



H a w a i i a n L o d g e F . & A . M .  
Under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of Hawaii

# CABLE-TOW

Vol. 65, No. 1

1st Quarter - April 2006



...And the Greatest of these is  
**Charity.**

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

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**Organist** | Bernard C. Baldueza

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# A NOTE TO THE BRETHREN

Aloha and welcome to the first issue of the Cable-Tow for Masonic year 2006. And congratulations to the new set of officers under the leadership of Worshipful Master Froilan Domingo. I would like to thank the new master for keeping the Cable-Tow committee intact. We hope that we will be able to provide the same, if not better, service and quality of publication that we have given the brethren in the past.

Our theme for this issue is Masonic charity. We feature three articles that talk about the concept of Masonic benevolence. The first looks at the concept of charity and its real Masonic meaning, which is to love, to teach, and to help one another. The second article looks at Masonic charity as exhibited in various epochs of our history and contends that Masonic charity has followed and responded closely to the evolving needs of American society, that Masonic actions have always spoken louder than Masonic words, and that this rich tradition of sharing is characterized by the Masonic ideal of anonymous good works and differs in its underlying assumptions and in its style from civic or public charity. A third article points out that Masonic charity should be seen, not in the financial contributions we give, but more so in the relationships and personal ties that we develop with and for one another.

In addition, we have included a number of informative articles on the various types and sources of Masonic charity here in the United States as well as in Great Britain. Likewise, we added general interest articles dealing with the questions: "why did we join the Masonic fraternity?" and "what do Masons do?" Another article talks about the significance of Pearl Harbor and the battleship Missouri.

The issue also includes the valedictory address given by outgoing Worshipful Master Tony Ligaya and a report on the year that was. An updated listing on the new lodge officers and committee members is provided, as well as information, including a copy of the application form, on Hawaiian Lodge's scholarship program.

The picture galleries portray the various activities that Hawaiian Lodge has undertaken in December 2005 and during the first quarter of the year 2006. These include the installation ceremonies and Christmas party, the Sweethearts' Ball, and lodge conferrals.

We continue to ask for your support in terms of materials – articles, stories, pictures – as we endeavor to provide you with something that is Masonically worthwhile. We also welcome your constructive comments and feedback. Please bear with us for any errors or shortcomings that this publication may have.

More power and good luck to the new set of officers!

Fraternally yours,

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



# FROM THE EAST

Froilan B. Domingo  
Worshipful Master



## Light VS. Darkness

Light represents what is good, pure, holy and reliable. Darkness represents what is sinful and evil. Light is also related to truth in that light exposes whatever exists, whether it is good or bad. In the dark, good and evil look alike, in the light, they can be clearly distinguished.

Furthermore, truth and love are frequently discussed in our world, but seldom practiced. From politicians to salesmen, people conveniently ignore or conceal facts and use words to enhance positions or sell products. Perjury is common, and integrity and credibility are endangered species. Words, twisted in meaning are torn from context, have become mere tools for ego building. It is not surprising that we have to “swear” to tell the truth.

And what about love? Our world is filled with its words - popular songs, greetings cards, media counselors, and romantic novels shower us with notions and dreams of relationships and feelings. Real love, however, is scarce – selfless giving, caring, and sharing. We yearn to love and be loved but see few living examples of real love.

Finally my brethren, may I reiterate the motto of Apostle John, “Love one another”. The ancient writer Jerome tells of the frail Apostle John, in his extreme old age, being carried into his congregation mumbling only “Love one another”. When asked why he talked of nothing else, John replied, “Because it is the Lord’s command, and if this only is done, it is enough”.

# FROM THE WEST

Eduardo L. Abutin  
Senior Warden

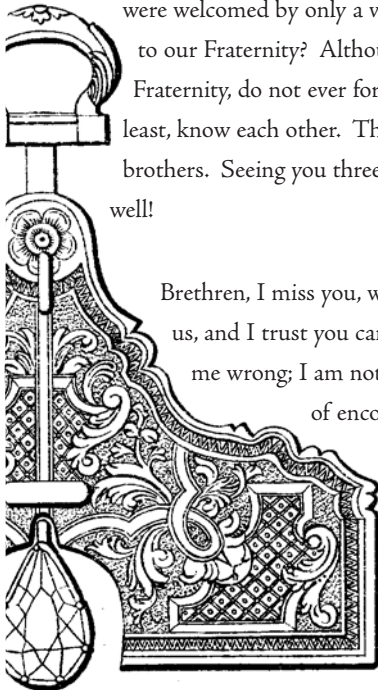


## Aloha Brethren ....

First and foremost, I would like to extend my sincere appreciation to each and every one of you for again giving me the chance to serve you -- this time from the West. There is no doubt in my mind that this year's corps of officers, with the leadership of our new Worshipful Master Froilan Domingo, we can continue Hawaiian Lodge's excellent reputation. A special thanks to Worshipful Brother Wilson Camagan who had been tirelessly helping us not only on our rituals but also for the words of advise he had been giving us, as well as Right Worshipful Brother Dennis Ing and Worshipful Brother Tony Ligaya who are always there to help in any way they can.

With all the help we needed and practices we have done, I believe we are doing good, although there is still a lot of room for improvement. Our promise to you is we will keep on learning and do our utmost to deserve your trust. We will show you, Brethren, that we will not fail you. And the way to prove this is for you to witness it yourself.

We have conferred several Entered Apprentices thus far but, they, our youngest members were welcomed by only a very few of us. Is this the way to welcome a new brother to our Fraternity? Although we may have our own reason for joining our Fraternity, do not ever forget that we are brothers and we should, at the very least, know each other. The only way to do that is to come home and meet your brothers. Seeing you three or four times a year will never be enough to know you well!



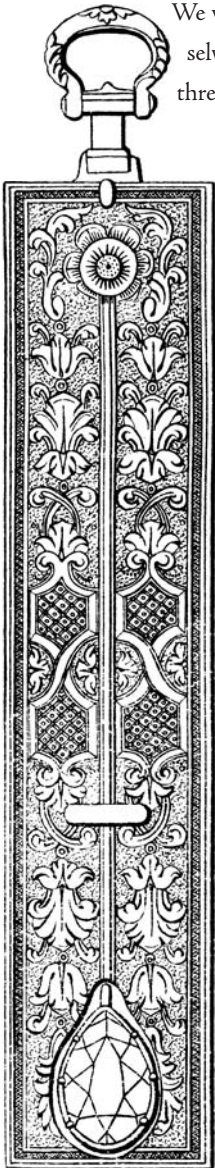
Brethren, I miss you, we all miss you, please come back and share stories with us, and I trust you can, and will, say, "I sure do miss a lot." Please don't get me wrong; I am not giving you a lecture or any of the sort, but just a word of encouragement for you to come back to our Mother Lodge, and don't forget to tell a brother. Won't you come "home"?

My family and I wish all of you the very best in life for the rest of the year and years to come.

# FROM THE SOUTH

Orlando S. Ragudos  
Junior Warden

I am both humbled and honored to serve Hawaiian Lodge as the Junior Warden, and I pledge to everyone that I will do my utmost to deserve this position.



We welcomed 2006 with a couple of officers' practices to properly prepare ourselves for the initiation of a series of candidates, and, so far have initiated three new members with at least a couple more waiting.

The variety of meals that we've been enjoying weekly has been the handiwork of our new stewards, Bro. Eugene "Spoon" Asuncion and Sam "the man" Moyer.

Our annual Sweethearts' Ball, held at the Hale Koa Hotel, was a resounding success once again. The approximately 130 in attendance enjoyed the sumptuous banquet and the musical line-up provided by "Star Pointe". Bro. Sam Moyer (assisted by his lovely wife) efficiently managed the receptions desk, and also tirelessly assisted my wife Edna with the guest tables' centerpieces. Our treasurer, Bro. Bert Alarcon, despite of his somewhat frail condition owing to his recent illness, and with his winning smile, assisted in welcoming and greeting the brethren, their ladies, and our Lodge's sweethearts as they came in. Bro. Rick Fortuno was the event's 'Romeo' who handed out roses to our ladies and sweethearts. My job was definitely made easier and more enjoyable with the assistance of these brethren and their ladies; mahalo nui loa! Only the attendance of Master, whom we missed during the event for reasons only he knows, would have made the evening any better.

Brethren, your consistent presence in the Lodge not only will keep your Corps of Officers on their toes, more importantly, it will definitely inspire them to work extra harder for you and the rest of Hawaiian Lodge! How about it???

See you in Lodge . . .



# VALEDICTORY

by WBro. Antonio M. Ligaya - Outgoing Master

Hale Koa Hotel – DeRussy Hall

21 December 2005

MWor. Grand Master, MWSirs, RWor. Sirs, VWor. Sirs, Wor. Sirs, Honored Guests and Friends of Masonry, Brethren All:

Good evening, and, thank you for coming out to share this evening with us and witness the 154th transition of leadership of Hawaiian Lodge as we install our officers for 2006, tonight!

As a prelude to this evening's ceremony, while we hail the incoming officers with great anticipation, let us also acknowledge the achievements of the past, as we bid farewell to those who contributed to the modest successes Hawaiian Lodge enjoyed in 2005.

In a similar venue last year, as a newly installed Master, I stated my earnest hope to “set in motion carefully studied programs to vitalize and personalize the activities of Hawaiian Lodge.” I also challenged the Brethren to make every effort to see to it “that every Mason, through carefully arranged programs, be given the opportunity of becoming better informed with regard to the history, organization and activities of Freemasonry, and, that our Lodge take steps to stimulate the Brethren, individually, to carry messages of Brotherly Love, Relief, and Truth not only within the Lodge but also without it in all human relation-

ship.”

It has been both an honored privilege and a pleasure to serve Hawaiian Lodge with the dedicated officers I worked with in 2005! With an ever-positive attitude, they faced what others might have called ‘problems’ as ‘opportunities’, and, exceeded expectations with superb results! Your 2005 team of officers not only carried out the long-standing programs and events Hawaiian Lodge members have enjoyed over the years but also added what I hope will become a part of our tradition, including degree conferrals in period costumes – which was acclaimed by all who witnessed it for the first time in our Grand Jurisdiction, and the designation of a “Recognition Night” distinctly for recipients of the Hiram and McKee Awards. 2005 also saw changes; we updated our Lodge By-laws, developed concise written criteria to streamline our Scholarship selection process, enforced strict fiscal accountability, provided periodic financial reporting updates to all members, delivered more robust issues of our ‘Cable Tow’ and monthly Newsletters regularly, visited or made representations with all of our sister Lodges, and re-implemented proper Lodge etiquette and protocol – all aimed at improving how business



is conducted, as well as endeavored to enhance pride and raise morale by coming up with this beautiful and well-designed Lodge standard!

All told, and, notwithstanding the much-awaited publication of our sesquicentennial souvenir book (which is still being worked diligently by RWBro. Dennis Ing and which he reports will be issued in March 2006), I believe the members of Hawaiian Lodge's "Team 2005" delivered on their vow at the start of the year to make our Lodge, indeed, "**more alive in 2005**", and I cannot thank them enough for their dedication!

I also thank our Trustees and the Chairs (as well as the members) of our various Committees for their great support, WBros. Wilson Camagan and Don Hall for their wise counsel and friendship, and, most especially – the rest of the Brethren of our Lodge for their trust and confidence. Finally, my sincerest appreciation goes to my wife and best friend, Fé, and the rest of my family for their unselfish love, understanding, and all-out support throughout my almost 25-year Masonic career.

I share the sentiments expressed by Abraham Lincoln in his February 11, 1861 Farewell Address at the Great Western Depot in Springfield, Illinois as he left for his inauguration as our 16th President, when he said, "*My friends — No one, not in*

*my situation, can appreciate my feeling of sadness at this parting. To ... the kindness of these people, I owe every thing. ... Without the assistance of that Divine Being ... I cannot succeed. With that assistance I cannot fail. Trusting in Him, ... let us confidently hope that all will ... be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."*

To our incoming Master and his Corps of Officers for 2006 – Congratulations, Good Luck and Godspeed; the best is yet to come!



# 2005 AT A GLANCE - A SUMMATION OF THE YEAR THAT WAS

by WBro. Antonio M. Ligaya, P.M. - Master 2005

Month	Bills Paid	No. of Meetings	Attendees	Officers' Practices	Officers' Meetings	Petitions Read	Ballot Held		Degrees Conferred		
							Elected	Rejected	1°	2°	3°
JAN	\$ 23,645.17	2	36	2	1	3	2	1	0	0	0
FEB	\$ 17,221.14	2	39	1	1	1	0	0	1	0	0
MAR	\$ 5,286.06	1	33	1	1	1	0	0	0	0	0
APR	\$ 5,420.69	2	59	1	0	2	1		1	0	0
MAY	\$ 3,436.72	3	76	1	1	3	0	1	1	0	1
JUN	\$ 3,916.20	2	49	2	1	3	3		1	0	0
JUL	\$ 6,636.39	3	76	1	1	1	3	1	2	0	0
AUG	\$ 4,515.83	4	62	1	1	2	1	0	3	1	0
SEP	\$ 14,339.24	4	76	0	0	1	0	0	0	0	2
OCT	\$ 8,515.76	2	42	0	0	2	2	0	0	1	7
NOV	\$ 9,928.95	2	28	1	1	3	0	0	0	0	0
DEC	\$ 15,987.49	2	43	1	0	1	3	0	0	0	0
<b>Totals</b>	<b>\$ 118,849.64</b>	<b>29</b>	<b>619</b>	<b>12</b>	<b>8</b>	<b>23</b>	<b>15</b>	<b>3</b>	<b>9</b>	<b>2</b>	<b>10</b>
<b>Avg.</b>	<b>\$ 10,804.51</b>	<b>2.42</b>	<b>52</b>								

Profs. Received			Necrology	Significant Events
1°	2°	3°		
0	1	0	1	2005 Budget presented; 2005 Committees and Lodge's Programs for the year announced; WM reminds Brethren to observe proper Lodge decorum and protocol; proposed amendments to Lodge By-laws introduced; Secretary's & Treasurer's Semi-annual Reports presented and approved; MANABAT 2° proficiency; RWOJ represents HL at Kauai Lodge's Installation
0	0	0	0	Aloha Shriners Potentate and Divan visit; Scholarship criteria presented and approved; Sweethearts' Ball (Hale Koa); Joint 3° Conferral with Honolulu Lodge; BOORD initiated
0	0	0	2	Laymen's Night - attended by reps from all concordant / appendant bodies: first time ever!; Visitation with Lodge Maui (Centennial); 1Q Cable Tow out
0	0	1	0	Meeting with HL Past Masters; proposed amendments to Lodge By-Laws approved; GL Sch of Inst; GL ANCOM; Lodge Banner debuts at ANCOM; GARDINER's Golden Veteran Award; ING 3° proficiency; KHITERER initiated; SW went on 3-wk leave (Philippines)
0	1	0	0	Lodge Banner presented to Lodge at STM, goes missing thereafter; 153rd Anniversary - 3° Conferral (MANABAT) in costumes: first in Hawaii!; Memorial Day Observance (Columbarium) and Participation at Punchbowl ceremonies; BOORD 1° proficiency, passed to 2°
0	0	0	0	GM official visitation; ABLAN initiated
0	0	0	0	2005 Budget Mid-Year Performance, and Lodge's Investment Portfolio reported to Lodge (STM); Annual Picnic (WBC); Military Night; Visitation with Big Island Lodges; JIDARIA and SANTOS initiated; 2Q Cable Tow out
2	0	1	0	Secretary's & Treasurer's Semi-annual Reports presented and approved; ROMERO 3° proficiency; SANTOS 1° proficiency; LEANO, BILONOAC and ASUNCION initiated; SANTOS passed; ASUNCION 1° proficiency
0	2	1	3	Scholarship awards presented to 11 Lodge scholars; RAGUDOS 3° proficiency; BOORD and SANTOS 2° proficiency; PM Nights (2); BOORD and SANTOS raised; PM Recognition Night
0	0	1	0	SANTOS 3° proficiency; ASUNCION passed; GL 2-day Fast Class (ABLAN, ANG, BERTULFO, BILONOAC, KHITERER, LEANO, MOYER raised); Officers' Strategic Planning Retreat conducted; Halloween Night; 3Q Cable Tow out; SW went on 3-wk leave (Philippines)
0	0	0	0	Masonic Education Night; Recognition Night (Hiram & McKee Awards presn); SW went on 3-wk leave (Philippines)
0	0	0	1	Lodge Banner recovered; Election of Officers (STM); Installation/Christmas Party (Hale Koa); 4Q Cable Tow out
2	4	4	7	

## Antonio M. Ligaya

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February 14, 2006

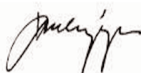
To: The Worshipful Master, Board of Trustees, and Brethren of Hawaiian Lodge, F. & A. M.

