

# HAN YANG NEWSLETTER

## From the East: The chair of Solomon

*Bro Kevin Landry*

I have heard the Master's chair referred to as King Solomon's. At first I just had some vague notion that he was a just king or maybe I mixed up some stories of great leaders. I think it was Alexander who sat in judgment and had some problem presented to him of a rope knotted together and he had to solve the puzzle. Instead of unraveling it he cut it in two with his sword. I like this kind of solution. Like a riddle or secret that if you know the way is easy. Maybe you have heard about a room and you can't step on the carpet but rolling it up permits you to reach the destination.

Mixing up the stories and deeds of mythic leaders doesn't really do any harm I suppose. When you sit in the East it is a time to reflect on decisions others have made and select a direction that is good for the Harmony of the Lodge. One of the greatest rules I like to live by is "be a man of your word". To me it means when you say you are going to do something make sure you do. The effect it has is caution to what you agree to doing. Also it builds trust. However, in my case it has lead my friends to complaining that I don't commit directly or avoid saying yes exactly.

It is really embarrassing to say something is so and then find out it isn't. I think I learned this with my students. I once explained what "to look a gift horse in the mouth" was and I realized I was in fact just making stuff up. Some reasons why we do something are hard to explain but imagining how

something came about is good exercise for the brain. But just as words have origins and came to mean something often our understanding is flawed.

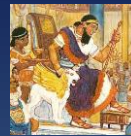
**Solomon, The Founder of the Temple - The Worthies of Freemasonry** (Extracted from The Masonic Review 1856)

King Solomon is said to have erected a temple to Jehovah because his father wanted him to. This reminds us of the dreams and ambitions our Dad's have and as an extension of them we try to complete the work they started. I thought it was symbolically very interesting part of the legend.

I will not get into the details here but Hiram Abif supervised the erection and divided up the tasks to be completed by others. Much like running a Lodge cannot be done by one member, we have to remember to delegate and give direction for other officers and members. I found in the email archives a continuity manual from five years ago and it reminded me that everyone involved have to take part and know what their duties are.

Although proclaimed as "**the wisest monarch that swayed the sceptre of Israel,**" we hear that he turned from his holy work due to a woman. This reveals that he was not a perfect man and much like us as unfinished ashlar we are tempted to do wrong and we make poor decisions. In a sense I am reminded of Robbie Burns and his fast life of many women and poems.

## WHAT'S INSIDE



RWM Bro. Kevin Landry shares with us a view from the East on the chair of Solomon.



IPM Bro. Roger Haynes tell us about a modern and sometime sensitive topic: Masonic conduct within social media.



Sister Jennifer Boyd brings us to (re)visit our masonic family tree sharing her own experience.



Bro. Jean-Michel Garcia invite s us to think again about the place of masonic instruction and the role of the proposer.



Bro. David Harrison tells us more about the freemason bikers "Widows sons".



Shriners, did you said Shriners ? Who are they ? Find the answer here with an article from Bro Glen Harrison.

And much more .....

*Grant us brotherhood, not only for this day but for all the years a brother not of words but of acts and deeds. -Stephen Vincent Benet*

(They say King Solomon wrote a lot too) Perhaps this is a habit we should imitate: Contemplating our life and our place in society.

I was planning on investigating more about KS myself but opened my email and low and behold another brother had done the work for me. Wayne D. Anderson, FCF, MPS, D.D.G.M. Frontenac District, G.R.C. 2015-16 sends out a weekly Masonic paper and his No 783 was entitled "Solomon the Founder of the Temple". Besides these allegories I also took a quick look

on the Internet. Perusing the account online at Christianity.about.com we see that King Solomon disobeyed God's Commandments and even killed his brother.

“God appeared to Solomon in a dream and promised him anything he asked. Solomon chose understanding and discernment.”

It goes on to say he married the daughter of an Egyptian Pharaoh and squandered his gift after being blinded by lust. I guess everyone has their undoing. He was credited with writing “much of the book of Proverbs, the Song of Solomon, the book of Ecclesiastes, and two psalms.”

