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# THE BEACON

The monthly Trestleboard of Union Lodge #3, A.F. & A.M

March 2018

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## Tidings From the East

My Brothers of Union No. 3,  
I must admit that I enjoy being  
Worshipful Master of my lodge.  
It is a challenge to say the  
least.

Not because of any power issues or I like to be in charge. I do not at all like either one of those descriptions when talking about leadership.

Leadership is a large responsibility that carries weight and worry and at times with weighing family obligations a burden.

There are many things through out the year that must be addressed. Planned and the unexpected surprises. The planned is always workable because you should have worked through the process in your head previously. The unexpected is always a challenge.

The balancing of Fraternal Obligations and the workings of lodge issues can be a challenge at times.

Things must get done every month and we have responsibilities that sometimes get lost to personal issues.

This is the difficulty in leading and of being an officer for a Masonic Lodge. Things must get done and it is up to the individual tasked to get that job done.

This is where the Worshipful Master is solely responsible to make sure these tasks are completed in a timely manner.

The Worshipful Master answers to the Grand Master, Grand Lodge of Oregon Code, Lodge By Laws, and lastly if not first Obligations detailed within our Ritual.

That is quite a bit to answer to every month and throughout the year if I do it.

I would like to be blunt and to the point.

We as a lodge and I as your Worshipful Master could not do anything but the bare minimum every month. I could not call for an Officers Meeting to plan my Tracing Board for the next month, the officers who have been assigned their tasks detailed within Grand Lodge of Oregon Code and assigned tasks by the Worshipful Master might choose not to perform their assigned tasks. Lastly as a Worshipful Master he could sit back and let this all happen. That is not leadership and shame on the Worshipful Master that allows this to occur in his lodge.

Apathy is dangerous.

Apathy is cancerous.

I have a belief structure that I have always followed since my military days taught to me by my Father during many of his lessons from Father to Son.

1. Never give up!
2. It is all in or all out!

If a person cannot do this in my opinion, it is time to re-center themselves to their obligations and responsibilities.

Make a list and stick to it.

As a Worshipful Master I have a list.

My list is detailed in the Code, By-Laws, and Ritual.

I never give up and I am 'all' in at 'all' times!

This month we are preparing for our Annual Corned Beef and Cabbage Dinner. Our Grand Master M.W.B. W. Myles McMillan will be in attendance with his Grand Family. There will be a lady's program after the dinner while the Freemason's attend the lodge meeting.

Please consider bringing your wives for this once a year event.

Fraternally as always,  
Johnny J. Edwards  
Worshipful Master



On March 6, 2018 Union No. 3 in McMinnville Oregon will be having their 21st Annual Corned Beef and Cabbage Dinner. The Grand Master and his Grand Family will be in attendance.

The dinner will start at 6:00PM.

The cost for the dinner is \$10.00 per person.

There will be a ladies program after dinner while the Freemasons excuse themselves for the Stated Meeting in the Lodge Hall.

Lodge starts promptly at 7:30PM.

Please RSVP to  
WB Johnny J. Edwards  
Phone: 971-241-5355  
Email: johnny6\_28\_66@yahoo.com



## Tidings from the West

Welcome to March, Craftsmen!  
In this installment of Tidings  
From the West, I want to share  
some information with you

about Corn, Oil, and Wine, which we hear about at Masonic functions such as cornerstone ceremonies and Lodge (re)dedications.

This information comes from the Masonic Short Talk Bulletin and was originally published in August of 1930.

I hope that you enjoy it as much as I did.

Fraternally,  
WB Matt Gerbrandt  
Senior Warden

CORN, WINE AND OIL  
by: Unknown

The wages which our ancient brethren received for their labors in the building of King Solomons Temple are paid no more. In the lodge we use them as symbols, save in the dedication, constitution and consecration of a new lodge and in the laying of cornerstones, when once again the fruit of the land, the brew of the grape and the essence of the olive are poured to launch a new unit of brotherhood into the fellowship of lodges; or to begin a new structure dedicated to the public use.

