

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

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Filipino Masons in Hawaii

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Hawaiian Lodge F. & A.M.

2006 Officers

Worshipful Master | WB Froilan B. Domingo (Beverly)
91-1016 Ikulani Street, Ewa Beach, HI 96706

H-689-1676 C-230-4092
e-mail: froilandomingo@aol.com

Senior Warden | Eduardo L. Abutin (Alma)
92-664 Aahualii Street, Kapolei, HI 96707

H-672-8942 C-781-9360
e-mail: shamankid_900@verizon.net

Junior Warden | Orlando S. Ragudos (Edna)
94-1092 Nawele Street, Waipahu, HI 96797

H-676-4218 O-365-6004 C-265-2448
e-mail: orlandozipman@verizon.net

Treasurer | Alberto P. Alarcon (Emelina)
P.O. BOX 237, Honolulu, HI 96809-0237

H-626-9332 P-577-2888 C-722-9791
e-mail: frbert808@yahoo.com

Secretary | Oscar M. Jayme S.G.W. (Luci)
91-959 Akaholo Street, Ewa Beach, HI 96706

H-689-3025 C-381-9508
e-mail: omjayme@yahoo.com

Chaplain | Donald K. Hall P.M. (Diane)
91-526 Kuhialoko St, Ewa Beach, HI 96706-4518

H-685-5593
e-mail: dhall4u@att.net

Senior Deacon | Alexander A. Escasa (Rexie)
95-689 Makaiolani Street, Mililani, HI 96789

H-625-2179 C-551-6145
e-mail: escasaa001@hawaii.rr.com

Senior Steward | Eugene F. Asuncion

Junior Steward | Samuel B. Moyer

Organist | Bernard C. Baldueza

Tiler | David N.E. Kaohelaulii P.M.
P.O. BOX 17592, Honolulu, HI 96817

O-949-7809





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A NOTE TO THE BRETHREN

Greetings to one and all! It is a great pleasure to once again present to you the latest issue of our lodge publication.

This issue of the Cable-Tow contains something special for our Filipino brethren. As many of you may know, this year, 2006, is the centennial of Filipino migration to Hawaii. The first organized entry of Filipinos to Hawaii took place in December 1906 with the arrival of 15 sakadas or migrant farm laborers who were recruited by the Hawaii Sugar Planters Association and assigned to the Ola'a Plantation on the Big Island. From this original 15 followed several waves of Filipino migrants into the State, continuing to the present, which have made the Filipino community the third largest group in Hawaii. It is therefore, in honor and commemoration of this historic landmark of the Filipino presence in Hawaii that we designed our cover to show the Philippine flag and the map of Hawaii, emblazoned with the Square and Compass. At the same time, we feature in this issue a couple of articles on the history of Philippine masonry and on Filipino Masons in Hawaii. A profile of selected Filipino lodge masters is also included to give a glimpse of who Filipino Masons are and what they have done. We are confident that as the Filipino community continues to grow as a major player in Hawaii's society, so will Filipino Masons continue to play an important role in Hawaii Freemasonry.

In addition to the featured articles, we also have general interest articles that would hopefully offer some food for thought to our brethren. The Secretary's semi-annual report is likewise included here.

We have several picture galleries showing how busy the lodge has been for the past three months. We have pictures of the Grand Master's Fast Class, degree work, our scholarship awardees, and our military night. We also have pictures from our participation in the July 4th festivities, as well as pictures from our well-attended summer picnic.

Our long-standing request for contributions - articles, pictures, etc. - remains, and we hope that you would continue to support our publication. We also hope that, in this issue, we have provided you with something that is educational and worth your while.

Fraternally yours,

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



FROM THE EAST

Froilan B. Domingo
Worshipful Master



TWO SURE THINGS IN LIFE

As the saying goes, "Death and taxes are two sure things in life." Death happens everyday. It is a fact of life.

The truth is, many are scared to die. One of the truly fearful things regarding death is how it makes life so uncertain. According to the Holy Scriptures (James 4:14), "Whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away."

We will be having a "Haunted Lodge" in October so I feel the need to reveal the truth according to the Holy Scriptures, about the belief that a person who dies immediately goes to heaven, hell, or purgatory. Stemming from this view is the belief in haunted houses, ghosts, etc.

What happens to a person when he dies? Where do the dead go? Can they harm us? Can they help us?

We read in the Book of Psalms 88:5, "Adrift among the dead, like the slain who lie in the graves, whom you remember no more and who are cut off from your hand."

Could it be possible that only the body is the grave and not the soul? We read in the Book of Ezekiel 18:4 God Himself declared, "Behold, all souls are mine; the soul of the father, as well as the soul of the son is mine; the souls who sin shall die."

The Bible makes it clear that the soul dies. Not only does it die, it also goes to the grave together with the body. We read in the in the Book of Psalms 44:25, "For the soul is bowed down to the dust; our body clings to the ground."

When a person dies, both body and soul go to the grave and stay there not just for a short period of time, not 3 days, or 9 days or 40 days as we superstitiously believe. He will stay in the grave until Judgment Day; we read the proof in the Book of Job 14:10-12, "But man dies and is laid away; indeed he breathes his last where is he? So man lies down and does not rise till the heavens are no more, and they will not awake nor be roused from their sleep."

Thus, the Bible clearly teaches that when a person dies, he will go to the grave and remain there until Judgment Day.

What about the spirit? We read in the Book of Ecclesiastes 12:7, "Then the dust return to the earth as it was, and the spirit will return to God who gave it."

We must remember that the dead cannot do anything to us; neither they can they do anything for us nor can we do anything for them like saying prayers, lighting candles, etc. We read in the Book of Ecclesiastes 9:5-6, "For the living knows that they will die; but the dead know nothing, and they have no more reward. For the memory of them is forgotten. Also their love, their hatred and their envy have now perished; nevermore will they have a share in anything done under the sun."

Of course we remember the dead. We go to the Columbarium every year. But remember that when a person dies, there is nothing more we can do to help him go to heaven. Don't be deceived!

FROM THE WEST

Eduardo L. Abutin
Senior Warden



BROTHERLY LOVE... RELIEF... TRUTH... CHARITY?

Fraternal Greetings, Brethren!

My family and I hope you and your families had a wonderful and exciting summer. This summer seems to have been warmer, to some extent even hot - especially the last three months. As a Mail Carrier, I literally sweat a lot; in fact I missed three days of work due to dehydration!

Talking about sweat, your corps of officers "sweat a lot", too, to improve in their ritual and floor work.

I am proud to inform you that, to date, we have done several conferrals and raised a brother to the sublime degree of Master Mason, in addition to the other seven who recently completed the Grand Master's Fast Class. Some of these new brethren have been at our stated meetings, and participated in these business meetings.

It saddens me, however, that at this early stage in the Craft, they have already witnessed the rejection of candidates, or the "Black Ball". I myself thought I would never see the rejection of a candidate, for I believe balloting is merely a formality in bringing more brothers in to the Craft.

I am not telling you this to lecture you, but simply to remind you of what we have been taught in Freemasonry. First of all, if a brother recommends a candidate, we must believe that this individual is a good man who wants to make himself better, for as we are charged in the First Degree, "we must refuse to recommend anyone to a participation in our privileges, unless we have a strong reason to believe, that by a similar fidelity, he will ultimately reflect honor to our ancient Institution." Moreover, unless we are absolutely sure that the person being recommended is a "mad man, a fool, an atheist, a young man in his non-age, or an old man in his dotage", nothing must stop his desire in becoming a Mason. Let us also not forget the symbology of the Trowel - on its presentation to us when we became Master Masons - that we are a Brotherhood, or a society of friends, "who best can work and best agree".

Quite alarming, also, is how a brother was harassed and threatened by two rejected candidates who believe this brother cast the black cubes on them. How this suspicion came about is irrelevant, as no one knows (for no one is supposed to know) who "cubed" them but the brother himself who did. We may certainly disagree with the black cube, but we must also respect the brother's right and decision to cast it! Remember that what we discuss inside the Lodge should stay within it. We are all mature and intelligent people; I know that we can find a better way of telling a rejected candidate that he was rejected, not why he was rejected - for indeed no one knows! In this case we will maintain the harmony of the Craft and blossom the Brotherly Love and Affection amongst us. I always and truly believe that the teachings we received from our Ancient Fraternity will continually guide and lead us toward being better men. Remember, "As a Master Mason you are authorized to correct the irregularities of our less informed Brethren."

Finally, dear Brethren, let us not forget our obligations, what we were taught, and, hopefully, all we learned since becoming Masons. Set aside your personal opinions and feelings and welcome others to our Fraternity. Let us show the world that we are a group of better men whose purpose is to spread Brotherly Love, Relief, Truth and Charity toward all mankind!

FROM THE SOUTH

Orlando S. Ragudos
Junior Warden



"I am tired and weary, and our provisions are almost exhausted"

"Being tired" is much too lame of an excuse for not making time on Wednesday nights for brief moments of brotherly love, and bonding, and living a part of your Masonic obligations.

"Being weary" is not acceptable when one can and does find the time to watch football, or spend it reminiscing about one's 'glorious' and younger days.

Finally, if you are worried that "our provisions are almost exhausted", fear not, dear brethren. Hawaiian Lodge will never run out because of the fine efforts of our tireless and dedicated brother Stewards --- Bros. Sam ("the Man") Moyer and Eugene ("Super Ingg") Asuncion --- who are always promptly standing by, ready and willing to serve everyone "that none may go away dissatisfied."

How about it then, dear brethren; won't you seriously consider seeing our younger and newer brothers move up through the degrees and help them out in the same manner you yourselves were assisted during the time you were moving up?

See you all in Lodge!



PHOTO GALLERY

Fourth of July Parade



The Demolay boys and the Rainbow girls in attendance.

