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THE BEACON

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

April 2018

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Tidings From the East

First thing is first. Congratulations to our newest Entered Apprentice, Brother Vincent Grove. Your Brothers welcome you to the Ancient Craft and as a Brother of Union No. 3.

Past Masters are on my mind these days. I am thinking about Past Masters day in and day out lately. Primarily because of the ongoing Past Master Framing Project that is nearing completion. Lately I am also reminded of the talents that lay within our Past Masters that have served Union No. 3 for so many years.

Talents that I do not personally have.

Financial issues are not my strong suit but with a call of assistance made a Past Master came forward and has spent many, many hours of his personal time assisting me with some financial cleaning up of our records.

Without this Past Master I would have been chasing my broken tail in circles.

I have never worked with wood other than pulling out my pocket knife and whittling to my hearts content. Arriving with my finished product of a pointed stick. I have made a porch twice and each time my measuring skills were anything but consistent.

The long journey of the Past Master Framing Project is coming to an end. Without the talents of two Past Masters who were skilled with wood working our lodge would still be just talking about how we should accomplish the project.

The pictures of the Past Masters who have found a new home have been cleaned, re framed, re labeled, and talked to from time to time during the process of the project.

Older Past Masters, younger Past Masters. Past Masters who look like they carried a foot ball during some college games. Past Masters who look like they were not a stranger to hard work and some Past Masters who look like they know their way around a bank desk or two.

In April we will be re-dedicating our Past Master Pictures. There will be some reading of an article of a Past Master concerning what our Past Masters meant to him and should mean to us as members of Union No. 3.

We will excuse ourselves to the stairwell for some pictures of Union No. 3's Past Masters standing next to the newly framed picture frames.

Brothers of Union No. 3 I will end this months Worshipful Masters Message with a congratulations to our new Honorary Past Master Worshipful Brother Tom Duncan. Welcome to the wall of Past Masters WB Tom.

I mentioned the two words of "Past Master" 21 times in this short article. That in itself shows the importance of our Worshipful Brothers.

See you at our next Stated!!

Fraternally,

Johnny

P.S.

Past Master... 22 times



Tidings from the West

This month, I would like to share with you two of my favorite Buddhist parables. I was very fortunate to have been raised with a fair amount of

Buddhist teachings and the following two stories have brought me a lot of peace and clarity over the years. I hope that you benefit from them as much as I have.

THE FARMER AND THE HORSE

One day, a farmer's horse runs away. His neighbor comes over and says, to commiserate, "I'm so sorry about your horse. It's just terrible that this happened to you." And the farmer says "Perhaps. Who knows?" The neighbor is confused because this is clearly a huge loss. The horse is the most valuable thing the poor farmer owns.

But the horse comes back the next day and he brings with him 12 feral horses. The neighbor comes back over to celebrate, "Congratulations on your great fortune!" And the farmer replies again: "Perhaps. Who knows?"

The next day, the farmer's son is taming one of the wild horses and he's thrown and breaks his leg. The neighbor comes back over, "I'm so sorry about your son. Without your son to help reap the crops, your life will be so much harder." The farmer repeats: "Perhaps. Who Knows What's Good or Bad?"

Sure enough, the next day the army comes through their village and is conscripting able-bodied young men to go and fight in a senseless war, but the son is spared because of his broken leg.

And this story can go on and on like that. Good. Bad. Who knows?

But what's the point? Well, the meaning of that story is that the Western paradigm in which we instantly label experiences good or bad—is wrong. It's a false dichotomy. We cannot predict the future and need to be open to the unknown.

THE ROBBER AND THE SPIDER

The selfishness and disregard for the welfare of others that we find in the world today brings to mind the Japanese fable of the robber and the spider. The robber had been sent to the infernal regions. One day the Lord Buddha paid a visit to the gloomy underworld and the robber cried out to be returned to the world of light. When questioned by Buddha as to the kind deeds he had performed while on earth, he could think of only one. Once,

instead of crushing with his foot a spider in his path, he lifted the spider to the side of the road, where it would be safe from the feet of others.

