politics. From this perspective, Masons are no different than the members of any other society.

I believe there are a couple of reasons for the rise of politics in Freemasonry; first, there is a general lack of trust and loyalty in today's society where you are recognized more for rugged individualism as opposed to team effort. Consequently, there is more of a natural inclination to compete as opposed to cooperate. Although the spirit of Freemasonry is to work collectively, many of us have difficulties subduing the attitudes of the outside world when we enter the Lodge. Second, as our membership declines,

many are beginning to panic over the fraternity's future. And instead of trying to work collectively to change this situation, we are divvying up sides as to who has the true faith to perpetuate the fraternity, the traditionalists or the reformists. Whereas a traditionalist tends to be unbending, the reformist seeks to change the status quo. True, certain traditions need to be observed in Freemasonry, but not at the expense of losing touch with a changing world. But it is this polarization that is fueling the politics of Freemasonry at all levels. The reality, of course, is that we need a careful balance of both traditions and reforms; you simply cannot have one without the other.

For example, consider some of the religions of the world who are considered out of step with the times. Critics scoff at some of their customs and beliefs. But hard-line traditionalists claim they have the true faith and everyone else is an infidel. Reformists, on the other hand, see the traditionalists as barbaric and believe they have a more contemporary perspective on their religion. Politics at

this level is about who has the dominant ideologue and seeks control. We see this in government (conservatives versus liberals), religion, and Freemasonry. And it is at this level that politics turns vicious and is at its ugliest. For example, we scheme, plot and undermine in order to subvert and control the environment. Thanks to the Internet, I hear many tales of woe over what is going on in both Craft and Grand Lodges. Some of it is very disturbing, but most of it comes down to petty politics. A lot of it is so bizarre, it would probably curl your hair. Frankly, I classify most of it under what I call *"Rearranging the deck chairs on the Titanic."* Instead of what we

should be doing as Freemasons, we tend to play games of one-upmanship.

Masonic politics is typically at its ugliest during elections

when Brothers are charged with un-Masonic conduct for "electioneering." I find this all rather amusing as I believe our process for electing officers is far from perfect. Further, I don't think I have ever seen a Lodge election where there isn't some form of politics involved. As a small example, when I was running for the East at my Lodge, there was a full-court press by traditionalists to keep me out (which I overcame). Nevertheless, instead of admitting there is electioneering in Lodges, we pretend it doesn't exist.

What concerns me more these days is when Masonic politics turns dirty, which I refer to as the "dark-side" of the fraternity and something we do not like to discuss. For example, I know of a Worshipful Master and Treasurer who were removed from office by a Grand Master after they were accused of mis-

appropriating money from a Brother they helped put into a Masonic Home. A couple of Masons from their Lodge, who shared no Brotherly love for the officers, started a campaign to oust the officers over this alleged infraction. First, they were able to bend the ear of the Grand Master who, acting upon their hearsay, removed the Lodge officers. Second, Masonic charges were brought against the former officers who were able to successfully refute them (the Lodge voted to drop the charges). And Third, criminal charges were filed against the officers and a nine month investigation ensued by local police investigators. In the end, the police

"Politics has an adverse effect on membership and attendance. Want to drive people away from Lodge or inhibit participation? Bring on the politics."

dropped all of the charges and the Lodge officers were completely exonerated of any wrongdoing. Regardless, they were still ousted by

the Grand Master who refused to apologize to the officers for his actions.

Now the big question, *"Why was this done?"* The accusers had a deep-seated resentment over the Lodge officers who reformed the Lodge and, in the process, overturned some of the Lodge's traditions, many of which were enacted years ago by the accusers. But instead of confronting the officers with their concerns, they circumvented protocol and went straight to the Grand Master and the police. Bottom-line: this had nothing to do about a Brother being cheated out of anything, but rather a clever ruse to seek retribution for other issues. The result was that the Lodge suffered due to the political upheaval (e.g., members started going to other Lodges), and the officers who, up until now, had unblemished records, saw their Masonic reputations go into the toilet. Even worse, here were two hardworking Masons who became

so disenchanted with the fraternity, they left it. All because of politics.

Such stories of Masonic politics makes one wonder why there isn't a separate judicial branch in Freemasonry to prohibit such shenanigans from happening. Instead, jurisprudence and penal affairs fall under the authority of the Grand Master. Inevitably, I suspect we will be plagued with politics for quite some time.

We join Freemasonry for a lot of different reasons, one of which is that we might find a forum where we will be honestly and fairly treated "on the level." There is enough contention in the world without having to add another layer. Consequently, politics has an adverse effect on membership and attendance. Want to drive people away from Lodge or inhibit participation? Bring on the politics.

There is an old expression in psychology whereby, *"You cannot treat a patient if he doesn't know he is sick."* Perhaps the best way to address Masonic politics is to stop kidding ourselves that it doesn't exist. We would all like to believe Freemasonry is above the fray of politics, but we're not. After all, we're only human and, as such, politics is a natural part of human life. Once we admit this, we can then devise suitable rules and regulations today's Masons are more familiar with and promote how to best work and best agree.

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Politics and Freemasonry?

(From page 19)

Lodge is not a place for them, and mailing to, or reaching out to brothers on a forum, blog or web space set aside or dedicated to freemasonry is not the place for such a divisive topic as political advocacy.

May the blessings of heaven rest upon us and all regular masons. May brotherly love prevail, and every moral and social virtue cement us.

"Anyone who believes there are no politics in Freemasonry is taking it in the arm."

"It should come as no surprise that many Grand jurisdictions now suffer from political machines where the cream doesn't necessarily rise to the top. Consequently, the talented men we desperately need to lead us are going elsewhere."

Tim Bryce, PM



"One of the things that attracted me so greatly to Masonry . . . was that it really did live up to what we, as a government, are pledged to – of treating each man on his merits as a Man." *Franklin D. Roosevelt*



MASONIC PRESIDENTS

Fourteen presidents of the United States of America were Master Masons who believed in the principles of “brotherly love, relief, and truth.”

George Washington

President, 1789-1797 / Master Mason 1753

George Washington became a Mason at age 20 in 1753. He may have attended about 9 lodge meetings during the remaining 46 years of his life, and probably never presided over any lodge. However, George Washington wrote letters in which he said he was happy to be a Mason, and also, in 1791, describing Masonry as being "founded in justice and benevolence," and "the grand object of Masonry is to promote the happiness of the human race."



G. Washington

But when he was asked more specifically about Freemasonry in 1798, he wrote, ". . . So far as I am acquainted with the principles and Doctrines of Free Masonry, I conceive them to be founded on benevolence and to be exercised for the good of mankind. If it has been a Cloak to promote improper or nefarious objects, it is a melancholly [sic] proof that in unworthy hands, the best institutions may be made use of to promote the worst designs."



James Monroe

President, 1817-1825 / Master Mason 1776

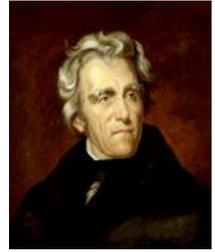
EA in Williamsburg Lodge #6 at Williamsburg, VA., Nov. 9, 1775, but there is no record of his taking any further degrees. The records of Cumberland Lodge #8 in Tennessee, June 8, 1819, show a reception for Monroe as "a Brother of the Craft." Possibly MM 1776.

J. Monroe

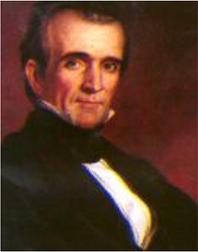
Andrew Jackson

President, 1829-1837

Master Mason 1800\MM 1800?, his lodge is unknown but he is said to have attended at Clover Bottom Lodge under the Grand Lodge of Kentucky. He was present in lodge at Greeneville in 1801 and acted as Senior Warden pro tem. The records of St. Tammany Lodge #29 at Nashville, which became Harmony Lodge #1 under the Grand Lodge of Tennessee, show that Jackson was a member. Very active in Freemasonry, Grand Master of Tennessee, 1822-1823



A. Jackson



James K. Polk

President, 1845-1849

Master Mason 1820

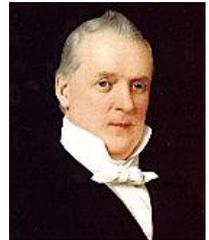
EA, FC, MM, in Columbia Lodge #31, Columbia, Tennessee, 1820, exalted a Royal Arch Mason in La Fayette Chapter #4 at Columbia in 1825

J. Polk

James Buchanan

President, 1857-1861

Master Mason 1817; EA Dec. 11, 1816, Lancaster Lodge #43, Lancaster, PA, FC & MM 1817; Junior Warden 1821-1822; Master 1825, exalted in Royal Arch Chapter # 43, in 1826, Deputy Grand Master of the Grand Lodge of Pennsylvania



J. Buchanan



Andrew Johnson

President, 1865-1869

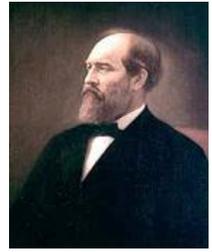
Master Mason 1851; EA, FC, MM, in Greeneville Lodge No. 119 now #3 at Greeneville, Tennessee in 1851; probably a member of Greeneville Chapter #82, Royal Arch Masons, since he joined Nashville Commandery of Knights Templar #1 in 1859. He received the Scottish Rite degrees in the White House in 1867

A. Johnson

James A. Garfield

President, 1881

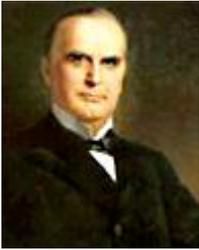
Master Mason 1864, EA & FC Magnolia Lodge #20, Columbus, Ohio, MM Columbus Lodge #30, 1864. Affiliated with Garrettsville Lodge #246 in 1866; affiliated with Pentalpha Lodge #23 Washington, D. C. as charter member in 1869. Exalted in Columbus Royal Arch Chapter 1866, and Knight Templar 1866, 14th Degree Scottish Rite 1872



J. Garfield

William McKinley

President, 1897-1901



Master Mason 1865. He is sometimes said to have received EA, FC, MM, in Hiram Lodge #10 in Winchester, West Virginia, in 1865, but William Moseley Brown is authority for the statement that this event took place in Hiram Lodge #21 at Winchester, Virginia in that year. McKinley affiliated with Canton Lodge #60 at Canton, Ohio in 1867, and later became a charter member of Eagle Lodge #43. He received the Capitular degrees in Canton in 1883 and was made a Knight Templar in 1884.

