



# ***HAWAII FREEMASON***

***VOL 24 ISSUE 2***  
***FALL 2013***



# “HAWAII FREEMASON, FALL 2013”

## A QUARTERLY NEWSLETTER

GRAND MASTER M.W. FRANK M. CONDELLO II  
DEPUTY GRAND MASTER R.W. RICHARD B. HUSTON  
SENIOR GRAND WARDEN R.W. MICHAEL P. BAKER  
JUNIOR GRAND WARDEN R.W. ANDREW L. GEISER  
GRAND TREASURER HON. ALBERTO P. ALARCON  
GRAND SECRETARY M.W. MARTY P. ALEXANDER, PGM  
GRAND LECTURER M.W. DENNIS S.A. ING, PGM

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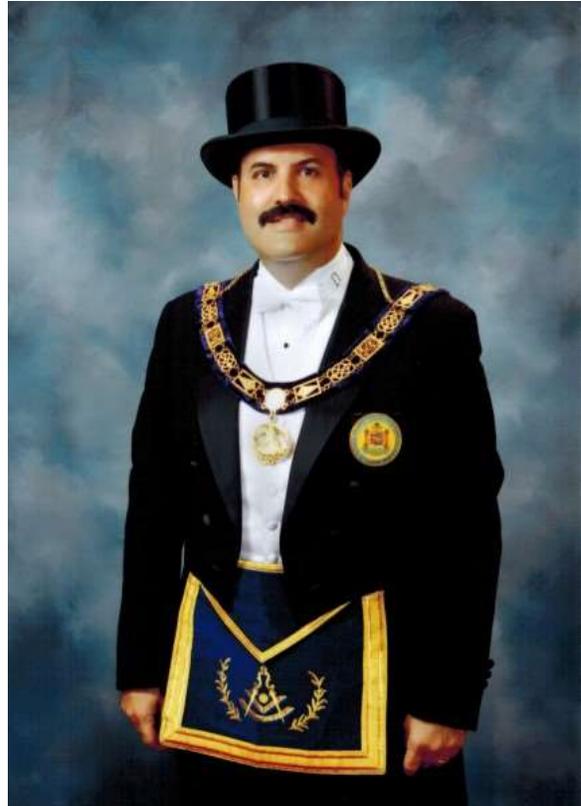
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*Front Cover: Kamehameha V.* On February 27, 1854, Prince Lot Kapuāiwa was raised to the Sublime Degree of Master Mason in Hawaiian Lodge #21, and there remained a member until his demit on March 2, 1857. Upon his brother’s death in 1863, he reigned as Kamehameha V for 9 years.

PUBLISHED BY  
THE MOST WORSHIPFUL  
GRAND LODGE OF HAWAII, F&AM  
515 WARD AVE SUITE 212  
HONOLULU, HI 96814

FROM THE  
**GRAND MASTER**  
M.W. FRANK M. CONDELLO II

Aloha brethren! Well, it is hard to believe that half of the Grand Lodge Masonic year is already over. It goes by quicker than you would think. I have remained quite busy with visitations, Executive Board meetings and representing our jurisdiction in other states. In August, I had the pleasure and honor to represent Hawaii at the Scottish Rite's Biennial Session in Washington DC. There were 33 Grand Masters in attendance from all over the Southern Jurisdiction. It was truly wonderful to finally tour the House of the Temple. If you have never been there, it is a must see. There is so much history there and the architecture is amazing. In the Albert Pike Library, I discovered a letter to Pike from King David Kalakaua. In 1884, King Kalakaua presented Pike with a diploma, and an insignia of the Grand Officer of the Royal Order of the Crown of Hawaii. There is so much history that we just never learn about, and which sometimes pops up unexpectedly. This trip was even more memorable when I was honored with receiving my 33<sup>rd</sup> Degree during a very memorable and beautiful ceremony.



During some federal training in September, I traveled to Denver and Boulder, Colorado. I got stuck in that terrible flood in Boulder. What a crazy experience! I was lucky enough to attend a lodge meeting in Denver the night before the big flood. The brethren of Albert Pike Lodge No. 117 in Denver treated me very well and we had a wonderful evening that involved some great philosophic discussion. At the beginning of October, RW Rick Huston, MW Marty Alexander, and I traveled to San Francisco and attended the Grand Lodge of California Annual Communication. They had almost 1,000 brethren in attendance! The Grand Lodge of California launched

a Masonic Educational program that they have been working on for several years. It is an online program that is available to candidates. It has e-books, videos, tests, and Masonic games. As the candidates progress, the Master of the lodge and their mentors can check on their progress and give feedback. The cost is about \$75 per candidate. I was able to get the Grand Lodge of California to agree to allow us to test this new educational program and see if it would be good for our candidates as well. Because our ritual is virtually identical to theirs, I believe it would be a good tool for our lodges to provide to new candidates. I will keep you all posted as to when this education program will be available to the lodges.

At the beginning of November, I will be traveling to Atlanta, Georgia on federal business. I have arranged to attend a Past Masters Third Degree and a Scottish Rite function. I try to attend Masonic functions wherever I go. I learn so much by doing this and make lasting friendships as a result. I would encourage you to do the same when you are traveling. On

November 15<sup>th</sup> and 16<sup>th</sup>, there will be two events honoring the birthday of King David Kalakaua.



MW Frank Condello II with MW James Herrington, Grand Lodge of Alaska, at California's Annual Communication.

On the 15<sup>th</sup>, the event will occur at the Kalakaua statue in Waikiki where Kalakaua and Kuhio Avenues meet. This will occur at 10 a.m. and last approximately one hour. On the 16<sup>th</sup>, there will be another event at the Iolani Palace. I have been asked to speak at both events and look forward to it. All Masons are

encouraged to attend and wear their Masonic regalia with pride. More details should be sent out soon by ROLLS.