RWBro. Oscar Jayme, RWBro. Dennis Ing and Bro. Orly Ragudos with brethren from Ko'olau Lodge.



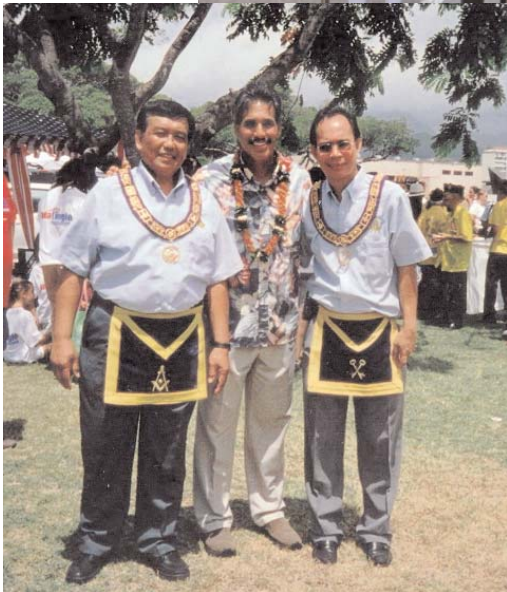
Hawaiian Lodge brothers posing with an Aloha Shriner clown.



The Aloha Shriners parade group.



Members of the National Sojourners with members of Aloha Shriners.



RWBro. Oscar Jayme and Hon. Bro. Jorge Disuanco pose with Lt. Gov. Duke Aiona after the parade.

BRIEF HISTORY OF FREEMASONRY IN THE PHILIPPINES

by WBro. Geminiano V. Galarosa Jr.
Quezon City Lodge No. 122

In the Beginning...

The history of Philippine Masonry may be likened to the history of the first Grand Lodge. On the Feast of St. John the Baptist in 1717, four of the pre-existing Masonic lodges in Great Britain organized what became the first Grand Lodge of the world. On December 19, 1912, three lodges that were chartered under the Constitution of the Grand Lodge of California finally succeeded in establishing the Grand Lodge of Free and Accepted Masons of the Philippine Islands, the forerunner of what is now officially known as the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

Masonry existed in England long before the creation of the first Grand Lodge, so was Philippine Masonry already alive even before the formation of the Grand Lodge of the Philippine Islands. In 1856, for example, *Primera Luz Filipina*, the first Masonic lodge in the Philippines, was formed by Jose Malcampo y Monge, a naval captain who subsequently became Governor General of the Philippines. *Primera Luz* was chartered by Gran Oriente Luisitano and admitted only Spaniards in its fold. Subsequently, three other lodges were established one after the other: the first by the Germans, the second by the British consul in Nagtahan, and the third by the Spaniards in Pandacan.

Not only that, Dr. Serafin Quiazon, head of the National Historical Institute of the Republic of the Philippines, while researching in London on the British trade with the Philippines, stumbled upon a significant piece of historical data. Guiseppe Garibaldi, that brilliant Italian revolutionary whom President Abraham Lincoln offered a command in the

United States Army during the American Civil War, captained a vessel that anchored in Manila Bay sometime in the middle of the nineteenth century. There is little doubt that the tenets of the Craft landed with Garibaldi in the sandy beaches of the Philippine Islands during that period.

The Filipino Patriots Embrace the Tenets of Freemasonry Abroad...

It was the influx of the students who pursued higher studies in Europe, among them Marcelo H. del Pilar from Bulacan, Graciano Lopez Jaena from Iloilo, the Luna brothers from Ilocos, Galicano Apacible from Batangas, Domingo Panganiban from Camarines Norte, Jose Alejandrino from Pampanga, Tomas Arejola from Camarines Sur, Ariston Bautista from Manila, Julio Llorente from Cebu, and the country's foremost hero, Jose Rizal from Laguna, that made a conglomeration of Masonic patriots from the entire archipelago. In 1886, some of them joined Lodge *Solidaridad* No. 53 in Barcelona, Spain, while others joined Lodge *Revolucion*, and, exposed to the tenets of the fraternity, established local lodges upon their return to the islands. Nilad Lodge was formed first on January 6, 1891, and, in no time, several lodges mushroomed in Manila and its environs, even reaching as far as Zamboanga in the southern backdoor. By 1893, they had succeeded in establishing the Grand Regional Council under the leadership of Ambrocio Flores. Three years later, the Philippine Revolution conflagrated an armed rebellion that was initiated by the Katipunan led by Andres Bonifacio. Bonifacio's organizational skills and the secret codes that he employed were said to have been copied from the Masonic secret rules and procedures. These ultimately led to the downfall of the nation's

conquistadors who for more than three centuries wielded the stick without dangling any carrot over the subjects of the entire archipelago.

It can be said, however, that Masonry during those tumultuous and rebellious years was in suspended animation. The "hawks," among them Andres Bonifacio and Emilio Aguinaldo, became Katipuneros; the "doves," which included among others, Jose Rizal, Numeriano Adriano and the thirteen martyrs of Cavite were herded in the dungeons and ultimately shot at Bagumbayan. A third group called the "chameleons" or balimbings, simply changed their coats and did what they thought best, be pliant as a bamboo and swing to the rhythm of nature, wherever the wind blows.

The Americans Enter the Political and the Masonic Scenes...

Then came the American conquerors that hounded the self-proclaimed Philippine President Emilio Aguinaldo and his ragtag band to the boondocks. Many of these Philippine Masons, already sporting their avowed roles as "Revolucionarios," were at their wits' end, eluding the pursuing Gringos. What the Filipinos did not realize was that these soldiers were led mostly by Masons: Generals Arthur MacArthur; John J. Pershing who was then but a captain, a Shriner and who answers to the monicker "Black Jack Pershing;" Harry Bandoltz; and James G. Harbord; the last two named generals later forming the forerunner of the Philippine Constabulary or the present-day Philippine National Police (PNP).

The Country As A Free-For-All Masonic Jurisdiction...

The surrender of General Aguinaldo effectively ended the armed insurrection against the Americans and also resulted in a field day for the different Grand Lodges and appendant bodies of the Masonic fraternity. Early to

make their presence felt were the American Military Lodge led by the United States Volunteers from North Dakota, the Knights Templar, and the Prince Hall Grand Lodge of Missouri, a lodge composed of Negro soldiers from the United States. These were immediately followed by the Grand Lodge of California through the creation of what is called "The Sojourners Club" and thereafter was followed by creation of Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386

On the local front, first to reorganize was Grand Master Ambrocio Flores who attempted to establish the Filipino Grand Orient in 1899. This was followed by the Gran Oriente Español through the reactivation of Modestia Lodge No. 199, the Grand Orient of France that was introduced by Dr. Trinidad Pardo H. de Tavera, the Philippine Grand Orient that was established by Jose Utor y Fernandez, and the Grand Lodge of Scotland that established Lodge Perla de Oriente 1034 in Manila and Cebu Lodge No. 1106 in the Visayas. Gran Oriente de España also came into existence and so did Gran Oriente Luisitano Unido, making the country a conglomeration of several Masonic disciplines and jurisdictions.

Furthermore, the Americans brought to the fore several appendant organizations, notably the Scottish Rite, the York Rite, the Mystic Shrine and the Order of the Eastern Star. Even the Chinese secret societies composed of Chinese Masons who claimed kinship with the worldwide fraternity entered the picture. All these complemented and co-existed with one another.

The Formation of the Grand Lodge of the Philippine Islands...

Invariably, confusion ensued. The Americans kept membership in their lodges to themselves; the Filipinos clamored for recognition, until, finally, the three American lodges that were chartered under the constitution of the Grand Lodge of California sought dispensation from their Mother Grand Lodge to form

their own and thus established in 1912 what came to be the Grand Lodge of the Philippine Islands. Their respective Lodge numbers were also changed and became Manila Lodge No. 1, Cavite Lodge No. 2 and Corregidor Lodge No. 3, respectively.

Masonry Silently Works by the Sidelines...

It is interesting to note that Masonry worked in mystic ways. Unknown to many, Generals Harry H. Bandholtz and Gary G. Harbord took Manuel Luis Quezon into their protective wings and gave him his political start in Tayabas by helping him get elected an Assemblyman. It was most reasonably because of his close association with the two that encouraged Quezon to join the Masonic fraternity by petitioning for membership at Sinukuan Lodge No. 273 in 1907. His appointment as Resident Commissioner in Washington would later serve as guiding light in his future Masonic endeavors when he was refused admission in a lodge in the United States on the ground that his lodge in the Philippines was clandestine. At about the same time that Quezon was initiated into the mysteries of Masonry, Rafael Palma petitioned for membership at Bagong Buhay Lodge 291 while Juan Sumulong joined a lodge of Gran Oriente de España and later became member of Bagumbayan Lodge No. 4 under the jurisdiction of the newly-formed Grand Lodge of the Philippine Islands; three illustrious Freemasons who were all admitted to the Philippine bar and would make their respective presence felt in the corridors of power of the American-guided government.

The Polarization of the Brethren into Two Main Bodies...

The existence of lodges under several jurisdictions became as confusing as would two amateur players playing chess with so many boisterous kibitzers watching the game on a chessboard. The California Lodges recognized the Scottish Lodges but did not accept brethren from the Filipino Lodges. The Scottish

Lodges maintained relationship with both the American and Filipino lodges but completely ignored the black-skinned Prince Hall lodges. Until finally the Masonic field polarized into only two main bodies, the Grand Lodge of the Philippine Islands composed of the white-skinned Americans, and the Regional Grand Lodge which consists of the brown-skinned Indios of the land.

Merging Into One Masonic Roof...