His example is used to promote devotion and a warning to us to stay on the right path. It seems though even the mighty will fall. If we apply this to Lodge we come away with the notion that we mean well and have become master to do great works in Lodge and for the Lodge. Even so we have to be weary of being shortsighted or caught up in our own little world. To see the big picture we can rely on our Brethren to give us guidance.

The chair in the East is a gigantic responsibility but it is our chance to bring the Lodge together and do Harmonious work. I hope this year moves us in a positive direction and the momentum continues after I vacate the Chair of Solomon.

## Masonic Conduct Within Social Media

*Bro Roger Haynes*

At the Regular Communication of the Grand Lodge of Scotland held on Thursday, 14th June, 2012, the Grand Master Mason in his Report to Grand Lodge referred to the misuse of E-Communications:

*Recently, the attention of Grand Lodge has been drawn to a number of instances where misuse has been made of various forms of E-Communication, such as E-mails, Facebook, Twitter, etc. Inappropriate and offensive material has been sent via these systems. In such cases, Brethren who are responsible for the circulation of the aforementioned material may be subject to disciplinary procedures as set out in the Constitution and Laws of Grand Lodge. There may also be legal implications involved in sending out inappropriate or offensive material.*

Only recently this year has the Grand Lodge of Scotland stepped onto the social media stage, creating both a Facebook page and Twitter account in an effort to attract more members. This is an excellent way to pass on education and information about upcoming

events. However, referring to the quote above, we as Freemasons always need to exercise the utmost prudence in what we post and share while we represent the craft online.

One example of this would be posting photos from a masonic meeting or event. If someone doesn't want to be tagged or have their picture posted online you should respect their wishes. A few years ago when Lodge Han Yang launched its Facebook page, several brethren from the lodge stayed away from it because they wanted to keep their membership secret. Being in a country like Korea where Freemasonry is often misunderstood by the public, their wishes were quite understandable. However, even if Freemasonry were fully accepted in this country they'd still be entitled to their privacy. Even several older, traditional brothers (especially in the UK) would prefer that the whole organization be kept private, and refuse to engage in any social media related to the craft.

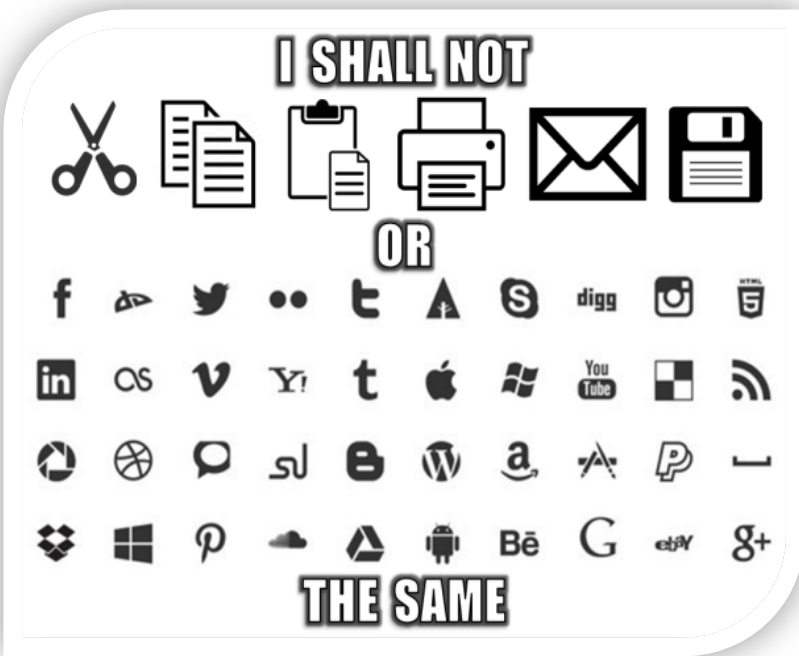
Candid shots are another thing to take into consideration. If you're constantly posting photos of lodge brethren drinking alcohol instead of doing charitable works, perhaps the public would assume the lodge is simply

nothing but a drinking club. Essentially the idea here is to remember that we are associating whatever we post online with the fraternity, so there can be great potential to either help it or to hurt it.