We are quickly approaching a very busy time in our Masonic year. The month of December will be packed with lodge installations and other Masonic related events. Lodge elections are happening in November and I would encourage any officer that has not yet qualified for their positions next year to get on it. Please do not wait until the last minute. It is embarrassing to you as well as your lodge. You have had all year to work on your ritual. That being said, I want you to know that I am proud of your hard work when it comes to ritual. Through my

travels to other states, I have learned that many jurisdictions are not as strict as ours. I was surprised that many states don't even require proficiency examinations for their candidates and officers are not required to memorize lectures or confer degrees to rise to the position of Worshipful Master. For a smaller jurisdiction, we should be very proud that our officers have been able to step up to the plate each year and qualify in all of the degree work. I believe knowing the work the way we require adds a level of respect and dedication that we don't see around the country. I always make a point of telling other mainland Masons of our requirements and they are usually quite surprised. So, keep up the good work and as I have always said, "Serve with honor."

I am still working on a Constitutional Observance program for our jurisdiction. It was supposed to happen at the end of November but I am still working on the venue. I am currently in negotiations with the Bishop Museum to have the event on their grounds and to have them co-

sponsor the event. I think this will add a level of class and community support to the event and showcase Freemasonry and our contributions to history even more. I will keep all of you posted on this event.



MW Frank Condello II and WB Jay Allen,  
Albert Pike Lodge #117, Denver, CO.

As a whole, our jurisdiction is doing well and our numbers continue to slowly grow. This doesn't mean we don't have our problems. We can always be better men and Masons. We continue to struggle with the Lodge Le Progres issue and they will continue under dispensation from the Grand Lodge for the foreseeable future. I know it is a lot to ask if this

isn't your lodge, but this lodge needs your help. If you have the time it would be very much appreciated if you would be willing to attend this lodge on Friday nights and lead by example. Past Masters and officers that have qualified in degree ritual and lodge administration are highly encouraged to assist them.

I hope you have enjoyed our revamped Grand Lodge of Hawaii website. If you haven't checked it out lately, it is located at [www.hawaiifreemason.org](http://www.hawaiifreemason.org). Before next year's AnCom, I plan to have

a section on the web page where you can register online and even pay for banquet tickets by PayPal. This should make it easier for our visiting brethren from out of state as well as brethren not on O'ahu. As you can see from the advertisement, I have designed a new Grand Lodge of Hawaii polo shirt. The design is based on my pin and the shirt is of high quality dry fit material that won't shrink or fade. The cost is \$30 and I will place orders once payment is received. Please take advantage of this opportunity to get your own shirt!

Lastly, I want to leave you with this. We as a fraternity can only accomplish great things if we believe in our common goal and believe in each other. Too often, brethren within our fraternity give in to temptation and begin to bicker, fight and pit brother against brother. I cannot think of a more dishonorable act. We cannot tolerate such behavior. Remember my simple motto of "Serve With Honor." Everything that you do as a man and as a Mason needs to be tested with that motto. If it doesn't meet that standard, then it should not be done. Plain and simple. Remember your oaths and obligations and allow them to be a permanent part of your being. If that is done we will surely thrive and survive for many years to come. My greatest pleasure would be to see my 13 year old son one day become a Freemason. I know that we can contribute to society in

a positive way for the future generations. We all make a difference, no matter how small it may seem to others. Together we are strong. Divided we are insignificant.

Fraternally,

Frank M. Condello II  
Grand Master



On behalf of Kentucky Governor Steven L. Beshear, Bro Stephen Carroll presents MW Frank Condello II his Kentucky Colonel commission.



On behalf of MW Chris Stout, Grand Lodge of Kentucky, WB Diamond Robinson presents MW Frank Condello II a certificate of honorary membership in the Grand Lodge of Kentucky.

## GRAND LODGE OF HAWAII F. & A. M.



## POLO SHIRTS

Grand Lodge of Hawaii polo shirts are now available! They are made of high quality Dry Fit material and won't fade or shrink like traditional cotton polo shirts. The cost is \$30 and they come in all sizes. Please e-mail the Grand Master at [frankandleah@aol.com](mailto:frankandleah@aol.com) with your order. Please indicate the size and number of shirts you want.

Please mail payment to:  
MW Frank Condello  
94-1079 Kapehu St.,  
Waipahu, HI 96797

Once payment is received,  
an order will be placed.  
Notification that your shirt  
is ready will be made by  
e-mail.



FROM THE  
DEPUTY GRAND MASTER  
R.W. RICHARD B. HUSTON



Having just returned from spending the month of October in the mainland, I have found myself caught short with only an evening to put some intelligent words to paper for the Grand Lodge Newsletter. Not trying to be hard on myself, but I usually take a few days running topics through my mind, and once picked, writing, editing, re-reading before I am satisfied. I do this mostly because I do not want to ramble on and bore the reader, much like I am doing now.

So, I think the best place to start is to talk about the Grand Lodge of California's Annual Communication in San Francisco the first weekend of October. This is after all where the journey began. Accompanied by my wife Karen, we arrived on the evening of the 3<sup>rd</sup>, and checked into the Handlery Union Square Hotel on Geary Street. Although not one of the host hotels for the Grand Lodge, it was within a quick cab or trolley car ride to the Masonic Memorial Temple. I mention the Handlery only because they specifically offer Kama'aina rates to Hawaii residents and they are centrally located in the Nob Hill area of San Francisco with ease of transportation to all parts of that great city. Stop rambling, back to Masonry.

Besides being very impressed with the beauty of the Masonic Memorial Temple, which I recommend to any Mason passing through SF, I was very impressed with the execution of the business portion of the AnCom, listening and learning a lot not only about the GL of CA, but of Masonry. On the morning of the first day, they ran a video entitled, "Masonry and Religion", how is it connected, or is it connected. I was totally enthralled with this video as it addressed and answered so many of the questions I have had about the connection of all religions to Masonry, or vice versa. So much so, that I asked their DGM how to obtain a copy for Masonic Education here in Hawaii. He has assured me I would receive it, but also, they are going to put it on their web site. As soon as one or the other happens, I will certainly let the

brethren of this jurisdiction know – as it is truly dynamic.

Probably the single most event I will carry with me from this Grand Communication, was the afternoon Karen and I stood in front of, and admired in awe, almost to the brink of tears, the actual bible upon which Worshipful Master George Washington took his Masonic vows, and later his oath of office as the first President of the United States. There have also been several presidents, like George Bush Sr. who also used this same bible for his oath of office. What a remarkable piece of history!