W. McKinley

President William McKinley said in 1901 that the brotherhood of fraternal societies was similar to the brotherhood of "equal citizenship" in the U.S.

Theodore Roosevelt

President, 1901-1909

Master Mason 1901, EA, FC, MM, in Matinecock Lodge #806, Oyster Bay, NY in 1901. Somewhat active, and very supportive of Freemasonry. Theodore Roosevelt, said in 1902, "One of the things that attracted me so greatly to Masonry . . . was that it really did live up to what we, as a government, are pledged to -- of treating each man on his merits as a Man"



T. Roosevelt

William H. Taft

President, 1909-1913



Master Mason 1901
EA Feb. 18, 1909, MM "Mason at Sight" in Kilwinning Lodge #356, Cincinnati, Ohio, in 1901. Evidently, that made him a member-at-large, for the Grand Lodge issued him a demit and he became a member of that lodge. Somewhat active, and very supportive of Freemasonry.

Warren G. Harding

President, 1921-1923

Master Mason 1920, EA Lodge #70, Marion, Ohio, Jun 28, 1901, received no other degree until after becoming U.S. President, FC & MM in Marion Lodge #70 in 1920 (MM Aug. 27, 1920). Royal Arch Chapter degrees in Marion Chapter #62 in 1921; Knight Templar in Marion Commandery #36, in 1921; Scottish Rite and Shrine in 1921.



W. Harding



Franklin D. Roosevelt

President, 1933-1945

Master Mason 1911, EA Oct 11, 1911, FC, MM, in Holland Lodge #8, New York City, in 1911. Scottish Rite in Albany Consistory 1929; Shrine in 1930. Somewhat active, and very supportive of Freemasonry.

F. Roosevelt

Harry S. Truman

President, 1945-1953

Master Mason 1909, EA Feb. 9, 1909, Belton Lodge #450, Grandview, Missouri, MM 1909. In 1911, Truman was the 1st WM of the new Grandview Lodge #618. Grand Master of Missouri 1940-1941. Very active and supportive of Freemasonry, Master of Missouri Lodge of Research while U.S. President, Masonic Ritualist, district lecturer and deputy Grand Master for several years, buried with Masonic rites in Independence, MO, in televised ceremony.



H. Truman

Harry S. Truman was Grand Master of Missouri, an enthusiastic Masonic ritualist, and Master of lodges while an active politician. He attended Masonic lodge meetings while campaigning, and while he was President of the U.S., and he wrote, "**The greatest honor that has ever come to me, and that can ever come to me in my life, is to be Grand Master of Masons in Missouri.**"

Gerald R. Ford

President, 1974-1977

Master Mason 1951, EA Sep. 30, 1949, Malta Lodge #465, Grand Rapids, Michigan, courtesy FC & MM Columbia Lodge #3, Washington, D.C., Apr. 20 & May 18, 1951

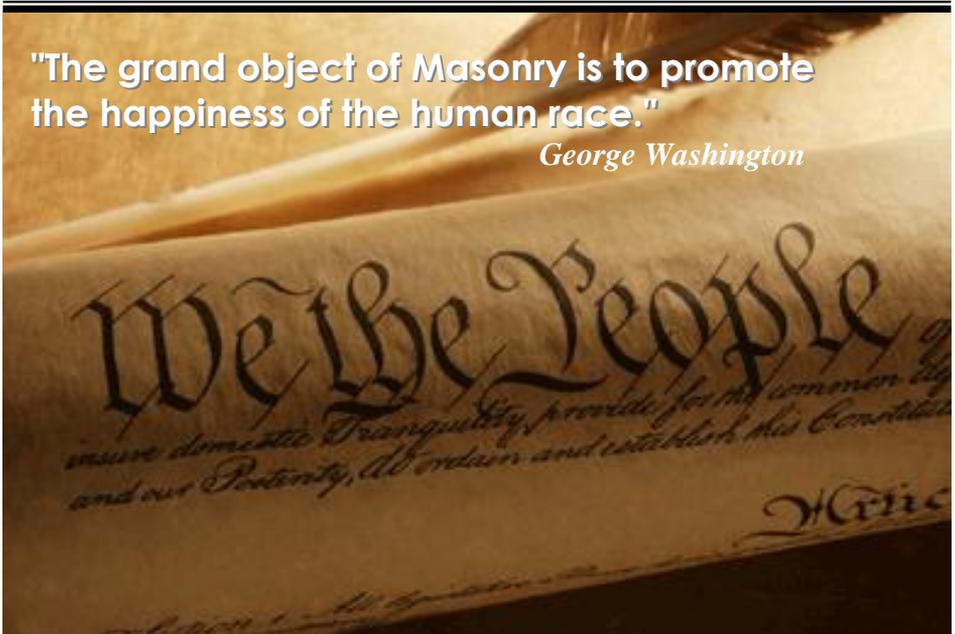


Full Record:

Initiated: September 30, 1949, Malta Lodge No. 465, Grand Rapids, Michigan, along with his half-brothers Thomas Gardner Ford (1918-1995), Richard Addison Ford and James Francis Ford. The Fellowcraft and Master Mason Degrees were conferred by Columbia Lodge No. 3, Washington, D.C., on April 20 and May 18, 1951, as a courtesy to Malta Lodge. Brother Ford was made a Sovereign Grand Inspector General, 33rd degree, and Honorary Member, Supreme Council A.A.S.R. Northern Jurisdiction at the Academy of Music in Philadelphia, on September 26, 1962, for which he served as Exemplar (Representative) for his Class. Brother and President Ford was unanimously elected an Active Member of the International Supreme Council, Order of DeMolay and its Honorary Grand Master, at its Annual Session held at Orlando, Florida, April 6-9, 1975; Brother Ford held this post until January 1977, at which time he became a Past Honorary Grand Master, receiving his Collar and Jewel on October 24, 1978 in Topeka, Kansas, from the Hon. Thomas C. Raum, Jr., Grand Master, Order of DeMolay.

"The grand object of Masonry is to promote the happiness of the human race."

George Washington



Goodwill and harmony are highly valued in Freemasonry that anything which might hurt or compromise fraternal relations is best left alone – that is, not make it a subject of discussion or argumentation, especially in the lodge. Such is the mutual understanding we have as masons toward religious creeds and political affiliations.

As we draw closer to what is arguably the most significant election in recent American history, as in having the first African American president or the first woman vice-president, we Freemasons once more reflect on a recurring issue —

the **MISCIBILITY** or **IMMISCIBILITY** of Masonry and Politics

Bro. Raymund Liongson

Masonry and Politics

The strength in politics is in numbers; the more you have the greater your influence. Ironically, politics also has the potential of being divisive and destructive – characteristics that are not helpful in a body that places high premium to harmony and brotherhood. This makes many of us Freemasons think that Masonry and politics are immiscible – similar to how water and oil cannot mix together.

Before I proceed further, it is important to recognize the distinction between politics and partisanship, the latter of which is an allegiance to a particular shade of the former.

Politics is often times defined as the use of tactics and strategy to gain power in a group or organization. More broadly, however, it is “the interrelationships between the people, groups, or organizations in a particular area of life especially insofar as they involve power and influence or

conflict.” It is this interrelationships that led to the birth and evolution of the concepts of human rights, liberty, freedom, sovereignty, and democracy – concepts and principles that are fundamentally political. These principles have been the cause for and rewards of many revolutions and wars where countless lives have been given away as ultimate price. In these battles and struggles, many of those who courageously stood and fought for these principles were Freemasons.

Masonry in Politics

Michael Baigent and Richard Leigh, authors of *The Temple and the Lodge*, noted that the influence of Freemasonry on the course of American War for Independence, was both direct and oblique, general and particular. In some cases, “it served as a conduit for political, even revolutionary, activities.”

Thus, for example, St. Andrew’s

Lodge in Boston played an important role in the 'Boston Tea Party' and also, in John Hancock, provided the Continental Congress with a president. Freemasonry imparted its attitudes and values to the newly formed Continental Army and may well have something to do with the appointment of [George] Washington as commander-in-chief. (Baignet and Leigh)

Freemasonry, however, not only affected the thinking of politicians and statesmen, the high-planners and decision-makers. It also filtered down to the "grassroots" level. It suffused the rank-and-file who found it a unifying bond and principle of solidarity.

Nor was the influence of Freemasonry confined within a group. Stories of brotherly loyalty even among adversaries have been documented – suggesting that Freemasonry is able to transcend political boundaries.

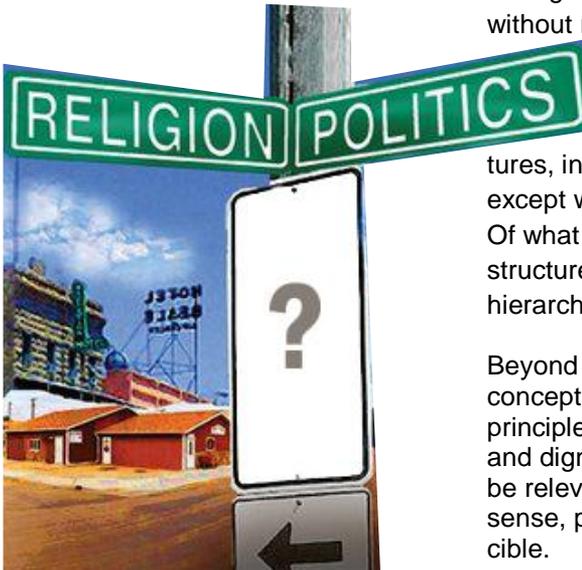
Historical accounts are replete with Freemasons involved in politics. Freemasons, for instance, were instrumental in defining the basis for individual liberty, freedom and separation of church and state in both the US Constitution and the Declaration of Independence. Fourteen presidents of the United States were Masons (*see page 23 of this issue*), and many world leaders were members of the Craft.