It is doubtful whether Masonry in the Philippines could have achieved easy unification and harmonious relationship without the combined talents of Governor Francis Burton Harrison and Manuel Luis Quezon. Harrison was appointed Governor General in the Philippines and had publicly acknowledged that he owed his appointment to Quezon. The Governor was raised to the sublime degree of Master Mason on July 11, 1916 and brought with him his pro-Filipino inclination to the Masonic world. It was therefore inevitable that the fusion gained headway on both sides and when the election for Grand Master was held for the first time under the fused bodies in 1917, the Americans who were easily outnumbered, were surprised to see MW William H. Taylor reelected during the first year of fusion. It was also the start of what would later amount to a Rigodon de Honor of electing a Grand Master, much like the checkered floor of King Solomon's Temple; if it is white this year, then it should be brown next time. "Una sin otra" were the Spanish words for it.

Growth, Expansion, and the Role of Filipino Masons...

The years that followed the unification registered impressive growth for the Craft. In four years time starting in 1918, thirty-eight lodges were established. The Filipinos that were elected Grand Masters, alternating with the Americans every two years, was led by Manuel L. Quezon. Rafael Palma, Quintin Paredes, Wenceslao Trinidad, Francisco Afan

Delgado, Teodoro M. Kalaw and Vicente Carmona followed MW Quezon, in succession. These illustrious gentlemen were also quite active in the corridors of power. At this point and time, most of the notable political figures were Freemasons. It was therefore no wonder that Monsignor Michael O'Doherty wrote in his diary in 1917 shortly after his installation as Archbishop of Manila, "Masonry is a menace. Osmeña, (the incumbent Speaker of the House) is the only government official of any standing who is not a Mason here in Manila."

The Nation Gains Independence...

The 1935 Constitution led to the granting of the country's Commonwealth status and ultimately her independence. This Philippine independence was gained largely through the efforts of Masons. No wonder, the names Manuel L. Quezon, Rafael Palma, Quintin Paredes and Manuel L. Roxas alternated in shuttling to and from the United States to lobby for the untangling of the country's umbilical cord with the United States. When the election of the Constitutional Convention delegates was tallied, 42 out of 202, or 21 percent of the total, were Masons.

The War Years...

Wars always inflict destruction not only to the country and its people but more so to the Masonic fraternity whose tenets would not allow them to stay idle by the sidelines. Masonic records were destroyed and countless of its sons were either incarcerated or suffered heroic deaths. Topping the list is MW Jose Abad Santos who was executed by the Japanese government for non-cooperation. Grand Master John Robert McFie, RW Jose P. Guido, Deputy Grand Master and RW Antonio Ramos, Junior Grand Warden, also became casualties. So did many more of its sons.

Rebuilding From the Ashes...

It is a truism that after the storm is peace. Lodges were rehabilitated, new ones were added and, progressively, the tenets of the Craft were indelibly imprinted in the country's history unnoticed by many as it vaulted through the 21st Century.

Freemasonry Today...

The sheer lack of drumbeaters within the Craft does not allow that the sterling qualities of members go unnoticed. A major factor that influences this situation is the generally subdued attitude of the members themselves. Except for the brethren who are in the know, the public does not realize that Freemasonry and its adherents always play important roles in the nation's history.

In the peaceful EDSA II Rebellion, for example, the Commanding General of the Philippine Army, he who would later become the Chief of Staff of the Armed Forces, was among those who withdrew support to the ousted president of the country. So did another military officer who is now the superintendent of the Philippine Military Academy. With about ten brothers comprising his staff in the academy, it is not farfetched that the hidden meanings of the square, the level and the plumb will creep into the notepads and in the military exercises that the young PMA cadets learn each day.

So did the Associate Justice of the Supreme Court who penned the decision on the legitimacy of the government that consequently took over the reigns of stewardship. Pray tell me, has the reader ever heard of the Latin word "ponente"?

Sources:

Votaries of Honor by MW Reynold S. Fajardo, PGM

The July-August 1982 issue of the Cabletow

The March-April 1988 issue of the Cabletow

FILIPINO MASONS IN HAWAII

by WBro. Serafin "Jun" Colmenares

Who was the first Filipino Mason in Hawaii? Who was the first Filipino Worshipful Master in Hawaii? What has been the impact of Freemasonry as an institution in Hawaii's Filipino community? And what has been the role of Filipino Masons in the general community? This cursory look at Filipino Masons in Hawaii will not be able to answer all these questions. It is the hope of the author that this short article, written post-haste on account of the celebration of the Filipino centennial in Hawaii this year, will, in its limited way, give some insights and encourage further research into the history and role of Filipino Masons in the State of Hawaii.

Background:

The coming of Filipinos in Hawaii is considered to have begun in 1906 with the arrival of the first Filipino "sakadas" or migrant farm workers. Hundreds, and then thousands, in succeeding waves of migration followed and, today, Filipinos make up almost a quarter of Hawaii's total population. Historical records show, however, that as early as the

1800s, there were already Filipinos in Hawaii. Alcantara (1981) states: "The first actual record of Filipinos in Hawaii had been in the 1853 census which listed 5 in Honolulu who had come possibly by way of the China trade. After annexation Filipinos came to Hawaii individually, through passenger ships as musicians or ship's hands, or as servants to returning American officials and soldiers. In fact, a dozen or so Filipinos had been working in Hawaii before the sakadas' arrival; three of them were with the Royal Hawaiian Band, four as skilled laborers on the plantations, three on the interisland ships as quartermasters, and one as a laborer in the Honolulu building trades." Filipinos, therefore, are not new but are already deeply rooted in Hawaiian society.

It is to be noted that, during the course of Filipino migration to this State, Freemasonry was already an established institution in the Philippines as well as in Hawaii. The Grand Lodge of the Philippines was already reorganized following its hiatus during the revolution against Spain and the subsequent Filipino-American War, and will eventually merge with the American-led

Freemasonry, probably as a legacy of the Philippine revolution, flourished among Filipinos. Filipino masons and their families gather for a banquet in Honolulu in 1941. (Courtesy of A. Gregorio; photograph by City Photo)



Grand Lodge of the Philippine Islands. On the other hand, Freemasonry in Hawaii was already well-entrenched with the existence of several lodges under various jurisdictions until, with the advent of American rule, they started to operate under the jurisdiction of the Grand Lodge of California. There are, however, no records to show of a Filipino who had become a mason in Hawaii, or of a Filipino mason who came and resided in Hawaii during this early period. But there were Filipino masons who passed by and visited Hawaii. Among them would be Philippine Commonwealth President Manuel L. Quezon, past Grand Master of the Grand Lodge of the Philippines, who visited Hawaii on his way to and from the mainland United States.

The noted absence of Filipinos joining Masonic lodges between their arrival in 1906 up to the years following the Second World War can be due to several factors. It is to be noted that the Filipino migrants to Hawaii were farm laborers from the barrios or hinterlands of the Ilocos and Visayan regions in the Philippines. These people lived in the plantations, which were generally located in rural areas; they were not educated and were very poor and, hence, they might have considered themselves lacking a certain degree of socio-economic sophistication that many people usually associate Freemasonry with. It could be surmised that, although they might have heard about the Masonic fraternity, they were not in a position to join in. It is to be noted, for example, that Rizal Day was a popular event celebrated by Filipinos in Hawaii, but

it is doubtful if they knew that Rizal was a Mason. Besides, racial discrimination was prevalent at that time, and being considered second-class citizens and treated as low-class people practically removed any opportunity for Filipinos to join in. Filipinos were also more concerned about their work and life in the plantations, and the organizations that they joined were mostly credit associations and mutual benefit societies which provided them with a social outlet and financial and material assistance in times of need.

It is interesting to note though that Filipinos who were able to move to the city (Honolulu) started to form associations which were patterned after secret societies. The Legionarios del Trabajo, founded in 1921 with labor and mutual aid purposes, and the Caballeros de Dimasalang, which continues to this day, held initiation rites and were fraternities with rituals and passwords comparable to Masonry. The organization that was formed that has a nominal link to Masonry was the Gran Oriente Filipino (Filipino Grand Lodge) that was started in 1923. These three organizations actually originated in California.

The First Filipino Masons in Hawaii

Further research is needed to establish who the first Filipino Mason in Hawaii was. So far, the author has found no leads about the presence of a Filipino Mason in Hawaii prior to the 1980s. A photograph that was published in the book "Out of This Struggle," edited by Luis Teodoro in 1981,

however, showed a "banquet given by the Filipino Masons in the U.S. Navy, sojourned in Honolulu, in honor of their Brethren and families residing in Honolulu" held on January 4, 1941. This would indicate that there were already Filipino Masons in Hawaii earlier than the 1980s, probably even before the Second World War. The author surmises that, as more and more Filipinos started to leave the plantations and go into the cities, some of them or their offspring might have begun joining the Masonic fraternity. It would appear that this came about as a result of improved socio-economic conditions as Filipinos became more educated. It is to be noted also that, after the second world war, the new groups of Filipino migrants to Hawaii were more educated and professionals. In addition, those who joined the military were also exposed to American military lodges and it is of no surprise that many Filipino masons in Hawaii come from the military, particularly the navy. It is also interesting to note that many early Filipino Masonic leaders in Hawaii were originally Masons from the Philippines.

While the first Filipino Mason in Hawaii is still a subject of further research, the first known Filipino master of a lodge is Alfonso Bareno, a local-born Filipino who was master of Pearl Harbor Lodge in 1985. The next oldest known Filipino master is Severino Malajito, past master of Hawaiian and Leeward lodges and past senior grand warden of the Grand Lodge of Hawaii. While there are Filipino masons in practically all Masonic lodges in Hawaii, most of

the early Filipino masons joined the Hawaiian lodge, the oldest lodge in Hawaii.