Buddha responded not. He merely smiled and went his way, but soon the robber saw before him a thread of finest silk glittering in the darkness. It was a thread of spider's silk leading upward. To his astonishment the robber found the silk strong enough to bear his weight, so hand over hand he climbed upward. As he was nearing the light, he heard below him the voices of many others who were climbing the apparently frail spider's thread. Fearing that all the weight would break the thin, trembling silk, the robber called angrily to those below, "Get off, get back, this thread belongs to me!" The words had scarcely been spoken when the thread snapped and the robber fell to the gloomy depths from which he had so nearly escaped.

The robber of the fable has many human imitators. Every day we see cases of those who have given all their efforts to acquiring material things for themselves without thought for others. The physical body cannot stand the effort and the silken cord snaps. On the other hand, we see others who have no ambition to have more than enough to provide for their own comfort, but who get much out of life because of their regard for the welfare and happiness of others.

Interest in others is not demonstrated by contributions of material things, but rather by forgetting material things long enough to show a keen interest in what others are endeavoring to accomplish. By forgetting material things long enough to have time to mingle with friends. By forgetting material things long enough to have time to take a smile into a sick room. By forgetting the race for material possessions long enough to have time to sympathize with the misfortunes of others. By taking time we might otherwise employ to our own profit to show others how they may follow in the way where we have succeeded.

After all, should any man wish to be the only one to reach a goal? He'd be very lonesome.

Fraternally,
WB Matt Gerbrandt, Senior Warden



Tidings from the South

Let's talk about sheep.

The month of April is associated with Aries the Ram in the zodiac, the sign of the Spring equinox. Aries is commonly

associated with the start of the Zodiacal year.

Lambs are also associated with spring, as that is the time the wooly herd animals give birth to their young.

Aries is a Cardinal sign, one of the main signs. The Cardinal signs are associated with the virtues of Plato: Aries with Courage, Cancer with Prudence, Libra with Justice, and Capricorn with Temperance.

In Greek myth Aries the Ram represents the animal whose fleece was sought by Jason and the Argonauts. Legend has it that when King Athamus of Boetia took a second wife, Ino, she was extremely jealous and resentful of his existing children, especially his son, Phrixus. She therefore deviously plotted the failure of the corn crop, intercepted and bribed the messenger sent by her husband to consult an oracle on the matter, and instructed him to say that he had been told that Phrixus had to be sacrificed if the people were to escape starvation.

Despite pleadings from the boy's mother, Nephele, King Athamus agreed to the sacrifice but, at the very last minute, the boy and his sister, Helle, were saved by a magnificent ram with a golden fleece, sent by Zeus in answer to their mother's prayers.

Unfortunately, as the ram crossed the narrow stretch of water between Europe and Asia, Helle fell to her death (the straits are still known as Hellespont) but Phrixus was carried safely to the land of Colchis. He gave thanks for his deliverance by sacrificing the ram to Zeus and giving its golden fleece to King Aetes. The king had the fleece placed in a sacred copse of trees, guarded by a fearsome dragon which never slept. Phrixus later married the king's daughter and remained in exile for the rest of his life, but the fleece was eventually stolen by Jason.

We masons have our own fleece, the lambskin apron, more ancient than the one referenced above, and more honorable. It is the first gift given to a new Freemason, and the last that covers his mortal remains.