Subj: Execution Report - 2005 Budget of Hawaiian Lodge, F. & A. M.

Encl: (1) 2005 Budget Request/Proposal vs. Actual Expenditures

1. In accordance with my preliminary report of January 4, 2006, Hawaiian Lodge's financial execution report, against its operational requirements, for 2005 is submitted and presented as enclosure (1).
2. This report compares actual expenditures through December 31, 2005, and, indicates a ninety-seven percent (97%) spending rate (\$120,267.87) versus the original budget proposal (\$123,600.00) submitted in my transmittal letter of December 29, 2004.
3. I am pleased to report that extra-ordinary expenses (such as the one-time purchase of six Past Masters' Jewels, lock replacements, and the funding of a distinct "Hiram" and "McKee" Awards night) anticipated and budgeted for in 2005 did, in fact, occur. At the same time a couple of unbudgeted expenses, e.g., purchase of the Secretary's computer, and Officers' Strategic Planning Retreat, amounting to approximately \$8,000.00 were incurred. Successful reprogramming efforts not only enabled funding of both unforeseen expenses, but also, more importantly, resulted to the overall net under spending of \$3,332.13, which is approximately three percent (3%) of the original budget proposal.
4. The outstanding support by the *Board of Trustees* definitely contributed to the successes enjoyed by Hawaiian Lodge and is sincerely appreciated by "Team 2005" as a key enabler toward making our Lodge, indeed, "*more alive in 2005*". **Mahalo Nui Loa!**
5. A copy of this letter, along with a synopsis of the financial execution report, will be published in a forthcoming issue of our quarterly publication, "*Cable Tow*".

Sincerely and fraternally,



ANTONIO M. LIGAYA, P.M.  
Master - 2005

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• ADMINISTRATION • MANAGEMENT • OPERATIONS • FINANCE • LOGISTICS •

**Synopsized Budget Request/Proposal vs. Actual Expenditures for the  
Masonic Year ending December 31, 2005**

Description	2005 Budget Request / Proposal	Actual Expenditures	Budget Balance 31 Dec 2005
Community Events	\$ 13,400.00	\$11,057.75	\$2,342.25
Donations and Gifts	\$ 5,000.00	\$2,942.29	\$2,057.71
Facilities Expenses	\$ 8,500.00	\$6,759.60	\$1,740.40
Grand Lodge	\$ 15,000.00	\$14,011.50	\$988.50
Insurance	\$ 1,000.00	\$2,918.04	\$(1,918.04)
Membership Gathering	\$ 35,500.00	\$33,144.89	\$2,355.11
Ritual Supplies	\$ 400.00	\$1,229.53	\$(829.53)
Office Supplies	\$ 13,200.00	\$13,716.61	\$(516.61)
Communications Expenses	\$ 8,200.00	\$7,338.57	\$861.43
Salaries & Professional Expenses	\$15,900.00	\$15,503.28	\$396.72
Lodge Visitation Expenses	\$5,000.00	\$3,179.95	\$1,820.05
Miscellaneous Expenses	\$2,500.00	\$8,465.86	\$(5,965.86)
<hr/>			
Totals	\$123,600.00	\$120,267.87	\$3,332.13
	100%	97%	3%

# PHOTO GALLERY

*Christmas Party & Installation of Officers*



*The Hawaiian Lodge Corps of Officers for 2006*



*Outgoing Master WBro. Tony Ligaya with Incoming Master WBro. Froilan Domingo*



*Incoming Master WBro. Froilan Domingo being installed during the Installation Ceremonies*



*Senior Warden Bro. Ed Abutin being installed during the Installation Ceremonies*



*Junior Warden Bro. Orly Ragudos being installed during the Installation Ceremonies*





*Bro. Alex Escasa (Senior Deacon) with wife Rexie during the Christmas Party celebrations that followed after the Installation Ceremonies*

*Below: Bro. Ernie Alegre with wife Corazon*



*Above: Bro. Orly Ragudos (Junior Warden) and family*

*Right: Bro. Willie Caliedo with wife Mila*





# CHARITY

*Author Unknown - from Short Talk Bulletin  
Contributed By WBro. Jun Colmenares, P.M*

The subject of charity, or brotherly aid, may well be illustrated by a sketch of a condition that developed itself among the Roman people many centuries ago. In essentials that condition was the same as the condition in which we now live.

In the early days of the Roman Republic a man grew up in the house in which he was born; when he married he bought his wife to live with him under the paternal roof; when he died he left his sons abiding in the same place. Neighboring families were similarly stabilized, and all these groups, owing to this perpetual neighborliness and to intermarriage, became so inwoven with each other that in a community there would not be one stranger.

In such a community the individual was not left to his own private resources; he was surrounded by others ever ready to aid him in misfortune, nurse him in illness and mourn him in death.

But, there came a time when this stability of life was broken up. By degrees the Romans conquered adjoining territory. A great military system was organized. Whole nations were brought into the Roman Empire. Great cities arose; travel was made possible; and a feverish restlessness took the place of the old stability. The old calm neighborhood life was destroyed, and in its place there grew up a fermenting life in town and city. A man no longer lived and died in the place of his birth, but moved from place to place, becoming a stranger in his own neighborhood, and scarce knew other persons living under the same roof. In misfortune and death he was thrown back on his own, unaided, individual resources.

In this situation men set out about the creating of a bond that would take the place of the lost neighborhood ties. They organized themselves into "Collegia" - groups formed of men in the same trade - which in the early days of their history were principally devoted to securing for a man a becoming burial service, the lack of which so filled a Roman with dread.

In the course of time these organizations - we could rightly call them lodges - assumed more and more functions until at last a man found in them charities, social life, business aid, religious influences, friendships and other features of general protection. To live a stranger in a city was no longer a thing to dread, to a man who could find in such a fellowship, the same friendship and support that his forefather had secured in the oldtime neighborhood. We men of today are living under just such conditions as brought Collegia into existence. The great majority of us are living in towns and cities; many of us are subject to conditions that shuttle us about from place to place, and from situation to situation, so that life has lost its firmness and security. Our next-door neighbor is a stranger; we may live in an apartment house, where even with dwellers on the same floor we have no ties at all.

In the midst of such conditions the individual is often thrown entirely upon his own resources. It is here that the lodge comes in, for the lodge, from this present point of view, is nothing other than a substitute for the old-fashioned small community life, wherein neighbor was so tied to neighbor that there was no need of charities, social centers or employment bureaus. In a lodge a man need no longer be a stranger; he finds there other men who, like himself, are eager to establish

friendships, engage in social intercourse, and pool the resources of all in behalf of the needs of each.

From all this one can see at a glance what brotherly aid really is. It is the substitution of the friend for the stranger. It is a spirit which throws round a man the comforts and securities of love. When a worthy brother in distress, or his family, is helped, it is not as a pauper, as in the fashion of public charity, but the kindly help which one neighbor is always so glad to lend to another. Masonic charity is strong, kindly, beautiful and tender; and not charity at all in the narrow sense of the word. Nay, it does not wait until a brother is in distress, but throws about him in his strength and prosperity the affectionate arm of friendship, without which life is cold and harsh. Friendship, Fraternity and Fellowship - this is the soul of Freemasonry, of which charity is but one gesture with a thousand meanings.

Freemasonry not only inculcates the principals of love and benevolence, it seeks to give them actual and living presence in all occupations and intercourse of life. It not only feels, it acts! It not only pities human suffering, it relieves it! Nowhere in the world can a good Mason feel himself alone, friendless or forsaken. The invisible but helpful arms of our Order surround him, wherever he may be.

Mythic story tells us that the ancient gods invisibly and secretly followed their favorites in all their wanderings, and when these were exposed to danger or threatened with destruction, would unveil themselves in their awful beauty and power, and stand forth to preserve them from harm, or to avenge their wrongs. So Freemasonry surrounds all her children with her preserving presence, revealing herself only in the hour of peril, sickness or distress.

It is an erroneous idea, but one widely prevalent, that Freemasonry is a benefit society; that persons join it that they may be cared

for in their periods of adversity. Nothing could be further from the truth; at least theoretically one unites with our Fraternity that he may serve and minister to the needs of others.

Freemasonry is not, in itself, a charitable organization. That is, the primary purpose of the Order is not charitable relief to its members.

Masonic charity is a great fact; it is an inherent part of the Masonic system; but it is not the primary purpose or function of Freemasonry.

The fundamental creed of Masonry is and ever must be, the study of Masonic philosophy. As Freemasons come together for the discussion of Masonic truth, a strong feeling of brotherhood naturally results. The friendships formed in this work carry in themselves a desire to relieve the necessities of unfortunate brothers.

The real Masonic charity (or assistance) that is afforded by one brother to another is assistance in the learning and understanding of Masonic truth.

We are not taught that we shall afford one another political, business or social assistance. Masonic lodges are not political organizations; they are no business syndicates; they are not social cliques. The average Freemason looks askance at the brother who seems to seek assistance of such sort. However, it is not to be denied that the strong and enduring friendships formed in the lodge are a real assistance to a man in all of his legitimate endeavors. But we must not forget that if we assist a brother Freemason in his endeavors, we assist him as a friend, and not because there is anything in Masonry that teaches us to discriminate in favor of Freemasons in the ordinary relationships of life.

It is a common error to regard charity as that

sentiment which prompts us to extend assistance to the unfortunate. Charity is a Masonic sense has a much broader meaning, and embraces affection and goodwill toward all mankind, but more especially our brethren in Freemasonry. It is this sentiment which prompts a Freemason to suffer long and be kind, to control his temper, forgive the erring, reach forth his hand to stay a falling brother, to warn him of his error and whisper in his ear that correction which his fault may demand, to close his ear to slander and his lips to reproach; in short, to do unto others as he would be done by.

Charity as applied to Freemasonry is different from the usual and accepted meaning. All true Masons meet upon the same level, regardless of wealth or station. In giving assistance we strive to avoid the too common error of considering charity only as that sentiment of commensuration which leads us to assist the poor and unfortunate with pecuniary donations. Its Masonic application is more noble and more extensive. We are taught not only to relieve a brother's material wants, the cry of hunger, etc., but to fellowship with him upon our own level, stripped of worldly titles and honors. When we thus appeal to him, giving spiritual advice, lifting him up morally and spiritually with no sense of humiliation to him, we set him free from his passion and wants. To such charity there is a reciprocity rich in brotherly love and sincere appreciation.

Divinity has wisely divided the act of charity into many branches, and has taught us many paths to goodness. As many ways as we may do good, so many ways we may be charitable. There are infirmities not only of the body, but of the soul, which require the merciful hand of our abilities. I cannot condemn a man for ignorance, but must behold him with pity. It is no greater charity to clothe his body than to apparel the nakedness of his soul.

It is an honorable object to see the reason of

other men wear our liveries, and their borrowed understanding do homage to the bounty of ours. It is like the natural charity of the sun, which illuminates another without obscuring itself. To be reserved in this part of goodness is the most sordid piece of covetousness, and more contemptible than pecuniary avarice.

Benevolence is absolute and real. So much benevolence as a man has, so much life has he; for all good things proceed out of this same spirit, which is differently named love, justice and temperance in its different applications, just as the ocean receives different names on the several shores which it washes. True benevolence, indeed, extends itself through the whole compass of existence, and sympathizes with the distress of every creature of sensation. Little minds may be apt to consider a compassion of this inferior kind as an instance of weakness; but it is undoubtedly the evidence of a noble nature. Homer thought it not unbecoming the character even of a hero to melt into tears at a distress of this sort, and has given us a most amiable and affecting picture of Ulysses weeping over his faithful dog, Argos, when he expires at his feet.

Freemasonry has no place for the little, selfish side of man. Its secrets are as the dead to him who looks at life that way. It looks for the man with the bigger soul, with the more universal spirit; it stops and stay with him only who sees man's mission in the betterment of the human race, who can take by the hand the fellow who is down and out, and put him on his feet and send him on his way a better man. Its teachings are wonderfully practical and godlike when once we recognize them.

It gives the individual a higher conception of a more definite mission; but while this is the spirit of Freemasonry, do we all recognize it? For no man can understand and appreciate it until he has pondered long and faithfully upon its teachings. Too many, alas! fail to

understand or get that broader vision which our obligations are intended to give. To them Freemasonry is a failure; they are neither active nor practical Masons, but merely hangers-on. Such is not the fault of Freemasonry, but is due to the fact that they have failed to mix thought and action.

Every day one meets the so-called Freemason. He is in evidence everywhere. Perhaps he has been Master, or even Grand Master. Perhaps the Fraternity has bestowed upon him every possible honor. He knows he has reached the highest rung in the ladder of his personal ambition. There he halts. There he comes to a dead stop. He throws Freemasonry aside as he would an old shoe or a sucked lemon. He ceases to attend lodge meetings. He has no more interest in the Fraternity. There is not enough Masonic spirit left in him even to subscribe to a Masonic paper. To all intents and purposes, so far as Freemasonry is concerned, he is dead. He professes, but he does not possess, and really never did possess, the real Masonic spirit.

The real Freemason is the man in whose everyday life one sees an exemplification of true Freemasonry. The real Mason may be as poor as a church mouse, or he may be the richest man on earth. But poor or rich, destitute or otherwise, the real Freemason demonstrates the teachings of the Fraternity in his daily life, in his business and social dealings with his fellow-men, in his religion and in his politics. The real Mason does not lose his interest in Freemasonry of his interest in his brethren. Age, position, wealth - these do not deaden his Masonic ardor. The real Freemason never says: "I am not interested in Freemasonry; I have lost my brotherly feelings; I have gone to seed."

Unless a man has the right kind of a heart you cannot make him the right kind of a Freemason. You can fill his brain full of obligations and teach him by symbols, and send him forth from the lodge room loaded to the

guards with good intentions, and if his heart is not right he will walk a block out of his way to keep from giving a poor beggar a nickel, and then hasten back again, circulate a scandal, or interfere in matters that do not concern him. Charity, that God Given part of a man, and the foundation of Freemasonry, is lacking in his composition, and therefore he can be a Freemason only in name.

Charity or friendship, as it may well be called - is just the habit of giving our life to others; when we give our life away we possess more of it; the more we give, the more we receive.

To serve and do good to as many as possible - there is nothing greater in your fortune than that you should be able, and nothing finer in your nature than that you should be desirous to do this. The true Freemason must be and must have a right to be content with himself; and he can be so only when he lives not for himself alone, but for others also, who need his assistance and have a claim upon his sympathy.

Charity presupposes Justice, He who truly loves his brother respects the rights of his brother; but he does more - he forgets his own. Egoism sells or takes. Love delights in giving. In God, love is what it is in us, but in an infinite degree. God is inexhaustible in His Charity, as He is inexhaustible in His essence. That infinite omnipotence and infinite charity which, by an admirable goodwill, draws from the bosom of its immense love the favors which it incessantly bestows on the world and on humanity, teaches us that the more we give, the more we possess.

Buddha said: "The Charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby

the shade, the flowers and the fruit in future years. Even so is the result of charity; even so is the joy of him who helps those who are in need of assistance."

Confucius said: "Love is to conquer self and turn to courtesy. Could we conquer self and turn to courtesy for but one day, all mankind would turn to love. The signs of love are ever courteous of eye and ever courteous of ear; to be ever courteous in word and ever courteous in deed. Without the door to behave as though a great guest were come; to treat the people as though we tendered the high sacrifice; not to do unto others what we would not they should do unto us; to breed no wrongs in the home. To be respectful at home, painstaking at work, faithful to all. Love is to mete out five things to all below heaven - modesty and bounty, truth, earnestness and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; kindness is the key to men's work."

There are two principles which divide the wills of men; covetousness and charity, Covetousness uses God and enjoys the world; charity is the opposite.

Charity should be a distinguishing characteristic of every Freemason. It is in the practice of this virtue that man most nearly reveals his kinship to God.

The doctrines of Freemasonry are the most beautiful that it is possible to imagine. They breath the simplicity of the earliest ages, animated by the love of a martyred God. That word which the Puritans translated "Charity," but which is truly "Love," is the keystone which supports the entire edifice of this mystic science. Love one another, teach one another, help one another. That is all our doctrine, all our science, all our law. We have no narrow-minded prejudices; we do not debar from our society this sect or that sect; it is sufficient for us that a man worships God, no matter under what name or in what

manner. Ah! Rail against us, bigoted and ignorant men, if you will. Those who listen to the truths which Freemasonry inculcates can readily forgive you. It is impossible to be a good Freemason without being a good man.

The immutable law of God requires that besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law because our conscience is not satisfied nor at ease if we have not relieved the suffering, the distressed, the destitute. It is to give that which he to whom you give has no right to take or demand. To be charitable is obligatory on us. We are the almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be just. Charity knows neither rule nor limit. It goes beyond all obligations. Its beauty consists in its liberty. "He that loveth not, knoweth not God; for God is Love. If we love one another, God dwelleth in us, and His love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him."