Through the years, the number of Filipino masons has continued to increase. Many of them were from the military, but a good number also come from the professions and other walks of life. In Hawaiian lodge alone, most of the new initiates and applicants for degrees were Filipinos. And many of them aspire for higher office, so that the roster of officers of Hawaiian lodge in recent years has become mostly, if not totally, Filipino. Aside from Malajito, the other Filipino past masters of Hawaiian lodge are: Oscar Jayme, Wilson Camagan, and Antonio Ligaya. The current master of Hawaiian Lodge is Froilan Domingo.

The surge of Filipino membership in Masonic lodges in Hawaii eventually led to the formation of a new lodge, Leeward lodge, located in Waipahu, Oahu, where many Filipinos live. The officers and membership of this new lodge is 95% Filipino, so much so that it has come to be known as "the Filipino lodge." Leeward Lodge was constituted in 2002. All of its masters have so far been Filipino, with Severino Malajito as its first master, followed by Teofilo de Aquino, Severino Malajito for a second time, and then Bernardo Biala. Its current master is Feliciano de la Cruz Jr.

Filipino Masons have also been active in the other Masonic bodies such as the Scottish and York Rites, the Shriners, the Sojourners, De Molay, the Order of the Eastern Star, Amaranth, the Rainbow for

Girls.

"Good Men and True"

As of this centennial year then, Filipinos have come a long way in the Masonic fraternity. Filipinos can boast of having produced a number of past and sitting masters in Oahu and the Neighbor Islands (please see succeeding profiles of some of them). Among them are WBs Alfonso Bareno and Jose Ponciano of Pearl Harbor Lodge, Oscar Jayme, Wilson Camagan, Antonio Ligaya and Froilan Domingo of Hawaiian Lodge, Severino Malajito of Hawaiian and Leeward Lodges, Esteban Padua of Honolulu Lodge, Bernardo Biala and Feliciano de la Cruz Jr. of Leeward Lodge, and Teofilo de Aquino of Leeward and Schofield Lodges. Lodges in the neighbor islands have also produced Filipino past masters in the person of Vince Gusman of Lodge Maui and Oscar Tuano of Kona Lodge.

There are also masters from Philippine lodges who have joined local lodges. They include WBs Serafin Colmenares of Hawaiian and Leeward Lodges, and Gilbert Barroquillo and Dante Ignacio of Hawaiian Lodge.

They have produced top officers in the Grand Lodge and in the other Masonic bodies. Malajito is a 33rd degree mason and was past grand senior warden of the Grand Lodge of Hawaii; Oscar Jayme is a KCCH and currently the deputy grand master of the Grand Lodge of Hawaii;

while WB Biala is past potentate of the Aloha Shriners. Several are past patrons of the International Order of the Eastern Star.

Filipino masons can be found in business, in the military, in the academe, in the professions, in the civil service, in medicine, and in many other areas. Many are community leaders who have given much to the community - mention could be made of Benjamin Sanchez, Randolph Albano, Bert Alarcon, Alex Vergara, Nestor Muyot, and Willie Caliedo, to name a few. In the Filipino Centennial Celebration Commission, which is charged with planning and implementing a year-long program of activities to commemorate the Filipino centennial, we have two Filipino commissioners who are masons: Dr. Serafin Colmenares Jr. and Dr. Raymund Liongson.

Filipino masons in Hawaii are looking forward to the year 2007 when the first Filipino Grand Master of the Grand Lodge of Hawaii, and for that matter, the first Filipino Grand Master in the United States, RW Oscar M. Jayme, will hopefully be elected and installed. It is but fitting that, after a hundred years of presence in Hawaii, a member of the Filipino community will have finally reached the pinnacle of the Masonic fraternity in Hawaii.



PHOTO GALLERY

Fast Class '06, Degree Conferrals, Scholarship Night, and Military Night



Hawaiian Lodge's Degree team for the Fast Class' Third Degree.

Newly raised fast class candidates of Hawaiian Lodge



Father-and-Son -- The Brothers Kayano: Bro. Ron Kayano congratulating his father, Bro. Ronald Kayano, on his being raised to Master Mason during the recent Fast Class.



This year's scholarship awardees and their parents, relatives and guardians.

Bro. Rolando Resurreccion and Master pro-tempore Bro. Ed Abutin (SW) during Bro. Roland's Raising.



The Military Night Degree Team together with Bro. David Stanton Jr., (Article on page 29)

BIOGRAPHICAL SKETCHES OF PAST MASTERS

The following are brief sketches of some Filipino past masters in Hawaii. Due to lack of time, not all past masters are featured here. Our apologies for any omission or errors.

Severino R. Malajito, P.M.

Past Master Hawaiian Lodge - 1987

Past Master Leeward Lodge - 2002 & 2004



WB Severino Malajito with wife, Citas.

WB Severino Malajito was born in Sta. Cruz, Laguna, Philippines. He studied in Manila before

he joined the United States Navy. He retired from the military service after 23 years of active duty.

In 1980, he was initiated, passed and raised at Hawaiian Lodge and served as Master of his lodge in 1987. He was a past Senior Grand Warden of the Grand Lodge of Hawaii. He is a member of the Scottish Rite and earned his 33rd degree, the highest Masonic degree. He served as Venerable Master of the Lodge of Perfection. He was a Captain of the Provost Guard, Aloha Temple. He is also a member of the Order of the Eastern Star and the Sojourners.

WB Ben is happily married to Sister Citas. Both have one son, three daughters and six grandchildren. His favorite sport is golf. WB Ben's philosophy is "We are all old enough and whatever we say or do, we must answer for it."

RW OSCAR M. JAYME

Deputy Grand Master

Past Master Hawaiian Lodge - 1991

RW Brother Oscar Jayme a.k.a. "OJ" was Initiated (May 20,1980), Passed (June 5,1980) and Raised to the Sublime Degree of Master Mason on June 24, 1980 at Lincoln



Lodge No. 34 F.&A.M. Olongapo City, Zambales, Philippines. In 1981 he became a member of the Scottish Rite Bodies in the Valley of Gulfport, Orient of Mississippi where in the same year was also created a Noble of the Mystic Shrine of Joppa Temple A.A.O.N.M.S. As a young Mason he was privileged to visit Lodges in the Philippines, Guam, Georgia, Mississippi, California and Spain.

Upon his transfer to Hawaii, he affiliated with Hawaiian Lodge No. 21 F.&A.M. on May 4, 1983 and was appointed Senior Steward in 1984. He served the entire line until 1989 when he was elected Junior Warden; then on May 20 (the birth of the MW Grand Lodge of Hawaii) thus he became the Chartered Junior Warden of Hawaiian Lodge. He was elected Worshipful Master in 1991 and served as

Worthy Patron of Mid-Pacific Chapter No. 10 Order of the Eastern Star in 1990 and 1991.

RW Jayme is a Life Member of both Lincoln Lodge No. 34 F.&A.M. Philippines and Hawaiian Lodge F.&A.M. He affiliated with the Honolulu Scottish Rite Bodies and served as member of the Americanism Committee in conjunction with the Immigration and Naturalization Services and at present serving as Chairman of its Membership Committee. He was invested with the Knights Commander of the Court of Honor in 2001 and presently serving as Prior of the Honolulu Consistory. He was also a member of Aloha Temple A.A.O.N.M.S. and served as Quarter Master, Secretary of the Provost Guard Unit, Secretary, Past Masters' Shrine Club, Hot Sands Ceremonial Team member and Appointed Ritual Director. He is a member of Harmony Chapter No. 4 OES and served as Worthy Patron of Lei Aloha Chapter No. 3 OES in 2001. RW Jayme was also active in the Youth Groups and served as Treasurer of the Advisory Board of Honolulu Assembly No. 1 IORG and Member of the Advisory Council of Hawaiian Chapter International Order of DeMolay. He is a Chartered Member and was instrumental in the formation of Leeward Lodge F.&A.M. and at present serving as Candidates' Coach and Officers' Coach.

As Grand Lodge Officer, RW Jayme has served in the following capacity: Grand Pursuivant/1992, Junior Grand

Steward/1993, Grand Representative of the MW Grand Lodge of the Philippines near the MW Grand Lodge of Hawaii/1995-1997, Senior Grand Steward/1998, Assistant Grand Lecturer/2000-2002 and Grand Lodge Inspector/2003. He served as Chairman-Grand Lodge of Hawaii Past Masters Night/Widows Night Special Committee, Grand Lodge Credentials Committee and conducted Masonic Funeral Services. He was awarded with the Hiram Award - 1988, Grand Cross of Colors IORG-1992, Honorary Legion of Honor-De Molay International and Most Outstanding Lodge Secretary (2000 and 2001).

RW Jayme was born in Santa Ana, Manila, Philippines and is the oldest of 12 children of Eduardo and Adelaida Jayme. Prior to his enlistment in the U.S. Navy at Sanglely Point, Cavite City on December 1968, he was a mid-shipman at the Philippine Maritime Institute taking Nautical Science in fulfillment of his dream on becoming an overseas Merchant Mariner. During his 22 years of Navy career he took advantage of the educational benefits offered and took courses in the following schools Los Angeles Community College Yokosuka, Japan; Jefferson Davis Junior College MS, Central Texas College Subic Naval Base and Hawaii Pacific University in pursuit of a Bachelor of Science degree in Management.

Residents of Ewa Beach, Oscar Jayme and Luci Ramos married in Yokosuka, Japan in 1974. His wife Luci is also a member of Lei

Aloha Chapter No.3 OES and Harmony Chapter No.4 OES. They have three daughters Lea, Joy and Lani, all of whom were Past Worthy Advisors of Honolulu Assembly No.1 IORG and Past Grand Officers of the Grand Assembly of Hawaii, IORG.

WBro. Wilson S. Camagan

Past Master, 1998

Born March 2, 1953, in Barotac Nuevo, Iloilo, Philippines, Worshipful Brother Wilson is the youngest of four sons of the late Felix and Rosa Camagan. He graduated



in Barotac Nuevo General Comprehensive High School in 1970, and subsequently attended Iloilo City's Western Institute of Technology in Iloilo City from 1970-1974, where he earned a Mechanical Engineering degree.