Much ancient lore has been put forth in an effort to show that the Lambskin Apron typifies regenera-

tion, or a new life, and this thought of resurrection may be the cause of its interment with the body of a deceased brother. (TLA)

The association of the lamb with redemption and being born again is expressed by John, the Apocalyptic Seer, who had a vision on the Isle of Patmos, and beheld the purified and redeemed "Of All Nations, Kindreds, People and Tongues." Of them it was said, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."(TLA)

By many it has been regarded as a great religious symbol. In our present conception there are three parts of man; body, soul and spirit; what the body is to the soul, the soul to the spirit; namely, a house or habitation, but in Hindu thought there are seven parts of man; four earthly and three heavenly; four physical and three spiritual. The four sides of the square symbolize the four physical and the three sides of the flap, or triangle, symbolize the three spiritual parts of man. The apex of the triangle, or point of the flap, stood for the Atma, and which means the eternal spark, the Divine Flame, the indestructible spirit of the living God in every human being. (TLA)

The lambskin apron is known as a badge: a badge of innocence and purity, a badge of honor more honorable than any bestowed, a badge of friendship and trust between brothers. When we wear the apron, we should be mindful of what this badge represents, and how we who wear it, should be enacting those qualities. Do we assume good intent in our brothers? Do we hold out our hands in trust and friendship? Do we live up to the trust bestowed with trust given? Do we bring honor to the craft in our living and working?

My thanks to the Short Talk Bulletin "The Lambskin Apron" (TLA) for several quotes and pieces of information.

http://www.masonicworld.com/education/files/artoct02/lambskin_apron.htm

Fraternally,
Scott Rassbach, Junior Warden



From the Secretary's Desk

"A petition being preferred to this Grand Lodge on the 2 of September last, from several brethren of Alexandria, in Virginia, for a warrant to hold a Lodge there, which was ordered to lie over to the next communication, in consequence of Brother Adam, the proposed Master thereof, being found to possess his knowledge of Masonry in a clandestine manner..."

– *Proceedings, Grand Lodge of Pennsylvania, February 3, 1783*

As Masons, we agree in our obligations not to converse Masonically with any clandestine Mason. To converse Masonically is fairly straightforward—any discussion which would normally only be allowed between Brother Masons would fall under that heading; as well as any meeting in a Tyled Lodge. But what, exactly, does it mean for a person to be a clandestine mason?

In modern terms, this seems an easy question to answer. Each Lodge in our Grand Jurisdiction should have a copy of the *"List of Lodges Masonic,"* a publication which lists all the Grand Lodges and dependent Lodges recognized by the United Grand Lodge of England (UGLE). If the Lodge is in that book, then it and the Brothers who hail from there are considered Regular (not clandestine).

But even that convention breaks down historically, for UGLE was formed by the merger in 1813 of the Moderns and the Antients, two Grand Lodges who split shortly after Masonry went public in 1723, and whom considered each other clandestine during that time. Today UGLE allows the use of the term Freemasonry to include some organizations like the one which raised the memorial below at the Esterwegen concentration camp...even though those organizations are still considered clandestine.



Memorial raised to Masons murdered in Nazi concentration camps by Le Droit Humain - Picture courtesy Mavins21, Wikipedia

Understanding what clandestine means can be very important. It is not the same as being considered Irregular...Brother George Washington was initiated before the age of 21, a practice which would be considered irregular today. But there is no question that the Lodge which initiated him in this manner was a recognized and regular Lodge. Clandestine, in modern terms, means that the body in question does not draw its authority to practice Masonry from a Grand Lodge recognized by the United Grand Lodge of England. A Brother or Lodge which was created irregularly may be healed (brought into conformity and Masonic communication by the Grand Lodge). A body that is clandestine may not be part of that Masonic communication.

In the Grand Jurisdiction of Oregon, not too many years ago, a certain Lodge thought that it would make an interesting program to have a member of the Co-Masons speak at one of their gatherings (but not in Lodge itself). While such a talk about Masonry given by someone who considered herself to be a Master Mason would doubtless have been interesting, it would also have been conversing Masonically. The Grand Lodge sent a short message noting that such conversation was a violation of the obligations, and offering to relieve that Lodge of the weighty burden of their Charter should they feel the need to proceed. Needless to say, that presentation never occurred.