To be kindly affectionate one to another with brotherly love; to relieve the necessities of the needy; and be generous, liberal and hospitable; to return to no man evil for evil; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses; to live peaceably with all men, and repay injuries with benefits and kindness; these are the sublime dictates of the Moral Law, taught from the infancy of the world by Freemasonry.

Antiquity knew, described and practiced charity; the first feature of which, so touching - and, thank God! So common - is goodness, as its loftiest one is heroism. Charity is devotion to another; and it is ridiculously senseless to pretend that there ever was an age of the world when the human soul was deprived of that part of its heritage - the

power of devotion. But it is certain that Christianity has diffused and popularized this virtue, and that before Christ these words were never spoken:

"LOVE ONE ANOTHER; FOR THAT IS THE WHOLE LAW."

Love would put a new face on this weary old world, in which we lived as pagans and enemies too long; and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies, and lines of defense, would be superseded by this unarmed child. Love will creep where force cannot go, will accomplish that by imperceptible methods - being its own lever, fulcrum and power - which force could never achieve.

Have you not seen in the woods, in a late autumn morning, a poor fungus or mushroom, a plant without any solidity - nay, that seemed nothing but a soft mush or jelly - by its constant, total and inconceivably gentle pushing, manage to break its way up through the frosty ground, and actually to lift a hard crust on its head? It is the symbol of the power of kindness.

The virtue of this principle in human society in application to great interests is obsolete and forgotten. Once or twice in history it has been tried, with signal success. This great, overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers; and every calamity will be dissolved in the universal sunshine.

The power of gentleness is too little seen in the world; the subduing influences of pity, the might of love, the control of mildness over passion, the commanding majesty of that perfect character which mingles grave displeasure with grief and pity for the offender. So it is that Freemason should treat his brethren who go astray; not with bitterness; nor yet with good natured easiness, nor

with worldly indifference, nor with philosophic coldness, nor with laxity of conscience; that accounts everything well that passes under the seal of public opinion; but with charity and with pitying loving-kindness. Charity and loving-kindness are two words that comprehend the whole political and religious creed of Freemasonry. The law of charity cannot have been enacted by, nor the spirit of loving-kindness cannot have emanated from a cruel and ferocious God. It is the expression of the Divine Will because it is of the Divine Nature.

What of the hour in Freemasonry? Brighter - Stronger - Clearer. We often become discouraged and are inclined to be pessimistic, but amid all the errors and stumbling, a better day is dawning when we shall see the beneficent labors of Freemasonry shining in effulgent splendor. Freemasonry is growing in power, and as its immortal principles take root in the fallow soil of the human heart and mind, it buds and blossoms into foliage of kindness and the fruit of charity toward all mankind.

Let me be a little kinder;  
Let me be a little blinder To the faults of those about me;  
Let me praise a little more.  
Let me be, when I am weary, Just a little bit more cheery;  
Let me serve a little better Those that I am striving for.  
Let me be a little braver When temptation bids me waver;  
Let me strive a little harder To be all that I should be.  
Let me be a little meeker With a brother who is weaker;  
Let me think more of my neighbor, And a little less of me.

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# AND THE GREATEST OF THESE IS CHARITY

By S. Brent Morris, P.M.

Contributed by WBro. Jun Colmenares, P.M.

Charity is a universal characteristic of Freemasonry. Whether help for a community offered by a local lodge, or a Masonic home supported by a State Grand Lodge, or the national network of Childhood Language Disorders centers maintained by local Scottish Rite Brethren and the Supreme Council, S.J., or the Shriners' hospitals for crippled children, American Masons are part of a centuries-old tradition of caring. It doesn't matter if it's a Lodge, a Consistory, or a Masonic stamp club, each will have charity as a significant part of its activities. However varied the activity, each effort has one goal: helping those in need.

A study of Masonic Charities is a study of the evolving needs of American society. When food and shelter were immediate and almost daily concerns, Masons responded with firewood and the fruits of their harvests. When care of the aged, widows, and orphans were worries, Masons erected retirement homes and orphanages. When education was needed, Masons built schools, and when these basic needs moved ever farther from common experience, Masons turned their philanthropy to crippled children, burn victims, the speech and language impaired, cancer patients, and others.

As with most human endeavors, Masonic actions speak louder than Masonic words. Consider the first two official actions of the Grand Lodge of Rhode Island after organizing and installing its officers on June 27, 1791.

The Brethren walked in Regular Procession to Trinity Church where an excellent discourse was delivered by the Reverend William Smith, Rector thereof, & a collection made of \$11.94 Law. Money to be invested into Wood & distributed to the Poor of this Town the ensuing Winter. - Proceedings of the M.W.G.L. of Rhode Island

Even our courts have taken judicial notice of

the Masonic tradition of caring:

The objects and purposes of said Order are to nurse, carefor and to provide for its sick, afflicted and needy members und their families, bury the dead, care for the widows of its deceased members, and care for and educate their orphan children, and to inculcate in its members the principles of morality, temperance, benevolence and charity and teach them their duly and true fraternal relationship to mankind. - Denser v. State of Missouri (1947)

With this rich tradition of sharing comes the Masonic ideal of anonymous good works (exemplified by the Scottish Rite Almoner). This presents a problem for historians: How can the extent of Masonic charity be recorded in the face of a conscious effort to keep it very private? The dilemma was partially solved by the book *Masonic Charities*, edited by Brothers John H. Van Gordon and Stewart M. L. Pollard and published in 1985 by the Supreme Council, N.M.J. At that time Brother Van Gordon undertook the unique (and daunting) task of accounting for every dollar spent on charity by American Masons in 1985. An updated and rewritten form of this important volume with figures for 1990 is now being prepared and will be published jointly by the Northern and Southern Supreme Councils. A brief preview of this new book follows.

In the development of social services in the emerging nation, the Masonic definition of charity diverged sharply from that of many states. Dorothy Ann Lipson captured this idea clearly in her 1977 book, *Freemasonry in Federalist Connecticut*.

Masonic charity differed in its underlying assumptions and in its style from civic charity. In Connecticut charity was available to the settled members of a town, regulated by law, and invoked in times of extreme need and as a last resort. Persistent vestiges of the older Puritan ethic; which associated misfor-



tune with divine retribution, made appeals to civic charity a painful necessity. Masonic charity, more broadly defined than its civic counterpart, was available to its members in times of personal crisis wherever they were. (p. 213)

Masonic charity was secret unlike civic charity whose administration made the entire town privy to the needs of each recipient. The derogation of character implicit in acknowledging poverty must have compounded suffering. In contrast the Masons asked, "What has the world to do with private transactions, whether a widow, an orphan, or a pilgrim has obtained relief?" (p. 207)

A touching example of this private, compassionate relief during personal crisis is cited by Prof. Dumenil on pages 208-209. Federal Lodge in Watertown, Connecticut purchased a cow for the use of a widow and her children, and the cow was carried on its books for several years as a Lodge asset, presumably to spare the family the embarrassment of accepting charity.

From the very earliest days of Masonry in America, charity has been a concern. Look at the following extract from the 1733 By-Laws of the First Lodge of Boston, believed to be the oldest record of American Masons setting aside funds for charity:

Monthly Every Member shall pay at Least two shillings more per Quarter to be applied as Charity Towards the Relief of poor Brethren.

While charity assessments were a common feature of many early American Lodges, their records are shy about specific instances of private relief. The first explicit record of Masonic relief in America seems to be in the Lodge at Fredericksburgh, Virginia. On November 4, 1754, "a petition from a member and indigent Brother, John Spottwood, was read, and on motion of the Lodge, he was given one pound 12 shillings and sixpence 'to relieve his necessity.'" (R. Heaton and J. Case, *The Lodge at Fredericksburgh*, P. 34)

Grasping the subtle nuances of the inter-

locking relationships of Masonic organizations is a simple task compared to cataloging their expenditures. As Prof. Lipson observed, "Masonic charity was secret unlike civic charity whose administration made the entire town privy to the needs of each recipient. "Thus the researcher can only capture the data from aid that went through formally organized and public Masonic activities, but even this doesn't tell the whole story."

For example, the Masonic Service Association quietly oversees a Hospital Visitation Program with a goal that every V.A. Hospital in the United States have a Masonic volunteer working with patients. How can a value be placed on the more than 500,000 hours a year spent on this work? It just can't be done! The best that can be done is to catalog that fraction of Masonic philanthropy that happens to be administered on a formal basis and to rest content in the knowledge that Masons today, as always, are seeking to provide relief for suffering humanity.

The new book divides American Masonic philanthropies into several major categories:

- 1) public hospitals and clinics;
- 2) medical research;
- 3) Masonic homes, hospitals, and orphanages;
- 4) scholarships and youth;
- 5) museums and public buildings; and
- 6) community support.

Each category represents the efforts of hundreds of thousands of American Masons to put Masonic teachings into practice. The book will try to give a detailed analysis of each category.

The bottom line is this:

In 1990, American Masonic philanthropy was over \$360 million, or more than \$986 thousand per day, of which over 70% went to the American public.

Public Hospitals and Clinics  
Medical research  
Masonic Homes and Orphanages  
Scholarships, Youth, & Museums  
Community Support

# CHARITY THROUGH INTERPERSONAL RELATIONSHIPS

By Robert J. Watson

Past Master, Los Altos Lodge No. 712, CA

Contributed By WBro. Jun Colmenares, P.M

"To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections. . . . On this theme, we join in promoting each other's welfare and rejoicing in each others prosperity."

The above, is from the first degree lecture on the three principal tenets of Freemasonry: Brotherly Love, Relief, and Truth.

I wish to interpret these words in terms of charity that we demonstrate to each other in our daily lives. This paper will attempt to expand and interpret my thoughts on this subject. My approach is to examine from our ritual some of the references to personal charity and relate it to my years of experiences and the profound influence these words have on me.

From earliest time God and man have spoken in symbolic ways. Symbolism survives the variations and changes in languages over time. It provides the same meaning in today's life as it did centuries ago. Masonry teaches charity in many symbolic ways. Consider, for example, the form of the Lodge. It symbolically extends from east to west, and north to south, and denotes the universality of Masonry. It teaches us that a Mason's charity should be equally extensive. It discusses the covering of the Lodge as a clouded canopy or star decked heaven where all good Masons hope to arrive by aid of that theological ladder which Jacob in his vision, saw reaching from Earth to Heaven, the three principle rungs of which are denominated Faith,

Hope, and Charity. The greatest of these is charity, for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realm of eternity.

These words have made a profound influence on me. I believe it is fundamental to the teachings of Freemasonry and listening to the words so eloquently and meaningfully expressed: " and nowabideth faith, hope, and charity - these three, but the greatest of these is charity." for this reason I feel compelled to express my personal thoughts on this subject.

Charity is a very broad subject. Most of us think of it as contributing our financial support to many of the multitude of Masonic charities. Each of our concordant bodies promotes at least two very worthwhile causes. It is tax deductible, quick to do, and they are easily measurable gifts which we can budget and plan on an annual basis. However, our Masonic charities are suffering through inflation, a declining number of contributors, and the increased competition for funds from generally the same people. A detailed listing of all the Masonic charities is very lengthy and most impressive. Below is a summary of Masonic philanthropy for 1990 (reference 3) in the United States:

1. Public Hospitals, etc.:	\$257,425,036	(49%)
2. Masonic Homes, Hospitals, etc.:	221,829,354	(42%)
3. Medical Research:	21,605,377	(4%)
4. Community Support:	13,426,386	(3%)
5. Scholarships and Youth:	5,881,120	(1%)
6. Museums and Public Buildings:	3,784,286	(1%)
Totals:	\$524,951 562	(100%)

This amounts to \$14 million a day of which over 58 % went to the American public. Every bit was raised by the Masonic Fraternity and freely contributed on a voluntary basis to these very worthwhile charities. It meets a need that otherwise would never be met in this country. We have much to be proud of when we see the extent of our Masonic charity and the tireless work performed by so many volunteers. That make it all possible. I have recently been informed that Masonic giving is currently amounting to over \$ 2 million a day, which adds up to about 3/4-ths of a billion dollars a year being managed today. This represents a major contribution from an army of Masonic affiliated members that contribute their services to achieve these results. In addition to the committees that perform the voluntary administration of the charities, there is the collection of money for funds, working on fund raising social events, the distribution of funds, and the investments of the funds in perpetual endowments. There are Masonic brothers with professional qualifications who volunteer their services for legal, tax, investment, and real estate management, etc.

The history of California Freemasonry really started with the invasion of English speaking people after January 19, 1848, when gold was discovered. The population of San Francisco surged from 900 to 20,000 people. Thousands more were on their way. The founders of our Grand Lodge were motivated not only by their affection to the fraternity but by the suffering caused by the epidemics which had swept through the towns and camps, and the poverty of those inadequately equipped. These early Masons banded together; they understood the needs and practiced brotherly love and charity. They turned to feed the hungry, and care for the widow, and orphans. It became a prime purpose to those early Masons.

I have listed a number of references that report how extensive Masonic charity is today. included also is reference 5, a directory of philanthropically supported institutions of

California from 1986 to 1988. This extensive listing of other charities that compete for our charitable dollars also excludes our tithes to our churches and so many other charities to which we contribute.

The expression of charity starts in the heart and mind. It is a personal perception of how we may respond to another person's needs in a positive, friendly, and supportive manner. We learn that:

"..we are to aid, support and protect each other. On this principle Masonry unites men of every country, sect, and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance." ..hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue we join in promoting each other's welfare and rejoicing in each other's prosperity."

I suggest that we review and reflect also on the words describing temperance, fortitude, prudence, and justice. When I restudy those words from our ritual, I reflect how they also describe a form of charity we should practice in our interpersonal relations.

This paper will address the non-monetary gifts that are only recorded in the minds of the recipients and our almighty God. They are the gifts that extend beyond the grave to our children, friends, acquaintances, and casual encounters with strangers. They are the gifts given and received in our daily lives.

California Masonry welcomes men that are true, honest, and moral who demonstrate they wish to follow a virtuous life and grow. Symbolically we see them as the rough ashlar, properly prepared, and who offer themselves to the Fraternity of their own free will and accord. They are ready to learn how to square their actions and break off the rough and superfluous parts by divesting their heart and conscience of all the vices and superfluities of life; thereby fitting the mind as a

living stone, for that spiritual building, that house not made with hands (or money), eternal in the heavens. For a Mason must define the characteristics of the perfect ashlar in accordance with the religion of his choice. This is given to him by the holy writings that he has chosen to follow; i.e. the Bible, Koran, or the Torah. With the high standards required to shape our minds and actions to the rules and guide of our faiths, we observe a number of problems that directly relate to how we respond during our interpersonal relationships.

I assert that one reason for our decline in membership can be traced to uncharitable remarks from one brother to another brother. These remarks turn off many who were ready to contribute. Words are often sharply spoken in a very insensitive manner. I experienced this and am guilty of dropping out of Lodge along with two other brothers because of such harsh remarks and autocratic demands by the then current master of the Lodge. I felt that my time was better spent focused on my family, church, and my extensive travel for work.

During this time I visited many Lodges in my cross country travels and came to realize that Masonry was too important a way of life to permit any of the above individuals to detract me. Its basic truths were so fundamental that I not only went back to my Lodge, but I brought my other two friends back with me. one of them immediately became the Secretary because of the urgent need. What a gift he was to the Lodge. I also observe that many of our members are induced to join several concordant Masonic bodies soon after becoming a Master Mason and neglected the teachings of their Blue Lodge. They have chosen not to work at the understanding of the very fundamental lessons we are given to become Master Masons. Are these brethren duly and truly prepared to go forward into the workplace and their personal lives to exemplify the great teachings available to us?

I have discovered that if a member writes a note to the Secretary asking for a dimit, it is readily and freely given. I have contacted Masons who dimitted and learned that no one ever tried to contact them to see if there was a problem, either personal or financial. I have learned from these conversations that we are not sensitive to our brother's needs, we don't try to listen to them, and we miss the opportunity to ..."whisper good council in his ear and in a friendly manner endeavor to bring about a reformation." This admonition that we have all received is truly Masonic charity. It is a gift of true brotherly love and affection. This is charity through interpersonal relationships which has broken down through the Lodge administration.

From my research into this subject, I will try to summarize comments I have received from the disenchanted, some of those who just pay dues and even some who dimit. I feel these are a breakdown in charitable communications from the leadership.