He enlisted in the United States Navy on August 12, 1974, and upon completion of basic training in San Diego, California was assigned to USS Simon Lake (AS 33) in Rota, Spain. In 1975 he was sent to Machinist Mate 'A' School Program in Great Lakes, Illinois. Follow-on military assignments included tours of duty at the Shore intermediate Maintenance Activity, USS Joseph Strauss (DDG-16), USS Jason (AR-8), and Naval Station, Pearl Harbor, Hawaii.

WBro. Wilson was raised in Hawaiian Lodge

on September 22, 1992, and a month later returned his 3rd degree proficiency in the regular form. He subsequently joined the Lodge's corps of officer and was assigned as a Junior Steward. Following many years of dedication and commitment in various stations he was elected as Worshipful Master in 1998.

He has served as Hawaiian Lodge's assistant officers' coach and candidates' coach, and was appointed as a Grand Lodge Inspector of the Grand Lodge of Hawaii for consecutive terms, in 2000 and 2001, under the leadership of Most Worshipful Mason Teter and Most Worshipful Donald Wilson, respectively.

A life member of Hawaiian Lodge, he is currently assigned by the Grand Lodge of Hawaii as the Lodge's Head Officers' Coach for the second consecutive year. He was awarded the prestigious William McKee Award in 2005 in recognition of his dedicated service to the Craft.

WBro. Wilson is also an active member of various Masonic concordant bodies, including the Honolulu Bodies of the Ancient and Accepted Scottish of Freemasonry where he is currently serving as Venerable Master of the Lodge of Perfection, and the Aloha Shriners wherein he served in the Divan from 1995-1997.

His marriage to his town mate Maria Josefina (Marijo) during the last 29 years has been blessed with two wonderful daughters, Marianne Gail and Meilaneh Joy - both of whom are Past Worthy Advisors of Honolulu, Assembly #1, International Order of the

Rainbow for Girls, as well as Past Grand Worthy Advisors in Hawaii, IORG - Marianne Gail in 1999 and Meilaneh Joy in 2001. He has three little rascal grandsons, Gabriel Kayden Grant (6), Kyle Morgan Grant (5), and Matthew Kaleo Grant (2).

WBro. Teofilo de Aquino

Worshipful Master, Schofield Lodge

Past Master, Leeward Lodge - 2003

Past Master, Cordillera Lodge #178 (Philippines) - 1976

WBro. Phil was born in the Philippines on November 11, 1934.



Subsequent to his retirement from his 30-year civil service career in the Philippines, where he served in varied positions - such as Postal Clerk, Postmaster, Telephone Station Manager, Telephone Chief Operator, National Telegraphic Transfer Regional Coordinator and Telecom Regional Traffic Supervisor, he and family migrated to Hawaii in 1985 where he has since diversified in his field, with his work with Multi-Marketing of Hawaii, Alii Coffee Service, No Ka Oi Trading, as a part time salesman for Texas Refinery Corporation, and as an insurance agent for MILICO and Pacific Guardian Life.

His civic involvement with the local community includes being a member of Toastmaster International as its Hawaii District Office's Public Relations Officer, as well as having

served as both Area and Division Governor in the Aloha-Hawaii District, and as third-term president of the Nueva Vizcaya Association of Hawaii, where, as such he was instrumental in sending a 40-foot container of hospital beds and other similar equipment to the Veterans Hospital in his home province, and about 70 boxes of used linen to 15 municipalities and 4 hospitals in the province. Under his leadership, the association also built a police outpost in his village, raised \$13,000 in scholarship grants to support 20 deserving students, and worked with the Kapiolani Fiesta celebration committee for 4 years in maintaining the Cagayan Valley's booth at the park.

He remains a member of Cordillera Lodge 178 in the Philippines where he served as its Master in 1976. He is also affiliated with Hawaiian Lodge, and is a founding member and Past Master (2003) of Leeward Lodge.

WBro. Phil is also a member of Schofield Lodge where he is the incumbent Master. As such, he brought enthusiasm and new ideas to Schofield Lodge through his self-help projects, including the cutting of unwanted vegetation in front of the lodge and raising funds for the pending purchase of wire mesh fence, which will be installed to enhance the lodge's security. He also had the lodge building fumigated recently, its first in at least the last 35 years, and he hopes to beautify and make Schofield Lodge's building a landmark in Wahiawa.

He was recognized as the Grand Lodge's "Officer of the Year" in 2005 for spearheading

fundraising efforts in support of the Grand Lodge's Temple Funds. With his re-appointment as Fundraising Committee Chairman for 2006, he has the unenviable assignment of orchestrating efforts to support the Grand Lodge's Hawaii Masonic Student Assistance Program financially.

His appointed positions in the Grand Lodge include having been Grand Senior Steward, Grand Bible Bearer and Grand Standard Bearer, in that order, beginning in 2004 through the present. He is also a Scottish Rite Mason, a member of the Aloha Shriners, a DeMolay Advisor, and a member of Lei Aloha Chapter No. 3 and Mid-Pacific Chapter No. 10, Order of the Eastern Star.

He and his wife Pina have eight children, and celebrated their 50th wedding anniversary in March this year. WBro. Phil is the proud father of two sons and two sons-in-law who are active Masons.

Representative Jun Abinsay, could not have put it better when he said, "Phil believes in hard work coupled with a sincere and honest life".

WBro. Antonio M. Ligaya

Past Master, Hawaiian Lodge - 2005
Past Master, Yokosuka #20 (Japan) - 1993
Past Master (pro-temporé), Sagamihara #13 (Japan) - 1985



The oldest of five children of the late Antonio and Catalina Ligaya, he was born on March 28, 1953 in Pasay City, Philippines. Tony is the youngest student ever to graduate from his high school, a few days before he turned 15, with Pasay City High School's Class of 1968, as a member of the Senior Class' Section One. Four years later, in 1972, at 19, he earned his Bachelors Degree in Commercial Science (major in Accounting), subsequently passed the CPA exams, and practiced as an accountant and as auditor. He went on to earn his MBA before he turned 21 and appeared to be on his way to a bright career in the Philippines' corporate world.

The local political and economic turmoil of the times, however, forced him to seek his future elsewhere and led him to respond to the US Navy's recruitment efforts, and in late 1975 enlisted for military service and left his native Philippines and his loved ones behind. Following completion of basic training in San Diego, CA, he was assigned to USS COONTZ (DDG-40) as a non-designated seaman, where he worked his way up and earned promotions through Second Class (E5) Petty Officer before he was transferred, in 1979, to Naval Supply Depot, Subic Bay, Philippines. After acquiring his U. S. citizenship, and while at this posting, he applied for was accepted to the Navy's Officer Candidate School, and in 1982 received his commission as a Navy Supply Corps Officer.

Subsequent assignments include duties as Assistant Supply Officer, Naval Air Facility,

Atsugi, Japan; Supply Officer on USS DAVIDSON (FF-1045); Officer in Charge, Pacific Fleet Integrated Logistics Overhaul Team, Pearl Harbor; Comptroller, Naval Supply Depot/Fleet Industrial Supply Center-Yokosuka, Japan; and concurrent/consecutive assignments as Executive Officer & Comptroller-Joint U.S. Military Assistance Group to the Philippines, Navy Operations Officer-Office of the Commander, U.S. Pacific Forces Representative, Philippines, and Assistant Secretary of the Philippine/U.S. Mutual Defense Board, and, Supply Officer, Intermediate Maintenance Facility/Pearl Harbor Naval Shipyard. He retired from the Naval service in 1999, having served approximately 24 years!

WBro. Tony was raised at Pilar Lodge No. 15 on February 28, 1981 and returned his proficiency in the Master Mason's degree on March 14, 1981. During his assignment in Atsugi, Japan, he affiliated with Sagamihara Lodge No. 13, where he, again, gave his Master Mason's proficiency, while serving in various positions. In 1985, as the installed Senior Warden, he served as Master (pro-temporé) for more than 9 months while the installed Master was on an extended deployment. Following his subsequent transfer to Hawaii, he affiliated with Hawaiian Lodge No. 21 in early 1986, where he has since remained an active member. Following his re-assignment overseas in late 1991, he also affiliated with Yokosuka Lodge No. 20 in 1992, and was elected as its Master in 1993. He resumed his activities at Hawaiian Lodge upon his return

in 1997, and was subsequently appointed/elected to various positions since. During the August 2002 stated meeting, WBro. Tony was, again, required and successfully gave the Master Mason's degree proficiency - thus, arguably, making him the only one with three different proficiency cards from three different Jurisdictions, the Philippines, Japan, and Hawaii. He was elected, installed and served as Master in 2005, and successfully rallied Hawaiian Lodge to be "more alive in 2005"!

He is a charter member of the Sagami High Twelve of Atsugi, Japan, as well as a charter member and the founding Junior Warden of Leeward Lodge in Waipahu, Hawaii. He is a life member of his Mother Lodge - Pilar Lodge No. 15, and of both the York and Scottish Rites in the Philippines. WBro. Tony is also a member of the Torii Oasis Shrine Club of Japan, and currently serves as Master of Ceremonies of the Honolulu Bodies' Lodge of Perfection, and Worthy Patron of Lei Aloha Chapter No. 3, Order of the Eastern Star. He is a past Junior Grand Steward, a past Senior Grand Deacon, and also served as Chairman of the Grand Lodge's Committee on Masonic Education for two consecutive years.

WBro. Tony is the past personal representative of the Grand Master of Japan near the Grand Lodge of the Philippines from 1994 to 1997, and was recently appointed as Ambassador-at-large of the Afifi Shriners. He is the 1994 recipient of the Grand Master of Japan's Diploma of Merit for his outstand-

ing service to the Fraternity in Japan, and was presented the Grand Lodge of Hawaii's "Hiram Award" for 2004.

