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# THE BEACON

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

September 2018

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## Tidings From the East

Back from Summer Let us get to work!

I truly hope that everyone's summer was safe and enjoyable.

Many things have happened and / or are in the 'works' since we last met as a lodge in June 2018.

Here are some of the things that we must address before the end of the year.

Including:

- Bylaws revision.
- Trustee Updates on renters.
- Union No. 3 Outreach. Widows and School Charities.
- Grand Lodge of Oregon Charity Reimbursement.
- Sound system update.
- Job's Daughters motion to allow them to use Union No. 3 as their new home.
- Implementation of GLO Security and GLO 5 year plan.

As your Worshipful Master I ask you to consider this a **Summons** to attend this September to address these issues and more.

By the date of the September Beacon Trestleboard we will be preparing for our upcoming Master Mason Degree for Brother Fellow Craft Vincent Grove. Please attend this Master Mason Degree to welcome Brother Vincent as an official member of Union No. 3. **STAY TUNED FOR THE UPCOMING DATE.**

Remember that we are having a potluck before the stated meeting in September in honor of our Past Masters of Union No. 3. This potluck will start at 5:00 pm to accommodate our program for the evening, Brother Jared Brandon-Flande's new Documentary called "The Half-Life of Genius Physicist Raemer Schreiber".

The Half-Life of Genius Documentary

The program will start at 5:00 pm in the dining hall of Union No. 3. If you can't attend at 5:00 pm please come when you can. Food from the potluck will be available until we excuse ourselves to open Lodge. I will have already contacted everyone to coordinate who is bringing what for the dinner. Drinks will be provided.

During our September Lodge meeting we will be honoring our Past Masters of Union No. 3. Please attend to share your appreciation for all of their hard work that they have put into our Lodge.

I hope to see all members of Union No. 3.

Remember, I as your Worshipful Master, have summoned you to attend in September.

Fraternally as always,

Johnny J. Edwards  
Worshipful Master  
Union No. 3



## Tidings from the West

Welcome to September, Craftsmen!

This month, we will continue our exploration of Buddhism by

examining the 3rd Noble Truth – the realization that there is a cure for suffering. This idea is known as Noble Truth of the Cessation of Suffering.

In a nutshell, this truth teaches us to let go of our attachment to all things, whether they are material objects or the expectation of being entitled to outcomes or rewards. There is a tremendous freedom to be gained by embracing this concept. The idea or goal is that when you no longer cling to expectations or outcomes, you will no longer be creating dissatisfaction and karma.

Think of all the times in your life that you have been profoundly frustrated when things didn't turn out the way you expected. Despite your frustration, you weren't able to change the state of things, were you? How would your quality of life have been better if you did not hold on to those expectations?

Below, is a koan (zen teaching in the form of a riddle) about attachment for you to consider. In this parable, the main character avoids becoming attached to various lifestyles. I got this koan from ashidakim.com.

*Kitano Gempo, abbot of Eihei temple, was ninety-two years old when he passed away in the year 1933. He endeavored his whole life not to be attached to anything. As a wandering mendicant when he was twenty he happened to meet a traveler who smoked tobacco. As they walked together down a mountain road, they stopped under a tree to rest. The traveler offered Kitano a smoke, which he accepted, as he was very hungry at the time.*

*"How pleasant this smoking is," he commented. The other gave him an extra pipe and tobacco and they parted.*

*Kitano felt: "Such pleasant things may disturb meditation. Before this goes too far, I will stop now." So he threw the smoking outfit away.*

*When he was twenty-three years old he studied I-King, the profoundest doctrine of the universe. It was winter at the time and he needed some heavy clothes. He wrote his teacher, who lived a hundred miles away, telling him of his need, and gave the letter to a traveler to deliver. Almost the whole winter passed and neither answer nor clothes arrived.*

*So Kitano resorted to the prescience of I-King, which also teaches the art of divination, to determine whether or not his letter had miscarried. He found that this had been the case. A letter afterwards from his teacher made no mention of clothes.*

*"If I perform such accurate determinative work with I-King, I may neglect my meditation," felt Kitano. So he gave up this marvelous teaching and never resorted to its powers again.*

*When he was twenty-eight he studied Chinese calligraphy and poetry. He grew so skillful in these arts that his teacher praised him. Kitano mused: "If I don't stop now, I'll be a poet, not a Zen teacher." So he never wrote another poem.*

Fraternally,  
WB Matt Gerbrandt, Senior Warden



## Tidings from the South

There is a theory that Washington D.C. is built around the Constellation of Virgo.

This theory was advanced in The Secret Architecture of Our Nation's Capital by David Ovason, a non-Mason. How he developed his theory, that Washington D.C. is designed around Virgo, and that the Freemasons have an overt or covert connection to the constellation, is unknown.

It's also a load of ... speculation.

The problems with using symbolism in general to teach anything, is that symbols can be interpreted to mean many different things.

Unfortunately, it's the only way we learn. The human species thinks in metaphors and learns through stories, as Mary Catherine Bateson says.