And then there is what we post as individuals, within the world of masonic social media - whether that be in a forum, group, page or tweet. If you have a masonic symbol as your profile picture, or it's of you in regalia, and you begin posting your political and religious opinions, a non-mason might think that opinion is representative of the fraternity in some way.

I'm not saying you can't talk about politics and religion on social media, of course you can. It's not a tyled lodge. Such a thing simply doesn't exist online. This is also why you should never engage in an online conversation that will violate your obligation (even if it is labeled as “tyled”). There's no way to know whether whoever it is you're talking to (or whoever is reading) is a recognized brother or not, so it's best just to stay away from those conversations altogether.

Another thing to consider is language and conduct. There are many times when we engage in debate online, and



with brothers as well. The key thing to remember here is to maintain harmony and refrain from making personal attacks. On the masonic Facebook page that I manage there was one recent incident where a brother was upholding the constitution of his Grand Lodge and everyone else was ganging up and bullying him. This situation could have been avoided if everyone just used a little more professionalism and rhetoric.

I think a good rule of thumb is that we must all subdue the three ruffians that are buried within our hearts - the priest, the politician, and the mob. Yes we have opinions and we are entitled to them, and I will fight to the death to defend a brother's right to express those opinions. But somewhere a line needs to be drawn between harmony and discord, because after all - we are not warriors, but laborers:

*The aim of argument, or of discussion, should not be victory, but progress.*

*- Joseph Joubert*

## On the Masonic family

*Sis. Jennifer Boyd*

My first introduction to the extended Masonic family was when I was 11 years old and my grandparents took me to a Job's Daughter Installation. Imagine a Lodge installation, but rather than Masons, it was a ceremony filled with young women between the ages of 11 and 20. At the end of the ceremony I looked up into the hopeful eyes of my grandparents on either side of me as they asked, "So, would you like to join?" Saying 'yes' was one of the best decisions I have ever made and marked the beginning of my life's journey through Masonic affiliated organizations. I remained active within Job's Daughters until my majority at 20. I am very proud of my Masonic roots. Most of the men in my family are Masons and Shriners, and the women are active in appendant organizations. When I was 18, I quickly joined the other ladies in my family on a Masonic journey through Daughters of the Nile, The Order of the Amaranth, and now, The Order of the Eastern Star.

Daughters of the Nile is an organization for women who work closely with the

Shrine in building and running the Shrine Children's Hospitals found in various areas in the United States, Canada, and Mexico. It was originally limited to the wives, daughters, and granddaughters of Shriners however, now any woman with Masonic ties or a connection to the hospitals may join. Their purpose is to raise money to support the Shrine Children's Hospitals in their endeavors to provide free specialized care for children all over the world. In 2015 alone, Daughters of the Nile donated almost 3.5 million dollars to the Shrine Hospitals. The newest hospital, built in Montreal will have a floor named for Daughters of the Nile in recognition of all their efforts and success in supporting the Shriners and the Children's Hospitals.

The Order of the Amaranth is another organization that might be unknown to some readers. It is for Masons and female family members over the age of 18 whose focus charity is the diabetes foundation. They raise money for charity and build a tighter bond of love and respect for family through the

values of Truth, Faith, Wisdom, and Charity.