He and his lovely wife Fé have been blissfully married for almost 30 years and are blessed with four lovely and talented daughters - Michelle, Janice, Theresa Angela and Catherine.

WBro. Bernardo "Billy" F. Biala

Past Master, Leeward Lodge -- 2005

Worshipful Brother Billy was born in Manaoag, Pangasinan, Philippines but grew up mostly in Olongapo City.

Being the oldest of eleven children, he understood hard work and honest living even at an early age.

After graduating from high school, he pursued higher education at Olongapo City's Columban College in Liberal Arts, with a major in Mathematics. He was hired by the U. S. Naval Base in Subic Bay while still in his junior year; where he, working hand in hand with U. S. Navy personnel, finally decided to enlist for military service in 1968 and continued on to serve for almost 24 years. In 1991, he retired from the Navy.

During his tour of duty in Hawaii, he had his college credits evaluated at Hawaii Pacific

College (which has since become Hawaii Pacific University), and took college courses to get enough credits for an Associate Degree.

His military awards include the Armed Forces Expeditionary Medal, the Navy Commendation Medal, the Navy Achievement Medal, Vietnam Campaign Medal, Admiral Elmo Zumwalt Award, and various other citations and commendations. Following his military retirement, he worked at Kapiolani Medical Center for Women & Children for almost 9 years as a Certified Dietary Manager. He is currently a Civil Service employee at Tripler Army Medical.

He started his Masonic career in 1982 in Hawaiian Lodge #21 which was then under the jurisdiction of the Grand Lodge of California. He was a member of the Lodge's corps of officers from 1983 thru 1986, which was culminated by his appointment as Senior Deacon prior to being transferred overseas. He also joined the Honolulu Scottish Rite Bodies in 1982. In 1999, WBro. Billy was a member of a group of Masons from the Waipahu area who organized and established the Leeward Masonic Club, and was elected as its Vice President. At about the same time, he was initiated into the Aloha Shriners during its Caravan to Cagayan de Oro City, Philippines. In 2002, Leeward Lodge was granted a Dispensation and WBro. Billy was appointed as its first Senior Deacon. It became a regular lodge with the issuance of its Charter the following year.



WBro. Billy became the Potentate of Aloha Shriners in 2004 and the Master Of Leeward Lodge in 2005. He is also a member of the Sojourners, the Order of the "Q", and the Provost Guard Unit, and is currently the Shriners Ceremonial Theme Director as well as a member of the Shriners Leadership Board. He was awarded the Hiram Award by Hawaiian Lodge and has also been inducted to the Shriners Hall of Fame.

WBro. Billy is married to the former Fely Dizon from Olongapo City. The couple has 3 daughters, a son, four grandsons and a granddaughter. They presently live in Ewa Beach, Hawaii.

WBro. Serafin P. Colmenares, Jr.
Past Master, Lake Lanao Lodge No. 227 - 1985

WBro. Serafin Colmenares, or "Jun" as he is more popularly known, saw the first light of Masonry on September 29, 1979 when he was initiated and entered apprentice mason in Lake Lanao Lodge No. 227, located on the campus of the Mindanao State University in Marawi City, Philippines. He was raised to the sublime degree on November 30, 1979 during the Masonic District Convention in



WB Serafin "Jun" Colmenares during his installation as Worshipful Master of Lake Lanao Lodge No. 227, Philippines in 1985.

Calamba, Misamis Occidental. He was appointed Junior Deacon in 1981, Senior Deacon in 1982 and was elected to the south in 1983, to the west in 1984 and then to the east in 1985. He joined the Scottish Rite in 1980 and became Secretary of Maranaw Bodies, A&ASR in 1985. In 1986 he served as Grand Lodge Inspector for Iligan Lodge No. 207, and, the following year, was appointed as District Grand Lecturer for Masonic District 25 of the Grand Lodge of the Philippines. He was being groomed for the position of District Deputy Grand Master for Masonic District 25 when he decided to leave the Philippines for Hawaii in January 1988.

While master of Lake Lanao Lodge, he initiated the publication of the Monitor, Lake Lanao Lodge's official newsletter, the holding of a medical-dental clinic for indigents in cooperation with the local Catholic church, and helping establish the erstwhile Bai-A-Labi Chapter No. 22 of the International Order of the Eastern Star as its founding Worthy Patron. Before coming to Hawaii, he served as editor of The Level, the newsletter of Maranao Lodge No. 111 in Iligan City where he was an honorary member.

WBro. Colmenares affiliated with Hawaiian Lodge in 1997 and is a charter member of Leeward Lodge. He acted as Secretary of Leeward Lodge on a temporary basis in 2002 and served as editor of the Leeward Lodge Newsletter in 2003. He has served as member and chair of the Cable-Tow committee of Hawaiian Lodge since 2004.

He has done research and has written on certain aspects of Philippine Masonic history. He authored the book, *History of Freemasonry in Lanao* (1986), which was condensed and published in the *Cabletow*, official publication of the Grand Lodge of the Philippines. He also co-authored with the late Illustrious Bro. Gervasio Riconalla the Masonic play on Bonifacio and Aguinaldo which was presented before the Supreme Council of the Scottish Rite in Manila in 1987. In addition, he has published articles on the History of the Grand Lodge of the Philippines (1999) and on Freemasonry and the Filipino Nationalist Movement (2006).

WBro. Colmenares was born in Bacolod City but grew up in Davao City, Philippines. He obtained his Bachelor's degree in Political Science from the Mindanao State University, his Master of Arts and PhD degrees from the University of Delhi in India, and his Master of Public Health from the University of Hawaii. He taught for 14 years at the Mindanao State University before coming to Hawaii. He worked for the East-West Center Population Institute, taught at Chaminade University and Leeward Community College, and was employed by the Hawaii Medical Services Association and the Hawaii Community Foundation before joining the State Department of Health's Executive Office on Aging.

He has several publications to his credit - in the *Philippine Panorama*, the *Arts and Sciences Journal*, *The Technician*, the *Mindanao Journal*, *Proceedings of the Seminar-Workshop on Mindanao Autonomy*, the *Asian Migrant*, *Center for Philippine Studies Paper Series*, etc., as well as in local newspapers and

magazines. He is also a contributor to the *FilAm Courier*, a local news magazine.

Active in the community, WBro. Colmenares serves as a Commissioner of the Filipino Centennial Celebration Commission, member of the Board of Directors of the Filipino Community Center, member of the Advisory Board of the Minority Organ Tissue Transplant Education Program, member of the Board of the National Federation of Filipino-American Associations-Region 12, executive vice president and past president of the Congress of Visayan Organizations (COVO), vice president of the Filipino Coalition for Solidarity, founding chair of the Philippine Celebrations Coordinating Committee of Hawaii, and commander of the Knights of Rizal-Hawaii Chapter, among others. He has received various awards, among which are the Lapu-Lapu Award for community leadership from COVO, the Progress Award for community service from UFCH, an outstanding professional award from OFCC, the Gavel of Leadership from COVO, as well as various citations from the Philippine government, the Hawaii State Legislature, and the City & County of Honolulu.

WBro. Colmenares is a resident of Aiea, and is happily married to Dr. Leticia Colmenares, a chemistry professor at UH-Windward Community College, with whom he has two sons: Serafin III, a PhD candidate in cellular biology at Harvard University, and David Roy, a teacher at Pearl City Highlands Intermediate School.

LODGE PAST MASTERS ARE BACK IN TOWN!

by WBro. Antonio M. Ligaya, PM

Hawaiian Lodge once again raised the bar in degree conferrals during its annual Past Masters' Degree Conferral Night on Wednesday, September 20, 2006. The Lodge's Past Masters, joined by W B r o . Donald Hall -



Newly-raised Bro. Menandro "Ed" Nones is shown with the Past Masters' Degree Conferral Team following his becoming a Master Mason

a Past Master of Saskatchewan Lodge No. 92, AF&AM, Alberta, Canada, a Hawaiian Lodge affiliate member and current Chaplain, came out of their hibernation to raise Bro. Menandro "Ed" Nones, an active duty Senior Chief Petty Officer in the Navy, to the sublime degree of Mason in a very dignified ceremony attended and witnessed by approximately forty Brethren from throughout the Hawaii Jurisdiction and several visiting brethren as well.

The degree team, with 336 years in Freemasonry shared by its members (55 of which are WBro. Bill Dresser's), only needed a couple of practices a few weeks before the event if only to perfect their floor work, and for the most part required very minimal coaching by Hawaiian Lodge's

Coach, WBro. Wilson "de Mille" Camagan, PM.

In an apparent break from traditionally having the Lodge Secretary coordinate this much anticipated annual event, commencing this year the Junior Past Master will be doing so. Accordingly, the author being the

Lodge's Immediate Past Master was designated to lead the charge. As such the author thanks the Past Masters for their professional and dedicated participation, and on their behalf would also like to thank all in attendance for their support. It is hoped that this long-standing and proud tradition at Hawaiian Lodge will be perpetuated and that the brethren will continue to support it.