1. "I quit the Lodge as a Junior Warden after my wife and I had to prepare the February clam bake without any help in the kitchen. My wife simply told me she couldn't be responsible for this work for the rest of the year."
- 2 "I quit the Lodge because they don't seem to like me they never come over to talk with me. Lodge is for the Officers. They have their own things to do."
3. "No one ever calls me up to see what I am doing, and why I am not attending Lodge meetings. I have lost my job, I am to embarrassed etc."
4. "The Past Masters try to run the Lodge and I can't function properly under that kind of environment, so I transferred to this other Lodge."
5. "I haven't been to Lodge in so long a time I wouldn't know anyone or how to get in."

This research is based on my Masonic relationships which began in 1946 and spread to two jurisdictions. I have received many inputs from brothers who have come from other Lodges. So I hope that no one takes these comments personally.

So we next ask "where is the leadership?" I don't believe that the \$500 each Lodge spends every year to send our Junior and Senior Wardens to the Grand Lodge retreat contributes to or creates the positive and favorable interpersonal relationships necessary. Phone committees must do more than find out who is coming to a dinner. Frequently if a member says he can not attend a function on several occasions, he is then dropped from the calling committee list. I suggest that the top officers of the Lodge take out their roster and mark the members they have met and can remember and who they are. They should then start a program to contact each and every one of the others, by phone to say: "How are you doing? Are you getting the Trestleboards, and How is the family etc.?" Ask yourself how many people you know well enough that you could stand up and give a good introduction or even a eulogy for? It has been my experience, after conducting a funeral service, to hear remarks to the effect, "I never knew or realized that our brother led such a wonderful and charitable life. A son can tell of the non-material gifts he received from his father which he will pass on to his children. He may even tell you that his father never talked about Masonry. It was all a secret. I have even brought one of these sons into Lodge and raised him with his father, a witness in heaven. How sad it is that we didn't learn about these men when they were alive and active? There is a personal comfort in developing these interpersonal relations amongst us at every opportunity we can find. We should all get to know our Lodge brethren better.

There is a time for good ritual, but the ritual is only a vehicle. We are taught to divide our day so there is a time for refreshment and

repose, a time for true brotherly love and affection, and a time to exchange compliments and a true interest in each and every brother. This includes sojourners we meet (or seek out). We need to extend a sincere and friendly hand, get to know them a little better, and most important of all listen to them.

I have found that high twelve clubs that meet for luncheons provide an excellent forum to develop the fellowships and interpersonal relationships. As President of one club I would often ask a member to speak to us for 10 or 15 minutes on the highlights of his life. The brethren really love to do this when the other brothers find out how much they have in common, they start sitting at different tables with different brothers. It breaks up the small cliques we see. Do your officers always seem to sit and talk to each other?

Leadership is the key to improving our brotherly interpersonal relationships and the charity it provides to all. We do not elect the Officers because they have an MBA, or an executive position in the work force. We really take highly motivated individuals that work hard, are dedicated, and willing to learn the ritual and become "qualified". The Grand Lodge then keeps a checklist on their compliance with Grand Lodge activities such as public schools, donations to the Masonic Homes, etc. Inspectors and coaches are primarily concerned with the ritual. So where do our Line Officers look to to obtain tailored minicourses directed to improve interpersonal relations? When these communications are enhanced it becomes infectious and we find still more want to participate. It leads to greater attendance and more enthusiasm. Our members have unique and diversified skills that if called upon they would be most willing to provide their services. There is a Biblical saying that when you give, you are receiving the pleasure from what you have brought to others, and when you receive a gift graciously and freely you have brought

pleasure and satisfaction to the giver. It always seems easier to give to others than to receive a gift from others graciously. We must remember that we are also giving when we can accept the gifts of others who desire to please us. Both parties benefit by these interpersonal gifts.

To give an excellent example of the results of implementing greater interpersonal leadership, I refer to what has happened in my own church after bringing in a new minister about 12 years ago. By all measures of growth of membership, attendance, number of supporting activities, number of services (5 on Christmas evenings), and contributions to missions and other outreach programs, this church is known as the flagship church in the northern California and Nevada conference. This success was achieved in a declining church environment and can be directly credited to the minister and his leadership. He has the charisma and the ability to quote biblical stories and parables and relate them to everyday current experiences we witness. He has a positive attitude that finds a way to do things. He ministers to the needs of every age, ethnic, social, and economic status of persons who come through the doors. He established the very first program to house the homeless for one month, and then went out and got the other local churches to take on the program for another month on a rotational basis. With his charisma and desire to personally know each of us, he then takes the time to send personal notes. It was at midnight when he finally had the time to visit my wife at the hospital. At committee meetings his question is always "How can we serve the congregation, our community, and world wide programs better?" He keeps the focus on this spectrum. He has a great memory for names and what you've said. He knows how to learn your most innermost feelings while being very sensitive and confidential with your

responses. He is comfortable with both the young and elderly. He never talks down to you or gives speeches or one way communications. He grew up in a Masonic family, never joined, but practices and teaches the very philosophy of Masonry. That is love, relief of the distressed, truth, and charity. He not only gives of himself but one year he gave the church back his complete salary for the new building fund.

Our officers must grow, as they proceed through the chairs and develop the type of qualities, illustrated above, of good leadership. They must learn and become teachers themselves, and develop the fine art of communications. The leadership qualities for successful interpersonal relationships are so different from the industrial environment in which a large number of our active members are required to work in and from which they have learned to become survivors. I have learned from my experiences at the corporate level, working directly with Presidents and their staffs that the advanced management courses taught today are at odds with the practices found in industry and government. Current leadership, in those jobs, is more obsessed with the external qualities of man (status, wealth, power, appearance, etc.) and what they can deliver within 3 months (the quarterly report increments and it must be within the laws) and not the internal qualities (ethical, moral, etc.). Ethics has been redefined as what is legal or avoiding being caught. Human relations have been divested of its role as caretakers of the people. Immoral cut backs are rampant. I recently learned that eight out of twelve disabled employees were laid off without any regard to retraining or comparing their skills with other people from other departments. What an invitation to a lawsuit under the new American disabilities act? The ethics, moral, and human relations have been redefined and have impacted a great percentage of our soci-



ety, and our membership. The lack of honest personal relations does carry over into our private lives. Examples are the divorces, single parents, child abuse, living alone, dropping out, drugs, crime, etc. I have seen men laid off, give up, and literally get very sick and die. One was a brother to whom we couldn't or we didn't reach out.

As one of our corporate officers and brother said to me on this subject, "We need to make more of the employees Masons." My thesis is that we need to communicate our teachings, philosophy, moral, and virtuous parts of our ritual in an open and meaningful way, outside the tiled Lodge room. It is hard to understand the true meaning of Masonry from the sidelines. I am still learning more from the ritual even after I have memorized it and have had a lot of discussions on it. We just aren't able to ask questions during the ritual as we might at an officers' practice meeting. We must diligently find the true spirit of Masonry in our hearts and minds and then become teachers and communicators with others.

It is necessary to understand where others are coming from and the art of modifying our own behavior somewhat to get closer to the various types of people we wish to communicate. We must be good listeners and responsive to the needs of others by adapting ourselves to a favorable wavelength that is in harmony with the other person and we must not blank out everything he wants to communicate.

We must first understand our own developed human behavior characteristics and then be able to "read" the characteristics of the person we wish to communicate with. I can recommend an excellent course on this complex subject. It is called "Managing Interpersonal Relationships" by the Wilson Learning Co. in Minnesota. It starts with a

group analysis of ourselves. We receive a detailed description of our own characteristics. It also goes on to show our capability to adapt and modify our behavior to make others more comfortable, be willing to open up, negotiate, understand, and to what degree of empathy we have this course is comprehensive and group oriented. It has truly helped me. I find that I can evaluate a person that I am interviewing for his unique characteristics within 5 minutes or so, and be able to modify my own behavior accordingly. However you never disclose to them that you are evaluating or judging them. It would be a fast turn off. We don't like to be evaluated.

This study reviews the interpersonal characteristic relationships between a person that is very low assertive and another who is highly assertive. On a second plane, it examines a person who is highly emotional, and another who strives to be in complete control and dominate. There are many combinations of these extremes. This helps us to understand why there are so many individuals who can't establish meaningful personal relations. I must add that history has shown we have had some of the greatest leaders come from each extreme of this matrix. They have all displayed wisdom, courage and leadership and were chosen for their unique abilities to perform the job that was required at that particular time and place. The bottom line is, "Everyone can develop the characteristics of a good leader and not be a clone of his predecessor."

God made everyone of us unique and for a special purpose to serve him, through our fellow man in our interpersonal relationships. Each one of us is the product of millions who have gone before us and influenced and molded our lives. There are no two souls alike. There are no two whose talents are rivals, or whose gifts conflict or interfere. This thought ought to put to an end once



and for all the envy of life - grieving at another's good! His good is not my good! What I can do my neighbor cannot. So why should we ever be jealous of the other? We should all say, "I am unique. There has never been any one like me, and in all time there shall never be again. I have no double. Only I have unique gifts to offer, as does everyone else. Are we doing all we can to recognize our special gifts and to practice and teach charity with our brothers, family, friends, and strangers?" We must not just follow the leader and walk in their path. We must evaluate how we can uniquely serve mankind in a charitable way with our hearts and the gifts we have already received.

I have heard some Sunday morning television preachers tell us that all we really need is a positive attitude and we can become anything we want to be, or do. I totally agree that a positive attitude is most important to our health and well being, but it won't make me a concert pianist. I have seen well educated technical men become very frustrated and hard to deal with because they changed careers to work with the public and then found out they were not prepared for public service. We must learn the lengths of our cabletows. When we see daily challenges, we must evaluate what we can do best, work with others because it is usually more complex than we know and discover the great rewards of working within the bounds that God gave us to work with. I have seen many disabled people more cheerful, more generous, more talented, more lovable, and charitable than most others. They make significant and influential contributions to our lives. Gifts from unsung heroes that we owe so much to and should try to repay to society there are unique non-monetary charitable contributions that we can all work at if we understand our own potential if we develop the ability to meet, act, and part on the level, in a friendly manner and be very sensitive to

the feelings of others. In this way we provide a continuing flow of non-monetary gifts to others. In return we receive the wonderful gifts from others through these interpersonal charitable relationships.

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# INSTITUTIONAL MASONIC CHARITIES

From <http://www.srmason-sj.org>

Contributed By WBro. Jun Colmenares, P.M

*The following month, on November 4, [1754], a petition from a member and indigent Brother, John Spottswood, was read, and on motion of the Lodge, he was given one pound 12 shillings and sixpence "to relieve his necessity."*

*The Lodge at Fredericksburgh, p. 34  
R. E. Heaton and J. R. Case, 1975*

This is believed to be the earliest record of specific Masonic charity in Virginia and America.

The quintessence of Masonic charity is exemplified by a cord of firewood donated to a needy family, or by a quiet gift of cash to a distressed traveler, or by the cow given by Federal Lodge of Watertown, Connecticut, to a widow and her children. Needs of this sort were met (and are still being met) by local lodges letting the need be known at a meeting and then passing the hat. This ideal was perfectly expressed by Lawrence N. Greenleaf in his famous poem, "The Lodge Room Over Simpkins' Store." Several lines of the poem typify Masonic giving:

*A widow's case-four helpless ones-Lodge funds  
were running low;  
A dozen Brethren sprang to feet and offers were  
not slow.  
Food, raiment, things of needful sort, while one  
gave a load of wood,  
Another shoes for little ones, for each gave what he  
could.  
Then spake the last: "I haven't things like those to  
give-but then,  
Some ready money may help out"-and he laid  
down a ten.*

However, the evolution of American society and the geographic dispersal of lodge mem-

bers have made needs of this sort less common and less easily recognized. To meet these changes, Masons began to turn to more organized forms of relief. The first Masonic home in the United States was established by Kentucky Masons in 1866 as the Masonic Widows and Orphans Home and Infirmary. In 1872 the Grand Lodge of North Carolina established the Oxford Orphanage in Oxford, and this action was followed in turn by Grand Lodges in other states. Today 39 state Grand Lodges maintain homes, and 11 still have orphanages, though the need for the latter has diminished. Most Grand Lodges without homes care for their needy through various endowments that support them in outside facilities.

A Masonic retirement home is very similar in operation to those maintained by religious and other organizations and will typically provide total life care for aged Masons and their widows. Some homes require a transfer of assets in return for perpetual care, while others allow their members to purchase life tenancies. Masonic orphanages were designed to meet all the needs of a deceased member's children until they graduate from high school. With fewer children of Masons needing orphanages, many of the remaining institutions allow local lodges to sponsor any needy child. In short, Masonic charitable institutions have changed their operations in response to the changing needs of their members.

Over the years, some tension has developed between Masons and their detractors about the propriety of Masonic philanthropy. On the one hand, as noted in Coil's Masonic Encyclopedia:

*There has been some disposition on the part of Masonic writers and orators to exaggerate on this subject and carry us into the higher realms of Christian love and sacrifice for the benefit of all mankind, as if a Masonic lodge were almost a monastery of friars sworn to poverty and universal benevolence. (p. 23)*

On the other hand, many anti-Masons accuse the fraternity of being little more than a mutual insurance society, teaching self-serving opportunism rather than true charity. The reality, as is nearly always the case, lies between these extremes. While indeed Masons maintain retirement homes and orphanages for their members and generously support their own youth organizations (which tend to serve their children), the fact is that well over one-half of their philanthropic dollars benefit society at large.

Also over the years, as with most human ventures, not all Masonic charitable endeavors have survived. In 1841 the Grand Lodge of Missouri began efforts to establish a Masonic College, which continued with small success until 1857. Other states tried their hands at higher education, including Kentucky, North Carolina, Ohio, Arkansas, and Georgia, but maintaining an institution of higher education proved more than Masons alone could do, and so they shifted their focus to serving others needs. In 1922 the National Masonic Tuberculosis Sanatoria Association was established in Albuquerque, New Mexico, but did not survive long due to financial problems. These well-meaning attempts illustrate the constant striving of Masons to help their fellowmen.

A significant change in American Masonic charities occurred in 1920 when the Shriners, part of the Family of Masonry, adopted a proposal to establish a hospital for children to be supported by a yearly \$2 assessment from

each Shriner. Local lodges and state Grand Lodges aimed their charitable efforts at local problems; being nationally organized, the Shriners could concentrate their philanthropy on needs that transcended state boundaries. The result today is a network of eighteen orthopaedic Shriners Hospitals, three Shriners Burns Institutes, and one hospital that provides orthopaedic, burn, and spinal cord injury care to children in need, absolutely free of charge.

The rules for Shriners hospitals are simple: any child can be admitted if the patient's condition can be substantially helped and if treatment at another facility would place a financial burden on the family.

Following the success of the Shriners, other national Masonic philanthropies began to flourish and to change the complexion of Masonic giving. Today, more than 65 cents of every dollar of Masonic philanthropy is directly spent on the American public. The list seems endless, but includes clinics, centers, and programs devoted to childhood speech, language and learning disorders, the Museum of Our National Heritage in Lexington, Massachusetts, the Peace Chapel and auditorium at the International Peace Garden on the U.S.-Canadian border in North Dakota, a foundation paying for sight-saving eye surgery, the George Washington Masonic National Memorial in Alexandria, Virginia, dental care for the handicapped, and medical research in schizophrenia, cancer, arteriosclerosis, Alzheimer's disease, and muscular dystrophy.

This partial list only scratches the surface, but the point it makes is deep: Freemasons are dedicated to the relief of mankind, and their works are a living testimony to their ideals.

## Slicing The Pie

*To relieve the distressed is a duty incumbent on all men, but particularly on Freemasons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.*

**Illustrations of Masonry, p. 72  
William Preston, 1772**

Grasping the subtle nuances of the interlocking relationships of Masonic organizations is a simple task compared to cataloging their expenditures. As Professor Lipson observed, "Masonic charity was secret unlike civic charity whose administration made the entire town privy to the needs of each recipient." Thus a researcher can only capture the data from formally organized and public Masonic activities, but even this doesn't tell the whole story.

For example, the Masonic Service Association of North America quietly oversees a Hospital Visitation Program with a goal that every Veterans Administration Hospital in the United States have a Masonic volunteer working with patients. How can a value be placed on the more than 500,000 hours a year spent on this work? It just can't be done!

The best that can be achieved, as in the pie chart below and the statistical tables that follow, is to catalog that fraction of Masonic philanthropy administered on a formal basis and to rest content in the knowledge that Masons today, as always, are seeking to provide relief for suffering humanity.

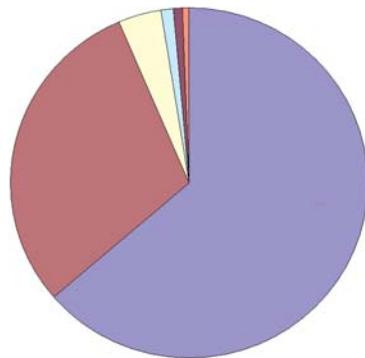
In 1995, major North American Masonic philanthropies contributed \$750 million or over \$2 million per day of which 70% went to the general American public.