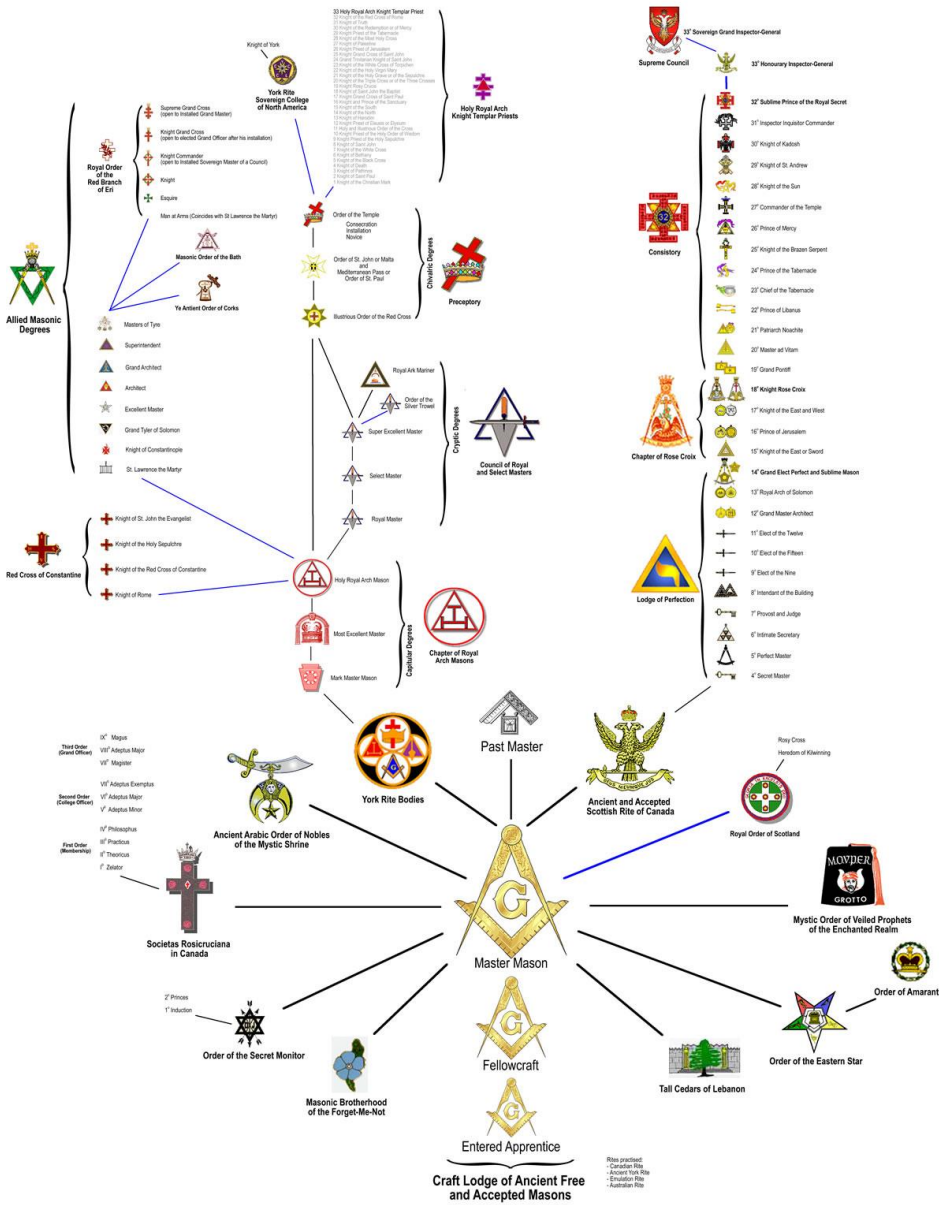
The Eastern Star is for Masons and their female relatives over the age of 18 whose main charity focus is the Cancer Society. The active chapter in Seoul is Elect Lady of the East Chapter #54 under the Prince Hall Grand Chapter of the State of Washington and its Jurisdiction. It is one of the only Masonic organizations for women available in Korea. My husband and I are both active members of this organization and work together to raise money for various charities including cancer research and local orphanages. Our members have also done volunteer work such as giving out food to the homeless around Seoul and making visits to orphanages. Because my husband and I do this together, our bond is made that much stronger through our joint Masonic ties and values. This is family. This is that unbreakable bond that comes from being a part of the Masonic family.