Freemasonry has battled against tyranny and oppression, bigotry and prejudice. Its principles challenged bureaucratic leaders and political systems that perpetuated and tolerated violence against humanity.

Politics in Masonry

In the lodge, the narrow definition of politics, which focuses on influence and power, is countered by having brethren meet "on the level" — allowing themselves to relate equally without reference to economic background, social network, profession, education, or whatever hierarchical structures, including that in the lodge, except when the body is convened. Of what value is it to set aside social structures when we create our own hierarchies?

Beyond lodge affairs, the broader concept of politics – dealing with the principles of equity, human rights and dignity, freedom – will remain to be relevant to every Mason. In this sense, politics and Masonry are miscible.





FREEMASONRY and POLITICS

Bro. Allen Dale

Source: <http://squaretalk.kofu33.org>

This subject may rub against the grain of many; Freemasonry is non-political. And this is true if you only consider the time-honored tradition of barring the discussion of politics and religion within the Lodge. This admonition has served Masonry well for hundreds of years in welcoming good men of all political and religious persuasions into a realm of brotherhood and friendship that would otherwise have long since disappeared. I do feel, however, that this subject is worthy of discussion in considering a Mason's duty to attempt to improve the world in which we live. As evidence that Masons are not precluded from political action I need only reference the several Presidents of the U.S (*see pages 23-30 of this issue*) and the many Senators and Congressmen who have been members of our Craft.

These are difficult and dangerous times, in my estimation. Gasoline sold for 25 cents per gallon in, or about, 1966. At \$3.00 now and talk of up to \$5.00 in the near future, I worry about our nation's future. Gas prices affect everything about our economy, including our ability to withstand a cold winter. Many will suffer in the months to come in having to choose between medicine, food and heat. And, while enjoying record profits, huge oil companies have just received a gift of billions of tax dollars from our politicians.

Hurricanes Katrina and Rita have devastated the lives of hundreds of thousands, if not millions of people. Except for the central area, pretty much the entire city of New Orleans has been destroyed by flood water, wind and contaminants, requiring billions of dollars spent on demolition, disinfection and rebuilding, but only after billions more are spent on improved flood protection systems. And this is only New Orleans. Who knows the cost of rebuilding hundreds of miles of ruin along the Gulf Coast? As was the case in Louisiana, Alabama and Mississippi, Rita will cause ecological damage in the way of oil spills and chemical contamination among the oil processing and chemical facilities of the Gulf Coast. Costs? Who knows? Huge amounts of our nation's capital are being spent daily in the care of those who have lost everything, which will continue for many months to come.

Might it be that those who have supported President Bush's Iraq war now be wavering a little? This unnecessary war has already cost the lives of 2,000 fathers, mothers, sons and daughters (and let's not forget the thousands who have been paralyzed and/or disfigured for life); it has driven up our national debt and placed the burden of paying the bill on our children and grandchildren.

There is obviously no reserve remaining to pay for the effects of two huge natural

disasters, and thousands of our military reserve forces, who would ordinarily be counted on to assist those in danger and in need, are instead in Iraq with their equipment.

These represent only a few of many ongoing national problems, and I hope and pray will serve as a wake-up call to spur all of us who have been so complacent in tending to our responsibility of setting the direction of our country. It must be clear now that those whom we've elected to steward our nation have done a miserable job. Our country has been increasingly led by men and women who owe their primary allegiance to the corporations and interests who supply vast amounts of monies to their campaign coffers. It is crystal clear that the plight of our less powerful citizens and the future of our country is not the concern of most of our political leaders. Their primary goal is to be elected. Why? To be re-elected. This intolerable situation is my fault – and your fault.

We, living our relatively pleasurable lives, have failed in our most important responsibility. Many thousands of our forefathers paid dearly to hold onto this country's dreams and ideals, and now we are into other, "more important" things. "Government of the people, by the people and for the people" - Of the people? We've not been diligent. By the people? Not the right people. For the people? Not hardly.

There's not a peep coming from the media about the possibility of a terrible recession, but the groundwork has been laid. And it would require many pages to talk about the declines in our standard of living, education system, medical system, personal freedoms, morality and

ethics. We have become experts at losing costly wars; the war on drugs (billions spent over 30+ years with no victory in site) and the war on poverty (billions spent and the poverty rate increasing) are prime examples. We continue to claim that the US is the world's greatest nation on Earth. I love our country and would die to defend her, but can we still say that? Does the "world's greatest military power" equate to the "world's greatest nation"? I don't think so. Lest anyone think that I'm a Democrat Bush basher. Nope. I don't see adequate leadership in either major political party, or anywhere else for that matter. Both parties are controlled by the wrong people and neither has the courage to do what is right or that which is just plain common sense.

There is a growing undercurrent that exists in this country today. Where it will go, I'm not sure. My feeling is that a strong, charismatic "leader" could lead this current in a direction which could be exceedingly good, or horribly bad. Things have, and will continue to change. But, to what end? I could go on wringing my hands about the dangerous course of our nation. But I think instead I'll spend a little time pondering the question of what one person can do to improve prospects for our future. It is time for me to do something. I have kids and grandkids that deserve at least as good as what I inherited from the "Greatest Generation".

I have written this as food for thought for others, as well as to clarify my own inner thoughts in search for a course for myself. The truths and tenets that I have learned from Freemasonry are, in my view, sorely needed but missing from our political system. Don't we have an obligation to do something about that, if within our power?

FREEMASONS and POLITICS

WB Teofilo deAquino, PM

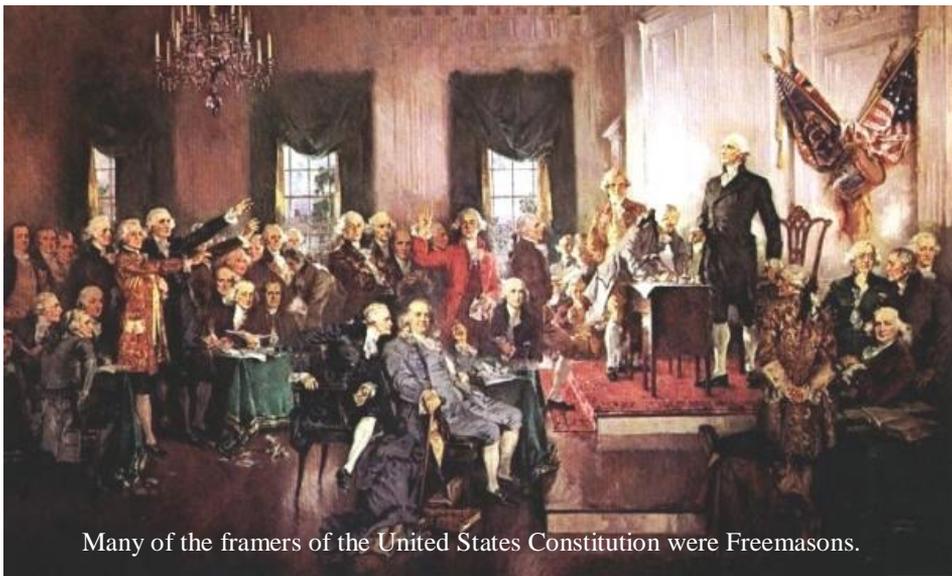
It is a season of political maneuvering. We are bombarded by truths and half truths. It is time for us to gird our thoughts and feelings with what we believe in. It is indeed election time.

Freemasons are very political. In fact the Constitution of the United States lists Freemasons as framers thereof. Everywhere are Freemasons. They are as political as everyone else in the neighborhood. So what? Is there any difference between a Freemason and a non-Freemason concerning politics? Sure there is.

Freemasons believe in politics, but are not partisan. They believe in truth, yet don't fight half truths. Politics to the Mason is universal. It belongs to every person. He can practice it, enjoy it, and make a living with it.

Non-Masons believe that politics is something that can be imposed on the will of others. To them politics is partisan, either take sides or get out of the way. This is not how Freemasons deal with politics.

In fact, whoever wins will govern. So among us non-Masons and Freemasons, let us take off the tension, the hatred and bickering. On Election Day, let us dutifully practice our right, select the best men we know, get out and vote.



Many of the framers of the United States Constitution were Freemasons.



Master (pro-tempore) Bernard Baldueza and WBro. Richard Huston, PM, with new Entered Apprentice Bro. Shawn P. Crouch after his initiation on August 27.



Bro. Angelito H. Santos poses with the Lodge's officers following his becoming a Master Mason on July 9, 2008.



Newly-initiated Bros. Michael Lopez and Willie Veloria (second and fourth from left) after their initiation on July 30, with WBro. Orlando Ragudos (sitting Master), Master (pro-tempore Bernard Balduenza) and Bro. Ron Williams.



Bro. Ty D. Heller, following his being raised to the Third Degree on August 20, poses with Master (pro-tempore) Alexander Escasa (with hat) and other Hawaiian Lodge officers.



Above: Master (Pro-Tempore) Ricarte M. Taylan and other members of 2008's Military Night Degree Conferral Team are shown with newly-initiated Bro. Ernesto A. Abiva (front row, fourth from left) after the July 23, 2008 conferral.



The Degree Conferral Team dons period costumes adding zest to the centuries-old ritual.