In the following paragraphs I will attempt to bring something Masonry into the rest of our travels during the month. I think I can, without too much rambling. Our first stop was in Spokane to spend some time with my cousins there and do some hunting. My nephew's son, Jared, 12 years of age shot his first deer, a 4 point spike. Shot at 136 yards with a .243, it was an excellent shot. Is there a Masonic story/lesson here? Yep. His dad, Kasey, is a Spokane City Paramedic/firefighter, who has become interested in becoming a Mason, I'm sure do in part to his Uncle Rick. Anyway, as we stood watch, waiting for the arrival of a deer, he spoke of an incident which occurred the week prior. Seems his truck was called to a residence where an elderly man was experiencing chest pains. Kasey, being the lead paramedic, diagnosed the issue, started an IV and prepared him for transport to the hospital, at which

time the elderly gentlemen became extremely upset, fighting back and insisting he was not going to any hospital. With his vital signs going off the charts, Kasey attempted talking with him and reassuring him. It was at this point Kasey noticed some Shrine plaques on the wall next to them. He asked the elderly man if he was a Mason and a Shriner, to which he acknowledged he was. Kasey then proceeded to tell him how interested he has been and asked what he needed to do. From that point all the way to the hospital, attempting to talk through his oxygen mask and medication, the old Shriner talked with him about Masonry and Shriners. A firefighter/paramedic, who has yet to become one of us, using Masonry to do good.

Too much rambling? Ok, one more.

On to Montana and more camping and visiting relatives. One of our journeys was to accompany Karen's sister to a little town called Belt, Montana. A little old historic town, which is hidden in the hills of eastern Montana. So much so that the town cannot be seen from the freeway which passes by higher up on the plateau. Our purpose for the visit was to scatter the ashes of Uncle Albert, Karen and Leslie's great Uncle, who grew up in Belt, and whose parents are buried there. Uncle Albert had passed several years ago, but the family waited until more than one family member could go, I of course was the designated driver. Belt has a population of 597, and covers an area of 0.35 miles!

Driving down into this huge draw and into the town was almost like going back in time to the early 1900's. We had little difficulty in finding the cemetery, which was on a small knoll southeast of the town approximately [what we would call] 3 blocks from downtown Belt. It was also with little difficulty that we located the graves of Uncle Albert's parents. OK, where's the Masonry story here? After scattering the ashes, we walked around this small, old cemetery looking at and reading headstones. I failed to count the number, but I observed at a minimum, two dozen headstones displaying the square and compass.

There were very old ones, as in the early 1900's, to ones as recent as 2011. Several had the same last names, indicating brothers, fathers and sons. I was very impressed, that a town of less than 600 people could have so many Masons.

I am certain that the town of Belt did not, or does not have a lodge of their own. I would assume that they travelled to the city of Great Fall which is only 25 or 27 miles away to attend lodge, but to think that so many men from this small, old fashion farming town took time to fulfill a Masonic Obligation was to me, truly awesome!

I hope I have not rambled on too much, and have at least held your interest. We are approaching the holidays and at this time of year, the installation of officer's. I look forward to seeing all of you, and celebrating our heritage and our faith in the greatest holiday of the year. Mele Kalikimaka and Hau'oli Makahiki Hou!!!

Fraternally,  
Rick Huston, DGM



Grand Lodge Visitation to Leeward Lodge, 11 October 2013

FROM THE  
SENIOR GRAND WARDEN  
R. W. MICHAEL P. BAKER  
"MASONIC MISCONCEPTIONS"



One would think with over 22,000 books written on Masonry, thousands of articles and a host of documentaries, not to mention Masons themselves being active in communities all around the world that there would be few misconceptions concerning the Craft. However, misconceptions abound, and I'm not talking about the nut cases that think we are devil worshipers or those who believe that we secretly run the world. The misconceptions I am

concerned with are those centered on prospective Masons ... the good men we look to welcome into our fraternity. Most common among these is the idea that the Masonic Lodge may be similar to the animal lodges such as the Elks or the Moose, where camaraderie is based on the bar. Many are taken back by the rite, the ritual, the formality, the archaic language. Added to that many are confused by the biblical references, the obligation and the accompanying lectures and charges.

Who among us has not wondered after their first entry into a Lodge, "Just what the hell am I getting into?"

Everything that happens to a man as he progresses through the degrees would not have seemed all that strange back in the 1950's or 60's ... the age where any type of formality ended. However in 2013 the Masonic experience can appear downright strange.

We cannot explain to a man all that he will experience while becoming a Mason, as that is what the degrees are for. We can however explain the circumstances he will find himself in: a very formal setting, a precise ritual, lectures, speeches and charges all delivered in archaic language and every word memorized by the Mason giving it. We can tell him that the reason this will all seem a bit odd is that all he will be hearing and the words he himself will be

speaking are hundreds upon hundreds of years old. He will hear the same lecture that George Washington heard when he became a Mason and take the very same oath in the same words that Washington spoke. And those words, when Washington spoke them, were already centuries old.

Suddenly odd and strange becomes extremely special. The

best way to counter misconceptions concerning Masonry is the truth:

Our Lodge meetings are formal, the centuries old ritual is precise and well-practiced, the obligations, lectures and charges memorized word for word and the experience of going through the degrees is like no other experience on earth! It is, as all Masons are, very special.

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**FROM THE  
JUNIOR GRAND WARDEN  
R. W. ANDREW L. GEISER**

**“HOW TO SIT LIKE A MASON”**



At the 2001 Annual Communication of the Grand Lodge of California, Grand Master Decker’s Recommendation No. 4 was approved authorizing a Task Force to prepare a “Ritual Manual.” This document was intended to serve as a companion to their cipher ritual and to clarify the “Floor Work.”

If one were to read through this document, as I have done, he would find on page 11 instructions, complete with pictures, on how to properly sit like a Mason. Excepting the military, no other organization comes to mind that instructs its members as to how to properly sit. This begs more than a few questions. Is it a simple matter? Do we really have in our midst those who do not know how to sit?

Perhaps the photo depicting how to sit like a Mason is a picture worth a thousand words. Harmony, we are often told, is the strength and support of our Society.

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Unfortunately we are never instructed, in a literal sense, just how it is that we are to achieve that harmony.