I have felt that bond within my own



Canadian Freemasonry Degree Structure  
Compiled by WBro. Mike Bayrak  
July 7, 2006

Blue line indicates invitational body



DeMolay Chapter made up of children and advisors from our different jurisdictions represented here on the Peninsula including The Grand Lodge of the Philippines, The Grand Lodge of Scotland, and The Prince Hall Grand Lodge of the State of Washington. Wouldn't that be a wonderful addition to complete our beautiful Masonic family?

Our Masonic Family, whether it be the Blue Lodge, Scottish Rite, York Rite, Shrine, or our extended family organizations like Eastern Star or Daughters of the Nile, or even our future youth groups all provide the same skills and similar teachings in morality and values.

I feel the most important aspect of our organizations is that of ritual. This work helps build our public speaking skills and our confidence, but more importantly, reminds us of our duties to the order, to each other, and to our community. We are instilled with values such as truth, honor, loyalty, love, family, wisdom, and charity. We use ritual work to celebrate each other and to honor our family. As members, no matter how hard we try to be the best version of ourselves, there are times that we will fall. Ritual work reminds us of who we are striving to be and of what really matters in this world, the most important being family.

When I look around me that is all I see: family. I see husbands and wives, I see parents and their children, I see brothers, I see sisters. Though we come from different countries, cultures, and backgrounds, together, we are family and together, we will always have that unbreakable bond filled with unity, harmony, and love.

For Further Reading Links

- Daughters of the Nile daughtersofthenile.com
- DeMolay Philippines http://philippinedemolay.org/
- Elect Lady of the East Chapter #54, OES electladychapter54@gmail.com
- Job's Daughters international http://www.jobdaughtersinternational.org/
- Supreme Court Order of the Amaranth http://www.amaranth.org/

family both in British Columbia and here on the Peninsula. I strive to learn, understand, and enact the values instilled within Masonry during my endeavors to become a better person. I have been involved in charity work and have had it touch my life as I wandered the streets of Itaewon collecting donations for orphanages, or when my friend's child was brought to a Shrine Hospital for a liver transplant, or even when, during difficult times, our home was flooded with concerned and supportive Masons from my father's lodge and their wives as they ensured

our fridge and freezer remained forever overflowing with home cooked meals.

Our family is strong here in Korea, however, there is an organization missing from our local Masonic family: something for the children. In the Philippines, Job's Daughters (for girls) and DeMolay (for boys) are thriving. I hope, one day in the future, these youth groups make their way over here to Korea for our own children. These youth groups provide skills and instill values just as our adult organizations do. Imagine a Jobie Bethel and

## To instruct and employ the brethren in Freemasonry...



At each opening of the lodge, the RWM is reminded that his is position to “to open his lodge and to instruct and employ the brethren in Freemasonry”. His main duties are therefore focused on Work and Instruction. What do they mean by work and instruction?

Let’s start with work. What are we talking about? To reply to that question we need to look at (1) who is working and (2) what is the nature of that work. It starts with the Entered Apprentice from his initiation night when told “that without neglecting the ordinary duties of your stations in life, you will feel yourselves impelled to make a daily advancement in masonic knowledge”. It continues with all the brethren who will have some text to remember and deliver properly, and with the officers who enact the ritual. Finally it concerns all the Freemasons by their input in our craft in the form of lecture, books, as well as verbal transmission. But above all by the example they represent in their words and actions.

What is more counterproductive that when a young Mason is told day after day about Brotherly Love and Fraternity and witnesses with his own eyes, “Unfraternal” argument or hears gossips about a Brother. If the words of the ritual are not exemplified by the people working it how could it be taken seriously and that wisdom dug inside? I already hear more Senior Brethren thinking “of course, Masons are also men and nobody is perfect so our

younger Brethren should be tolerant with our imperfections.” I understand that point of view but I am still convinced that exemplarity should be taken more seriously by the more advanced masons. Just as conversant with the symbolism or to deliver properly their part of the ritual during ceremonies or to practice charity “that virtue they profess to admire”.