Corn, wine and oil have been associated together from the earliest times. In Deuteronomy the nation of fierce countenance which is to destroy the people shall not leave thee either corn, wine or oil. In II Chronicles we read the children of Israel brought in abundance the first fruits of corn, wine and oil -.Nehemiah tells of a great chamber where aforesaid they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn, the new wine and the oil - and later then brought all Judah the tithe of the corn, the new wine and the oil into the treasures. There are other references in the Great Light to these particular forms of taxes, money and tithes for religious purposes; wealth and refreshment. In ancient days the grapes in the vineyard and olives in the grove and the grain of the field were not only wealth but the measure of trade; so many skins of wine, so many cruses of oil, so many bushels of corn were to them as are dollars and cents today. Thus our ancient brethren received wages in corn, wine and oil as a practical matter; they were paid for their labors in the coin of the realm.

The oil pressed from the olive was as important to the Jews in Palestine as butter and other fats are among occidentals. Because it was so necessary, and hence so valuable, it became an important part of sacrificial rites. There is no point in the sacrifice which is only a form. To be effective it must offer before the Altar something of value; something the giving of which will testify to the love and veneration in which the sacrificer holds the Most High. Oil was also used not only as a food but for lighting purposes; more within the house than in the open air, where torches were more effective. Oil was also an article of the bath; mixed with perfume it was used in the ceremonies of anoint-

ment, and in preparation for ceremonial appearances. The Precious ointment upon the head, which ran down upon the beard, even Aarons beard, that went down to the skirts of his garment; as the quotation has it in our entered Apprentice Degree, (and Nevadas Master Mason opening and closing) was doubtless made of olive oil, suitably mixed with such perfumes and spices as myrrh, cinnamon, galbanum and frankincense. Probably oil was also used as a surgical dressing; nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil. With so many uses for oil, its production naturally was stimulated. Not only was the production of the olive grove a matter of wealth, but the nourishing and processing of the oil gave employment to many. Oil was obtained from the olive both by pressing - probably by a stone wheel revolving in or on a larger stone, mill or mortar - and also by a gentle pounding. This hand process produced a finer quality of oil. And thou shalt command the children of Israel that they bring pure olive oil beaten for the light, to cause the lamp to burn always. (Exodus, 27-20.)

The corn of the Bible is not the corn we know today. In many, if not the majority of the uses of the word, a more understandable translation would be simply grain. The principal grains of the Old Testament days were barley and wheat; corn represents not only both of these, but all the grains which the Jews cultivated. Our modern corn, cultivated and cross-bred was, of course, unknown to the ancients, although it might be going too far to say they had no grain similar to the Indian maize from which our great corn crop has grown.

An ear of grain has been an emblem of plenty since the mists of antiquity which shroud the beginnings of mythology. Ceres, goddess of abundance, survives today in our cereals. The Greeks call her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand. The Hebrew Shibolet means both an ear of corn and a flood of water. Both are symbols of abundance, plenty and wealth. American Masonic use of a sheaf of wheat in place of an ear of wheat - or any other grain such as corn - seems rather without point or authority. As for the substitution occasionally heard, of water for water fall, we can only blame the corrupting influence of time and the ignorance of those who have permitted it, since a water Ford signifies a paucity, the absence of water, while a water Fall carries out both the translation of the word and the meaning of the ear of corn - plenty.

Scarcely less important to our ancient brethren than their corn and oil, was the wine. Vineyards were highly esteemed both as wealth and as a comfort - the pleasant shade of the vine and fig tree was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing away by terraces and walls, as even today one may see the hillsides of the Rhine. Thorn hedges kept cattle from helping themselves to the grapes. The vineyardist frequently lived in a watch tower or hut on an elevation to keep sharp look-out that neither predatory man nor beast took his ripening wealth.

The feast of Booths, in the early fall, when the grapes were ripe, was a time of joy and happiness. New Wine - that is, the unfermented, just pressed-out juice of the grape - was drunk by all. Fermented wine was made by storing the juice of the grape in skins or bottles. Probably most of the early wine of Old Testament days was red, but later the white grape must have come into esteem - at least, it is the principal grape of production for

that portion of the world today.

Corn, wine and oil form important and necessary parts of the ceremonies of the dedication, consecration and constitution of a new lodge.