Perhaps the photo depicting Brothers dutifully posing as properly seated Masons says something about the role of conformity in our fraternity. Conformity plays an integral role in Freemasonry, does it not? Do we

not bind ourselves via promises to God to conform to a large number and wide array of behaviors? Indeed we do!

What to do then when one of us, Masonically speaking, goes astray? What would constitute "going astray" in the context of Freemasonry? Pretty lofty debate we are headed toward, but I believe it is one worth having.



MW Frank Condello II at a recent initiation of two candidates into the Order of DeMolay.

Lodge	Master	Members
Hawaiian Lodge	WM Michael J. Lopez	452
Honolulu Lodge	WM Diamond M. Robinson	223
Kauai Lodge	WM Christopher A. Stowe	40
Kilauea Lodge	WM Donald M. Millard, Jr	85
Ko'olau Lodge	WM Seth A. Connell	85
Kona Lodge	WM J. Daniel Miller	84
Leeward Lodge	WM Percival A. Sudiagal	180
Lodge Le Progres de l'Oceanie	RW Richard B. Huston	230
Lodge Maui	WM Jerry Eiting	108
Pearl Harbor	WM Mike Maklary	178
Schofield Lodge	WM Darryl E. Lajola	160
<i>...as of 31 Oct 2013:</i>		1825

**THE GOOD RITUALIST**  
**M.W. DENNIS ING, PGM**  
**GRAND LECTURER**

The good ritualist doesn't have to possess a photographic memory. He must have a positive attitude and a love for the words and the language (*Embracing the Ritual*, July 2012). He must work methodically, start his assignment early, and partition his work into manageable portions, marking those portions with "milestones" (*Planning Ritual Study*, March 2013). In this essay, we will explore some methods you might find useful in imprinting the Ritual into your memory.

In earlier essays, we pointed out that the Blue Lodge Ritual is very repetitive – the same passages appear over and over, from the First to the Third Degrees. Thus, one key to memorizing the Ritual is to notice these similarities and differences. One obvious example is that ceremonies for Lodge openings and closings are almost identical for each Degree. What are the differences? How many officers stand and recite in each Degree? Do they recite the same duties in each Degree? Does the WM always use the word "communicate" in the same context? Does the SW always use the word "report" in the same context?

At the preparation room door, the dialogue between the SD and SS are almost the identical in each Degree, but how do they differ? When does the SD say only "right" and "right or benefit"? Notice that the JW always says "his examination", and the SW "further examination". One very common mistake is for the WM to say "Is THIS % hs on f w @ a", instead of "Is IT".

I frequently teach the Inspectors that they can spot a good ritualist by his use of simple words, like the articles "the" and "a", and the preposition "of". Does the JD say "without THE permission of", or does he correctly leave out "the". When asked the composition of a Lodge, does the SW say "OF the WM, THE Sr and Jr Ws", or does he forget the OF and/or THE? Does the WM ask for the word to be "SENT" or "brought" up? Is the word accompanied by the due guards and signs (plural), or is it the singular for one or both? When giving instruction on the signs, does the SD correctly use "raise" or "throw" from degree to degree? Is it the "angle of A square", or "angle of THE square"? When Hiram first reports to Solomon, does he say "SO raised" or "THUS raised"? He who observes these subtle differences in the ceremonies has an appreciation for accuracy, and such accuracy aids in the memorization process.

It goes without saying that a good ritualist expresses the Ritual in a

meaningful manner. He must understand what he is saying. In your initial encounter with the assignment, make sure you understand the meaning of every word, and its proper pronunciation. What is the overall point or message of the passage? Where should the emphasis (in your voice) be given?

For example, the Old English expression, "s tk @ ac am brs @ fls" is not part of "I am", which is the first response to the WM and which is why the latest cipher places a comma after "I am". So it is proper to pause after "I am". Similarly, after the candidate says "I hv nthg" to the WM's demand in the EA degree, the emphasis in the WM's comment is on the word "expctd", to indicate that the WM was asking a rhetorical question, to which he already knew the answer. And when the SD instructs the candidate to "rais π rt thus", the word "thus" means "in this manner". So there is a period after "thus", and the phrase is not combined with the word "drw", as in "thus drw". The definition and proper pronunciation of many of the archaic words in our ritual cannot be readily found in standard dictionaries. You may be required

to study the etymology of the word, or resort to Biblical history, or the Bible itself – all of which is fun. But the easiest way to discover the meaning of a passage is to ask an old-timer, one who, of course, is himself a good ritualist. Take everything with a "grain of salt", and in cases of dispute, ask your Inspector, the Grand Lecturer or a member of the Ritual Committee<sup>1</sup>.

You should also become an "active listener" in Lodge, by seeing whether you know passages being recited by others – whether it's a lecture or a statement of duties, or even a prayer. See if you can learn something from listening to another's recitation. Active listening makes it easier to keep from falling asleep.

Now you are ready to tackle the memory work. Memorize one sentence at a time. Practice without using the cipher, but make sure every word is correct – leave out nothing and insert no extra words. Say the sentence out loud (outside the hearing of cowans and eavesdroppers) with proper emphasis, pausing where necessary and with accurate pronunciation. Once you have mastered that sentence – with absolute perfection

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<sup>1</sup> A few years ago, the WM of one of our constituent Lodges insisted that when giving the grip and words, the dialogue between the WM and SW began with the words "I heel", that the Old English expression adopted by our Masonic ancestors was pronounced that way, instead of what we have been doing "forever"; i.e., "I hail". There is a similar controversy in the MM Degree: when the WM breaks from the candidate in explaining the 5 pts, the cipher says he should say "Tt, m br...", the "Tt" meaning "that", which is correct, while others believe the old practice was (and should still be) "this".

– memorize the next sentence, also with absolute perfection. Then say the two sentences together, with absolute perfection. Only after you can recite those two sentences together perfectly, should you go on to the third sentence, and so on, until you have memorized the whole paragraph.