A Summary of North American Masonic

## Philanthropy for 1995

Non-Profit Hospitals	\$476,512,844	(63.5%)
Masonic Homes	225,669,231	(30%)
Medical Research	31,472,909(4%)	
Scholarships and Youth	7,123,805	(1%)
Community Services	5,379,609	(1%)
Museums and Buildings Open to the Public	3,717,050	(.5%)
<b>TOTAL:</b>	<b>\$749,875,448</b>	<b>(100%)</b>

Based on figures compiled by the Masonic



Service Association of North America

## Categories Of Masonic Philanthropy

### 1. Public Hospitals, Clinics, Centers, And Medical Care

Medical and health services provided to the public comprise the largest single category of American Masonic philanthropy. These operations typically involve extensive physical plants and large capital investments. Leading

the list are Shriners Hospitals for Children which have a total budget of \$425 million in 1997. The operating budget amounts to \$359 million and includes nearly \$21 million for research. In addition to the \$359 million, another \$66 million is being spent on new construction and renovation of hospital facilities. The Masonic philanthropy behind these hospitals is sublime in its simplicity: if a patient can be helped, the services are provided, and cost is never a consideration. Other Masonic philanthropies in this category include the Texas Scottish Rite Hospital for Children (pictured below); the Scottish Rite Children's Medical Center in Georgia; nearly 125 Scottish Rite facilities for childhood speech, language, and learning disorders; the Knights Templar Eye Foundation; the Masonic Cancer Center at the University of Minnesota; and the Grotto Dentistry for the Handicapped Program.

## 2. Masonic Homes And Orphanages

This is the oldest category of organized Masonic philanthropy. From its earliest beginnings, Freemasonry has admonished its members to provide support for widows and orphans, especially those of former Masons. This care was initially provided by local lodges, but it eventually came under the oversight of Grand Lodges as they began providing for their needy with centralized facilities. The first Masonic home in the United States was established by Kentucky Masons in 1866, the Masonic Widows and Orphans Home and Infirmary in Louisville, Kentucky. In 1927, the residents moved to a new facility in Masonic Home, Kentucky. Today 39 state Grand Lodges maintain homes, and 11 still have orphanages, though the need for the latter has diminished. Most Grand Lodges without homes care for their needy through various endowments that support them in outside facilities. The services provided in this category are generally available to Masons and their relatives, though some Masonic orphanages allow lodges to sponsor orphans unrelat-

ed to a Mason.

## 3. Medical Research

Medical research may not be as photogenic as large hospitals and smiling patients, but its results are every bit as important. Much of Masonic charity is quietly devoted to solving health problems, some of which are treated in the institutions in category one, "Public Hospitals, Clinics, Centers, and Medical Care." In fact, many of the hospitals and clinics mentioned maintain active research programs as a supplement to their other services. Masonic support for medical research ranges from foundations providing research funding to completely equipped laboratories performing research. This category of medical research includes, in addition to several of the activities from category one, the Scottish Rite's research in schizophrenia, the Kansas Masonic Oncology Center, the Royal Arch Research Assistance Program (auditory research), the Cryptic Masons Medical Research Foundation (arteriosclerosis research), the Masonic Medical Research Laboratory at Utica, New York (biomedical research), and the Indianapolis Scottish Rite Foundation (geriatric research at the University of Indiana Medical School).

## 4. Community Support

This is perhaps the most difficult category to tabulate. Masonic lodges are not expected to sit passively in their communities but to contribute actively. There is no way to list completely Masonic civic involvement, which could include a float in a parade, an ad in a program, or a team sponsored in the local youth league.

Even more difficult to calculate would be the increased community activity by individual Masons who have been inspired to greater service by the teachings of their Craft. However, it is possible to enumerate some significant contributions to individual communi-

ties and to other national charities. National charities given special support by Masonic organizations include the Muscular Dystrophy Association, supported by the Tall Cedars of Lebanon; the American Diabetes Association, supported by the Amaranth Diabetes Foundation; and the American Cancer Society, supported by the Eastern Star Cancer Research Project.

Exceptional local Masonic community activities include the annual Des Moines Masonic Christmas Day Dinner for anyone in the community, the Tennessee and Alabama Scottish Rite Shoe Programs for thousands of children who otherwise would attend school without proper shoes, the Ohio Special Olympics Summer Games where every Special Olympian is supported by the Grand Lodge of Ohio, the Missouri and Kansas "Masonic Mile of Food" for the needy, and the Special Olympian division of the Jamestown, New York, soap box derby.

### 5. Scholarships And Youth

American Freemasonry has always had a particular interest in education, and it is thus no surprise to find wide support given to students, usually in the form of scholarships. Masonic scholarships range from funds offered by thousands of Lodges to local students, to large programs run on a national basis.

Noteworthy philanthropies in this category include the Scottish Rite Abbott Scholarships for undergraduate college students to pursue their particular fields of study. Shepherd Scholarships to support students in the areas of service to country and humanity, George Washington University grants for government, business, or international affairs, and graduate fellowships for doctorates in education administration. Also, there are the Eastern Star Training Awards for Religious Leadership, the Illinois Scottish Rite Nursing Scholarships, and the Knights Templar

Educational Foundation, providing low-cost education loans.

Further evidence of Masons' interest in American youth is seen in their myriad of other activities supporting American youth. These include the National Masonic Foundation for the Prevention of Drug and Alcohol Abuse Among Children and support by the entire Family of Masonry for the International Order of DeMolay, the International Order of Job's Daughters, and the International Order of Rainbow for Girls.

### 6. Museums And Public Buildings

In many communities, Masonic buildings are the focus of civic activity. Some Masonic structures are so significant and provide such valuable public services, however, that they have become local landmarks and tourist attractions. In this category can be found the Scottish Rite Supreme Council Museum and Library in Washington, D.C., the first public library in the Federal District; The George Washington Masonic National Memorial in Alexandria, Virginia; the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Massachusetts; and the Masonic Memorial Auditorium and the Eastern Star's Peace Chapel at the International Peace Garden on the Manitoba-North Dakota Border. While not included in the 1995 figures, it is noteworthy that in 1986 Masons contributed \$2,000,000 towards the restoration of the Statue of Liberty. Similarly, now, in 1997, Masons are working to help restore Fort McHenry in Baltimore, Maryland, the Memorial Arch dedicated to George Washington at Valley Forge, Pennsylvania, and the Washington Monument in our nation's capital.



# MASONIC CHARITY

*Author Unknown*

*Contributed By: WBro. Jun Colmenares, P.M.*

Beyond its focus on individual development and growth, Masonry is deeply involved in helping people. The Freemasons of North America contribute over \$2-million a day to charitable causes, while the Freemasons of Oklahoma contribute over \$4-million a year to charitable causes, and the Freemasons of Wagoner contribute over \$15,000 a year to the Wagoner community.

This philanthropy represents an unparalleled example of the humanitarian commitment of this great and honorable Fraternity. Much of that assistance goes to people who are not Masons. Some of these charities are vast projects.

In 2004, the Masonic Charity Foundation of Oklahoma prepared 795 Teacher of Today certificates, which were presented by 169 Oklahoma Masonic Lodges. The Teacher of Today program has a simple purpose -- to tell dedicated teachers that someone does notice their work, someone does care. The Foundation also supports the Oklahoma State Teacher of the Year program, which is ran by the State Department of Education. The Foundation provides a grant of \$500 to each of the 11 state runners-up, and a check for \$5,000 to the State Teacher of the Year.

The Masonic Fraternity of Oklahoma Youth Scholarship Program gives college scholarships to young people who belong to one of the three Youth Orders -- Rainbow, DeMolay, and Job's Daughters. In 2004, the Foundation disbursed \$43,750, providing scholarships to 35 young men and women.

The Payne Education Center trains teachers how to recognize children suffering from dyslexia. It is here where the teachers learn special techniques to teach dyslexic children how to read. In 2004, the Foundation donated \$22,515 to the Payne Education Center, to help teachers help kids.

The Foundation has partnered with Prevent Blindness Oklahoma to screen school children for possible vision problems. In 2004, the Foundation donated \$85,000 to Prevent Blindness Oklahoma. According to their records, in 2004, 530 screenings were conducted; 158 Masonic Lodges participated in the screenings; 95,028 children were screened, and 9,391 children were referred for professional eye exams. In total, the Foundation has given \$2,063,939 to Prevent Blindness Oklahoma.

For some years now, there has been a partnership between the Masonic Fraternity and Oklahoma Public Television. Lodges raise funds, the Charity Foundation matches those funds, and they are used to support programming on Public Television. An announcement before and after the program tells the viewer that local presentation is made possible by a gift from the Masonic Fraternity of Oklahoma. On the final night of the annual Festival fund-raising drive of OETA -- Mason's Night -- members of the Fraternity answer telephones and take pledges, and the funds raised by the Lodges are presented. In 2005, Oklahoma Masons contributed \$42,773 to support Public Television.



The programs sponsored were "This Old House", "The World of National Geographic", "The OETA Movie Club", "Nature" and "Antiques Roadshow".

The Shrine Masons (Shriners) offer some of the best medical care in the world to children who need orthopaedic and burn care, as well as spinal cord injury rehabilitation. Because of the Shrine fraternity's commitment to the "World's Greatest Philanthropy" over the past 83 years, more than 770,000 children have been helped by the free medical care available at the 22 Shriners Hospitals.

The orthopaedic Shriners Hospitals are dedicated to providing specialized medical and rehabilitative services to children with congenital deformities, problems resulting from orthopaedic injuries, and diseases of the musculoskeletal system. The most commonly treated disorders include club foot, limb deficiencies and discrepancies, scoliosis (curvature of the spine), hand and back problems, osteogenesis imperfecta (brittle bone disease) and growth problems.

One of the better-known achievements of Shriners Hospitals research is the cultured skin developed by the Boston Hospital in connection with the Harvard Medical School. Researchers developed a method of "growing" skin from a tiny sample of a burn patient's own skin. In a celebrated 1983 case, this breakthrough enabled the burns hospitals to save the lives of two boys who were burned over 97-percent of their body surface, marking the first time a cultured organ had ever been used in a life-saving situation, as well as the first time any human being was known to survive such a severe injury.

With the approval of 35,128 new patient applications in 2004, Shriners Hospitals had an active patient roster at year-end of

194,251 children.

In 2005, Shriners Hospitals for Children will spend about \$1.7 million every 24 hours, or \$19 per second, to provide specialized medical care to children.

For 2005, the overall budget for all Shriners Hospitals totals \$625 million, an increase of \$29 million over 2004. \$552 million makes up the operating budget that funds patient care, teaching, administrative expenses, depreciation, and the daily expenses of the entire Shriners Hospitals network. In 2005, \$28 million has been set aside to fund the Medical Research Program, which includes 125 investigative research projects. Since Shriners Hospitals' structured research endeavors began in the mid-1960s, over \$450 million has been invested in research projects that have changed the way burn, orthopaedic and spinal cord injury care is given around the world. \$45 million is budgeted for buildings and equipment expenditures.

In their first 83 years of operation, the 22 hospitals compiled the following statistics:

- Shriners Hospitals have helped more than 735,000 children
- Shriners Hospitals have spent approximately \$7 billion operating their 22 hospitals and approximately \$1.7 billion on construction and renovation for the hospitals.
- In 83 years, there have been:
  - 740,945 operations performed
  - 9,419,130 X-rays taken
  - 1,254,854 braces and prostheses applied
  - 7,112,840 outpatient and outreach clinic visits
  - 16,410,800 physical therapy treatments provided

## ELIGIBILITY REQUIREMENTS AND ADMISSION PROCEDURES

Any child may be eligible for care at Shriners Hospitals if:

- the child is under the age of 18, and
- there is a reasonable possibility the child's condition can be helped

Shriners Hospitals are open to all children without regard to race, religion or relationship to a Shriner. There is never a charge to the patient or parents for any medical care or services provided at a Shriners Hospital. If you have questions about applying to Shriners Hospitals please call the toll-free patient referral line at 1-800-237-5055, Monday through Friday 8 a.m. to 5 p.m., Eastern Time.

The Scottish Rite Masons in the Southern Jurisdiction maintain a network of 150 Childhood language Disorder Clinics, Centers, and Programs. Each helps children afflicted by such conditions as aphasia, dyslexia, stuttering, and related learning or speech disorders.

Since the early 1950's, the Scottish Rite has focused its primary charitable effort on the treatment of childhood language and communication disorders. Why? Because more children in the United States suffer from these problems than from all other medical and orthopedic problems combined!

Almost 3,000 children have received services through the Tulsa Scottish Rite Language Clinic since 1977. Located in the lower level of the Tulsa Scottish Rite Masonic Center, the clinic provides professional speech pathologists to serve youngsters who have speech, language and/or hearing difficulties. Throughout the year they have managed to see approximately 109 clients each month.

## ELEGIBILITY REQUIREMENTS

The children eligible for services at this clinic are eighteen months through eleven years of age (to age twelve). Each has a specific communication problem which does not result from permanent hearing loss, emotional disturbance, autism, or intellectual handicap. The children have trouble talking, understanding, remembering, reading and/or writing. Masonic affiliation is not a criterion for entry into the program.

## WHAT SERVICES ARE PROVIDED AT THE CLINIC?

Eligible children are seen for speech and language evaluation and Home Therapy Management. This innovative approach is family-centered, since at least one parent is trained to administer therapy to one or more children at home. The parent is given as much support as necessary to be an effective home therapist. The children may be seen for regular or intermittent Clinic sessions for testing or therapy as needed. Home Therapy Management is flexible and can be structured to meet the family's needs.

Hearing testing is provided for children who receive speech, language or reading services through the Clinic.

## WHO PROVIDES THE SERVICES?

Three speech-language pathologists and a secretary staff the Clinic. Adrienne Rains Rogers, M.A., CCC, (Clinic Director), Kathleen Barry Plumb, M.S., CCC, Carissa Miller, M.S., Kelli Croucher, M.S..

Rogers received her Bachelor's degree at the University of Texas in 1969 and a Master's degree at the University of Oklahoma in

1970. She was honored with the Outstanding Clinical Achievement Award from the American Speech-Language-Hearing Association in 1993. Rogers has been at the Tulsa Scottish Rite Clinic since 1979.

Plumb received her Bachelor of Science degree in Speech-Language Pathology in 1978 and her Master of Science in Speech Language Pathology in 1979, both from Southern Methodist University. She interned at the Scottish Rite Hospital in Dallas, and has been with the Tulsa Scottish Rite Clinic since 1982.

Miller recently joined the staff as a part-time clinician. She earned both her B.S. and M.S. from Oklahoma State University in Stillwater.

Croucher has joined the staff as a full-time clinician on July 1, 2005. She earned her B.A. from Southwestern College in Winfield, KS and her M.S. at Oklahoma State University in Stillwater.

In addition to having earned both Bachelor's and Master's degrees, all of our Clinicians are licensed by the State of Oklahoma and have either earned or are in process of earning a Certificate of Clinical Competence from the American Speech-Language-Hearing Association. This certification program ensures that Speech Language Pathologists have met the requirements to be recognized by their peers as professionals.

Hearing testing is provided at the Clinic by audiologists from Eastern Oklahoma Ear, Nose and Throat. Each audiologist holds a Master's Degree in audiology, is certified by ASHA, and is licensed to practice in Oklahoma.

## HOW CAN A CHILD BE REFERRED?

A parent should contact the Clinic between 8:00 a.m. and 5:00 p.m., Monday through Friday, to provide basic information about the child. From this information, we determine the child's needs. If you would like to observe a session, need more information about the clinic, or know a child who might benefit from speech-language therapy, call (918) 622-7764.

## ARE THERE FEES?

While comparable services in the community cost about \$65.00 per hour, at the Tulsa Scottish Rite Clinic all clinical services are provided on a no-fee basis. There is no billing department. Voluntary contributions are always appreciated and are tax-deductible as The Tulsa Scottish Rite Charitable and Educational Foundation is a 501 (c) (3) entity. Donations may be mailed to 6355 East Skelly Drive, Tulsa, Oklahoma 74135-6108.

The Tulsa Scottish Rite also provides financial assistance for some forty graduating high school seniors in Northeastern Oklahoma each Spring to attend college. And, they support a Teacher Training Program in which the Payne Education Foundation of Oklahoma City trains teachers from our Northeastern Oklahoma area in newer techniques of teaching children that have learning disorders, and Dyslexia.

The Tulsa Scottish Rite Almoner, through the Foundation, provides emergency revenue to individuals who require food, housing and clothing.