Lodges were anciently dedicated to King Solomon, but as we all know, our modern lodges are dedicated to the Holy Sts. John. and since their time there is represented in every regular and well-governed lodge a certain point within a circle, embordered by two parallel perpendicular lines, representing those saints. This symbol of the point within the circle is far older than King Solomons Temple. The two lines which emborder it, and which we consider represent the Saints, were originally representative of the summer and winter solstices. The Holy Sts. John have their days so closely to the summer and winter solstices - (June 24 and December 27 are almost coincident to June 21 and December 21) that there can be little doubt that both lines and dates represented to our ancient brethren the highest and lowest points which the sun reached in its travels north and south. They are, most intimately connected with the time of fecundity and harvest, the festivals of the first fruits, the depths of winter and the beginning of the long climb of the sun up from the south towards the days of warmth which that climb promised.

Hence corn, wine and oil - the produce of the land - are natural accompaniments to the dedication of a lodge which it is hoped will prosper, reap in abundance of the first fruits of Masonic cultivation and a rich harvest of ripe character from the seeds it plants. Corn, wine and oil poured upon the symbolic lodge at the ceremony which creates it, are essential to erection or consecration. All lodges are erected to God and Consecrated to the services of the Most High. From earliest times consecration has been accompanied by sacrifice, a free-will offering of something of real value to those who thus worship. Hence the sacrifice of corn, wine and oil - the wealth of the land, the strength of the tribe, the come-fort and well-being of the individual - at the consecration of any place of worship or service of God.

Like so much else in our ceremonies, the idea today is wholly symbolic. The Grand Master orders his Deputy (or whatever other officer is customary) to pour the Corn, the Senior Grand Warden to pour the Wine and the Junior Grand Warden to pour the oil upon the lodge - usually a covered structure representing the original Ark of the Covenant. The corn is poured as an emblem of nourishment; the wine as an emblem of refreshment and the oil as an emblem of joy and happiness.

The sacrifice we thus make is not actual, any more than Masonic work is physical labor. The ceremony should mean to those who take part in it, to those who form the new lodge, that the symbolic sacrifice will be made real by the donation of the necessary time, effort, thought and brotherly affection which will truly make the new lodge an effective instrument in the hands of the builders. When the Grand Master constitutes the new lodge, he brings it legally into existence. A man and a woman may be married in a civil ceremony of consecration. But as the joining of a man and woman in matrimony is by most considered as a sacrament, to be solemnized with the blessing of the Most High, so is the creation of a new lodge, but the consecration is also its spirit.

In the laying of a corner stone the Grand Master also pours, or causes to be poured, the corn, wine and oil, symbolizing health, prosperity and peace. The fruits of the land are poured upon the cornerstone to signify that it will form part of a building which shall grow, be used for purposes of proper refreshment, and become useful and valuable to men. The ceremonies differ in different Jurisdictions - indeed, so do those of the dedication, consecration and constitution of a lodge - but the essential idea is the same everywhere. regardless of the way in which they are applied in the ritualistic ceremonies.

It probably matters very little what varieties of grain, of oil and juice of the grape are used in these ceremonies. The symbolism will be the same, since the brethren assembled will not know the actual character of the fruits of the earth being used. The main theme is that Fruits of the Earth are being used, no matter which fruits they are! To be quite correct though, barley or wheat should be used for the corn, olive oil for the oil, and sacramental wine, such as is permitted by the Volstead Act (during the days of the prohibition!) for religious purposes for the wine. It may be noted, however, that new wine or unfermented grape juice was used by the children of Israel as a sacrificial wine, the ordinary grape juice in no way destroys the symbolism. Mineral oil, of course is oil, and is a fruit of the earth in the sense that it comes from the clay which is constantly being employed for mans use. The oil of Biblical days, however, was wholly vegetable, whether it was the olive oil of commerce, or the oil of cedar as was used in burials. Corn, wine and oil were the wages paid our ancient brethren. They were the Masters Wages of the days of King Solomon. Masons of this day receive no material wages for their labors; the work done in a lodge is paid for only in the coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive and what we do with our wages depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only what he puts into it. Our ancient brethren were paid for their physical labors. Whether their wages were paid for work performed upon the mountain and in the quarries, or whether they received corn, wine and oil because they labored in the fields or vineyards, it was true then, and it is true now, that only in the sweat of thy face shalt thou eat bread. To receive the equivalent of corn, wine and oil, a brother must labor. He must till the fields of his own heart or build the temple of his own house not made with hands. He must labor to his neighbor or carry stones for his brothers temple.