Some number of years ago, I was visiting the Library of the Grand Lodge of Washington. The Librarian, a Brother of the craft, introduced me to "a traveling Mason"—a nice young lady visiting from Mexico. The conversation which followed between the three of us was lively, light-hearted, and enjoyable. And touched on not a single subject that could be considered Masonic. Keeping to the letter of one's obligation does not mean that you need to be rude or boorish. But it does mean that you must keep that obligation in mind, and tread carefully when discretion is called for.

When I sat down to write this article, it was a very different essay that I had in mind. I thought that it would be interesting and instructive to discuss some of the history of clandestine Lodges, and the modern groups that are considered so. Such as the young lady who was initiated by a Lodge in County Cork, Ireland, back before the formation of UGLE.

Born the daughter of Lord Doneraile, Elizabeth Aldworth(1693-1772) overheard a Lodge meeting at her father's estate. The Lodge, upon discovering this, choose to obligate her in order to insure her silence on the Masonic secrets she had overheard. She remained a member and an active supporter of Freemasonry until her death. While she was made a Mason prior to the proscriptions (indeed, prior to UGLE) there is no proven link between her Lodge and the Grand Lodge of Ireland—so opinion remains divided upon whether she was clandestine or simply irregular.

But while the historical side of the issue hold many fascinating things to consider, any discussion of modern groups becomes problematic. It would be great to be able to discuss how Masonic ideas and practices have been used in other organizations, either borrowed or carried whole by schismatic Brothers. Anybody who has walked into an Odd Fellows Lodge could certainly be forgiven for feeling a strong sense of déjà vu. And the link between Freemasonry and the Mormon religion could (and has) filled many a book.

But even noting that another body has similar rituals would allow a member of that organization to realize that what they were doing was identical to our practice. And this confirmation would itself be a violation of our obligation not to reveal those secrets to any person not as fully entitled to them as we are.

So perhaps it is best to leave such discussions as the fodder for a future Lodge program. For while we may not talk with clandestine masons, we can certainly talk *about* them. We as Freemasons enjoy over three centuries of history, including how our Fraternity has influenced others. It would be both an interesting and instructive conversation—behind that Tyled door.

Walk in light, my Brothers.



The Adventures of a Country Master Mason Abroad

Fraternal greetings, Brethren!

After the lengthy report last month, I'll probably give you a break for this one.

This is Cabot Lodge's centenary year – they were formed in 1918 by Brethren from Beaufort Lodge,

another Bristol Lodge. There are several events planned for the year. This summer there will be a mid-summer picnic and later in the year a formal dinner. Next month we're having a dinner cruise in a replica of the Mathew, the ship that John Cabot sailed from Bristol in 1497, eventually discovering Newfoundland off the northeast coast of Canada. The cruise is a couple hours circling the Bristol Channel and harbor over dinner and drinks, but I think Kathleen and I will be going for the fun of it. The big event in September is a visit from members of our Lodge (Cabot #3884) to Cabot Lodge No.13, Port aux Basques, Newfoundland – the only other "Cabot Lodge" in the world, from what I understand. September 11 is their installation night and I know that several of the brethren here are talking about going. It's a little pricey for the graduate student, so I will probably pass; but it sounds like a lot of fun. Maybe I'll win the national lottery in the meantime.

Another part of the centenary year was the introduction of a new toast for the after-meeting (i.e. monthly festive board.) For this year, it will be given at every meeting and after that at installations only. Written by Past-Masters of Cabot Lodge, it acknowledges the founders, the first Master, and John Cabot as a point of pride.

Last week I attended a Lodge of Instruction for Cabot Lodge. These are monthly events, not altogether unlike ours in the jurisdiction of the Grand Lodge of Oregon, although a little more focused. Separate from practices – which are the seated officers doing their respective roles – they go through open, close, and a degree conferral. At the end there is usually an oration about some aspect of Masonry (for example, last week was about the history, symbolism, and meaning of the cable-tow.) It was well-attended, as far as my previous experience of such things in Oregon, but they were still short of people in roles – the English Constitution has more officers than we do – so I was thrown into the role of Senior Deacon. Fortunately, the SD has less to say and the floor work is easy enough to figure out. Unfortunately, they do have things to say and perform slightly different functions than our ritual. At one point I responded instinctively to a question from the WM with Oregon ritual. That was a point of fascination for a few minutes during and at least the duration of a pint afterwards in the club. They are keen to have as many MMs involved in Lodge as possible, so I was asked to learn a cou-

ple parts in degree conferrals for the fall. I'm looking forward to that as a little project for the summer. And summer will coming on soon. Here in Bristol, Lodges typically meet only eight times a year. Cabot Lodge will be "dark" after the April Stated Communication until September.