Also, the York Rite Masons founded the Knights Templar Eye Foundation in 1956 to aid those who need help in the preservation

of sight. The Foundation's objectives are to provide research, surgical treatment, and hospitalization for those who suffer from eye diseases, including strabismus (or cross-eyes) in children and eye injuries which, if untreated, might result in blindness. The Foundation also co-sponsors the National Eye Care Project with an agreement with the American Academy of Ophthalmology (Persons 65 years of age or over may receive help by calling 1-800-222-EYES. Persons must state that a Knight Templar has referred them to the N.E.C.P.). Please visit [www.eyecareamerica.org](http://www.eyecareamerica.org) for more information. Since 1956 the Foundation has handled over 76,000 applications representing over \$91 million. In addition, research grants totaling over \$8 million have been made to researchers working in the field of pediatric ophthalmology or development biology.

The Knights Templar Educational Foundation, the first program of its kind, was organized in 1922. Since then, more than \$32 million dollars has been loaned to students to complete their last two years of college. This financial assistance is given without regard to race, color, creed, age or Masonic affiliation.

In 2004, the Knights Templar Eye Foundation presented two \$30,000 grants to the University of Oklahoma Health Sciences Center for their research relative to retinal degeneration.

The Knights Templar, whose membership is limited to Christian Masons, also founded the Knights Templar Holy Land Pilgrimage. The purpose of this program is simple: send Ministers of the Gospel to visit the Holy Land. The Masonic Knights Templar pray that this travel experience will inspire pastors

in their individual ministries. It is one thing to study the life and teachings of Jesus Christ, but actually to walk where Jesus Christ walked can bring the details of the Gospel message to life. The understanding and enthusiasm that can come from visiting the land of Jerusalem can inspire a pastor for a lifetime. It is this holy inspiration that the Knights Templar seek to foster.

Many Wagoner Masons are also Shriners, 32-Degree Scottish Rite Masons, and York Rite Masons. One must be a Master Mason in order to be in the Shrine, Scottish Rite, or York Rite; however, not all Master Masons belong to one of the appendant bodies. A Few Examples of The Wagoner Masonic Lodge's Charity:

- Grad Night (Drug & Alcohol Free Senior Trip)
- Girl Scout Troop 1036 of Wagoner
- Boy Scout Troop 627 - charter sponsor (10 years) -- which has produced 11 Eagle Scouts.
- Cub Scout Pack 627 - charter sponsor (10 years)
- Venturing Crew 627 - charter sponsor (Boy Scouts High-Adventure Organization)
- Boy Scouts of America, Indian Nations Council - Friends of Scouting program
- Wagoner Masons have served as Scoutmaster, Assistant Scoutmaster, Cubmaster, Assistant Cubmaster, Venturing Advisor, Venturing Associate Advisor, Committee Member, Committee Chairman, Den Leader, and Webelos Leader for Wagoner Boy Scouts, Cub Scouts, & Venturing. Five Wagoner Masons have received the Daniel Carter Beard Masonic Scouter Award. The award is a national recognition approved by the Boy Scouts of America and promoted by the Grand Lodges of Masons in the United States. It is awarded to Master Masons who have made signifi-

cant contributions to youth through Scouting. Wagoner Masonic Lodge #98 has more Daniel Carter Beard Masonic Scouter Award recipients than any other Masonic Lodge in Oklahoma.

- Wagoner Masons are also members of the Wagoner Lions Club, Rotary Club, Wagoner Chamber of Commerce, Odd Fellows Lodge, American Legion, Veterans of Foreign Wars, Wagoner Historical Society, FFA Booster Club, Wagoner Traditional Archers, Wagoner All-Sports Booster Club, Wagoner Band Booster Club, & Grad Night Committee.

- Several Wagoner Masons are also active in their local churches - including church committees, deacons, and Gideons.

- Blue Star Mothers of America, Oklahoma Chapter 2 - Wagoner

- Wagoner High School Band

- Little League Baseball teams

- Business Professionals of America (formerly Future Business Leaders of America)

- Wagoner Teacher of the Year

- Outstanding Boy - Wagoner High School

- Outstanding Girl - Wagoner High School

- Oklahoma Educational Television Authority (OETA - Public Television in Oklahoma)

- Several anonymous individuals in need.

- Wagoner Jr. Livestock Show

- Wagoner Special Olympics

- Softball teams

- Several High School scholarships

- Wagoner High School Tennis Team

- Technology Students Association - Technology Programs of Wagoner Middle School and Wagoner High School

- Job's Daughters

- Oklahoma Blood Institute - Blood Drive Sponsor

- Wagoner Law Enforcement - Fund-raiser To Help Purchase A Drug Detecting Dog

- Prevent Blindness Oklahoma - Children's Vision Screening Program in Wagoner Public Schools

- Wagoner S.T.A.R.S. Academy (Students Taking Another Road Successfully -- formerly the Wagoner Alternative School)

- Wagoner 4-H Youth Group

- Bikes for Books Reading Program in Wagoner Public Schools - Promoting an interest in reading at the elementary level.

- American Legion - Boys State Sponsor

- Wagoner Youth Soccer Club - Provided financial assistance to children attending Summer Camp.

- Allow Wagoner County Election Board to use Wagoner Masonic Lodge #98 building as polling place during elections.

- Wagoner Takedown Club - Sponsored Wagoner wrestler to the Cliff Keen Reno World Championships in Reno, Nevada.

#### *Research From:*

*S. Brent Morris, 33?, Masonic Philanthropies: A Tradition of Caring, 2d ed., The Supreme Councils, 33?, N.M.J. and S.J., Lexington, Massachusetts, and Washington, D.C., 1997, pp. 58 & 76.*

*i "Who Are The Masons? And What Do They Do?," Scottish Rite Journal, Vol. CIX, No. 10, 2001, pp. 6-9.*

#### *Shrine pamphlets*

*Wagoner Masonic Lodge No. 98 records*

*Masonic Charity Foundation of Oklahoma*

*L.R. Jerry Grubbs, 33?, "Tulsa Scottish Rite Philanthropies," Double Eagle News: Official Publication of the Tulsa Scottish Rite Bodies, Summer 2002, p. 6.*

*"2002-2002 Facts & Figures Shriners Hospitals for Children," www.shrinersbq.org*

*"Eligibility Requirements And Admission Procedures," www.shrinersbq.org*

*"Purpose and Activities of the Knights Templar Organization," www.knightstemplar.org*

# CHARITABLE GIVING BY THE ORDER OF THE EASTERN STAR

By Carole J. DeMoss, PGM  
 Deputy in Hawai'i of the Most Worthy Grand Matron  
 of the General Grand Chapter

The Order of the Eastern Star is the worlds largest fraternal organization to which both women and men may belong. The General Grand Chapter convenes in Assembly once every three years.

Each Most Worthy Grand Matron and Most Worthy Grand Patron select certain specific charities for their term of office. Additionally, all Grand Chapters have certain specific charities which they select on an annual basis. Finally, each local Chapter may select on its own any specific charity which they desire to support.

While it is requested that all charitable gifts be channeled through the office of the Right Worthy Grand Secretary of the General Grand Chapter so it can be determined how much has been given during each triennial period, and to which charities, it is a fact that many donations are given directly without notification to the General Grand Chapter.

The last published figures from the General Grand Chapter for the period 2000-2003 are as follows, and are taken from Page 276 of the

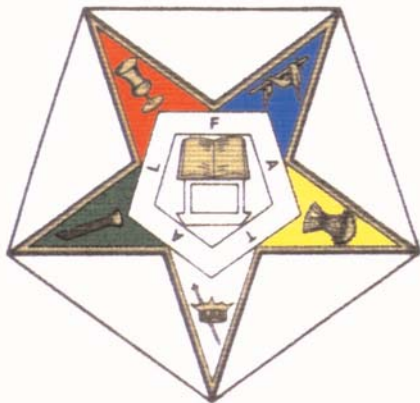
2003 General Grand Chapter Proceedings, a 1,001 page document:

ESTARL <sup>1</sup>	\$1,653,676
Jurisdictional Projects	\$2,707,843
Cancer Research	\$1,593,495
Masonic and OES Homes	\$999,426
Heart Fund	\$523,864
Shrine Charities	\$306,648
Knight Templar Eyes	\$96,885
Youth Projects	\$369,385
<b>TOTAL</b>	<b>\$8,251,222<sup>2</sup></b>

<sup>1</sup> Eastern Star Training Award for Religious Leadership

<sup>2</sup> This equates to better than \$7,535 every day.

Additionally, at any time there is a Disaster such as the Asian Tsunami, Hurricane Katrina, etc., special appeals are put out for assistance and our membership responds to the extent of their abilities either individually or on an organizational basis.





# WHERE TO FIND MASONIC HELP

Author Unknown

Contributed by WBro. Jun Colmenares, P.M

Let us start with a quote...

*"To relieve the distressed is a duty incumbent on all men, but particularly on Freemasons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections."* Illustrations Masonry, p. 72 William Preston, 1772.

Grasping the subtle nuances of the interlocking relationships of Masonic organizations is a simple task compared to cataloging their expenditures. As Professor Lipson observed, "Masonic charity was secret unlike civic charity whose administration made the entire town privy to the needs of each recipient." Thus a researcher can only capture the data from formally organized and public Masonic activities, but even this doesn't tell the whole story.

For example, the Masonic Service Association quietly oversees a Hospital Visitation Program with a goal that every V.A. Hospital in the United States have a Masonic volunteer working with patients. How can a value be placed on the more than 500,000 hours a year spent on this work? It just can't be done!

The best that can be achieved is to catalog that fraction of Masonic philanthropy that happens to be administered on a formal basis and to rest content in the knowledge that Masons today, as always, are seeking to provide relief for suffering humanity.

In 1990 American Masonic Philanthropy was \$525 million or \$1.4 million per day. It has been estimated that for 1994 formal American Masonic Philanthropy was over \$625 million.

In finishing the list below, We find ourselves overwhelmed with the size of the list, so we will summarize it first. If you need help or knowledge in any of the following areas, then consult the list below for the location of the place to help you.

Childhood language disorders

Treatment for birth defects

Scholarship and direct grants to children and grandchildren of Scottish Rite Masons as well as to members of DeMolay, Job's Daughters, Rainbow for Girls, and other Masonic youth groups.

Research on diabetes

A summer camp for underprivileged children

Arteriosclerosis research

Christmas Day dinner the Des Moines community

Cancer research

Training awards for religious leadership and those making religious work their career

A museum and monument to our first President and a Mason

Grants to students in Schools of

Government and Business Administration and International Affairs

Dental care for handicapped children

Scholarship assistance to nursing students

Geriatric research

Child development for good citizenship and sound character for Boys and Girls

Out-patient services for cancer treatment

Low cost education loans

Eye surgery and prescription glasses

Treatment for cancer patients and cancer research support

Masonic Hospital Visitation Program for V.A. Hospital volunteers

Research in heart disease, cancer, aging, hypertension, and blood substitutes

Meeting and performance facilities at the International Peace Garden

A clearing house on Masonic information

Education of youth about Drugs and Alcohol

Ohio Special Olympics

A non-denominational chapel for meditation and religious services at the International Peace Garden

Research into the causes and treatment of schizophrenia and related disorders

Research into auditory perception disorders in Children

A Georgia children's medical Center

A Museum and library focusing on our American heritage as well as Freemasonry's role in the history of our country

The first public library in the District of Columbia

Scholarship and fellowships for Ph.D. candidates in Public School Administration

Support for students seeking degrees in fields associated with service to country and humanity

Orthopedic services to children through a network of 22 hospitals and treatment for burns victims at three burns centers

Support for the Muscular Dystrophy Association

A provider of new shoes for need Tennessee and Alabama children

A orthopedic, neuralgic, and child development hospital in Texas

Operates a Texas for dyslexic and aphasia disorders in children

Provides needy homeless children in the school district with clothing and toiletries

The following is a listing of those American Masonic Charities included in the above:

Abbott Scottish Rite Scholarship Program Provides direct grants to children and grandchildren of Scottish Rite masons as well as members of DeMolay, Job's Daughters, Rainbow Girls, and other Masonic youth groups. Supreme Council, 33rd Degree, N.M.J.P.O. Box 51933 Marrett Road

Lexington, Massachusetts 02173(617) 862-4410

Amaranth Diabetes Foundation Supports research on diabetes The Supreme Council, Order of the Amaranth Mrs. Ethel B. Fry, Supreme Secretary 2303 Murdoch Avenue Parkersburg, West Virginia 26101(304) 485-0423 or (304) 428-1565

Camp Chicota A summer camp for underprivileged children Grand Lodge of Louisiana, Prince Hall Affiliation 1335-37 North Boulevard Baton Rouge, Louisiana 70821(504) 387-0996

Cryptic Masons Medical Research Foundation Supports arteriosclerosis research Cryptic Masons Medical Research Foundation Marion K. Crum, Executive Secretary Route 4, Box 301 Nashville, Indiana 47448 (812) 988-8655

Des Moines Masonic Christmas Day Dinner Provides Christmas Day Dinner for the community Masonic Christmas Day Dinner Masonic Temple 1011 Locus Street Des Moines, Iowa 50309 (515) 244-6011

Eastern Star Cancer Research Project Supports cancer research General Grand Chapter, Order of the Eastern Star 1618 New Hampshire Avenue, N.W.Washington, D.C. 20009-2578 (202) 667-4737

Eastern Star Training Awards for Religious Leadership Supports those who are making religious work their career General Grand Chapter, Order of the Eastern Star 1618 New Hampshire Avenue, N.W.Washington, D.C. 20009-2578 (202) 667-4737

General Grand Chapter, Order of the Eastern Star Supports the Peace Chapel at the International Peace Garden which provides a non-denominational chapel for medi-

tation and religious services General Grand Chapter, Order of the Eastern Star 1618 New Hampshire Avenue, N.W.Washington, D.C. 20009-2578 (202) 667-4737

George Washington Masonic National Memorial A museum and monument to our first President (and a Mason) George Washington Masonic National Memorial 101 Calahan Drive Alexandria, Virginia 22301 (703) 683-2007

George Washington University Grants Provides grants to students in the Schools of Government and Business Administration and International Affairs and matching grants for graduate students Supreme Council, 33rd Degree, Southern Jurisdiction 1733 Sixteenth Street, N.W.Washington, D.C. 20009-31991-800-SR MASON

Grotto Dentistry for the Handicapped Program Provides dental care to handicapped children Supreme Council, M.O.V.P.E.R. 34 N. Fourth Street Columbus, Ohio 43215 (614) 463-9193

Illinois Scottish Rite Nursing Scholarships Provides scholarship assistance to nursing students throughout Illinois. Illinois Scottish Rite Fund Illinois Council of Deliberation 915 N. Dearborn Street Chicago, Illinois 60610 (312) 787-7605

Indiana Masonic Home Foundation An endowment which supports the Indiana Masonic Home, a retirement and convalescence center. Located on 360 acres and home for over 400 residence. P. O. Box 44210525 North Illinois Street Indianapolis, Indiana 46224-0210 (800) 277-4643

Indianapolis Scottish Rite Foundation Supports geriatric research at the University of Indiana Medical School Indianapolis Scottish Rite Bodies 650 N. Meridian Street

Indianapolis, Indiana 46204-1294 (317) 635-2301

International Order of Job's Daughters A organization for girls between the ages of eleven and twenty who are relatives of Master Masons Supreme Guardian Council, International Order of Job's Daughters 233 West 6th Street Papillion, Nebraska 68046 (402) 592-7987

International Order of Rainbow for Girls A organization for girls between the ages of eleven and eighteen who are daughters of Masonic or Eastern Star families or friends of such girls International Order of Rainbow for Girls P.O. Box 788 McAlester, Oklahoma 74502 (918) 423-1328

Kansas Masonic Oncology Center Provides out-patient services for cancer treatment Kansas Masonic Foundation 320 West 8th Street P.O. Box 1217 Topeka, Kansas 66601-1217 (913) 357-7646

Knights Templar Educational Foundation Provides students with low-cost education loans 5097 Elston Ave, Suite 101 Chicago, Illinois 60630-2460 (312) 427-5670

Knights Templar Eye Foundation Supports eye surgery and prescription glasses P.O. Box 579 Springfield, Illinois 62705-0579 (217) 523-3838

Minnesota Masonic Cancer Center Provides treatment for cancer patients and supports research Masonic Cancer Center Fund, Inc. 1700 West Highway 36, Suite 610 Roseville, Minnesota 55113 (612) 639-8433

Masonic Hospital Visitation Program Provides Masonic volunteers to work with patients at Veterans Administration and military hospitals Masonic Services Association of the United States 8120 Fenton Street

Silver Spring, Maryland 20910(301) 588-4010

Masonic Medical Research Laboratory, Utica, New York Supports research in heart disease, cancer, aging, hypertension, and blood substitutes 2150 Bleeker Street Utica, New York 13501-1787 (315) 735-2217

Masonic Memorial Auditorium, International Peace Garden Provides meeting and performance facilities for visitors Grand Lodge of North Dakota 201 14th Avenue North Fargo, North Dakota 58102 (701) 235-8321