If he stands, waits, watches and wonders he will not be able to ascend into the Middle Chamber where our ancient brethren received their wages. If he works for the joy of working, does his part in his lodge work, takes his place among the laborers of Freemasonry, he will receive corn, wine and oil in measures pressed down and running over, and know a Fraternal Joy as substantial in fact as it is ethereal in quality; as real in his heart as it is intangible to the profane of the world.

For all of us then corn, then wine and then oil are symbols of sacrifice, of the fruits of labor, of wages earned. For all of us, SO MOTE IT BE!



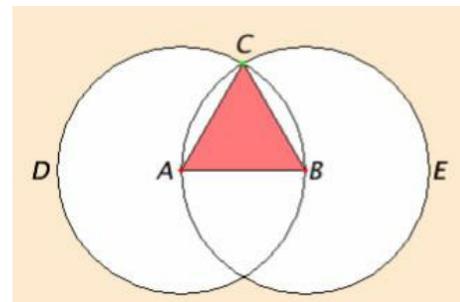
## Tidings from the South

Let's talk about fish.

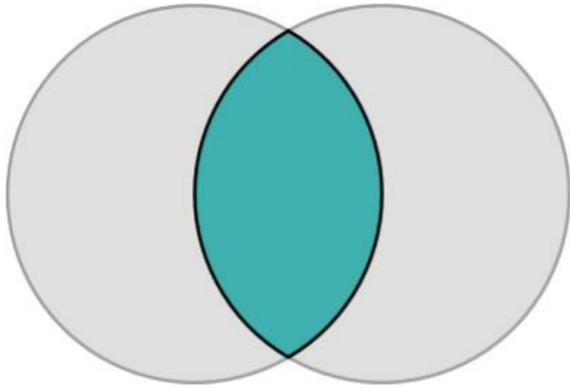
The month of March is astrologically represented by Pisces, the Fishes. Pisces is associated with Aphrodite, the ancient Greek goddess of Love. Aphrodite and her son Eros, who escaped from the monster Typhon by leaping into the sea and transforming themselves into fish. By a different version, they were by the river Euphrates at the time, and jumped into the river, not the sea. When they jumped into the water, they tied themselves together with rope, in order not to lose each other. On Syrian shores of river Euphrates, eating fish is still considered taboo.

In *Morals and Dogma*, Albert Pike speaks of the Sons of Jacob (and thus the tribes of Israel), Simeon and Levi, as being united, as are the two fishes that make the Constellation Pisces, which is their heraldic device.

In *Geometry*, the first proposition of Euclid states that that the way to draw an equilateral triangle is to take a finite line, with points A and B. Then draw two circles, using the end points (A and B) as the center of those circles. Where the circles meet (Point C), is the third point of the equilateral triangle.



The fish shaped symbol that thus results from the two overlapping circles is well-known and has been remarked on throughout history. The fish shaped symbol within the 1st proposition of Euclid is often called the 'Vesica piscis'. In the Pythagorean tradition, the height to width ratio of the fish was 265:153. As a result, 153 was referred to as the number of the fish.



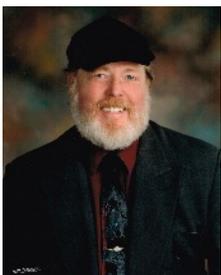
The Concise History of Freemasonry tells us that among the masons marks, the Vesica piscis was one of the marks made by operative masons to mark the location of a sacred site. You can see this symbol in the drawings of many saints and holy people, for example Our Lady of Guadalupe is often shown with a vesica piscis behind her.

The gospel tells us, when Jesus, after his resurrection, helped the apostles with their catch until the net was filled to bursting, when they counted there were 153 fish (John 21:1-14). The significance of this number may rest in the fact that if you add the first 17 integers, you end up with 153. The seventeen integers have been said to relate to the 7 gifts of the spirit, and the 10 commandments.

To me, there are two lessons that Freemasons can pull from the celestial fish in the sky. One, is that when jumping into deep water, like Aphrodite and Eros, it is good to be tied to another so as not to lose yourself or your friend, much as Freemasons are bound by the mystic tie of the brotherly love.

The other is that a careful study of Geometry will lead us to see the sacred meanings given to many familiar shapes by the religious world, and the study of the sacred numbers can lead us to insights and historical meanings far beyond what we are taught in school.