Do this for each paragraph, sentence by sentence, up to your first “milestone”. Then see if can speak the entire passage within that milestone with absolute perfection. Now you are ready to go on to the next milestone. Some instructors advocate proceeding step by step, from the first part of your assignment to the last. However, you might find yourself “stuck” on a particularly difficult passage, and you might proceed faster if you learned say, a monitorial portion, where you won’t

have to interpret the coded language. If you do this, be sure to memorize the coded and monitorial passages in their proper context, in order to keep the proper sequence of your lecture or assignment.

Finally, we are learning similarities and differences, being accurate in our use of words and language, and expressing ourselves with comprehension and meaning in order to convey the Ritual to an audience. The “audience” consists of not only the candidate, the other officers and the Officers’ Coach, but also everyone else in the room. Speak loud enough for everyone to hear – not just the candidate or the person speaking to you. The good ritualist should think of himself as a teacher, conveying to all the history, beauty and moral lessons of our Masonic ceremonies.



Bro. Tommy Chun (*Lodge Le Progres de l’Oceanie*) receives his 50-year Scottish Rite cap. With Ill. Wm. “Pete” Holsemback, 33°, Grand Cross, Personal Representative (left) and Ill. Kenneth Berry, 33°, Deputy for the Orient of Hawaii and Guam (right).



MW Frank Condello II, 33°; Illustrious Pete Holsomback, 33° Grand Cross; Ill. Roy Ota, 33°; and Ill. Kenneth Berry, 33°, Deputy for the Orient of Hawaii and Guam during the Ancient and Accepted Scottish Rite of the Southern Jurisdiction’s Biennial Session in August.

**YOUR NEW YEAR'S RESOLUTION**

**HON. LEE DAVID GORDON  
GRAND ORGANIST**

I am extremely excited to have been appointed a leadership position in our Grand Lodge during the past year. Although my position has been relatively passive when it comes to the day to day operations of our jurisdiction, it has been an honor to have served with our Grand Master, Most Worshipful Frank M. Condello II. His leadership has been awe inspiring and a driving force in my continuing effort to become a better Mason.

This is the time of year that we all start the process of creating "New Year's Resolutions" for ourselves. Why not make one or two resolutions to help your lodge? Ask your Master "What can 'I' do to help support you and/or our Lodge this year". I know that he will be happy that you asked. Sometimes just take the initiative and don't wait to be asked, if you see something that needs to be done "just do it". Our volunteer hours are a very precious gift that we can provide our lodges.

As we move into the upcoming Holiday season I hope you and your family have a very Happy and Joyous season. As you gather with family and friends enjoy all the blessings that you have received and remember those who are less fortunate. All of our Masonic related organizations are a gift that we must all be thankful to be a part of. It extends an opportunity to each and every one of us to share and unite in the common good and to live up to our Grand Masters Motto of "Serving with Honor."

**SOME MASONIC HISTORY**

**WB WILFRED LAM, PM  
JR WARDEN, PEARL HARBOR**

The Invisible Lodge was founded in 1953 in New York by Brother Brewerton H. Clarke, also known as Sir Felix Korim. The membership of this lodge is exclusively for performing magicians who are Masons.

One of the most exclusive Masonic groups is the Society of Blue Friars. Membership is by invitation only and is limited to Masonic authors. Founded in 1932, the society admitted its one hundredth member in 2011. Membership growth is slow because it is allowed, by its by-laws, to appoint only one new member each year.

The Detroit Masonic Temple is the world's largest Masonic Temple. The building houses a wide-variety of public spaces including three auditoriums, two ballrooms, and a 160'x 100' clear-span Drill Hall. Its recreational facilities include a swimming pool, racquet ball court, gymnasium, bowling alley, and a pool room. There are numerous lodge rooms, offices and dining space as well as a "hotel" tower designed for visiting members. Its Theatre is considered as one of the finest in the United States and has a seating capacity of 4,404.

The largest Master's chair is in Ophir Lodge #33 Murphy, California. It is 15 feet long and can seat the Master, living Past Master and visiting dignitaries.

In 1920, Gate City Lodge #522 in Kansas City, MO met every day of the week except Sundays to confer a record 1,107 degrees, which averages 21 degrees a week.

Hope you enjoyed this little bit of history.

## "ABE LINCOLN'S AXE"

DR. JIM TRESNER

GRAND LODGE OF OKLAHOMA

THE OKLAHOMA MASON, APRIL/MAY 1995

The story is told of a historian, recording folk history in Illinois in the 1970's. Several people in the countryside had told him of a farm family which possessed the axe Abraham Lincoln had used when splitting logs for a living as a young man.

The historian finally found the farm, and found the farmer in the yard splitting wood for the living room fireplace. He asked him about the story.

"Yes," said the farmer, "it's true. Abe Lincoln lived around here as a young man, and he worked for a while splitting wood for my great-great-grandfather. Happened he'd bought a new axe from a peddler the day before Abe Lincoln came to work here, and he gave it to Lincoln to use. We've kept it ever since."

"That's a real historical treasure," said the historian. "It really ought to be in a museum. Would you mind going into the house and bringing it out so I could see it?"

"Oh we know it's important," said the farmer. "I take it to the school from time to time and tell the kids about it and Lincoln. Seems to sorta make him real for them. But I don't have to go into the house, I've got it here."

He handed the horrified historian the axe he had been

using; "You mean you're still USING it?!"

"Sure! An axe is meant to be used."

The historian looked it over carefully. "I must say your family has certainly taken good care of it."

"Of course, we know we're protecting history. Why, we've replaced the handle twice and the head once."

In many ways, Masonry is like Abe Lincoln's axe. All of us tend to assume that Masonry has always been the way it was when we joined. And we become fiercely protective of it in that form. But, in fact, we've done more than replace the handle twice and the head once.

When Brothers George Washington and Benjamin Franklin (and the other Masons of their era and for decades to come) joined the Fraternity, they did not demonstrate proficiency by memorizing categorical lectures. Instead, the same evening they received a degree they sat around a table with the other Brethren of the Lodge. The Brethren asked each other questions and answered them for the instruction of the new Brother. They asked him questions, and helped him with the answers. The discussion continued until they were confident that he understood the lessons of the Degree. They then taught him the signs and tokens, and he was proficient. In many cases, he took the next Degree the next night. The system of demonstrating proficiency by

memorizing catechism is considered less 150 years old.