The 2006 Past Masters' Third Degree Conferral Team members were:

First Section

Worshipful Master - WBro. Robert "Bob" Schultz, PM -1999

Senior Warden - WBro. Richard "Rick"

Huston, PM - 2004

Junior Warden - WBro. Kwanlin Wong, PM - 1986

Treasurer - MWBro. Ernest Yamane, PGM; PM - 1979

Secretary - WBro. Wilson Camagan, PM - 1998

Chaplain - WBro. Randolph "Baba" Chang, PM - 2001

Senior Deacon - WBro. Antonio "Tony" Ligaya, PM - 2005

Junior Deacon - RWBro. Dennis Ing, SGW; PM - 2002

Marshal - RWBro. Severino "Ben" Malajito, PSGW; PM - 1987

Senior Steward - WBro. John Carollo, PM - 1996

Junior Steward - WBro. William "Bill" Dresser, PM - 1997

Organist - WBro. Donald "Don" Hall, PM - 1990

Tyler - VRBro. David Kaohelaulii, GC; PM - 1989

Hiram of Tyre - WBro. Rick Huston

Junior Warden/Junior Deacon - WBro. Kwanlin Wong

Secretary - WBro. Wilson Camagan

Senior Deacon/Third FC - RWBro. Dennis Ing

First FC - WBro. Tony Ligaya

Second FC - WBro. Bill Dresser

First Ruffian - RWBro. Ben Malajito

Second Ruffian - WBro. Don Hall

Third Ruffian - VRBro. David Kaohelaulii

Way/Seafaring Man - WBro. Bunny Wong, PM - 1983

Lecture - WBro. Kwanlin Wong

Charge - RWBro. Dennis Ing

Bible Presentation - VRBro. David Kaohelaulii

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

Second Section

King Solomon - WBro. Bob Schultz

ANNUAL MILITARY NIGHT HELD

By Bro. Drummond R. Boord

Hawaiian Lodge held its annual Military Night on Wednesday, July 26, 2006 wherein Mr. Dennis Stanton, an active duty Petty Officer in the Navy, was initiated as an Entered Apprentice Mason by a conferral team composed of several of the Lodge's members on active military service augmented by some military retirees and additional brethren from Leeward Lodge. Military Night is a long-standing tradition in Hawaiian Lodge, originally initiated in 1986 - and ever since, it has been an annual favorite drawing large audiences and lots of willing participants from across the Masonic Jurisdiction.

The degree team was trained from new recruit to Masonic warrior in record time by Hawaiian Lodge's Coach, WBro. Wilson "Gunny" Camagan, PM. Due to operational commitments, deployed personnel and other hindrances, Gunny had his work cut out for him. However, with the help of many Hawaiian Lodge members attending practice and the generosity of Leeward Lodge in allowing the degree team to practice at Leeward, Gunny was able to put together a magnificent degree team. At the end of the day, the mission was accomplished in fine form.

There were approximately forty Brethren in attendance including several visitors from other Masonic Jurisdictions, and on behalf of the degree team, I would like to thank all in attendance for their support, coaching, and patriotism. It is my sincere hope that this proud tradition at Hawaiian Lodge be carried on so long as military members fill the ranks, and that the brethren will continue to support us as generously as they have in the past.

The 2006 Military Degree Conferral Team members were:

WM - Bro. Donald Alvarado, QM1, USN
(Yokosuka Lodge #20, Japan)

SW - Bro. Rick Taylan, EMC, USN

JW - Bro. Drummond Boord, LT, USN

Treasurer - Bro. Gerry Mateo, MAJ, USA
(Leeward Lodge)

Secretary - Bro. Mike Mollahan, MAJ, USMC

Chaplain - Bro. Jaime Velasco, CS1, USN

Senior Deacon - Bro. George Pineda, SK1, USN

Junior Deacon - Bro. Jason Takano, SPEC,
HING

Marshal - Bro. Cesar Lopez, EMCS, USN

Senior Steward - Bro. James Serna, MSgt, USA
(Leeward Lodge)

Junior Steward - Bro. Ed Nones, SKCS, USN

Organist - Bro. Eugene Asuncion, PS2, USN

Tyler - Bro. Teofilo Bonifacio, SHCM, USN (ret.)

National Standard Bearer - Bro. Ed Abutin,
EMCS, USN (ret.)

Hawaiian Flag Bearer - Bro. Orly Ragudos,
AKC, USN (ret.)

Lecturer - Bro. Alex Escasa, SH1, USN (ret.)

Charge - Bro. Andy Santos, EMC, USN

Coach - WBro. Wilson "Gunny" Camagan,
MMC, USN (ret.)

Everyone gathered in the Lodge's Fellowship Hall for a sumptuous meal after the Lodge was closed.

THE MODERN COWAN

By: MWBro. Floren L. Quick, PGM - MWGL of Japan

In Scotland, the operative Mason knew cowans to be ignorant builders who put stones together without mortar. They piled rough fieldstones into a wall without hewing them true, or squaring them. They masqueraded as Masters, but they did not have the Word.

Now and again, today - fortunately not too often - we find a modern equivalent of the operative impostor. One such is the Mason who manages a place in an officer's line with little or no effect of his own to deserve it. With only that exertion that is necessary to maintain his place, he continues to advance in line until he receives the jewels and honors that he prizes so highly. But he does not know the Constitution, and he does not understand the traditions and dignity of the Craft. As a presiding officer, his vocal ability is more noteworthy than his executive ability; and when his term is ended, he is seldom seen until another honor or prize appears to be within his grasp.

He is a contemporary builder who works without the benefit of the mortar of real enthusiasm or accomplishments. His structure is likened unto the rough stone wall, having little

beauty of value. He is the cowan of modern speculative Masonry.

He is to be pitied, for he is a Masonic failure. His honors are shallow. Bringing no interest to his position, he received little of the satisfaction and respect that belong to the real Master.

Masonry has failed to reach him with a clear understanding of those marks of true devotion, which she has to offer. He never knows the opportunities that the Craft makes available to those who diligently seek them. He misses the opportunities that the Craft makes available to strive for a just and worthy cause. He misses the opportunity for continuing fellowship and friendship. He misses the opportunity for loyalty and devotion. He misses the opportunity for development of his executive, intellectual and oratorical abilities. And most of all, he misses the opportunity for service - to God - to his community - and to his fellow man.

These are the jewels that Masonry has to offer, but in his quest for position and honors, the modern cowan misses them. Like the operative cowan, he does not have the Word.

THE "OTHER TOOLS"

By Bro. Jorge Sanchez

Evans Lodge #524, Evanston, IL

Contributed by: WBro. Bernardo "Billy" Biala, PM, Leeward Lodge

(Editor's Note: Bro. Sanchez has a very interesting presentation of the working tools in the Blue Lodge used in jurisdiction outside the United States, particularly under the United Grand Lodge of England.)

The Entered Apprentice Degree, as we were taught, has two working tools, three in the Fellow Craft Degree, and actually (though all the implements of Masonry was mentioned) just the trowel in the Third Degree. Under the Grand Lodge of England and in most English-speaking Lodges, which work Emulation or related ritual, the third working tool of the Entered Apprentice Degree is the Chisel, and the Master Mason's working tools are the Skirret, the Pencil and the Compasses.

Most Grand Lodges in the English-speaking World are descended from the Grand Lodge of Scotland or the United Grand Lodge of England that Masonic practices in these jurisdictions are very similar except for the United States. The difference may well be linked to what is known to Masonic history as the Baltimore Convention in 1832 that changed many key practices of US Masonry due to the anti-Masonic sentiments caused by the Morgan Affair. It is well known, however, that to these Masonic jurisdictions, these "other working tools" teach important lessons and without considering them, their Masonic journey is truly incomplete.

In our jurisdiction the gavel serves to divest the heart and soul of the vices and super-

fluties of life but the Scottish ritual explains the gavel teaches us that skill without exertion is of little avail, that labor is the lot of man, for the heart may conceive and the head may devise in vain, if the hand be not prompt to execute the design. It emphasizes the need for exertion and effort in a timely manner to accomplish our goals.

Emulation ritual explains that the Chisel points us to the advantages of education, as it is a tool of great sharpness that cleaves unnecessary rock from the usable stone, the idea that education might pare away the unnecessary while leaving us with only what is vital.

With the three working tools of a Master Mason, our jurisdiction is quite familiar with the Compasses, but, the Emulation ritual ascribes and reinforces the use of this valuable tool as taught to the Entered Apprentices and states that it remind us of unerring and impartial justice, that if we fail to subdue our passions we will be judged for it, even if we escape earthly punishment, thereby emphasizing on the idea of justice.

The Skirret is a tool used in the preparations for laying a foundation, an implement that acts on a center pin, whence a line is drawn to mark out ground for the foundation of the intended structure. For a speculative mason, the skirret points out that straight and undeviating line of conduct laid down for our pursuit in the vol-

ume of the Sacred Law. The Skirret is similar to a spool of thread with a handle, the loose end has a ring that catches the center pin, and then the thread is allowed to unwind and kept taut. Once the desired length is reached, a marker is used to mark the foundation, the skirret thread keeping the marker in a straight line all the while. It is like a ruler used when drawing a straight line, but is longer and just as sure. When we consider these qualities in relation to the Volume of the Sacred Law, the skirret becomes the tool that helps us to understand how the Volume of the Sacred Law applies to our own lives. As we learned that the Volume of the Sacred Law is the rule and guide of our faith, the Skirret represents our daily life through our use of good reason and faith.

The third working tool is the pencil and it teaches us that all our words and actions are not only observed but also recorded by the Most High, to whom we must render an account of our conduct though life. Like the compasses and Skirret, it is a tool of planning. The Compasses and Pencil can be used to draw designs upon the Trestleboard and the Skirret then helps the Master Mason prepare the ground for the foundation, before the first Fellow Craft tries the first squared stone, even before the first Apprentice descends to the quarry with gauge, gavel and chisel in hand. As Masters, we are now overseers of the work; we are Masters not just of the Craft, but also of ourselves. Apprentices are rough ashlar, selected for the building but completely unprepared, unworked. Fellow Crafts are perfect ashlar, made ready by the hands of the workmen and tried by the plumb, square, and level. Masters are

stones ready to become part of the building itself. A Master, ideally, has subdued his passions, learned his work, and is now complete. The Master guides the Apprentices and Fellow Crafts, he is part of the Temple, and he will now direct the rest of the Temple to be built. It is no longer sufficient to chip away upon the stone, or to try ourselves by Fellow Craft's tool; now, as Masters, we must actively plan and contemplate the building, using Compasses, Skirret, and Pencil.