WBro. William Dresser

Golden Veteran Award



MWBro. Dennis Ing congratulates WBro. William Dresser, PM following receipt of the Golden Veteran Award. Looking on are WBro. Orly Ragudos, Bro. Roland Resurreccion, and Lodge Inspector WBro. Keith Isaacson.



WBro. William Dresser is shown with well wishers WBros. John Carollo, Orly Ragudos, Keith Isaacson and MWBro. Dennis Ing.



THE MASONIC MANIFESTO

by Tim Bryce MPS

"People can be divided into three groups: those who make things happen, those who watch things happen, and those who wonder what happened."

- John W. Newbern

INTRODUCTION

For a moment, imagine what it would be like to live in a utopian world of Freemasonry: Our ranks would swell with quality men, Lodges would proliferate, and peace and harmony would reign throughout the world. But, as we all know, the state of Freemasonry is far from this; our numbers have diminished, we are struggling financially, members are apathetic, and our image with the public is tarnished and lacks credibility. Why? Because we have failed miserably to adapt to changing times. How can we expect the world to take Freemasonry seriously if we do not take ourselves seriously? If we truly want to make the world a better place, we must first get our own house in order.

Whenever I consider the state of Freemasonry, I am reminded of the movie "No Time for Sergeants" (1958, starring Andy Griffith) where Will Stockdale (Griffith) confounds Sergeant King (Myron McCormick), a "lifer" pleased with the ease and repetition of his path, who inevitably counters with the line, "Don't Make Waves." Frankly, the Sgt. Kings of the fraternity have lulled us to sleep and seem to be more concerned with chasing their next apron as opposed to solving the problems of Freemasonry.

Back in the 1970's, Bro. Gerald Ford was the last U.S. President who had the courage to go before the nation in his state of the Union address and say in effect, "My fellow Americans, I am afraid to tell you the State of the Union is not very good." It was honest, it was candid. But it ultimately cost him his re-election

The lesson here is that people do not want to hear the truth. They do not want to face reality. They cannot deal with it. However, as Masons I would like to believe we are strong enough to accept the truth. And the truth is, the state of the fraternity is not very good. If we can accept this, we can then seek remedies to correct it. After all, you cannot treat a patient if he doesn't know he is sick. Attacking symptoms with band-aid solutions is simply not going to hack it anymore. I am afraid we need to perform some surgery.

I chose the name "Masonic Manifesto" carefully because it grabs our attention and accurately reflects what I propose to describe. A "Manifesto" is simply a public declaration of intention or of principles; things that should be accomplished if we want to move forward. I am not one to criticize for the sake of criticism. In fact, one of the things I preach in my consulting practice is not to criticize unless you can offer some sort of alternative. In other words, "Put up or shut up." I don't believe in destructive criticism; I believe in constructive criticism. As Brother Winston Churchill once said, "Any idiot can see what's wrong with something; but can you see what's right?"

For example, I do not believe you have the right to criticize your country if you do not exercise your basic right to vote. If you are not willing to go down to the polling station and cast your vote, don't come whining to me about this country.

The Masonic Manifesto is simply a list of ideas for how to improve the fraternity in no particular order. Some items you might like, some you will probably hate. This is based on my observations as a Mason (with all of the other jurisdictions I am in touch with). It is also based on my experiences as a management consultant, and as someone who has participated on over 30 Board of Directors for various non-profit organizations. None of the items are designed to violate the basic tenets of Freemasonry. In anything, they would enhance our purpose if implemented.

1. THINK OF FREEMASONRY ON A GLOBAL BASIS

Masons have been meeting upon the level and parting on the square well before the formation of the Grand Lodge of England in 1717. The invention of the Grand Lodge system was inevitable as it afforded Masons a means to administer Freemasonry on a consistent basis to suit local geographical and cultural requirements. Establishing Grand jurisdictions to conform with political boundaries makes sense in that it allows Masons to legally operate under the particular laws of the state they are living. But where do we ultimately owe our allegiance; to the Grand Lodge where we took our obligation or to the Brotherhood overall? Although there are probably as many interpretations of Masonic ritual as there are jurisdictions, all support the basic tenets of Freemasonry: Friendship, Morality and Brotherly Love. It is this basic under-

lying philosophy that is too often forgotten. Instead, we have become too territorial in nature and have trouble thinking of Freemasonry for what it truly is, a universal Brotherhood.

I am baffled by those Brothers who cannot think of Freemasonry beyond the four walls of their Lodge room, or beyond a district or Grand jurisdiction. Are we too old or set in our ways that we cannot learn a thing or two from our neighbors, or they from us? Is there some Masonic law prohibiting cooperation towards a common endeavor? I think not.

Freemasonry is a special society separated by jurisdictional walls which we have built ourselves. Now is the time for us to find ways to work together in a concerted effort as opposed to autonomous units. Our strength lies in our unity, not our division.

Devices such as "traveling gavels" are nice for promoting visitations and understanding between jurisdictions, but we need to think bigger, much bigger. We should aspire to lead the world towards peace and prosperity, but this can only happen if we think globally as opposed to locally.

2. CREATE A WORLD CONGRESS OF FREEMASONRY

In today's global society, where communications and transportation are no longer obstacles as they were for our forefathers, the concept of

establishing a forum for grand jurisdictions to meet and work together is the next logical step towards unifying the fraternity.

A "World Congress of Freemasonry" should be organized along the lines of the League of Nations or the United Nations. True, there are elements of this present, such as the upcoming World Conference of Masonic Grand Lodges to be held in November in Sydney, but I am talking about establishing a more formal organization that meets more frequently and routinely.

Such a Congress would have no direct authority over a jurisdiction or Grand Master. In fact, the Grand Master of the Jurisdiction would appoint a formal representative to serve in this Congress, a body that would do such things as:

1. Establish standards for such things as maintaining Masonic records, the preparation of financial reports, and degree work.
2. Establish the criteria for Grand Lodge recognition. Further, any Grand Lodge participating in this forum would have to recognize all member Grand Lodges.
3. Help reconcile disputes between Grand Lodges.
4. Design an overall framework to promote charity and world peace, not world domination. Each Grand Lodge has its own local charities, but, instead, a global and centralized relief effort would be able to more

effectively support relief efforts such as the tsunami disaster of last year. This would be akin to something like the Masonic Service Association of North America, but on a global scale.

Bottom-line, the intent here is to establish a voting body to help formulate global policy and support member Grand Lodges.

3. DEVELOP A GLOBAL INFORMATION SYSTEM FOR FREEMASONRY

As a systems consultant, I am appalled at what I see in the administration of Grand Lodges and Blue Lodges. Not only are our information systems horribly antiquated, they lack consistency from Blue Lodge-to-Blue Lodge, Blue Lodge-to-Grand Lodge, and Grand Lodge-to-Grand Lodge. Instead of devising a standard and consistent system that can be universally applied, Grand Lodges keep reinventing the wheel at incredible costs. It doesn't take a rocket scientist to figure out the administration of our Lodges, Grand or Blue; we need to know about:

* Grand Lodges - jurisdiction, contact and address data, legal governmental definition, officers, areas/zones/districts, local Masonic laws, history.

* Grand Lodge administration - payroll, accounts receivable, accounts payable, inventory, membership, banking/investments, budgeting, charities, home/hospital administration, etc.

* Blue Lodges - jurisdiction, contact and address data, officers, legal governmental definition, bylaws, history, dues, inventory, banking/investments, budgeting.

* Members - status, contact and address data, events (e.g., degrees, offices held, awards, etc.), skills inventory.

* Miscellaneous - news, schedules, projects, charities, job portal.

Not only would such a system reduce our administrative burdens, it would be viewed as a vital communications link between Grand Lodges, Blue Lodges, members, and the outside world. Of course, security/privacy precautions would have to be implemented to safeguard unauthorized access to data, but this is simple to do. Even the Shrine has a central location for such processing.

Imagine: the ability to verify a member's status regardless of the jurisdiction; to communicate between jurisdictions; to report sickness and distress wherever it occurs; to have a common and consistent approach shared by all; quite simply, it would be mind-boggling. It would greatly reduce the financial burden for administering records at both the Grand Lodge and Blue Lodge level, yet bring a level of consistency never dreamt possible.

It is certainly feasible to do all of this. Establishing universal system

architecture shouldn't be too hard to figure out. There is also some slick technology now available to make all of this happen. What makes this viable though is for us, as Freemasons, to implement it on a global basis. Allowing our lodges to work more productively can have a dramatic effect on our ability to act as Freemasons.

4. IMPROVE COMMUNICATIONS WITH THE WORLD

To improve publicity and public relations we have to move from a reactive position of communicating to a pro-active approach. Only in this way, can we begin to overcome the misconceptions of the fraternity, enlighten the public, and attract new members. Although there are instances where it is necessary to protect the anonymity of our membership, a lot of our work is certainly newsworthy. And we cannot be leaders if the world doesn't know anything about us. To this end, I propose a centralized Masonic news agency who can plug into the world news outlets and spread our word. I am not talking about a global newspaper/magazine, although I am sure this wouldn't hurt, but rather a news organization that gathers and distributes news and announcements in the same manner as the Associated Press or United Press International (which we should join as well).

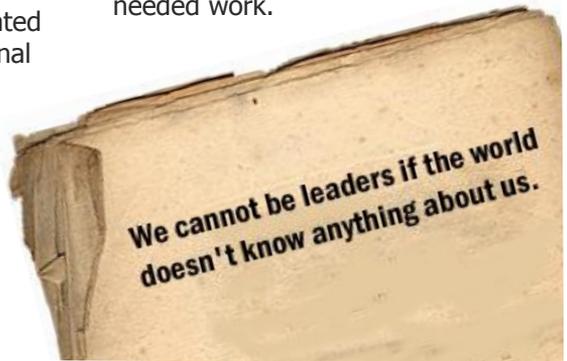
A standard and consistent approach for distributing news could greatly dispel the myths surrounding us, and provide the press with a single outlet to ob-

tain news on the fraternity.