The custom of allowing 28 days to pass between Degrees came about for no other reason than the fact that most lodges only met every 28 days, on the nights of the full moon. There was no mystery behind that. Very few horses come equipped with headlights, and only on nights of a full moon could people see well enough to leave their homes in the country and come into town for a meeting safely.

More importantly, the nature and purpose of the Fraternity has changed radically over time. It certainly is no longer a protective trade association, nor a political force amounting almost to a political party, but it has been those over its long history.

So yes, Masonry changes. It changes fairly frequently and sometimes dramatically. Far from being a bastion of conservative resistance to change, through most of its history it has been a major change agent--fostering revolutions in political life (the American revolution, for example) and social life. It created the tax-supported public school system. It created homes for the elderly and orphanages, and then worked for the sort of social legislation to make those wide-spread. It sought economic development for states and communities.

And Masonry is like Abe Lincoln's axe in another way. For, although the handle and head had been replaced, that axe was still

the one used by Abe Lincoln in truth if not in fact. The farmer used it to teach children about it and about Abe Lincoln. He helped make the past real to them, so that they could learn the great values of honesty and hard work which Lincoln typified.

It's the same with Masonry. In spite of the many changes which have already happened and the changes which are bound to happen in the future--for Masonry, like any living thing, must change and grow or die--it is still the same. It's essence—the lessons it teaches, the difference it makes in the lives of men, that great moment of transformation which is the goal of Masonry, when a man becomes something new and better than he was when became in the door as a candidate--that essence cannot and will not be lost, as long as Brothers meet in the true Masonic spirit, to work and learn and study and improve themselves and the world.

That's Masonry. And like Abe Lincoln's axe, it was meant to be used, not to rust away in a museum case. That use keeps it bright and sharp and Masonic, no matter how often the handle and head need to be replaced.

## RAINBOW GIRLS' GRAND ASSEMBLY

The 42nd session of the Grand Assembly of Hawaii, IORG, began on June 21, 2013 with a banquet at the Pagoda Hotel. Grand Worthy Advisor (GWA) Joy Saludo's session theme was "Faith, Trust, and Pixi Dust". The session was dedicated to the "Dad to Dad" program - all the fathers, grandfathers and uncles who come out and support the Rainbow Girls.

The GWA's service project this year was the Autism Society. The Autism Society of Hawaii is a non-profit organization serving families touched by autism and autism spectrum disorders. They are the local chapter of the National Autism Society headquartered in Bethesda, Maryland. The National and Local Societies exist to improve the lives of all affected by autism. They do this by increasing public

awareness about the day-to-day issues faced by people on the spectrum, by advocating for appropriate services for individuals, and providing the latest information regarding treatment, education, research, and advocacy.

The highlight of the evening was the appointment of the new Grand Assembly Officers by the Supreme Deputy. Rozzelle Rono is our new Grand Worthy Advisor for the ensuing Rainbow year.

Saturday and Sunday sessions were held at Scottish Rite. Ritualistic Opening, Initiation, Reports, Meals, and the Grand Cross of Color Degree were some of the activities done during the session. A ghost walk at I'olani Palace followed by ice cream on Saturday night allowed the girls to let their hair down. The session ended Sunday afternoon with the Installation of the new Grand Assembly Officers. It was quite a weekend.



Grand Lodge Visitation to Pearl Harbor Lodge, 12 August 2013.

## SCHOFIELD LODGE REPAINTS THEIR TEMPLE



In October, the brethren of Schofield Lodge repainted their Temple.



High-pressure wash removes years of wind-swept red clay from the Temple.



Complimentary trim accentuates the blue in "Blue Lodge."

## THE TRAVELING MEN OF HONOLULU LODGE



On 12 September, WBro. Diamond Robinson and Bro. Stephen Carroll, JW attended Trimble Lodge #145, Grayson, KY. They were presented honorary memberships to Trimble Lodge #145, and presented the Honolulu Lodge, Grand Lodge and Grand Master's pin to the pillars and distinguished guests. Above (L-R), Hon. Stephen Carroll; RWBro Wilson K. Wilder, Grand Senior Warden, Grand Lodge of Kentucky; RWBro. Richard T. Nation, Deputy Grand Master; Brian P. McCormick, District Deputy Grand Master, 27th District/Master, Poage Lodge #325; and WBro. Diamond Robinson after the stated meeting.



On 14 September, WBro. Diamond Robinson and Bro. Stephen Carroll, JW attended Fred M. Gross Lodge #953, Ashland, KY, representing Honolulu Lodge in their current chairs and the Grand Lodge of Hawaii as Senior Grand Deacon and Grand Historian. Fred M. Gross Lodge #953 hosted the first part of the annual Outdoor Degree and graciously permitted (with dispensation) WBro. Robinson to confer in accordance with Hawaiian ritual. Above, WBro. Diamond Robinson and WBro. Aaron Withrow during a "free from restraint" moment.

MW Chris Stout, Grand Master of Masons in Kentucky, was in attendance and presented the Traveling Men with Honorary Memberships in the Grand Lodge of Kentucky as well as his Gavel, the Grand Lodge necktie and the Grand Master's pin.

## LEeward LODGE COMMUNITY SERVICE PROJECT

In collaboration with the Army National Guard, Leeward Lodge constructed a durable, secure and weatherproof storage shed for the Barbers Point Elementary School. The shed will be used for safekeeping the children's toys and other playground equipment.



**JOHN HASSINGER, PM  
DESCRIBES MID-19<sup>TH</sup>  
CENTURY HONOLULU**

*AND THE FORMATION OF LODGE LE PROGRES DE  
L'OCEANIE AND HAWAIIAN LODGE*

**HON. STEPHEN D. CARROLL  
GRAND HISTORIAN**

On May 5, 1902, Hawaiian Lodge celebrated their 50th anniversary of their charter - their "Golden Jubilee." On that momentous occasion, W.Bro John A. Hassinger, PM (1868, 1869) gave a speech reflecting on the previous fifty-odd years of Masonry in Hawaii. The full text of his speech is far too long to be included in its entirety, highlights below:

Worshipful Master, Ladies and Brethren: Historical reminiscences, save to those who may have special interest in the line of history under review, are generally devoid of interest, and my only encouragement on this occasion, lies in the fact that Freemasons are inclined to a fondness for "any ancient history" so long as it may include some legend of the order, and they are diligent students when opportunity permits them to trace Masonic history to days long gone by, provided the dates and occurrences may seem to be authentic.