Every month since I've been attending Lodge here has had a degree conferral (they do them as part of regular, monthly meetings.) March was an EA; next month will be an FC. In addition to that, April will be a long Stated as several Provincial Grand Lodge officers will be present for a rededication of the Lodge banner. The current banner was gifted to Cabot Lodge by our sister Lodge in London, Canada Lodge, after much of Bristol's Masonic presence, including the original banner, was lost in fires and bomb destruction in 1940. I've included a picture of the Worshipful Master's station which shows the banner. The ship on the banner is a representation of the Mathew, John Cabot's ship. You can also see the ostrich plumes over the Master's chair that are the badge of the Prince of Wales. No one that I've talked to can tell me why they're there (the Duke of Kent is the Grand Master), but now I'm intrigued.



I'm exploring doing some other Masonic things while I'm here, Royal Arch and Mark Master, for example. There are many more appendant-type bodies here. There is also a local research Lodge – the Bristol Masonic Society. I'll be attending their next meeting at the end of this month to check them out. In April, Kathleen and I will be in Ireland for vacation, visiting Belfast and Dublin. I won't be able to do anything Masonic on that trip because of timing, but later in the summer I'm hoping to get to Lodge in Cork and investigate/explore the potential connections between Bristol ritual and Cork/Irish Constitution ritual. The supposition is that ship's captains would have to spend long periods in Bris-

tol during the winter because of weather conditions and some of the Irish captains introduced Irish ritual here, which maybe the kernel for some of the Bristol uniqueness. Since the main thrust of my research is recreating Irish trade routes in the sixteenth century (a little early for Masonic activity, but a good spring-board) using network theory (i.e. social network mapping), I may be able to dovetail that work into each other and produce a paper or two with Masonic underpinnings.

As a general update, things are going well here. We're settled into a flat in Clifton, not far from Bristol city center (about 20 minutes walk), the university (about 10 minutes), and Lodge (about 15 minutes.) The first year term is about half over so I'm digging into research for the short dissertation that is due in the fall and the spring term units. That translates to a lot of reading and note-taking right now. The main body of this part of the writing will be concentrated between May and August.

As always Fraternally,
-Frank



Some Thoughts from WB Johnny Edwards

Masonic Periodicals Online
By King's Digital Lab

[Masonic Periodicals Online](#)

Excellent source of old magazines and periodicals of old.

**New Scanned Union No. 43 Minutes
ready for viewing.**

The below minutes are now ready for viewing:

U 3 Minutes 1872 ~ 1883
U 3 Minutes 1890 ~ 1895

They can be found at the below link:

<https://drive.google.com/open?id=OB83Y95vwDaHPZJJLQ2VpR1huVjA>

April/May 2018 Calendar

Apr 3 - Union # 3 = Stated 7:30 pm

Apr 3 - Holbrook # 30 - Stated 7:30 pm

Apr 4 - Rickreall # 110 - Stated 7:30 pm

Apr 5 - Newberg # 104 - Stated 7:30 pm

Apr 7 - Tuality # 7 - Stated 10:00 am

Apr 11 - Sheridan-Dayton # 64 - Stated 7:00 pm

Apr 24 - Union # 3 - Trustees Meeting 6:30 pm
Officers meeting 7:30 pm

May 1 - Union # 3 Stated Meeting - 7:30 pm

May 19 - Union Lodge Pancake Breakfast - 9:00 AM

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 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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