5. IMPROVE IMAGE WITH THE PUBLIC

The distribution of Masonic news can certainly help in public relations, but a more personal touch is needed for people to see Freemasons up close and personal and to dispel any misconceptions about our intentions. To this end, I propose that every Blue Lodge ally itself with at least one non-profit organization and take an "active" role in that organization, be it a school, or civic/volunteer organization (such as a local chamber of commerce, Little League, library, scouting, meals on wheels, etc.). I am not suggesting engaging in local government or politics, but rather to select a high profile cause that would give us visibility. This would demonstrate our leadership abilities and help spread the word of Masons.

I also have no problem with performing joint ventures with like-minded organizations, such as the Oddfellows, Knights of Columbus, Rotary, Lions, Elks, Jaycees, etc. Again, this would help dispel misconceptions about Freemasonry while performing some much needed work.



6. IMPROVE FINANCIAL REPORTING

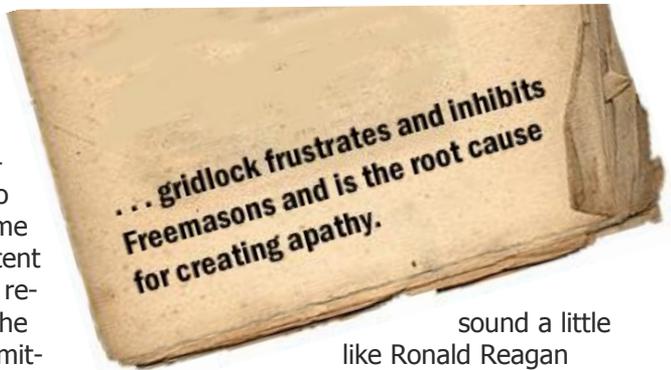
Grand Lodge officers have a fiduciary responsibility to its membership to accurately report all income and expenses in a consistent and timely manner. Such reporting must come with the approval of an audit committee, either in-house or independent. This is no different than how a corporation has to report to its shareholders. Failure to do so, only casts suspicions on our Grand Lodge officers.

7. EMPOWER THE BLUE LODGE

I am a firm believer that the Blue Lodge should be allowed to make more decisions at the local level. For example, although I am not necessarily a fan of it, I believe the decision for holding a one-day class is the responsibility of the Blue Lodge, not the Grand Lodge. As long as the Blue Lodge doesn't violate any governmental laws, rules or regulations, I have no problem with the Blue Lodge soliciting funds from the public or serving alcohol on its premises.

Many Lodges feel paralyzed because they live in fear of the Grand Lodge. Such gridlock frustrates and inhibits Freemasons and is the root cause for creating apathy. Instead, the emphasis should be on simplifying Blue Lodge life as opposed to creating overhead or other burdens.

In other words, I believe it is time we got the Grand Lodge off the back of the Blue Lodges (Gee, I guess I



sound a little like Ronald Reagan here). We need fewer bureaucratic rules and more Freemasonry.

I do not suggest the Grand Lodge's role is insignificant, far from it. It is important but I believe we have gone overboard. I see the Grand Lodge's role as one of providing administrative support; as well as guidance and leadership. To illustrate, I believe the lion's share of proposed legislation should come from those who are more intimate with such things as charity, finances, membership, etc. If our Grand Lodge officers are only going to administer what we currently have and lack the foresight of where we should be going, then we have some serious leadership problems.

8. PROMOTE BROTHERHOOD OR "HELP A BROTHER"

A couple of years ago, there was a fine article written in the "Empire State Mason" by the Grand Secretary describing how we, as Masons, have to learn to take care of ourselves; that charity begins at home. Good point. Such initiatives as the Freemasons Job and Service Portal is a small step in the right direction. The more we can help our Brothers

succeed in life, the more they will be able to help the fraternity in return.

But let's take it another step forward; how about establishing a general fund to help Brothers in distress? Further, if we organized ourselves properly, we could also establish insurance plans for our members and a credit union. Again, our strength is in our numbers and such devices can only be created if we pool our resources on a global basis.

9. REVAMP OUR ELECTORAL PROCESS

Anyone who believes there are no politics in Freemasonry is taking it in the arm. In fact, we have the worst kind of politics: gossip, rumor mills, and good old fashioned arm twisting. So much so, I believe our approach to electing officers is detrimental to the fraternity. It should come as no surprise that many Grand jurisdictions now suffer from political machines where the cream doesn't necessarily rise to the top. Consequently, the talented men we desperately need to lead us are going elsewhere. I am not a believer of the concept of "progressing through the chairs." Only the most qualified should progress.

Our electoral process doesn't have to be this way. Some simple, common-sense solutions are available to change this and help put the right men in the right chairs. For example, nominations, position papers, debates, questions and answers, proficiency tests, etc. should be included

in our electoral process at both the Blue Lodge and Grand Lodge levels. Without such processes, we are left with political machines, certainly not an intelligent way for electing officers.

One area I would have a problem with though is expending money on campaign advertising (e.g., published ads, buttons, pins, etc.); frankly, I think we can make better use of our money helping the needy, than spending it on campaign advertising.

10. LODGE MERGERS/CONSOLIDATIONS

If your Lodge has less than 300 members AND if your average attendance is less than 10% of your membership, then your Lodge is probably recycling Past Masters, your membership is declining, and your meetings are about as interesting as watching grass grow. If this scenario is true, some serious thought should be given to either merging your Lodge with another or consolidating into another Lodge (sharing quarters). Your only other alternative is electroshock therapy to wake people up which, in all likelihood, is beyond rejuvenation.

Many Masons resist the concept of mergers simply due to the longevity and heritage of their Lodge. But as one Brother pointed out to me, "What is more important, our allegiance to the fraternity or to our Lodge?" Good point. Sure we don't like to lose our charters, but if our Lodge is in decline, it would make

more sense to merge with another than to painfully watch it die a slow death. As any businessman will tell you, if a franchise is suffering, you cut your losses and merge it with another.

11. MAKE THE BLUE LODGE FUN AND INTERESTING

Blue Lodges too often fall prey to the tedium of repetition. If a Blue Lodge does nothing more than open, read the minutes and bills, and little else, it should come as no surprise to see our sidelines empty. After all, most people have an aversion to watching reruns.

Are we too steeped in tradition or too rigid to try something new? In order to make Lodge meetings meaningful, they have to be fun and interesting. True, the business of the Lodge has to be discussed, but this should be done as expeditiously as possible and give way to other programs, such as a guest speaker, a presentation, or Masonic Education. Masonic speakers are interesting as
are outsiders who might describe some local pro-

gram or activity of interest to the Lodge. Even a simple change in clothing can make a difference. Instead of tuxedos, I know of a Georgia Lodge that has a night where members are encouraged to wear the jersey of their favorite team to mark the start of the football season.

As we have mentioned in past issues, music can play a significant role in the liveliness of a Lodge meeting. Instead of an organist or piano player, why not try someone who plays another instrument, such as a guitar or something else? Don't have a musician? Try a CD player, tape recorder, iPod, or computer. I am a big believer in promoting Masonic Education, either through presentations or written exams. This helps raise the consciousness of the Craft as well as providing for a stimulating meeting. We should always aspire to learn and improve ourselves, our communities, and our world.

Want to bolster attendance at degrees? Try a different venue, such as an outdoor degree or at another Lodge (a joint degree). Themes are also useful, such as a "Black-

Light" degree where the ritual is performed under black-lights. Amelia Lodge No. 47 F.& A.M. in Fernandina Beach Florida holds an annual "Fort Clinch" degree in a Civil War fort that is always well attended. The degree team is dressed in both Union and Confederate clothing.



Also key to attendance is refreshment. You might be pleasantly surprised to see what effect a good sit-down meal, either before or after a meeting, has on attendance. Sutherland Lodge No. 174 F.& A.M. in Palm Harbor, Florida has an annual "Spam Fest" cooking competition that has generated considerable interest.

Perhaps the best piece of advice that can be offered to anyone aspiring to be Worshipful Master is the old adage, "If you tried to do something and failed, you are vastly better off than if you tried to do nothing and succeeded." A Lodge should not discourage new ideas and innovation but, rather, embrace them. Creating the proper culture to adopt new ideas is essential to a Lodge's survival.

But above all else, create a hospitable environment where every member and visitor is warmly welcomed and made to feel at home. A firm handshake and some simple conversation can go a long way to improving attendance.

Bottom-line, you want to make the Lodge a place where Brothers WANT to come to, not avoid. If Lodges are boring and repetitious, this simply will not happen.

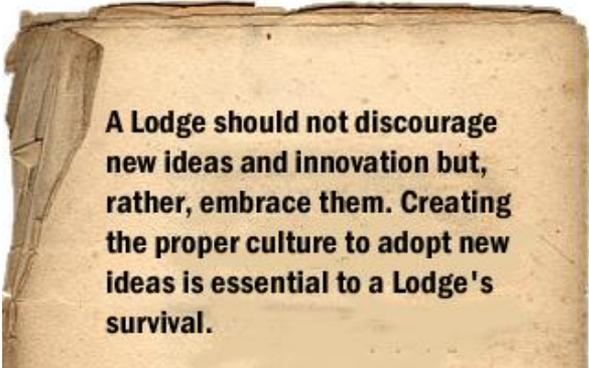
12. INTRODUCE A RE-CERTIFICATION PROGRAM

Periodically, professionals such as doctors, lawyers

and contractors must attend special programs to bring them up to date on the latest developments and renew their certification. This keeps them abreast of developments and renews their commitment to their profession. I do not see why Freemasonry should be any different.