We have here the answer to both our questions regarding work: who is everybody and what is: exemplarity, proper acting of the ritual, perpetual quest for the understanding of the symbolism of our craft, faithful transmission of our craft. I will not dwell more here on these qualities; I let every reader mediate on it and evaluate his own engagement along these lines. I would just remind those who start to object that all of this takes times that we all have the same 24-inch gauge...

Let’s move now to the instruction part. Everybody agrees that it is important but opinions start to diverge when it comes about what and how. And indeed there is not a simple answer as it is above all, a personal matter and each one of us is different. However, we will all agree that every new Mason should receive quality instruction. We are reminded of this at each closing when the RWM inquires if “every Brother has had this due”. The lack of instruction or the quality of it is also a part of the reason why the attendance of some brethren slowly decreases.

The instruction can take several forms ; some like to provide lectures some others prefer questioning a bit like the philosophy was thought about in antiquity ; some prefer to instruct face to face, some others in groups; some in formal meetings or some in an informal quiet place around a glass. However regardless of the way it is done, all should have the same objective starting by helping the new Entered Apprentice to learn how to understand the language

of symbolism, the structure, history and methods of our craft.

We have to accompany him while he develops his own method of working out the symbols provided by the ritual. Each degree takes him further, step-by-step towards learning autonomy. He moved from receiving instruction as an EA, to actively looking for instruction as FC to transmitting instruction as MM. Here again the exemplarity can play a role again. What is more inspiring than to hear how those who came before us used freemasonry to make themselves better? They share their experience, and illustrate with personal examples to which the younger brother can more easily relate. The obvious mains actors for this process are naturally first and foremost the proposers who brought him in, and those with whom the candidates had already a special link and trust. Additionally, of course all the brethren of his Mother Lodge as well as each visitor and the rest of the masonic fraternity should be there for him.

I cannot stress enough the importance of the role of the proposer before, during and obviously after initiation. He is a counselor, a friend and a brother all along the masonic life of the young mason. That critical duty is mentioned to him, from the questions, which the GLOS recommend in its Constitutions and Laws. Both the proposer and the seconder should have been asked by the inquiry committee before the candidate is seen by the lodge. In particular, the last one that I have to cite in full : “As his proposer/seconder do you appreciate that it is your duty, if he is accepted, to instruct him, after he has received each Degree, and to encourage him in every way to become a good and keen Freemason?”. I invite the reader, to imagine if in this duty description, we replace “proposer/seconder” by “brother”, and put that in action. What a wonderful Freemasonry we would have...

*Bro. Jean-Michel Garcia*

## The Widows Sons – Riding Association

*Bro. David Harrison*

Many diverse special interest lodges have developed in Freemasonry assisting with Masonic charities and helping recruitment. The Widows Sons is a Masonic assemblage of men who love bikes, who get together for weekend runs and raise money for charities, be it the local hospital, the local school or disabled children. They are an excellent example of how a common interest can assist in extending the ethos of Masonry into other parts of your life.

The Widows Sons are made up of various 'Chapters' that are drawn from different lodges. Louis Collingwood is a member of the Kentucky based Solomon's Builders Chapter; it is very active with helping brothers in need along with several other charities throughout the



community. As Louis explains, charity is the mainstay of the Widows Sons: 'One thing we live by is that we are all our brothers' keepers.

The Widows Sons was started to help the widows and orphans around the world. It began in the USA in 1998 and has grown world-wide. It is an excellent example of how Freemasonry can diversify and extend its ethos into the realm of one's social activities, helping to bond brothers together, not just across the country but all over the world.



### Meaning of the Widows Sons Patch

- **The Square:** is a symbol of morality. This is its general signification, and is applied in various ways: It presents itself as one of the Three Great Lights. It is a reminder to always square our actions.
- **The Trowel:** By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites members of the Masonic family into one.
- **The Level:** The level is that on which there are no inequalities, hence in Masonry it is correctly used as a symbol of equality. "We meet upon the level" because Masonic rights, duties, and privileges are the same for all members without distinction.
- **The All Seeing Eye:** the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine watchfulness and care of the universe.
- **The Words:** Meet on the level & part upon the Square: Is a reminder to always be on the level with your brothers squaring our actions and departing with brotherly love.