Masonic Services Association of the United States Serves as a clearing house for Masonic information

National Masonic Foundation for the Prevention of Drug and Alcohol Abuse Among Children Supports education for youth about drugs and alcohol 1629 K Street N.W., Suite 606 Washington, D.C. 20006 (202) 331-1933

Ohio Special Olympics The Masonic Grand Lodge of Ohio sponsors several Ohio Special Olympian at these games Grand Lodge of Ohio P.O. Box 629 Worthington, Ohio 43085-0629 (614) 885-5318

Order of DeMolay A fraternal organization for boys between the ages of thirteen and twenty-one; its purpose is the encouragement and development of good citizenship and sound character International Supreme Council, Order of DeMolay 10200 N. Executive Hills boulevard P.O. Box 901342 Kansas City, Missouri 64190-1342 (816) 891-8333

Research In Schizophrenia Supports research into the causes and treatment of schizophrenia and related disorders Supreme

Council, 33rd Degree, N.M.J.P.O. Box 51933  
Marrett Road Lexington, Massachusetts  
02173(617) 862-4410

Royal Arch Research Assistance Program  
Supports research into auditory perception  
disorders in children General Grand  
Chapter, Royal Arch Masons International  
111 South 4th Street Danville, Kentucky  
40423-0489 (606) 236-0757

Scottish Rite Children's Medical Center in  
Georgia Provides generalized and specialized  
services to children Scottish Rites Children's  
Medical Center 1001 Johnson Ferry Road,  
N.E.Atlanta, Georgia 30363 (404) 256-5252

Scottish Rite Museum of Our National  
Heritage A museum and library focusing on  
our American heritage as well as  
Freemasonry's role in the history of our  
country Supreme Council, 33rd Degree,  
N.M.J.P.O. Box 51933 Marrett Road  
Lexington, Massachusetts 02173 (617) 862-  
4410

Scottish Rite Supreme Council Library The  
first public library in the District of  
Columbia which today serves the general  
public as well as international Masonic  
scholars Supreme Council, 33rd Degree,  
Southern Jurisdiction 1733 Sixteenth Street,  
N.W.Washington, D.C. 20009-31991-800-  
SR MASON

Shepherd Scholarship Supports students  
seeking degrees in fields associated with serv-  
ice to country and humanity

Shriners Hospitals for Crippled Children  
and Shriners Burn institutes Provides ortho-  
pedic services to children through a network  
of 22 hospitals and treatment for burns vic-  
tims at three burns centers Shriners  
Headquarters 2900 Rocky Point Drive  
Tampa, Florida 33607 - USA - (800) 282-

9161 in Canada - (800) 361-7256 All other  
areas call collect - (813) 281-0300

Tall Cedar Foundation Supports the  
Muscular Dystrophy Association Supreme  
Forest, Tall Cedars of Lebanon 2609 N.  
Front Street Harrisburg, Pennsylvania 17110  
(717) 232-5991

Tennessee and Alabama Scottish Rite Shoe  
Program Provides new shoes for need  
Tennessee and Alabama children  
Chattanooga Scottish Rite Bodies 510  
Uptain Building Chattanooga, Tennessee  
37411-4031(615) 855-0175

Birmingham Scottish Rite Bodies 400 Valley  
Avenue Birmingham, Alabama 35209-3899  
(205) 942-2687

Texas Scottish Rite Hospital for Children  
Provides orthopedic, neuralgic, and child  
development services to children in Texas,  
Texas Scottish Rite Hospital for Children  
2222 Welborn Street Dallas, Texas 75219-  
9982 (214) 521-3168

Masons Assisting Children (MAC) Provides  
needy homeless children in the school dis-  
trict with clothing and toiletries Masons  
Assisting Children 2200 West Mesquite Las  
Vegas, Nevada 89106

Scottish Rite Foundation Operates a clinic  
for dyslexic and aphasia disorders in children  
Scottish Rite Foundation 2200 West  
Mesquite Las Vegas, Nevada 89106

*Much of the above information from a book called  
'Masonic Philanthropies, A Tradition of Caring',  
by S. Brent Morris.*



# MASONIC CHARITY IN GREAT BRITAIN

Author Unknown

Contributed by WBro. Jun Colmenares, P.M

## Masonic Charity

Charity is the primary feature of Freemasonry. Every year Freemasons raise millions of pounds for the four main Masonic Charities. This money is used not only to support distressed Masons or their families but also to fund worthy projects in the community, either by direct grant or by donations to other charities. The four Masonic Charities are:

### The Grand Charity.

The Grand Charity is the central grant making charity of all Freemasons in England and Wales. It was registered in 1981, and carries on a tradition of charitable support for both Freemasons and the wider community which has been maintained since 1727.

The Grand Charity makes grants to:

- \* Distressed Masons and their dependants (Masonic Relief Grants)

- \* Other Masonic charities

- \* Non-Masonic national charities serving England and Wales

- \* Emergency relief work worldwide

Under its current guidelines for support for national charities, the Grand Charity makes grants for three main purposes:

- \* Care for the most vulnerable people in society,

- \* Opportunities for young people, and

*Medical research.*

*\* Hospices also receive grants as part of a national programme.*

In the year 2001, Grants given by the Grand Charity totalled £4,657,895 of which

- £1,774,900 was granted to distressed Freemasons and their dependants
- £88,000 was to other Masonic Charities
- £2,584,295 was given to national charities and
- £210,000 was given in emergency grants.

For more information please email [info@the-grand-charity.org](mailto:info@the-grand-charity.org)

## The Royal Masonic Benevolent Institution

The Institution's challenge is to provide a comprehensive range of services to meet the needs of an increasingly large number of older Freemasons and their dependants.

This is done in two ways:

*Provision of sheltered accommodation, residential and nursing care in RMBI Homes, for those finding difficulty managing on their own;*

*Provision of annuities, care and support to those who are in financial difficulty, but wish to remain in their own homes.*

Regular practical and financial help, advice, home improvement loans and holidays are other important ingredients in the help the Institution provides.



The Institution is committed to ensuring the individuals' right to dignity, respect, choice and control over their own lives. It strives to offer the highest standards of residential and nursing care. Professional staff balance the need for business-like efficiency with a commitment to the spirit, and to the letter, of the aims of Freemasonry as a caring organisation

For more information, click on the Link in the title.

### The New Masonic Samaritan Fund

Established in 1990 with the active support of United Grand Lodge of England, the New Masonic Samaritan Fund is an independent charity, which provides support for sick and infirm Freemasons, their families and dependants who are in need. The Fund gives relief to those applicants who cannot afford the full cost of private healthcare and who are unable to obtain their treatment on the UK's National Health Service without undue delay or hardship.

The New Masonic Samaritan Fund provides support at the hospital it considers to be most appropriate to the interests and needs of the applicant and since 1991, the Fund has helped over 5000 to receive treatment at over 400 different hospitals at an average cost of £5,900 per patient and a total expenditure of over £19 million. Conditions range from major heart surgery, to child ailments and many of the problems associated with old age such as:

- \* Cataracts
- \* Prostatism
- \* Hernias
- \* Arthritic hips and knees

### The Royal Masonic Trust for Girls & Boys

The RMTGB's Mission Statement is:

*"To continue to relieve poverty and provide an education and preparation for life for the children of the family of a Freemason and, where funds permit, for any children, as their fathers would have done, had they been able so to do."*

During 2000 the Trust supported 2,033 girls and boys at school, colleges and universities, including 148 young people who received grants from subsidiary funds.

Assistance is provided in every practicable way to relieve poverty and advance education. This includes:

- \* *Maintenance allowances, to assist with the family support for the child.*
- \* *Grants for books, clothing, food, accommodation fees, educational travel, equipment and materials.*
- \* *Topping up LEA grants with scholarships.*
- \* *Educational holidays.*
- \* *Topping up wages received when training where these are inadequate.*
- \* *Education and career counselling.*
- \* *London accommodation.*

Another area where the RMTGB contributes to helping children in need is through the 'lifelites' project. This project aims to improve the quality of life for children with life-limiting illnesses, through the use of information technology.



# PHOTO GALLERY

## *Degree Conferals*



*Bro. Rolando Resurreccion  
after his First Degree  
Conferral*

*Bro. Menandro Nones after  
his First Degree Conferral  
with Bro. Ed Abutin, Senior  
Warden(Worshipful Master  
pro-tempore)*



*Bro. Michael Perez after his  
First Degree Conferral*



*Bro. Zay Ya Phoe after his  
First Degree Conferral with  
Bro. Orly Ragudos, Junior  
Warden(Worshipful Master  
pro-tempore)*



# WHY DID WE BECOME FREEMASONS?

By Gerald W. "Jerry" Brooks, PM

Secretary, Ingleside Lodge #1361 and Gregory Lodge #998

Contributed by Orlando S. Ragudos

On a recent trip with some Masonic Brethren the discussion turned, as it sometimes does, to the subject of Masonic lodge and appendant body attendance. When you consider all of the members of the lodges you find a number who are unable to attend due to health. Then there are those who live too far away. (Of course they could attend some lodge somewhere if they desired). There are some who have to work, but then again they could find some activity that they could be attending some of the time. I remember attending a lodge where the Senior Warden was not satisfied that all present were actually Masons. When the attendees were checked the Brother, which no one knew was actually a member of that lodge who had not been to lodge in so long a time no one knew him. Of course he was embarrassed and has not returned to lodge since. That is a shame. The question then becomes why did it take so long for the brother to come to lodge?

Why did we become a Mason? Why did we join the Scottish Rite or the York Rite? Why did we become Shriners or join any other Masonic body? For that matter any other organization. What was our motivation then and why not now? When asked many usually say that they just don't have the

time and yet there is time for other things. What are our priorities in this world today? The question remains, why? What induced **you** to become a Mason? I suppose the reasons vary with each person. We don't usually do anything without a reason. Each one of us is driven by some hope or expectation. What is needed here is self-reflection. Look back within ourselves to why we joined. When I first became a Mason I at least had a small understanding of what it was all about, because I had been a DeMolay in my youth. I had been around many good high caliber men of the lodge that sponsored our chapter. Today that lodge can barely open because of its attendance. I am sure that some of our members are the sons and grandsons of Masons. I am truly proud that my son followed me into the fraternity. And I must say I didn't even know that he had petitioned a lodge as I lived out-of-town. My son has since served as Master of his lodge. So what induced each and every one of us to become Masons? Then why did we join the Scottish Rite or York Rite? I ended up in both, and I am glad I did for I enjoy and currently work in both.

As a Christian I joined the York Rite and became a Knight Templar. But I also joined the Scottish Rite. Why? Because the lessons taught in it help me

to be a better Mason. A person can gain more understanding of Freemasonry by going through the appendant bodies of the York Rite and Scottish Rite. Each has its own merits. I may have completed my “college” education in Freemasonry, but I have yet to stop studying. I now have no doubt that there is God. I now have no doubt that to practice my religion is right and correct. Faith is the foundation of religion and we need to explore every avenue to build that foundation. Freemasonry helps us to live in this world; our religion shows us the way to the next. We are told that nothing is “higher” than a Master Mason, this is true; but to fully understand our Masonic degrees we need further instruction to complete the circle of Ancient Craft Masonry. Through the years I have continued to learn those truths taught me in the darkened lodge room so long ago.

Why did I become a Mason? I was seeking truth and I saw those around me who lived it. Many of them were Masons. I have found my truth. The question is again asked, why did you become a Mason? What led you to its altar? What difference has it made in your life? When we were brought to light we were charged to continue seeking light. When we were received as a Mason we became more than what we were. We must allow Freemasonry to be a conduit to that “Rule and Guide” which lies upon that altar in the lodge room. Brethren, why did you become a Mason? And consider this, the feelings

of Brotherhood are all around us inside the lodge. The feel of a handshake is powerful medicine for the heart. There is a Brother I know who had not been in lodge for a while. He held great responsibility as the Mayor of a small town. He told me that the couple of hours he spent in the lodge, away from the demands of his office, were a time of peace, tranquility and joy for him. I have heard that from other public officials also. The Brotherhood inside the lodge makes no demands upon us and we can relax. Wasn't George Washington Master of his lodge while President? Didn't he have lodges among his troops as they fought the war for our Independence? He found time to attend lodge. Brother and President Harry Truman attended lodge wherever he went. He even found time to be the Grand Master of Masons in Missouri. The pressure of our lives could be shut out for the time we are inside the lodge. Lodge is a place where Brethren meet together upon the level and as Brothers; surely we can find the time to feel the grip of a brother and share a short time together. In the lodge we are all Brothers one with the other. Brethren, your lodge, or a lodge wherever you are, awaits you to come in and meet in Brotherhood.



## WHAT'S YOUR ANSWER?

*From the Short Talk Bulletin of the Masonic Service Association of the United States, and on the website <http://web.mit.edu/dryfoo/Masonry/>*

*Contributed by Bro. Conrado Samson, Yokosuka Lodge #20*

A friend, a neighbor, or a business associate sometimes asks a Mason, "What do the Masons do?" The question may be worded more generally, "What are the Masons?"

In either case, the Brother is challenged by the realization that there is no simple answer which he can rattle off "from the top of his head," because the questioner is really asking him for a comprehensive explanation about what organized Freemasonry is, what its principles and purposes are, what programs it is engaged in, how it carries them out, and what satisfactions the individual Mason derives from his Masonic membership.

Some of these considerations arouse the fraternal doubt that "you can't tell that," or "that's secret," so that the Brother's reply is marked by hesitation or reluctance to explain.

Puzzled by the difficulty of knowing what facets of the vast subject of Freemasonry the questioner is really inquiring about, the Mason "just doesn't know where to begin," and too often may avoid a simple statement of facts. He isn't sure of what to say.

Or, knowing that his questioner is a "practical man of affairs" who measures outcomes quantitatively, in materialistic terms, he realizes that Freemasonry's reputation cannot be explained by charts, statistics, or financial statements, because the Fraternity's real worth can be expressed only in spiritual terms, and that is rather difficult to explain to the uninitiated. Masonic terminology, the most comfortable words with which to reply, seems inadequate or out of place. Masonic "secrecy" gets in the way.

Embarrassment is probably the commonest cause of a Brother's difficulty in replying to the question. He is embarrassed because he realizes that he doesn't really know enough about the Fraternity to give a good simple reply. He knows that there is much more Masonic activity going on in other lodges all over the country and throughout the world, but he has never taken the time to experience some of it or to read about it with real interest. He hasn't given much thought to the subject. He never expected to

be asked such a question by a non-Mason outside the lodge. Even though he has experienced Masonry, he has never tried to express in words just what Freemasonry means to himself.

A well-informed Brother, therefore, will prepare himself for the possibility of being asked such a question. Even though no one ever asks the question, he will have the confidence of knowing what Freemasonry means, especially to himself.

First of all, he will determine to give a Masonic answer, one which asserts the real nature of the Fraternity as a spiritual force, as "a way of life" which seeks to improve men morally and spiritually, by associating with other idealistic men who want to improve the quality of life around them by means of a brotherhood which emphasizes the Fatherhood of God.

In an age which derides ideals, absolutes, the concepts of law and order, and advocates relativism instead of standards of excellence, which angrily demands rights instead of responsibility, and which preaches a nihilistic doctrine of individualism (doing your own thing), Masons find it difficult to explain the Fraternity's idealism and its charitable and educational purposes. But it must be done. A Mason must give a Masonic answer to the question, "What are the Masons."

There are really so few "secrets" which a Mason is required to keep, and so much that he should be proud to proclaim to others, that his principal concern in answering questions is probably the doubt that he can give an adequate Masonic reply.

The esoteric parts of the ritual work, the grips and passwords of the three degrees, these are really the only "secrets" which should be kept inviolate. Because it is impossible to communicate to the uninitiated the joys and satisfactions of brotherhood experienced in "the labors of the lodge," this too becomes a secret because it is inexpressible.

But there is so much that can be told about Freemasonry, about the particular lodge, about the individual Mason, that the real problem in answer-

ing the question, "What do the Masons do?" is to say only enough to satisfy the questioner without boring or distracting him.

He can point out that Freemasonry is an educational organization. By means of the ritualistic ceremonies and other educational programs, Masons learn and teach the truths of morality, justice, patriotism, and the necessity of brotherly love to achieve those universal ideals. Reverence for the Great Architect is inculcated because men are brothers only if they are related to God as the sons of the Creator Father.

He can explain that Masonic meetings, while resembling the meetings of any organized society, have a distinctly Masonic character. They are opened and closed with prayer. They are patriotic because the nation's flag is kept in an honored place in the lodge and properly saluted with the pledge of allegiance. They are opened and closed with Masonic ceremonies to remind the members of the principal purposes of the Fraternity, which are to develop brotherly love and respect for truth, not the truths of scientific facts or history, but the truths, which guide a man to live happily and harmoniously with his fellow man.