We have too many card-carrying members who do nothing more than pay their annual dues and little else. Freemasonry is not your typical "club" or civic organization. If we truly believe in the purpose of the fraternity and are interested in perpetuating it, it might not be a bad idea to establish a similar program to recertify our members, thereby recommitting themselves to its ideals. I am therefore proposing an international program to be held in a variety of venues where Masons are brought up-to-date of the state on the fraternity, and Masonic Education is taught (not Masonic catechisms).

Attendance at such a recertification program should be considered a requirement for being a Mason and be periodically renewed, such as every three years. Re-certification would



A Lodge should not discourage new ideas and innovation but, rather, embrace them. Creating the proper culture to adopt new ideas is essential to a Lodge's survival.

stimulate the Craft, overcome apathy, and renew their commitment to the fraternity.

13. RUN FREEMASONRY LIKE A BUSINESS

People cringe whenever I mention this; not just Masons but other non-profit organizations as well. However, the fact remains that Lodges are legal entities recognized by the State and must conform to its laws, rules and regulations. Further, consider the sizeable sums of monies managed by the Grand Lodges. Consequently, we should organize ourselves and behave like the major corporations that we are. Obviously, we do not want to lose our Brotherly touch for humanity, but it is time we acted more professionally in our business affairs. It is the only logical way to survive in the years ahead.

CONCLUSION

Behind all of this is a deep-seated belief that Freemasonry was once a noble society who helped forge countries and nourished the needy. But our image has tarnished and our effectiveness weakened with the passing of time. Do we believe more in the strength of the universality of the fraternity or the rules and regulations of a particular jurisdiction?

In order for us to return to glory we need to get out of the apathetic rut we are in. It is time for a fresh perspective. What worked for our forefathers years ago doesn't necessarily work in today's world. I am certainly not suggesting we abandon our

past; far from it. But I am contesting our organization and effectiveness in today's world. Do we want to be viewed as "custodian's of the past" or as a vibrant organization who plays a vital role on the world's stage? I know our younger Brothers and potential candidates are interested in the latter.

Bottom-line, the Masonic Manifesto is saying "Shapeth up and geteth thine act together" for we will inevitably perish if we do not. Frankly, I do not believe we are up to the task of implementing a fraction of what I have proposed herein. But I do know this: we are beyond the point of making superficial changes; radical decisions and changes in policy are inevitable if we are going to survive. As any surgeon will tell you, do not try to apply a band-aid when a tourniquet is required to stop the bleeding. Let's move away from a reactive mode of operating to a proactive philosophy with visionaries who want to see the fraternity evolve into a higher level of effectiveness.

Let me leave you with one of my favorite quotes; something I have framed and hangs in my office. It is from President Calvin Coolidge who said:

"Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Edu-

cation will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'Press On' has solved and always will solve the problems of the human race."

EPILOGUE

If this paper did nothing more than act as a catalyst to stimulate thinking and engage discussion in the welfare of the fraternity, then it has served its purpose.

"But he doesn't have anything on!" said a small child.

"Good Lord, let us hear the voice of an innocent child!" said the father, and whispered to another what the child had said. Finally everyone was saying, "He doesn't have anything on!"

The emperor shuddered, for he knew that they were right, but he thought, "The procession must go on!" He carried himself even more proudly, and the chamberlains walked along behind carrying the train that wasn't there.

- The Emperor's New Clothes by
Hans Christian Anderson

FREEMASONRY

in

GREECE



Secret History Revealed

by **Ioannis Michaletos**

A topic insufficiently researched in Greece nowadays is the existence and historical progression of freemasonry in the country. Great debates occur whenever this theme is mentioned, with conspiracy theorists doing their best to blame all of the misfortunes of the Greek state on the existence of the lodges. This article will examine briefly the intriguing and little-known history of freemasonry in the Greek world, as it has unfolded over the past two centuries.

The Early Days: Venetian Influence and the Spirit of Revolution

The first Freemason's Lodge in Greece was created in 1782 on Corfu. At the time, the island was still under Venetian rule, while most of the rest of Greece was occupied by the Ottomans. The Lodge's name was "Beneficenza" and was under the direction of the Grand Lodge of Verona, based in Padova, Italy. During that period there were quite a

few Greek people residing or studying in Northern Italy, and they were the ones who formed the nucleus of the first Greek lodge; soon they would spread the organizational structure of Freemasonry all around the Greek diaspora in Europe.

In 1790 in Vienna an organization similar in some respects to the Masons was formed by Greek merchants and intellectuals. It was called "Bon Cuisins," and was presumably associated with the Greek pre-revolutionary intellectual Rigas Feraios, one of the leading figures in spreading revolutionary idea among those Greeks still under the Turkish occupation. This era was one of intellectual ferment, following the American and French revolutions, and thus offered an excellent environment for the dissemination of new ideas. This ideological development would ultimately lead to the dissolution of the

world of empires and the emergence of the nation-state. In the case of Greece, it seems that the lodges became veritable repositories of knowledge, where the information and ideals needed to start an uprising were collected and shared with a select few. Usually, these were Greeks of the diaspora who had the intellectual capacity, as well as the capital, to take the first decisive revolutionary actions.



After 1789, a series of Masonic lodges opened throughout the Heptanisa ("seven islands") off of the western Greek coast, islands such as Corfu, Kefalonia, Lefkada, Ithaka, Zakynthos. At that time, these represented the only area in the Hellenic world in relative peace and prosperity, being as they were under Venetian control.

In 1810, one of the leading figures of Corfu, Dionysios Romas, merged together the two existing local lodges, Filogenia and Agathoergia and thus created the Grand Anatolian Lodge of Hellas and Corfu. After this event, Masonic lodges mushroomed across the Hellenic world so that already by 1812 the Greeks in

the auspices of Ioannis Kapodistrias, the then-Russian Foreign Minister, a Masonic lodge that encompassed the Greek elite of Tsarist Russia and played an important role towards creating the framework for the forthcoming Greek revolution was created.

Interestingly, it was named the "Phoenix Lodge. The ancient symbol of the Phoenix – the mythical bird that rises from its own ashes – is frequently encountered in Greek mysticism. Ioannis Kapodistrias would become the first head of state in Greece (1827-1831) and was the head of the Phoenix Lodge while still in Moscow. In fact, he even named the first Greek currency 'phoenix,' but after his assassination by a Greek clan chief, the famous 'drachma' was born. The grandest Greek secret society of them all, the Philiki Etaireia ("Friendly Society") used the phoenix as its symbol. Nowadays it is still one of the symbolic emblems of the Freemason Lodges in Greece. Lastly, during the Junta in Greece (1967-1974) the symbol of the regime was the Phoenix again; presumably this owed to the membership of some of its officers in certain Greek Masonic lodges.

One of the most important organizations in modern Greek history, the Philiki Etaireia, was es-

tablished on September 14, 1814 in Odessa; it is widely assumed to have been an offshoot of the Phoenix Lodge of Moscow. However, Kapodistrias himself would later voice his opposition to the organization. It was created in order to prepare the Greek populace to rise up against the Ottoman Empire. Its leaders were Nikolaos Skoufas, from the Arta province of Epiros, Emmanuel Ksanthos from Patmos in the Dodecanese, and Athanasios Tsakalov, also from Epirus.

These men had previous connections with secret societies. Ksanthos was a member of the Lodge of Lefkada, while Skoufas' associate Konstantinos Rados was a devotee of the Italian "Charcoal-burners" Carbonarism movement, an equivalent to the Greek group which sought the unification of Italy. For his part, the much younger Tsakalov had been a founding member of Ellinoglwssso Xenodoxeio (the "Greek-speaking Hotel"), an unsuccessful precursor to the Etairia that was devoted to the same goal of an independent Greece.

It is worthwhile to note that the date of the society's creation was that of the "Holy Cross," which in the Greek Orthodox calendar has been associated with the miraculous victory of the Byzantine Empire against a combined Avar-Persian siege in 614 AD. According to hagiographic tradition, Constantinople was in dire danger of falling to the bar-

barians, until the patriarch of the city ran across the walls, armed with an icon of the Virgin Mary (the icon now resides in the Monastery of Dionysiou on Mt. Athos). Considering the symbolism and importance of the day for the Greek nation, one can assume that the creators of the Philiki Etairia chose it in order to highlight to their followers the historical role that this organization planned to play in the future. Indeed, the members of the organization were inevitably high-born and ambitious, and included many Phanariots living in Russia. They firmly believed in the mutual obligation to the Etairia's secrecy, to the extent that those who revealed its secrets were murdered.

With such severity was the Filiki Etairia able to maintain its cohesion and, in less than seven years, to encompass the length and breadth of Greek populations in Europe, from Alexandria and Antioch to Budapest and Trieste. Most importantly, it created the intellectual foundations upon which a revolutionary uprising could be established.

Freemasonry in Greece after 1830: Philanthropy, Scandal and Schism

During the early years of independence in Greece, there was no notable activity among the Freemasons. Only in 1863, the year that the new Glücksburg royal dynasty came to Greece,

was the Panellinio Lodge established in Athens, soon to be followed by numerous others in provisional Greek towns. In 1867, the Grand Orient Lodge of Italy accepted the autonomy of Greek Freemasons and the "Great Orient Lodge of Hellas" was created. The same organization has been known under this name since 1936.

The 19th century saw the Freemasons in Greece engaged in continuous recruitment of new members, despite the fact that it never became fully accepted by Greek society. Freemasonry was often viewed as a heresy by the Orthodox Church, or as a manifestation of unwanted foreign influence in the political sphere. Nevertheless, various philanthropic initiatives were undertaken as a result of Masonic activity. Schools, hospitals, support during wartime, scholarships and so on were the legacy of Greek lodges. These factors explain why, in 1927, the Greek state recognized the Hellenic Lodge as a philanthropic association administered by the Ministry of Public Health.