## Seoul Shrine Club, Yongsan, Korea.

*Bro. Glen Harrison*

Who are the Shriners?

Shriners International was first founded in 1872, the organization built on the principles that guided Freemasonry, while adding an element of fun and ultimately, philanthropy, that set Shriners International apart.

Shriners International is a spin-off from Freemasonry, the oldest, largest and most widely known fraternity in the world. Freemasonry dates back hundreds of years to when stonemasons and other craftsmen gathered after work in shelter houses, or lodges. Today, with nearly 200 temples (chapters) in seven countries and thousands of clubs are around the world.

The first meeting of Mecca Shriners, the first temple (chapter) established in the United States, was held September 26, 1872. Shriners International experienced one of its largest periods of growth in the years following World War II as returning soldiers looked for new ways to continue the camaraderie they had experienced with their fellow soldiers.

Shriner hospitals provide advance care for children with orthopedic condition, burns spinal cord injuries, and cleft lip and palate. Shriners Hospitals for Children relies on donations of Shriners and the general public. We are a 501(c)3 non-profit organization and all donations are tax deductible.

The emblem on the front of the fez, the crescent and scimitar, is an important part of the fraternity's theme, and is representative of the characteristics embodied by the Shriners.



- The scimitar stands for the backbone of the fraternity, its members.
- The two claws are for the Shriners fraternity and its philanthropy.
- The sphinx stands for the governing body of the Shriners.
- The five-pointed star represents the thousands of children helped by the philanthropy each year.
- The emblem also bears the phrase "Robur et Furor," which means "Strength and Fury."



## Cigars, Conversation, Good Rum

On February 20th Bro. Augusto hosted "Cigars, Conversation, Good Rum", a gathering of Brothers, their ladies, and friends to enjoy good rum & fine cigars at Little Cuba in Seoul.

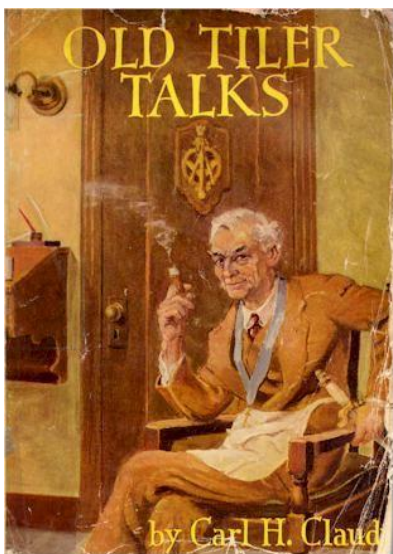
More especially, it was a chance to have great fellowship with one another. This was a private event attended by some masons and others interested in joining the fraternity.

Little Cuba can be found at:  
52-157 Changcheon-dong, Seodaemun-gu,  
Seoul, South Korea



## Mirror Lodge

*Bro. Carl H. Claudy*



How do you like it now you've been a member six months?" asked the Old Tiler.

"I am discouraged" was the dejected answer of the New Brother.

"Tell me about it," suggested the Old Tiler, leaning his sword against the wall and shifting in his chair.

"Maybe I expect too much. My dad was a Mason and he always thought a lot of it - he was a Past Master and a trustee. He talked much about the friends he made in lodge and the spirit of brotherhood there, and how Masons helped each other. I have found none of that. I come to the meetings and listen to the degrees, of course, but the rest is all talk so far as I can find. I don't know anyone in lodge. I am not really a part of it - I just play audience."

"You remind me of a story," grunted the Old Tiler. "A chap came to a wise man and said, 'I'm not popular. People don't like me. They leave when I come around. I like people; I don't like to be unpopular. What's the matter with me?'"