If you will bear with me, I will endeavor to light the burden upon

your patience, by avoiding as much as possible of "dry detail" in my attempt to make this outline of Masonic history in Hawaii a connected recital. It will be necessary to weave in some threads of local surroundings, in those days when the banner of the "Compass and Square," closely following the standard of Christianity, was planted in these Mid-Pacific Islands. Permit me to draw aside the misty curtain covering some sixty years of the shadowy past and give you a glimpse of Honolulu as it appeared about the year 1843.

The village or town consisted of scattered groups of habitations, chiefly the native grass house, mingled here and there with adobe buildings after the Spanish style, a few buildings of hewn coral stone and a gradually increasing number of wooden residences, built mostly of lumber brought around Cape Horn, some of the buildings having been already framed before shipment. Porches, verandas and the cool lanai adjacent were much in evidence as a protection from the scorching rays of the sun at high meridian. Except during the rainy season the soil was parched and dry. The plain upon which the town stood was bare of either trees or shrubbery to relieve the eye or cool the air. In the distant background stood enormous walls of mountain closing in the plateau of the upper Nu'uaniu valley. Across their summits, swept masses of cloud which broke and fell in mist-like showers, feeding

the upland streams and nourishing terrace upon terrace of kalo plantations.

But the rain was mostly dissipated by the hot air of the lower levels long before it reached the precincts of the town itself. Old Punchbowl crater, parched, grim and forbidding, loomed a silent landmark above the scattered village. A few auwais or irrigating ditches enticed wavering rivulets as far down in places as the present line of School Street, forming the only green spots that, oasis like, bordered the inland boundary of the town.

And even then it was considered that rapid strides had been and were being made in the matter of public improvement. To quote the words of a local writer at the time: "Every year's developments afford additional evidence that the Sandwich Islands are acquiring a growing importance among the nations of the earth, while the influence of trade decidedly tends to make this town the center of commercial interest. To those who have visited Honolulu five or ten years ago, the rapid changes which have taken place are the most common topic of remark. May those who shall sketch the progress of advancement and describe the future of this rising town, be enabled to speak of it as still advancing in everything which is honorable, praiseworthy and becoming a civilized and Christian community."

The harbor front of the town had then two jetties or boat landings, known as Charlton's and Ladd & Company's. The ownership of the former of which, with its surroundings, was about to be, or in fact had already become a source of anxiety and trouble to the government of that day, ending in the seizure, for a brief period, of the Islands and the hoisting of the British flag, which event occurred on the 25th day of February, 1843. Between the jetties and beyond them to the northward, the waters of the harbor washed the inner beach, until it connected with the Nuuanu stream, where now spanned by the King street bridge, and vessels in the harbor, which were always loaded and discharged at their moorings, rafted or towed their water casks up this stream to obtain their supplies of fresh water; the inhabitants of the town being principally supplied by wells sunk upon their premises.

On the other hand, to the southward a fort, built with coral blocks, backed with earth, fronted the narrow entrance to the harbor and extended along the front of the present line of Queen street, crossing Fort street, where the Main entrance was located, giving that street the name still retained, thence down the boundary of the present Allen & Robinson lot, from thence across the shallow line of reef to a little beyond the present line of Fort street, thence back to the upper line. The Esplanade of today did not then exist. {The

Esplanade is the current location of the Aloha Tower. -editor}

How different the picture from that of Honolulu and its surroundings at the present day. Only twenty-four years previous to that time, the Hawaiians had destroyed their idols and stood revealed as a "country with a God." Closely following this event was the opportune advent of the pioneer missionaries from New England, who arrived at Kailua, Hawaii, April 4, 1820, and these Islands speedily became an outpost of civilization and Christianity, cut off from the outer world by thousands of miles of ocean and months of weary voyaging. The coast of California, some 2100 miles distant, was then but little known and important chiefly for its products of hides and tallow, and if one should propose to return to the civilized portions of the United States, it would be about the last place to be considered as a landing for that purpose.

The few vessels trading between these Islands and the Coast, generally made the bay of Monterey their object point, with occasional changes to Yerba Buena in the bay of San Francisco.

When in 1842, the Government of these Islands deemed it urgently necessary to send commissioners to the United

States and Europe, to plead for recognition of their independence and protection from foreign agents and war vessels that were scheming to seize the group, they took what was considered the shortest practicable but somewhat hazardous route, going by schooner to San Blas and across Mexico to Vera Cruz on horse or mule back.

It was about that time and under those conditions that there came into this harbor of Honolulu on March 30th, 1843, a French whaling vessel, the ship Ajax, Le Tellier commander, of Havre, France, some ten months out from home.

Captain Le Tellier, an enthusiastic Freemason, was held in such high estimation by the highest of French authority in Freemasonry in those days, as to be empowered by the Supreme Council 33 degree of the Scottish Rite in France, to institute lodges in ports of the Pacific and South Seas, in places over which no other Masonic jurisdiction had been established.

Captain Le Tellier remained in port until May 3rd, of that year, when he sailed on a whaling cruise to the northwest. During the interval, he met several brother Masons, both among the residents and the officers of whaling vessels frequenting this



At left, the second Masonic Temple erected by Hawaiian Lodge #21 (cornerstone laid 27 Dec 1892), at the corner of Hotel and Alakea Streets.

Below, the interior of the temple.



Above, the first Masonic Temple erected by Hawaiian Lodge #21 (cornerstone laid 4 Jan 1879), at the corner of Queen and Fort Streets.

port and it was mutually agreed that now was the time and the opportunity to establish a lodge of Freemasons, and he granted authority to these brethren to organize a lodge under the name of "Le Progres de l'Oceanie."

The first meetings of this lodge were held on board the Ajax, and when the time came for her departure, the meetings were held at the residence of Bro. John Meek on the upper side of King street, where Smith or Konia street was cut through about twelve years ago.