The Trowel is the Master Mason's unique working tool in our jurisdiction, he being invested with all the implements of Masonry as well. Operative Masons use the Trowel to spread the cement that unites the building into one common mass, and speculative Masons use it to spread the cement of brotherly love and affection which unites us into one sacred band or society of friends and brothers, among whom no contention should exist, but that noble contention or rather, emulation, of who best can work and best agree; considering so, the Trowel is an excellent complement to the Compasses, Skirret, and Pencil. While the Compasses, Skirret and Pencil are used before the first stone is hewn, the Trowel is used to complete the building, both literally and symbolically, uniting the stones and the brethren as well as the disparate elements that make up our very Selves.

Would it not complement both jurisdictions if these tools, the Trowel, Compasses, Skirret and Pencil are considered?



A CREED TO LIVE BY

Compiled by: WBro. Antonio "Tony" Ligaya, PM

Don't undermine your worth by comparing yourself to others.
It is because we are different that each of us is special.

Don't set your goals by what other people deem important.
Only you know what is best for you.

Don't take for granted the things closest to your heart.
Cling to them as you would your life, for without them life is meaningless.

Don't let life slip through your fingers by living in the past or for the future.
By living your life one day at a time, you live up all the days of your life.

Don't give up when you still have something left to give,
Nothing is really over . . . till the moment you stop trying.

Don't be afraid to admit that you are less than perfect.
It is this fragile thread that binds us together.

Don't be afraid to encounter risks.
It is by taking chances, that we learn to be brave.

Don't shut love out of your life by saying it's impossible to find.
The quickest way to receive love is to give love;
the fastest way to lose love is to hold it too tightly;
and the best way to keep love is to give it wings.

Don't dismiss your dreams.
To be without dreams is to be without hope;
to be without hope is to be without purpose.

Don't run through life so fast that you forget not only where you've been,
but also where you are going.

Life is not a race,
but a journey to be savored every step of the way.

THE AMAZING DECK OF CARDS: A Different Slant On An Old Story

Contributed by: WBro. Antonio "Tony" Ligaya, PM

It was quiet that day, the guns and the mortars, and land mines for some reason hadn't been heard. The young soldier knew it was Sunday. As he was sitting there, he got out an old deck of cards and laid them out across his bunk. Just then an army sergeant came in and said, "Why aren't you with the rest of the platoon?"

The soldier replied, "I thought I would stay behind and spend some time with the Lord."

The sergeant said, "Looks to me like you're going to play cards."

The soldier said, "No, sir. You see, since we are not allowed to have Bibles or other spiritual books in this country, I've decided to talk to the Lord by studying this deck of cards."

The sergeant asked in disbelief, "How will you do that?"

"You see the Ace, Sergeant? It reminds me that there is only one God.

The Two represents the two parts of the Bible, Old and New Testaments.

The Three represents the Father, Son, and the Holy Ghost.

The Four stands for the Four Gospels: Matthew, Mark, Luke and John.

The Five is for the five virgins -- there were ten, but only five of them were glorified.

The Six is for the six days it took God to create the Heavens and Earth.

The Seven is for the day God rested after making His Creation.

The Eight is for the family of Noah and his wife, their three sons and their wives - the eight people God spared from the flood that

destroyed the Earth.

The Nine is for the lepers that Jesus cleansed of leprosy. He cleansed ten, but nine never thanked Him.

The Ten represents the Ten Commandments that God handed down to Moses on tablets made of stone.

The Jack is a reminder of Satan, one of God's first angels, but he got kicked out of heaven for his sly and wicked ways and is now the joker of eternal hell.

The Queen stands for the Virgin Mary.

The King stands for Jesus, for he is the King of all kings.

When I count the dots on all the cards, I come up with 365 total, one for every day of the year.

There are a total of 52 cards in a deck; each is a week - 52 weeks in a year.

The four suits represent the four seasons: Spring, Summer, Fall and Winter.

Each suit has thirteen cards - there are exactly thirteen weeks in a quarter.

So when I want to talk to God and thank Him, I just pull out this old deck of cards and they remind me of all that I have to be thankful for."

The sergeant just stood there. After a minute, with tears in his eyes and pain in his heart, he said, "Soldier, can I borrow that deck of cards?"

Please let this be a reminder and take time to pray for our military - our sons and daughters, our brothers and sisters, who are being sent away, putting their lives on the line fighting for freedom!

LINK BETWEEN FREEMASONS AND GOLF

HISTORY OF GOLF

Digested By: Bro. Sonny Cardenas

Since the beginning of time, man has preoccupied himself with a stick and a rock, making his drudgery into a game. In the earliest of times he swung the stick at the rock, propelling it towards some predetermined destination. This, it can be said, was the precursor of golf. Unfortunately, it also is the precursor to just about all the sports that require a ball and some object to propel it.

What country invented 'golf?' Many countries did. If there were sticks and objects that could be hurtled along, then there was 'golf.' Though the name didn't come into being until some time in the 15th century, there were many, many games of early man that could be called an ancestor to golf.

Nearly every area around the world has some claim to the origination of golf. Scotland, of course, has its claim. But so do China, Rome, England, France, Holland, Belgium, even Laos. Every country has a game consisting of sticks and balls, and every country is correct in its assumption that it invented the game. But there is no one country where 'golf' actually began.

The sport might well have died altogether if it were not for the Freemasons. Their enthusiasm alone virtually sustained the game from extinction. For

about 100 years, from 1750 to 1850, they played the game with regularity. Golfing societies slowly formed, which were mostly members of the Freemasons. Royalty played very little or none at all during this period, but golf was kept alive by the Freemason groups.

Edinburgh, Scotland, claimed the first golfing society. The Gentlemen Golfers - later known as the Honourable Company of Edinburgh Golfers and today in residence at Muirfield - claim their club was already under way in 1744, when they petitioned the city of Edinburgh for a "silver club" for annual competition on the Links at Leith, a port town only a short distance from Edinburgh. This was followed in 1754 by the gentlemen of St. Andrews, Scotland, banding together to form the St. Andrews Golf Club. St. Andrews is today known as the Royal and Ancient Golf Club of St. Andrews.

At any rate, the earliest golf societies seemed to be as preoccupied with dining as they were with golf. Numerous references in the early journals are made to dinners and not many to golf. Such would be the nature of the Freemasons, who were very big on pomp and circumstance and such fineries as meals served just so.

PHOTO GALLERY

Summer Picnic



Brothers helping out with the food preparation.

Sisters in attendance with Bro. Eugene Asuncion in the background.



Brothers cooking in the kitchen.



Even the kids had their own share of fun aside from the sun and the water.



The live band entertainment.



Other sisters in attendance, with WBro. Abe Akina.

Lodge Matters: SECRETARY'S TABLE

Activities Since June 28, 2006

<i>June 28</i>	<u>1st Degree - Proficiency</u>	Brother James E. Corley Jr.
<i>July 21/22</i>	<u>Grand Master's Fast Class</u> David W. Cole Jeffrey E. Fortner Ronald M. Kayano, Michael S. Mollohan Sr. Roberto S. Olaes Zay Ya Phoe Henry K.J. Tripp	Scottish Rite Cathedral
<i>July 26</i>	<u>1st Degree - Initiation</u> (Military Night)	Mr. David M. Stanton Jr.
<i>August 2</i>	<u>3rd Degree - Stated Meeting</u> Mr. Nicholas Smith Ms. Melissa L. Heintz Ms. Trisha Jayne M. Udani Ms. Alyssa Mae M. Udani Mr. Daniel R. Chun Ms. Theresa Angela Ligaya Ms. Tiffany Cardona Mina Ms. Czarina Chris A. Marasigan Mr. Brycen K.L.E. Chun Ms. Vivien W.Y. Leung Reading of Treasurer's and Secretary's Semi- Annual Reports	Scholarship Award Presentation
<i>August 16</i>	<u>2nd Degree - Passing</u>	Brother James E. Corley Jr.
<i>August 23</i>	<u>3rd Degree - Raising</u>	Brother Rolando C. Resurreccion

Lodge Matters: SECRETARY'S TABLE

Secretary's Semi-Annual Report - August 2, 2006

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

I take pleasure in presenting herewith the Secretary's Semi - Annual Report for the period ending June 30, 2006:

ROLL CALL

Members As Of December 31, 2005:		452
	(By Raising	0
GAINS:	(By Affiliation	0
	(By Restoration	2
	(By Death	4
LOSSES:	(By Withdrawal	1
	(By Suspension	18
Members As Of June 30, 2006		432

NECROLOGY

+ Thomas Franklin Freeman Jr., PM. + John O. Spengler + Curtis P. Iaukea II + Robert Y.P. Chun+

RECEIPTS

Dues:	\$14,040.00
Fees: Degrees & Restoration	1,880.00
Building Fund:	1,805.00
Cipher Ritual Sales:	63.00
Interest Checking Account	2.08
<u>Palaka Shirts/Dinner Reimbursements</u>	<u>720.00</u>

DISBURSEMENTS

Paid to Treasurer	Total \$18,510.08	Total \$ 18,510.00
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NECROLOGY



Walter Marvin Paul

Born: May 14, 1925 Raised: June 25, 1952
Died: May 25, 2006

Raymond Koon Hock Young Master 1990

Born: October 21, 1921 Raised: January 15, 1969
Died: July 24, 2006

Randolph Kong Chin Chang Life Member

Born: April 26, 1938 Raised: July 12, 1972
Died: August 27, 2006

"Almighty Father Into Thy Hands We
Commend The Souls Of Our Beloved Brothers"

2006 LODGE COMMITTEES

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

Hawaiian Lodge, F. & A. M.

1227 Makiki Street

Honolulu, HI 96814-1332

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