"The wise man looked his inquirer over and then said, 'What do you do when you are alone?'"

"I don't do anything when I am alone," was the answer, 'I am never alone. I hate to be alone. It bores me. I bore myself. I have to be with people to be happy.'

"The wise man smiled and answered, 'How do you expect not to bore other people if you bore yourself? The man who has no resources to interest himself, cannot interest others. Go, read, think, reflect, get an idea, a personality, a smile, a story, an accomplishment - learn something, do something, be something, amuse yourself, please yourself, interest yourself, and you can please, interest and amuse others!'"

"You mean I find no brotherhood in lodge because I bring no brotherhood to it?"

"You get it!" exclaimed the Old Tiler. "Masonry offers treasure for her children who take it. But it has to be taken. She doesn't stuff her treasures down your throat. Your father was a Past Master. That means he gave years of service to the lodge. He was a trustee - so he was well known, liked, trusted. Men do not get well known, liked and trusted by sitting in a corner listening. They get up and talk, get out and work, do something, serve their fellows, to be known and liked. Your father brought



rich treasures of service, interest, ability to his lodge. His lodge gave him back honor, responsibility, respect, love. You sit on the benches and listen! We made you a Master Mason but only you can make yourself a good one. We give you privileges - only you call enjoy them. We give you opportunities – only you can use them. We did all we could for you. Now you must prove yourself.

"Many a man comes into the lodge expecting a special reception committee, crowding around him at every meeting, saying how glad it is to have him there. Many a man is disappointed. You had our undivided attention as a candidate, as an Initiate, as a Fellowcraft, and when we made you a Master Mason.

"Now it's your turn. We are through with your candidacy - you are now a part of the lodge. Every privilege has a duty attached. When you perform those duties, other privileges await you. If you never perform them, you will get no farther. The responsibility we assumed in approving you as a man worthy to be a Master Mason and sit with us must be shared by you. Your responsibility is to be a good lodge member. There are good Masons who

are poor lodge members, but they are not the beloved ones. The beloved lodge member, like your father, finds labor and service and takes his pay in the spirit of fraternity, in the love and admiration of other men, in the satisfaction which comes from playing his part."

"But what can I do – what is my first step?"

"You want to make friends in the lodge?"

"I surely do."

"Then be a friend! I am told that the Master read tonight that Brother Robinson is ill. Go and see him. Old Willis is back at work after being sick a year. Call him up and tell him you are glad. Hungerford just returned from the West. He is out of a job and wants help. Ask him to come see you. Maybe you can help him, maybe you can't. But if a brother takes an interest in him, he will be heartened and given courage. Ask the Master for a job – he'll use you, never fear. A sister lodge comes to visit us next month. Offer your car to the chairman of the entertainment committee. Bob always has trouble

getting enough for his personal column in the Trestleboard; scout around, learn a few things, tell him them. I understand you play the piano. Offer your help to the choirmaster when he needs someone to take the organist's place. There are one thousand and one ways a chap can make himself known and liked in a lodge. All you have to do is look for them."

"I see . . ."

"Not yet, you don't! But you soon will. When your eyes are opened you'll see the lodge as a mirror. Look at yourself in it and see just what you are. And if the reflection is dejection, dissatisfaction, unhappiness, it is because those are you. When you look in the lodge and see yourself happy, busy, well liked, giving service and taking joy in brotherhood as a return, you will know that you are a real Mason, a real lodge member, a real son to a father who learned that the secret of Masonic joy is to give, that it may be given back to you."

"I'll begin now! Don't you want to get a smoke? I'll stay on the door until you come back!"

## Happy Saint-Patrick's Day



Brethren of the Han Yang Lodge helped by supportive friends do not hesitate to brave the cold to celebrate Saint-Patrick's Day by fund raising. They go around all Itaewon exchanging Irish goodies for generous donations. All benefits goes to the orphanage or charity selected that year. This year we are travelling to Pyeongtaek.