From Captain Meek's residence the lodge moved and became regularly established in a two-stored frame building on the lower side of King street and opposite to Captain Meek's, he, as owner, having donated the use of this building for lodge purposes. The upper floor was fitted up for lodge and ante-rooms and the lower floor made a spacious and convenient banquet hall.

As this building stood back from the street and was surrounded by a high board fence, it was in every way well fitted for lodge purposes in those days.

A diligent search has been made for the document containing the names of the original members of this first lodge, but without success. As the earliest record book with other papers was burned when the residence of Henry Sea was destroyed by fire a few years later, it is to be feared that the identity of all but three of the founders of Freemasonry in Hawaii,

as an evidence, is forever lost. These three were Captain Le Tellier, John Meek, and Henry Sea. It is barely possible that in the archives of the Order in France, there may still be preserved the original list of names of those who were instrumental in the organization of Freemasonry in our little Island world. If so, some of our enthusiastic brethren of Lodge Le Progres de l'Oceanie may again "bring to light" for record here, the broken link in our chain of Patriarchs.

When in 1849 the tide of humanity from all parts of the world, both civilized and uncivilized, swept in resistless current towards the golden shores of California, these Islands furnished their full quota in the mad, wild rush for fortune's favor. Lodge Le Progres de l'Oceanie and its membership seemed to have been scattered to the "four winds" and after a vain effort by the remnant still remaining to keep the lodge together in working numbers, it ceased to labor and was considered extinct.

But the spirit of Masonry still existed, although circumstances beyond control forced it to lie dormant for a time. Brethren, whose lives were spent mostly upon the sea, missed the lodge and its influences, when they touched this port. Brethren who had not been drawn into the vortex that was stirring our nearest neighbors on the Coast, lamented the loss of the opportunity to gather in the temple, where the lessons of

mutual esteem, unfeigned friendships and benevolence were duly impressed and exemplified, and it was not long before they realized the necessity of repair the foundation and building anew the structure of the lodge, seeking the jurisdiction of some grand body of the order nearer home, and with whom they could have the benefit of more frequent communication.

Meanwhile, California had become some place. Under the touch of the golden wand, it had suddenly sprung into existence as a country whose name was a household word in every portion of the habitable globe; whose wealth was beyond computation and whose population was already counted by its tens of thousands and daily increasing.

Even in those early days Freemasonry came to the front in that wonderful "Golden Land," and the Grand Lodge of California was organized April 19, 1850.

Of the earlier lodges scattered over the western portion of the United States and the Pacific Coast, under the jurisdiction of the Grand Lodge of the District of Columbia, California Lodge of San Francisco had ranked as number 13. Upon the organization of the local Grand Lodge, California immediately transferred its allegiance and as California Lodge Number 1, held its first meeting under its present jurisdiction, May 23, 1850. Thus began the numerical system of lodges under our Grand Lodge, which at the date of its fifty-second annual

communication, October 8, 1891, numbered in existence 273 lodges.

On the evening of December 8, 1851, a meeting of master Masons was held at the residence of Captain John Meek in this city, to take into consideration the practicability of forming a regularly constituted lodge of Free and Accepted Masons in the city of Honolulu. Those present were Lemuel Lyon, Chas. W. Vincent, Alex. J. Cartwright, Andrew C. Mott, Thos. W. Russom, Jacob Brown, John Meek, F. W. Thompson, D. P. Penhallow, Wm. Wond, C. B. Chappel, E. Low and Calvin Bradley.

Brother Lemuel Lyon presided and after a full discussion, it was resolved that a petition be addressed to the M. W. Grand Lodge of California, praying that a charter be granted to the petitions for a Master Masons Lodge in this city.

At a meeting held on the succeeding evening, Bro. Lyon was recommended to the Grand Lodge as Master of the proposed Lodge, with Bro. John Meek as senior Warden and Bro. Charles W. Vincent as junior warden. The form of petition was read and approved and it was resolved that the word "Hawaiian" should be inserted as the name of the lodge. As Bros. Lyon and Penhallow were about to visit California, they were appointed a committee to wait upon the Grand Master with the petition and they were given full power to exercise their own

judgment in the furtherance of the wishes of the brethren here.

The next meeting was held February 11, 1852, at the residence of Bro. Meek, when the names of Bros. Joseph Irwin and J. G. Sawkins were added to the original roll. At this meeting, Bro. Lyon having just returned from the Coast, presented the dispensation granted by R. W. Benjamin D. Hyam, deputy grand master of the Grand Lodge of California to Hawaiian Lodge, to work on probation as a lodge of Master Masons.

This dispensation was dated January 12, 1852.

It was voted to accept thankfully Bro. John Meek's kind offer the room previously occupied by the brethren of Lodge Le Progres de l'Oceanie as a lodge room, and which I have already described. Thus was Hawaiian Lodge provided with a cradle.

The first regular meeting of Hawaiian Lodge under dispensation was held in that lodge room on the evening of February 10, 1852, at 7 o'clock.

Here an election for membership was held and the following brethren were declared as forming Hawaiian Lodge U. D.: Lemuel Lyon, D. P. Penhallow, F. W. Thompson, John Meek, Wm.

Wond, A. J. Cartwright, Charles W. Vincent, J. G. Sawkins, Jos. Irwin, F. M. Stokes. And the list of officers was made complete as follows: Lemuel Lyon, W.M.; Jno. Meek, S.W.; Chas. W. Vincent, J.W.; Jos. Irwin, Treas.; A.J. Cartwright, Secy; Wm. Wond, S. Deacon; F.W. Thompson, J. Deacon.

Petitions for degrees were received at this first meeting from men who became well known in the business as well as Masonic circles of our community. They were Michael Harvey, Henry Macfarlane, Richrd Coady, James Dean and John Montgomery; and at the second regular meeting held March 18, 1852, two of these applicants, Michael R. Harvey and Richard Coady, had the distinction of being the first to be initiated in Hawaiian Lodge.

On the 5th day of May, 1852, the Grand Lodge of California granted the charter which authorized Hawaiian Lodge to work as a regularly constitute lodge under its jurisdiction. And thus was born into full fellowship Hawaiian Lodge No. 21 of Free and Accepted Masons and the first lodge created beyond the territorial limits of the United States by the Grand Lodge of California.