Unfortunately, during the WWII occupation most of the Greek Masonic archives were destroyed by the Germans. The lodges stopped operating during this turbulent period. In the aftermath of the war, Freemasonry gradually regained its previous influence and spread further in Greek

society. Today, a grand building in the centre of Athens attests to the economic affluence of the organization that has managed to retain its veil of secrecy right through the present day.

During the military dictatorship in Greece of 1967-1974, officers involved in the Junta were accused of being Freemasons, something that was decidedly bad public relations for the Greek Grand Lodge. In 1980, a Greek journalist, Kostas Tsarouchas, revealed the names and ranks of numerous Greek Freemasons. This revelation created a certain havoc in the Athenian world, because a large number of politicians, judges, academics and other were said to be involved—precisely at a time when political passions in the country were running high, one year before the first socialist government of Andreas Papandreou took power. Later, in 1993, the Grand Lodge of Greece was accused by the mother lodge of London of engaging in political activity, supposedly a no-no for Freemasons worldwide. Thus once again was the image of the Greek Lodge tarnished, and as a result a schism began that ultimately brought about the creation of several unrecognized Masonic Lodges in Greece.

However, it should be added that politics and Freemasonry do mix; it would be incomprehensible to expect otherwise from a class of people frequently in-

volved in politics and who exercise political clout. The 1993 argument with the Grand Lodge in London happened, according to rumors, from the different opinions between the Greeks and the British over who had the right to initiate and take under its influence the newly emerging Masonic lodges of the Balkan states. If true, this would most certainly amount to an act of politics of the higher level. Moreover, the global Freemason movement has always been heavily influenced by its Anglo-Saxon members, and even nowadays the majority of the members worldwide are to be found in Britain, the USA, Canada and Australia. Obviously, the influence they exert is not only spiritual but political as well.

Greek Freemasonry: Some Conclusions

Even though it is difficult to keep track of developments in the Freemason world due to its secrecy, some interesting notes can be made so far as the Greek example is concerned. In our days numerous associations have been active within the Greek society such as the Rotary Club and the Junior Chamber International, and there has been a veritable mushrooming of esoteric societies and other forms of more or less secret fraternities. This proliferation of groups has weakened the traditional supremacy of the Freemasons in Greece. On balance, the Greek Freemasonry movement has most historical significance in that it was the

main procreator of the revolutionary organizations of the early 19th century, chief among them the Philiki Etairia. Similar societies both before and after have drawn from a rich tradition of esoteric customs, symbols and activities. These can be traced ultimately back to the pagan mystery cults of Greek Antiquity, and the later crypto-Christian groups (when Christians were still being persecuted by the Roman Empire). It can even be argued that the pyramidal, multi-leveled organizational hierarchy of the Philiki Etairia resembles somewhat the neo-Platonic conception of the universal organization of ideality and divinity as laid out by ancient authors such as Porphyry and Plotinus.

If all of these are indeed manifestations of the unique Greek passion for convoluted and complex organization, irrational rules and secrecy (the undoing of which would open onto time-honored themes of scandal and betrayal), then one can perceive a continuous historical tradition, in which Freemasonry becomes just one epoch's manifestation of the seminal impulses and psyche of a people.

Source:
www.balkananalysis.com/2006/09/28/freemasonry-in-greece-secret-history-revealed/



Past Masters Show How It Is Done

WBro. Antonio M. Ligaya, PM

Hawaiian Lodge held its annual Past Masters' Degree Conferral Night on Wednesday, September 17, 2008. The Past Masters took their respective positions and opened the Lodge at approximately 6:30 PM to raise Bro. George Senseny Eyster V, an active duty Army officer, to the sublime degree of Mason in a very dignified ceremony attended and witnessed by approximately thirty Brethren from throughout the Hawaii Jurisdiction and several visiting brethren as well. Due to unexpected late developments, minor adjustments to position assignments became necessary and called for the inclusion of the sitting Senior Warden, Bro. Alexander Escasa, in the cast in the second half of the evening's conferral.

With approximately 400 years in Freemasonry shared by its members, the Past Masters' Degree Conferral team only needed one serious practice before the event to perfect their floor work, and for the most part required very minimal tutoring by Hawaiian Lodge's Coach, WBro. Wilson "Spike Lee" Camagan, PM.

The Degree Conferral Team donned period costumes in the second section which only added zest and enhanced the performance of all.

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

The 2008 Past Masters' Third Degree Conferral Team members were:

First Section

Worshipful Master – WBro. Eduardo "Ed" Abutin; PM – 2007

Senior Warden – WBro. Antonio "Tony" Ligaya, PM – 2005

Junior Warden – WBro. Kwanlin Wong, PM – 1986

Treasurer – MWBro. Ernest "Ernie" Yamane, PGM; PM – 1979

Secretary – MWBro. A. Lee Skinner, PGM, PM (Pearl Harbor Lodge)

Chaplain – WBro. Donald "Don" Hall, PM (Saskatchewan Lodge #16)

Senior Deacon – WBro. John A. Carollo, PM – 1996
 Junior Deacon – RWBro. Severino “Ben” Malajito, PSGW; PM – 1987
 Marshal – WBro. Samuel “Sam” de la Peña, PM – (Crocker Lodge #212)
 Senior Steward – WBro. Wilson S. Camagan, PM – 1998
 Junior Steward – WBro. William “Bill” Dresser, PM – 1997
 Tyler – WBro. David N. E. Kaohelaulii, PM – 1989

Second Section

King Solomon – MWBro. Dennis S. A. Ing, GM, PM – (2002)
 Hiram of Tyre – WBro. Tony Ligaya
 Junior Warden/Junior Deacon – MWBro. Ernie Yamane
 Secretary – MWBro. Lee Skinner
 Senior Deacon/Third FC – WBro. Wilson Camagan
 First FC – WBro. Sam de la Peña
 Second FC – Bro. Alex A. Escasa
 First Ruffian – RWBro. Ben Malajito
 Second Ruffian – WBro. Ed Abutin
 Third Ruffian – WBro. Don Hall
 Way/Seafaring Man – WBro. John Carollo
 Lecture – WBro. Kwanlin Wong
 Charge – WBro. Ed Abutin
 Bible Presentation – deferred at the request of Bro. Eyster



Past Masters present at the September 19 Recognition Night at the Pagoda Hotel: WBro. Kwanlin Wong, MW Oscar Jayme, PGM, RWBro. Severino Malajito, PSGW, MWBro. Ernest Yamane, PGM, WBro. William Dresser, WBro. John Carollo, WBro. Wilson Camagan, WBro. Antonio Ligaya, and MWBro. Dennis Ing, Grand Master.



Lodge Scholar Joshua G. Abutin with MWBro. Ernie Yamane and WBro. Orly Ragudos.



Bro. Robert Thomas is shown receiving the scholarship check on behalf of his grandson Daniel Chun.



Jason Taylan accepting his scholarship check from the Hawaiian Lodge Master.



Some of the Lodge's Scholars for 2008 pose with MWBro. Ernie Yamane, PGM (Chair of the Scholarship Committee) and WBro. Orly Ragudos.



Theresa Angela E. Ligaya receives her scholarship check from WBro. Orly Ragudos.



WBro. Orly Ragudos presents Kristi San Diego her scholarship check.

Laymen's Night

August 13, 2008

A photograph of a man in a light blue short-sleeved shirt and dark trousers speaking into a microphone at a wooden podium. Several other men are seated on a yellow sofa in the background.

WBro. Richard Huston, PM

A photograph of a man in a white long-sleeved shirt and dark tie speaking into a microphone at a wooden podium. A flag is visible in the background.

MWBro. Dennis Ing,
Grand Master

A photograph of a man in a light blue short-sleeved shirt and grey trousers speaking into a microphone at a wooden podium. A flag is visible in the background.

WBro. Antonio Ligaya, PM

Hawaiian Lodge Launches ADOPT-A-SCHOOL PROJECT



Aiea, HI., 6 Sept. – Armed with shovels and rakes – and energized by sheer desire to reach out to and serve the community – 26 members, candidates, and affiliates of the Hawaiian Lodge F & A M trooped to Aiea Elementary School on September 6 and cleaned up the roadside and front yard of the school. Some members of the DeMolay and Rainbow Girls also participated in the clean-up drive.

“This marks the launching of the Adopt-A-School Project of the Hawaiian Lodge,” says WB Orly Ragudos, sitting Master. “We are happy to adopt Aiea Elementary School and we look forward to maintaining this positive relationship with the school and the community.”

“This is our way of giving back to and nurturing our relationship with the community,” added Bro. Randy Albano, who co-chairs the committee with Bro. Michael Soriano.

In his e-mail, John Ericson, school principal, expressed his gratitude to the Lodge members for their “amazing” weekend job. “I am amazed at the number of caring members who gave their free time to assist in helping to beautify our school campus,” he wrote. -- by Bro. Raymund Liongson

Adopt-A-School

Aiea Elementary School
September 6, 2008



Hawaiian Lodge Freemasons mark the launching of the Adopt-A-School Project on September 6 with a clean-up drive at Aiea Elementary School.





ADOPT-A-SCHOOL PROJECT



Together, brethren . . .



Cutting the grass . . .