Fraternally,  
Scott Rassbach  
Junior Warden



### From the Secretary's Desk

WB Porter is suffering from a sinus infection. His column will return next month.



### The Adventures of a Country Master Mason Abroad

Fraternal greetings, Brethren!

Yesterday, February 15<sup>th</sup>, I took a day-trip to London for an open debate and discussion mini-symposium organized by QuatuorCoronatiLodge No. 2076 (the “premier Lodge of Research” in the Craft) at Freemason’s Hall, the home of the United Grand Lodge of England. The topic was the dating for the foundation of the Grand Lodge of England – 1717 or 1721. It was open to the public and many non-Masons were there, along with many Brethren from several jurisdictions.

In 2016, QC organized the Tercentenary Conference on the history of Freemasonry at Cambridge. One of the papers presented was co-written by Dr. Andrew Prescott (former curator in the Department of manuscripts of the British Library and former Director of the Centre for Research into Freemasonry at the University of Sheffield) and Dr. Susan Sommers (Professor of History at St. Vincent’s College, Latrobe, Pennsylvania, USA) entitled “In Search of the Apple Tree.” Examining the arguments of that paper was the primary goal of the symposium on February 15<sup>th</sup>.

The premise of the paper presented in 2016 was re-examining Rev. Dr. James Anderson’s claims in his “Constitutions” for the date of the foundation of the first Grand Lodge, what would become the United Grand Lodge of England. I won’t go into a lot of detail on the paper here – it’s available in a “proceedings” volume from QuatuorCoronati. The argument is essentially that the documentary evidence that survives – primarily an entry in the minutes books of the Lodge of Antiquities #2 (the successor Lodge of the Lodge that met at the Goose and Gridiron; one of the four founding Lodges of mythical fame) and the Grand Lodge of England – suggest a rather grim view of Anderson’s intent and motivation when he set down the events of the period between 1717 and 1723 much later. Moreover, the evidence, coupled with renewed reading of Anderson’s Constitutions (both the original 1723 and revised 1738), casts considerable doubt on the dating of 1717 for the foundation of the first Grand Lodge. The authors argument is that a more likely date is 1721.

Yesterday, the symposium format was four interleaved paper presentations. Two of them were

\*for\* the proposition of 1721 as a likely date – Drs. Prescott and Sommers. Two of them were in support of the traditional dating of 1717 – these were presented by John Hamill (Deputy Grand Chancellor, former Librarian and Curator of The Library and Museum of Freemasonry, London) and Dr. Ric Berman (Prestonian Lecturer 2016 - ‘Foundations: a new light on the origins and early years of Grand Lodge’.)

My observations are thusly expounded.

There was a lot of interest in this topic – almost 200 people registered interest in the event and over 150 (the exact number had not been tallied when I left) came. After the presentations, there was an opportunity to “contribute” with up to 10 minutes allotted to each speaker. I believe that they had 11 responders, but because of time constraints only 6 were able to present. The papers had been made available long before the event for review. Several of the responders, including Dr. Cecile Revauger – Professor Emeritus of History at the University of Bordeaux and one of whose principal research interests is the history of the foundation of the Grand Lodge of England - were esteemed and most were very well done.

Two of the principal presentations were disappointing in varying levels. Personally, I thought that V. Wor. Brother Hamill’s defense was the weaker of the two “against” propositions. Most disappointing, however, was Dr. Sommer’s individual presentation – I struggled to place it either in support of Dr. Prescott’s lead-in presentation or the overall theme of the symposium. It was not without merit in that it was an examination of Anderson’s character (which certainly relates to his reliability as a source for events in which he was not a participant) and profound influences on his work related to his religious, philosophical, and political world-views. But direct relevance was hard come by.

The two strongest, in my view, were Dr. Prescott and Dr. Berman. Dr. Prescott presents a strong case based on the documentary evidence – and documentation is the cornerstone of professional history. One part of that is the extreme lack of any documentation that supports the foundation of the Grand Lodge in 1717 except Anderson’s writing in 1738, 21 years after the fact and reporting on events in which he was not a participant. The evidence comes directly from contemporary manuscript sources – “Book E” of the Lodge of Antiquity #2 and the diary/commonplace book of William Stukeley. The Book E reference is explicit in calling

out the installation of the Duke of Montague as the Grand Master and that at that time the various craft lodges gave over some of their authority to the Grand Lodge to be governed – an act which can only be done once (there is no indication that it was ceremonial.) Stukeley writes about his own initiation in January of 1721 and in a later entry writes about the installation of the Duke of Montague, attesting to the date and purpose of the September 1721 meeting as an eyewitness.