For that reason Masonic meetings do not permit the introduction of discussions about sectarian religious differences or partisan political opinions. A Masonic lodge, if it is working seriously, teaches its members the principles involved in attaining a universal Brotherhood of Man under the Fatherhood of God.

A Mason is also free to explain that Freemasonry is a charitable organization, which acts to relieve the distress of local individuals who are victims of calamity, and that it has created programs and institutions to care for its needy senior citizens, or to provide scholarship aid for worthy and needy young people in college. Masonic Homes and Hospitals, Grand' Lodge Scholarship Programs, Charity Funds, and the Hospital Visitation Program of the Masonic Service Association are examples of such achievements.

Freemasonry is also, but not primarily, a social organization, which arranges special meetings to which are invited wives, children, neighbors and friends for the purposes of entertainment and sociability. Masons seek the pleasure of associating with

other members of the community, hoping thereby to reveal the serious and idealistic nature of the Fraternity's objectives.

There is so much that a Mason can tell about his beloved Fraternity. But the way in which he tells it is more important than what he tells. When a Mason is conscious and proud of the moral and spiritual achievements he has made through Masonry, when he has been inspired to display the beauties of friendship, morality, and brotherly love, when he realizes that his own personal life is the most important evidence he can give to show what a Mason is, he usually finds it very easy to talk about the Fraternity to his non-Masonic friends. When he knows that his lodge is a spiritual force, when it is learning and teaching its members the universal ideals of the Craft, when it is actively promoting charitable programs and pursuing truth, he will tell what Freemasonry is with conviction and enthusiasm.

But he must know what he is talking about. This essay suggests only in general terms what he can talk about. He should be prepared to fill in the details. When he is convinced that he can supply those details, he is ready to answer the questions, "What do the Masons do?" and "What are the Masons?"

When he is asked the question he must then decide on how much or how little to say. A brief but adequate reply is advised, for if the questioner is not satisfied, he will undoubtedly ask for further information. The following answer is only a suggestion.

"Masons are men who voluntarily asked to join a lodge. They were accepted because they were good men who believe in God and hold high ethical and moral ideals. They go to meetings which they call the lodge, in order to learn and to teach what 'friendship, morality, and truth really involve, and to practice on a small scale the reality of brotherhood. They also have meetings open to their wives, children, and friends where they promote an understanding of the serious nature of the Fraternity by entertainment and sociability. Practical programs for charity and relief are planned and executed. The special kinship they feel for each other as a brotherhood is their deepest satisfaction."





## PEARL HARBOR AND THE "MIGHTY MO"

By: MWBro. Randy T. S. Chang, PGM

With the collaboration and research by HBro. Herb Gardiner, PGS

*This is the text of an address given to the delegates attending the Conference of Grand Masters and the Conference of Grand Secretaries in Honolulu, in February 1999. At that time MWBro. Randy T. S. Chang was concurrently serving as Grand Master of the Grand Lodge of Hawaii, and as Illustrious Potentate of Aloha Shriners. These remarks were given aboard the Battleship Missouri, the "Mighty Mo." - Editor*

"Inasmuch as we Freemasons are committed to peace and harmony among all people, and many outstanding patriotic Americans were Freemasons who served our country well, and many of them served in the Armed Forces of this country, both in its founding and in the wars to defeat tyrants and dictators, we believe it is most appropriate that we hold our opening ceremony at this very special place in American History. I am referring to such men as George Washington, John Paul Jones, Paul Revere, Benjamin Franklin, Andrew Jackson, David Farragut, Edward Preble, and in later years . . . Teddy Roosevelt, Eddie Rickenbacker, Jimmy Doolittle, Theodore Roosevelt Jr., Ernest King, Homer Wallin, and Marc Mitscher.

Of the 123 Medals of Honor awarded in World War I, 16 were to Freemasons. Of the 434 medals awarded in World War II, 21 were to Freemasons. Out of 131 medals awarded in the Korean conflict, 3 were to Freemasons. And out of the 240 medals awarded in the Vietnam Era, 4 were awarded to Freemasons.

Since we are at Ford Island in Pearl Harbor let us start with some of the major events that occurred here. World War II began for the United States at this very location on December 7, 1941. In a surprise attack the

Imperial Japanese Navy's First Carrier Strike Force struck most of the United States Military Bases on the Island of Oahu of the then Territory of Hawaii. Pearl Harbor suffered the greatest number of casualties and the destruction of many ships. When the Battleship Arizona blew up and sank, 1,177 men were trapped, some dead and others dying, in a twisted mass of metal, engulfed in flames. In spite of the most intensified efforts to extricate the dead only the bodies of 75 men could be removed, and 1,102 are still entombed in the Arizona. When Pearl Harbor was attacked on that tragic Sunday morning of December 7, 1941, this berth now occupied by the "Mighty Mo" was part of the area known as "Battleship Row." Seven battleships were berthed in "Battleship Row" in a North-South direction positioned as follows: First was the NEVADA, followed by the ARIZONA, which was inboard of the repair ship Vestal. Next was the TENNESSEE, inboard of the WEST VIRGINIA. Next in line was the MARYLAND which was berthed inboard of the OKLAHOMA, followed by the tanker Neosho, with the CALIFORNIA at the end of the row. These battleships were the main targets of the Japanese Task Force. All but the Arizona and the Oklahoma were eventually returned to service. The attack was carried out by two waves of aircraft and lasted for about two hours. Fortunately, none of the three U.S. Aircraft Carriers were in port at the time of the attack. The Enterprise was enroute from Wake Island, the Lexington was enroute to Midway Island, and the Saratoga was at the San Diego Naval Base. Equally important was the fact that the Imperial Japanese Navy did not know

the whereabouts of the three carriers.

Admiral Isoroku Yamamoto, Commander-in-Chief of the Imperial Japanese Fleet and principal architect of the Pearl Harbor attack, was a strong proponent of air power and had counted heavily on destroying the American Aircraft Carriers. Although the attack was highly celebrated as a great victory by Imperial Japan, Yamamoto considered it to be a seriously flawed victory because he realized that the U.S. Carriers posed a powerful threat to any Japanese plans for further conquest in the Pacific. As events evolved Yamamoto's fears became a reality, beginning with the Imperial Japanese Navy suffering a humiliating defeat in the Battle of Midway on June 4-6, 1942. The vastly outnumbered and under-equipped Americans inflicted the worst defeat on the Empire of Japan's forces that they had ever experienced. The Japanese carriers Akagi, Kaga, Soryu, and Hiryu that had participated in the December 7th attack on Pearl Harbor were sunk, and about one-third of their pilots, all seasoned veterans, were lost. Many Americans look back at the December 7th surprise attack as a one-time successful strike and nothing more than an end in itself. This was not the case. The Japanese attack on Midway was the initial phase of "Eastern Operation," Admiral Yamamoto's plan to conquer and occupy the Hawaiian Islands. Taking Midway was to be followed by occupying the Island of Hawaii in October of 1942, with the invasion of the Island of Oahu scheduled for March 1943. The Japanese defeat at Midway brought "Eastern Operation" to an abrupt halt, never to be revived. The Battle of Midway turned the tide for the United States and its Allies in the Pacific. By war's end, all the Japanese ships, carriers and submarines that had participated in the December 7, 1941 surprise attack had been sunk or destroyed by the Americans. As you can see, we are located at one of the most

significant historical sites in the annals of American History. But there is more to come. Let us leave the days of "Battleship Row" and the decisive victory of the Americans in the Battle of Midway, and move on to the "Mighty Mo" and its role in our history.

She was battleship gray not black like Commodore Perry's ships in 1853. She made her way into Tokyo Bay on a mission that formally ended the most disastrous war the world had ever endured. She was the USS Missouri.

All the arrangements were made and everything was in place for the great event. The date was September 2, 1945, and the representatives of the defeated Empire of Japan boarded the USS Missouri to sign the instrument of surrender. Overhead General MacArthur's five-star flag, along with Admiral Nimitz's five stars, floated beneath the American flag that had flown over the Capitol in Washington, D.C. on December 7, 1941. Commodore Perry's flag was flown in from the Naval Academy at Annapolis and draped over a bulkhead.

At 9:00 a.m. after the Chaplain had given the invocation and the recorded playing of The Star Spangled Banner over the ship's public address system, General MacArthur appeared and stepped directly to the microphone, and with a single sheet of paper said:

We are gathered here, representative of the major warring powers, to conclude a solemn agreement whereby peace may be restored. It would be inappropriate to discuss here different ideals and ideology or to meet in a spirit of distrust, malice or hatred. Instead both the conquerors and the conquered must rise to that higher dignity which alone benefits the sacred purposes we are about to serve. It is my earnest hope and indeed the hope of all

mankind that a better world shall emerge, one founded upon faith and understanding, a world dedicated to the dignity of man and the fulfillment of his most cherished wish for freedom, tolerance, and justice. As Supreme Commander for the Allied Powers, I announce it my firm purpose, in the tradition of the countries I represent, to proceed in the discharge of my responsibilities, while taking all dispositions to insure that the terms of surrender are fully, promptly, and faithfully complied with.

MacArthur's speech was without vengeance and stunned the Japanese delegation who had expected the worst, especially those who were associated or familiar with Japan's actions following the surrender of Singapore, the Philippines, and the horrors of Nanking.

Two copies of the surrender documents had been placed on an old mess table. One bound in leather for the Allies, and the other canvas bound for the Japanese. General MacArthur used five pens to sign his signature on the documents. He was followed by the delegates of the Allied Powers. MacArthur handed the first pen to Lieutenant General Jonathan Wainwright who had taken over command of the U.S. and Philippine Armed Forces in the Philippines when MacArthur was evacuated to Australia by order of President Roosevelt. The second pen went to Lieutenant General Arthur Percival who had surrendered Singapore. The third pen would go to West Point and the fourth to the Naval Academy. The last one was an inexpensive red-barreled pen that belonged to his wife which he used to sign the "Arthur" in his name, which she gave to their son.

Getting up from his chair at 9:25 a.m. MacArthur walked to the microphone and in a steely voice said: "These proceedings are now closed." As the Japanese delegation was

being led away, he put his arm around Admiral Halsey's shoulders and said: "Bill where the hell are those airplanes?" At that precise moment a fleet of B-29 bombers and Navy fighter aircraft came in from the South and roared across the sky overhead as they flew toward the mists shrouding the sacred mountain Fujiyama.

The 01 veranda deck of the "Mighty Mo" has a plaque on the spot where the Formal Instrument of Surrender ending World War II was signed.

The USS Missouri received three World War 11 Battle Stars, five for Korea, and served in Operation Desert Storm.

Presidents Franklin Roosevelt and Harry Truman, General Douglas MacArthur, General Jonathan Wainwright, and Commodore Matthew Pent were all Freemasons. Grand Master Samuel Hawthorne made General MacArthur a Mason at Sight in the Grand Lodge of the Philippines on January 17, 1936. The three degrees were conferred on MacArthur in the presence of several hundred Master Masons. He subsequently became a member of Manila Lodge No. 1. Douglas MacArthur and his father Arthur MacArthur, who was also a Freemason, are the only father and son recipients of the Medal of Honor.

World War II began for the Americans here at Pearl Harbor on December 7, 1941, and formally ended in Tokyo Bay on September 2, 1945, aboard the USS Missouri.

My brethren, ladies and guests, you are seated where two of the most memorable and significant events in American History actually took place .... I urge you to think about it."



**HAWAIIAN LODGE, F. & A. M.  
2006 ANNUAL SCHOLARSHIP GRANT**

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

1. Applicant must be:

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

2. Applicant must:

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

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

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

(b) The use of the recipient's name, photograph, and other personal information for the purpose of promotion, advertising, recognition, and / or news releases are granted to said Hawaiian Lodge, F. & A. M. without promise of favor or payment. Documents received will be used solely for the betterment of this scholarship grant and for the acknowledgement of the recipient.

(c) Selection of the recipient is the sole responsibility of said Hawaiian Lodge, F. & A. M. Selection is final and binding. All efforts to contest the selection shall be disregarded and voided. The Selection Committee's decision is final.

#### 4. Additional information:

(a) The scholarship is a stipend for one (1) year of schooling.

(b) Winners of a scholarship grant under this program may apply yearly if the applicant did not have a break and meets all criteria stated. However, first consideration will be given to an applicant who meets the criteria and has not received a scholarship grant.

(c) Applicants not awarded a grant are eligible to reapply, providing the applicant continues to meet the criteria stated.

(d) The scholarship grants recommended by the Scholarship Committee must be approved by the members of said Hawaiian Lodge, F. & A. M. at a regularly scheduled meeting of Hawaiian Lodge, F. & A. M., before payments can be made.

(e) The Scholarship Grant will be paid in the recipient's name only to the accredited institute of higher learning.

(f) Recipients will be notified prior to August 1. If you are not notified by that date, please assume you were not selected as a scholarship recipient.

(g) The said Hawaiian Lodge, F. & A. M. Scholarship Committee is not required to award any scholarships, should they deem the applicants do not meet the requirements.

(h) Applications should be typed or printed legibly in black ink.

(i) Applicants must be willing to appear before the Hawaiian Lodge, F. & A. M. Scholarship Committee in the event the Committee deems this action necessary.

(j) In the event an off-island applicant is considered for a scholarship grant, the Selection Committee will determine other means to satisfy appearance before the Committee.

(k) Applicants will be notified by letter, in a timely manner, as to the date, time, and place, should it be required, that the applicant appear before the Selection Committee.

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

**Scholarship Application Form**

Date: \_\_\_\_\_

Applicant's Name:

\_\_\_\_\_

Last	First	M. I.
------	-------	-------

Applicant's Address:

\_\_\_\_\_

Street No.	Street Name	Apt.
------------	-------------	------

\_\_\_\_\_

City	State	Zip Code
------	-------	----------

Mailing Address if different from above:

\_\_\_\_\_  
\_\_\_\_\_

Male / Female (Circle One)	Date of Birth: _____ Mo. / Day / Year	City / State
-------------------------------	--	--------------

Marital Status: Single / Married (Circle One)

Resident of Hawaii: Yes / No (Circle One)

Name of High School and Date Graduated:

\_\_\_\_\_  
(Transcript required for verification)

(OR)

Name of College / University accepted to:

(OR)

Name of College / University attending / attended:

\_\_\_\_\_



Continued:

Total College / University semester hours earned:

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(Transcript required for verification)

Name of Parents:

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

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Name of Hawaiian Lodge Relative:

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

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

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

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

**Conditional Agreement**

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

Signature in Full: \_\_\_\_\_

\_\_\_\_\_  
Parent's or Guardian's Signature and Date

\_\_\_\_\_  
Parent's or Guardian's Signature and Date

**Mailing Correspondence**

Submit completed application and all related documents to:

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

This completed application and all related documents are due by July 1, 2006.

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

# 2006 LODGE COMMITTEES

<b>Auditing</b>	Ernie Alegre - Chair Alex Escasa Nestor Muyot WB Don Hall
<b>Cable-Tow</b>	WB Jun Colmenares - Chair WB Tony Ligaya RWB Oscar Jayme Dale Palileo
<b>Charity</b>	WB Froilan Domingo - Chair Ed Abutin Orly Ragudos
<b>Coaches, Candidates</b>	RWB Oscar Jayme - Chair WB David Kaohelaulii
<b>Coaches, Officers</b>	WB Wilson Camagan - Chair RWB Oscar Jayme
<b>Constitutional Observance</b>	Greg Pentecost - Chair Matthew Rowe
<b>Delinquent Dues</b>	RWB Oscar Jayme - Chair Bert Alarcon
<b>Hiram Award</b>	WB Froilan Domingo - Chair Ed Abutin Orly Ragudos
<b>Masonic Education</b>	WB Froilan Domingo - Chair Ed Abutin Orly Ragudos
<b>Masonic Temple Association</b>	WB Rick Huston - Chair RWB Oscar Jayme
<b>Necrology</b>	WB David Kaohelaulii - Chair RWB Oscar Jayme
<b>Past Masters Association</b>	WB Kwanlin Wong - Chair All Hawaiian Lodge Past Masters
<b>Public Schools</b>	Alex Escasa - Chair Orly Ragudos Matthew Rowe
<b>Scholarship</b>	MW Ernie Yamane - Chair MW Randy Chang WB Kwanlin Wong WB Bill Dresser WB Wilson Camagan WB Tony Ligaya Vernon South
<b>Sunshine</b>	Orly Ragudos - Chair Alex Escasa Greg Pentecost
<b>Youth Groups</b>	WB Dennis Ing - Chair Alex Escasa Orly Ragudos

# Hawaiian Lodge, F. & A. M.

1227 Makiki Street

Honolulu, HI 96814-1332

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