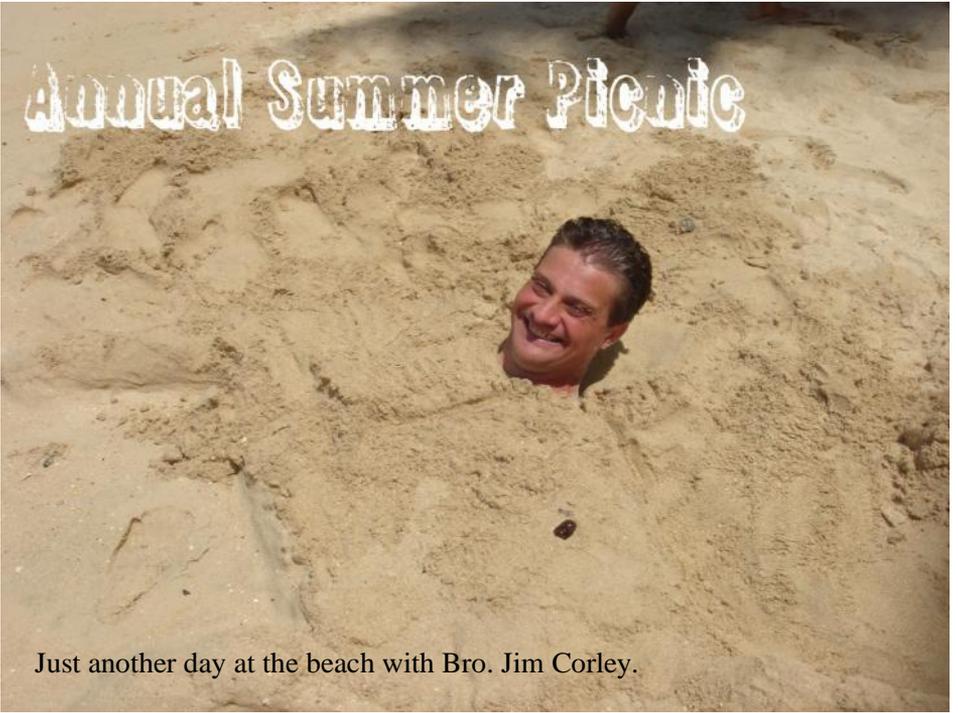


Digging out
the weeds . . .



Raking away the leaves and trash . . .

Annual Summer Picnic



Just another day at the beach with Bro. Jim Corley.



WBro. Tony Ligaya and Bro. Vic Reyes frying chicken.



Edna Ragudos and Fe Ligaya slicing and dicing watermelon for the meal, with Bro. Esmie Solis in the background.



Above: Sis. Rexie Escasa and Bro. Manny Espiritu, foreground, with some members of the kitchen



Right: Bros. John Aylett, Roland Resurreccion, and Rick Taylan barbecuing hot-dogs and hamburgers.



Left: WBro. Orly Ragudos hanging around with Bros. Ty Heller, Tom Arigo, Alfred Wong and Rick Taylan



From the Secretary's Desk
Antonio M. Ligaya, PM



<p>June 11</p>	<p>Bros. Dominic Matthew Raigoza and Joshua Keith Marcus returned First Degree Proficiency in the optional short form.</p> <p>2nd Degree – Bros. Raigoza and Marcus passed.</p> <p>WBro. Sonny Flancia, PM, Jacobo Zobel Memorial Lodge #202, Makati City, Philippines visited</p>	<p>Makiki Masonic Temple</p>
<p>June 29</p>	<p>Lodge Golf Outing</p>	<p>Mililani Golf Club</p>
<p>July 2</p>	<p>3rd Degree - Stated Meeting</p> <p>First time visitors received: Bro. Raymund Liongson, Leeward Lodge Bro. Manuel Baluyot, Jacobo Zobel Memorial Lodge #202, Makati City, RP</p>	<p>Makiki Masonic Temple</p>
<p>July 4</p>	<p>Hawaiian Lodge participates in the annual Independence Day Parade</p>	<p>Kailua Town</p>
<p>July 9</p>	<p>Bro. Angelito Hipolito Santos returned Second Degree Proficiency in the optional short form.</p> <p>3rd Degree – Bro. Angelito Hipolito Santos raised</p> <p>“Cable Tow”, 2nd Qtr/2008 Issue released</p>	<p>Makiki Masonic Temple</p>
<p>July 23</p>	<p>1st Degree – Mr. Ernesto Aguimatang Abiva initiated during Annual Military Degree Conferment Night.</p> <p>First time visitors received: Hilarion Sera, Anchor Lodge #159, Paniqui, Tarlac, Philippines Augustus Alvarez, Northwest #271, Chicago, IL Jay Trinidad, Leeward Lodge</p>	<p>Makiki Masonic Temple</p>

July 23	EA Antonio Cordova, Leeward Lodge EA Albert Sebastian, Leeward Lodge Mark Dixon, Honolulu Lodge Lee Kaneakua, Honolulu Lodge Anthony Baudanza, Honolulu Lodge WBro. Tim Yuen, interim Grand Lodge Inspector, visited.	Makiki Masonic Temple
July 30	1 st Degree – Messrs. Willie Reyes Veloria and Michael Wong Lopez initiated Bro. Ronald Ray Williams returned First Degree Proficiency in the optional short form.	Makiki Masonic Temple
August 6	3 rd Degree - Stated Meeting Lodge Scholarship presentation to: - Joshua G. Abutin - Heather K. Omori - Alan Mark C. Alegre - Sean M. L. Ragudos - Daniel R. Chun - Kristi Jean E. San Diego - Bianca F. del Prado - Jayne L. San Jose - Sharielle S. Gonzales - Jason M. Taylan - TheresaAngela Ligaya - Rachael S. Wong - Eileen A. Malong - Sommerset K. M. Wong - David A. Naylor - Taylor K. Y. Wong Bro. Raymond Asuncion, Nippon Lodge #9, Sasebo, Japan visited	Makiki Masonic Temple
August 13	Laymen's Night	Makiki Masonic Temple
August 20	Bro. Ty Damon Heller returned Second Degree Proficiency in the full and regular form 3 rd Degree – Bro. Ty Damon Heller raised	Makiki Masonic Temple
August 27	1 st Degree – Mr. Shawn Patrick Crouch initiated Bro. Ernesto Aguimatang Abiva returned First Degree Proficiency in the optional short form.	Makiki Masonic Temple

<p>Sept. 3</p>	<p>Official Visitation of Grand Lodge Inspector for HL WBro. Keith N. Isaacson</p> <p>3rd Degree - Stated Meeting</p> <p>Official Visitation of Grand Lodge Inspector for HL WBro. Keith N. Isaacson</p> <p>Secretary's, and Treasurer's, Semi-Annual Reports presented to and accepted by the Lodge. (Reports presentation was tabled in August)</p> <p>Lodge's Altar Presentation Bible replaced with new one.</p> <p>WBro. William K. Dresser, PM presented the Golden Veteran Certificate & 50-year pin</p>	<p>Makiki Masonic Temple</p>
<p>Sept. 6</p>	<p>Lodge launches "Adopt-a-School" Program with a clean-up project at Aiea Elementary School</p>	<p>Aiea Elementary School</p>
<p>Sept. 12</p>	<p>Grand Lodge's "Black & White Ball"</p>	<p>Hale Koa Hotel (De Russy Ballroom)</p>



Secretary's Semi-Annual Report

From: Antonio M. Ligaya, PM, Secretary
 To: The Worshipful Master, Wardens and Brethren of Hawaiian Lodge,
 F. A. & M.

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

The following Semi-Annual Report, for the period January 1 – June 30, 2008, is submitted in accordance with §2548 of the Hawaii Masonic Code (HMC):

Roll Call:

Members as of December 31, 2007			422
Add: Gains			
By Raising	6		
By Affiliation	0		
By Restoration	<u>1</u>	7	
Less: Losses			
By Death	4		
By Withdrawal	1		
By Suspension	<u>16</u>	<u>20</u>	<u>(14)</u>
Members as of June 30, 2008			408

Necrology:

Epifanio M. Corpus
 Roy E. Dye

John C. B. Pai
 Erik K. Vannatta

Receipts:

Dues	\$ 14,270.00
Fees: Degrees, Affiliation & Restoration	750.00
Building Fund	1,800.00
Life Membership Fees	2,520.00
Cipher Ritual Sales	20.00
Interest, Checking Account	6.07
Dinner Reimbursements	1,620.00
Palaka Shirts Sales	<u>20.00</u>

Total – Disbursements to the Treasurer **\$ 21,006.07**



Treasurer's Semi-Annual Report

Alberto P. Alarcon, Treasurer

HAWAIIAN LODGE, F&M OPERATIONS ACCOUNT STATEMENT OF RECEIPTS & DISBURSEMENTS FOR THE PERIOD JANUARY 1 THROUGH JUNE 30, 2008

Beginning Balance, January 1, 2008 **\$ 18,016.76**

Receipts

Dues	\$ 14,270.00	
Fees	\$ 750.00	
Life Membership Fees	\$ 2,520.00	
Lodge Building Fund	\$ 1,800.00	
Sales: Ciphers / Manuals / Shirts & Dinner Reimbursements	\$ 1,660.00	
Interest from Checking Account	\$ 6.07	
Transfer from Trustee Account	<u>\$ 45,000.00</u>	\$ 66,006.07

Less: Disbursements

Grand Lodge (Per Capita Tax, Insurance / Other Fees, ANCOM Dinner)	\$ 11,876.71	
Membership Gatherings	\$ 22,218.73	
Salaries (Secretary, Tiler, Treasurer)	\$ 7,648.00	
Payroll Taxes	\$ 731.01	
Facilities Expense (Temple Maintenance, PM Gallery Renovation)	\$ 3,400.00	
Gifts/Donations (Sunshine Expense, IORG, Gifts to Widows)	\$ 1,108.78	
Office Expense (Supplies, Postage, Stationeries, Bulk Mailing Permit)	\$ 2,196.40	
Officers Expense (Badges, Tux Rentals, Meeting Refreshments, Miscellaneous)	\$ 420.49	
Ritual Supplies (Trowels, Aprons, Bibles, Other)	\$ 581.15	
Publications/Communications (Cable Tow, Newsletter, Installation Pgm, etc.)	\$ 4,281.52	
Insurance (W/C)	\$ 236.00	
Transfer to Trustee Account	\$ 2,695.00	
Hale Koa Reservations (2009)	<u>\$ 1,500.00</u>	\$ (58,893.79)

Ending Balance, June 30, 2008

\$ 25,129.04

2008 LODGE COMMITTEES

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