Dr. Berman seems perfectly willing to concede that Anderson is a flawed source. He also seems to accept the premise that Grand Lodge between 1717 and 1721 may not have been in the context that we think of “Grand Lodge”- an administrative and regulatory body, overarching the local, Blue Lodges. He does this partly by placing the foundation of the Grand Lodge within a greater religious and political context of the struggles of the early Hanoverian for legitimacy and stability, a context in which the principle founders – Desaguliers, Sayer, Pain, the Duke of Montague, the Duke of Richmond, and the Duke of Wharton, and Charles Delafaye as examples – were all complicit. This frames those early, foundation years and seems to put special focus on both the person of the Duke of Montague and the date that Dr. Prescott suggests in September 1721 for the formation of the administrative body of Grand Lodge.

The flaws in Dr. Prescott’s argument, I think, are two-fold. First, asserting intentional fabrication on the part of Anderson when more simple explanations might suffice (“never attribute to malice that which ignorance or stupidity can more lausibly explain” – my version of the so-called “Hanlon’s Razor.”) Second, dismissing the fact that there were several people alive and active in 1738 who would have been directly involved in the early Grand Lodge foundations and, by character, not likely to let fabrications be enshrined in memory – Desaguliers, being a prime example.

The former of these was underscored by one of the responders who brought forward a “forensic” reading of Anderson. His basic assertion (which echoed a couple of the other presenters and responders at times) was that the arguments of both sides are based on a semantic argument about the terms “Grand Lodge” and “Grand Master.” Anderson never explicitly calls out 1717 as the date of foundation of the Grand Lodge – only that between 1717 and 1721 there were annual feasts presided over by a “Grand Master” and a “Grand Lodge” (which makes sense if more than one sovereign Lodge are doing something jointly) both of which were constituted (and this is the important

part) “*pro tempore*” – i.e. temporary, or for the time being. Anderson uses specific, circumspect language when referring to Grand Lodge or Grand Masters prior to the election and installation of the Duke of Montague (a list which includes Grand Masters back to the biblical Patriarchs.) This shift in language supports the idea that the Duke of Montague was the first Grand Master of a Grand Lodge in a semantic context that we would all recognize as such.

That’s not to say that Anderson should be considered a totally reliable source or that he didn’t interfere with documentation – there is evidence that he was at the very least imprecise, he served first his directors (in 1723) and later his own proclivities (1738) when he wrote the Constitutions, and that he may have physically altered documentation to suit the narratives that he was paid to set out.

My own take is that the basic positions are not mutually exclusive. Based on hearing and reading the evidence, I think that there is ample evidence that Grand Lodges were convened periodically for specific purposes and to provide an overarching structure for a multi-Lodge function in terms that they would understand (i.e. the principal officer roles) between 1717 (perhaps earlier) and 1721. This evolved into the formal, administrative, regulatory body of the Grand Lodge in 1721 with the election and installation of the Duke of Montague in 1721 within the political and religious context that Dr. Berman lays out. Likewise, I don’t think that this alters the notion that 1717 can asserted as the foundation date for the Grand Lodge. The concept was certainly founded there and then, even if the structural formalities took a few years to catch up and become codified.

All that (and there was apparently a lot of it) being said, you can make up your own mind. The symposium papers for Dr. Prescott and Dr. Sommers (jointly) are available at:

<https://www.quatuorcoronati.com/wp-content/uploads/2018/01/1717-And-All-That-Prescott-Sommers.pdf>. Dr. Berman’s rebuttal is here:

<https://www.quatuorcoronati.com/wp-content/uploads/2018/01/1717-and-All-That-Berman.pdf>. Sometime later this year a proceedings volume will be published by QC.

Last month I noted that Freemasonry has been in the news here in the UK in a negative way. That continued with a particularly troublesome article was published in The Guardian. UGLE has re-

sponded by taking out full page ads in three of the national, “quality” newspapers declaring “enough is enough.” They filed a formal complaint of discrimination with the Equality and Human Rights Commission which led to the article being taken down. They are also arranging a series of nationwide open days at the various Provincial Grand Lodges (if not local Lodges) and at UGLE and raising the profile of Freemasonry in the community in media appearances. One collateral benefit of that has been that over the two days following the start of the response, UGLE had over 250 membership inquiries – a 500% increase over average.

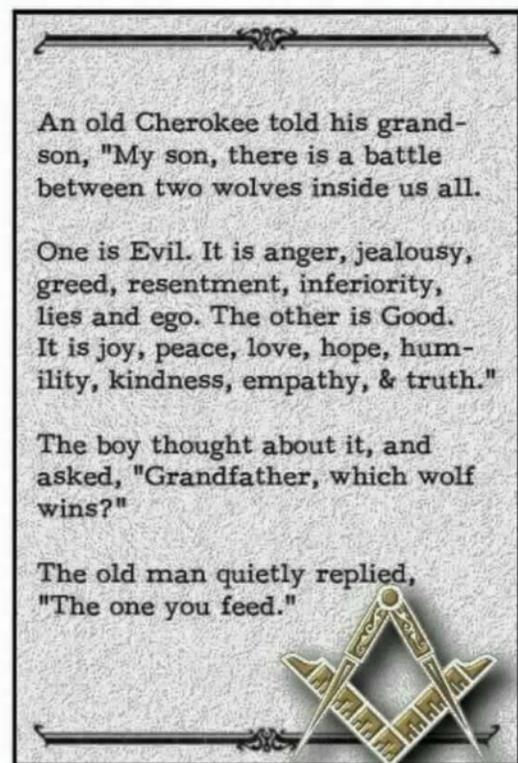
Looking back over the sea of words, I think I’ll leave it at that for now. Except to say that, in accordance with my last column, I’ll be thinking about all of you on March 6<sup>th</sup> – Corned Beef and Cabbage and Grand Visitation. I’m sure it will all be Grand, but I’m sad that I’ll miss it for the first time.

As always Fraternally,

-Frank



## Some Thoughts from WB Johnny Edwards



The Brothers of Union Lodge are encouraged to submit articles for the The Beacon. Submissions should be in Microsoft Word documents. Please email your articles to Tom Gardner at [gardner\\_t@onlinenw.com](mailto:gardner_t@onlinenw.com) by the 15th of the month for inclusion in the following month's edition of The Beacon.

Be sure to keep up with Lodge activities between editions of the Beacon by checking our website <http://www.unionlodge3.com>

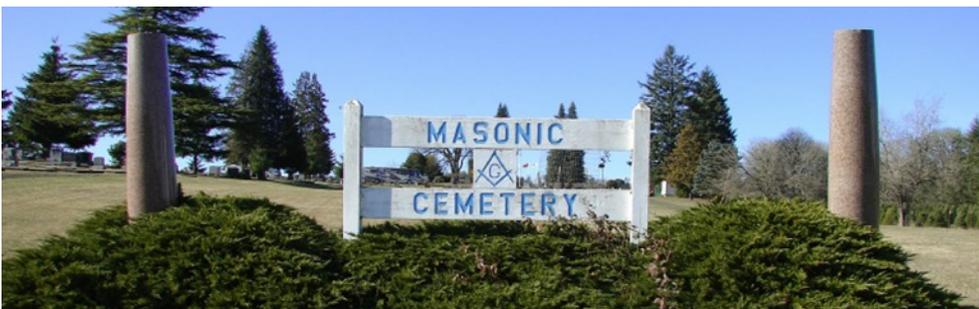
or



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## February/March/April 2018 Calendar

- Feb 20** - Union # 3 - Entered Apprentice Degree  
7:00 pm
- Mar 1** - Newberg # 104 - Stated 7:30 pm
- Mar 3** - Tuality # 7 - Stated 10:00 am
- Mar 6** - **Corned Beef and Cabbage Dinner - 6:00 pm**  
**Union # 3 Stated Meeting - 7:30 pm**
- Mar 6** - Holbrook # 30 - Stated 7:30 pm
- Mar 7** - Rickreall # 110 - Stated 7:30 pm
- Mar 14** - Sheridan-Dayton # 64 - Stated 7:00 pm
- Mar 27** - Union # 3 - Trustees Meeting 6:30 pm  
Officers meeting 7:30 pm
- Apr 3** - Union # 3 Stated Meeting - 7:30 pm



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