Virgo is a wonderful example of the shifting of symbolism over time. To the Babylonians, the constellation represented a Furrow. Through this image, it was said to represent the goddess Shala, who helped with the growing of wheat. The Greeks and then Romans picked this up, associating the constellation with Demeter and Ceres.

Later, the constellation was associated with the Goddess Astraea, the goddess of innocence and Purity, who is associated with Dike, the goddess of Justice. The constellation used to hold the scales

of Libra, before the two were separated into different constellations.

None of this has anything to do with Freemasonry.

However, this process shows the procession of symbols, and how symbols change to suit the needs of the people they serve. As Freemasonry advances through the 21st century, I'm sure we'll see changes in the symbols despite our best efforts to keep them focused on the 'original' meanings. When we work through these revisions, we need to keep one eye on the people we serve, and one eye on the historical meanings, so our symbols do not stray too far from the original meanings. We can take our symbols, and imbue any esoteric and occult meaning into them, if we squint hard enough. In the end, Freemasonry should always represent Charity, Truth, and above all, Brotherly Love.

Fraternally,  
Scott Rassbach  
Junior Warden



## From the Secretary's Desk

**"Humanity has won its battle. Liberty now has a country."**

– Bro. Gilbert, Marquis de La Fayette

This month I thought that I'd explore a little history. In 1851, Brothers of Lafayette #15 of California joined with their fellow Masons from Multnomah and Willamette Lodges to form our current Grand Lodge of Oregon. During the summer, I found my attention drawn to the fellow who lent his name to one of those Lodges. Indeed, the name Lafayette has been used for over 44 cities or counties in the United States. And yet we rarely hear about this founding father. So who exactly was Marie-Joseph Paul Yves Gilbert du Motier, the Marquis de La Fayette?



Bro. Gilbert, most commonly known in America as Lafayette, was born to an aristocratic family in southern France. His father had the unfortunate luck of serving king and country by losing an argument with a cannonball in the Seven Years War, making Gilbert the Marquis de La Fayette at the

rather tender age of 2. Likely nursing a grudge against the British for his father's death, by the age of 13 his love of liberty and equality led him to being given a commission in The King's Black Muskateers (the same unit upon which "The Three Muskateers" was later based). While that position was largely ceremonial, he was strongly drawn to military service.

When the American Revolution broke out he sought out the American Representative in Paris, Silas Deane, who was recruiting French officers and granted Lafayette a commission in the Continental Army. Ignoring a direct command from the King, Lafayette set sail for America to present himself at the Continental Congress. The year was 1777, and he was only 19 years of age.

Upon his arrival, Congress (which had been overrun by French officers presenting themselves) largely chose to ignore Lafayette. But Lafayette's persistence and dedication to the ideals of the Revolution impressed a number of delegates. A well-timed letter from Bro. Benjamin Franklin, noting how useful Lafayette's connections and influence could be for the American cause, was all it took to change the situation. On July 31<sup>st</sup> he was granted the honorary rank of Major General, and that very evening met for the first time with General George Washington.

Many contemporaries noted the obvious and instant rapport between Washington and Lafayette. It may have been their connection as Masons, it may have been something more personal. Washington later said that he saw Lafayette as the son he never had whilst Lafayette, who had never known his father, viewed Washington as a figure worthy of emulation. Whatever the case, General Washington took the time to listen to the untested officer, and included him in his war council to plan the defense of Philadelphia.

At this point in the war, the British general Howe had landed troops at the northern end of Chesapeake Bay and was advancing upon the government seat in Philadelphia. Unable to draw Washington into a decisive battle in New Jersey, Howe felt that taking the headquarters of the Continental Congress would spell the end of the Revolt. Washington, knowing he was unlikely to save the city, chose to oppose Howe at Brandywine Creek to give Congress time to escape.

At the Battle of Brandywine, Lafayette had not yet been granted a command. As he persisted in asking to be allowed to fight, Washington eventually gave his

consent and Lafayette immediately moved to the center of the American line where the fighting was heaviest. As he arrived, the American line started to break and Lafayette—although at this point he barely spoke English—jumped off his horse to try and rally them. Shot through the leg, he refused to be taken from the field and managed to form the troops into an organized retreat back to the safety of the woods. This was the first time the young general had seen action.

The subsequent loss of Philadelphia, and the loss at Germantown that followed it, found the Continental forces retreating to Valley Forge at the darkest hour of the Revolution. Lafayette spent his convalescence writing to his many contacts in France, pleading the American cause. Later taking command of a division he assisted General Nathaniel Greene in tracking British forces in New Jersey, defeating a superior Hessian force in Gloucester before retiring to Valley Forge for the winter. Sent by the Board of War to prepare an invasion of Quebec, Lafayette found insufficient men or resources for a winter invasion. Before returning to Valley Forge, he managed to recruit the Oneida Tribe to the American cause.

That winter was a turning point for the Revolution. In the north, British General Burgoyne was surrounded and forced to surrender at Saratoga—partly due to General Howe having been delayed in Philadelphia and unable to come to his aid. This victory for the Americans resulted in a formal Alliance with France, and Howe resigned. His successor, General Henry Clinton, withdrew from Philadelphia in a too-little-too-late action to relieve Burgoyne at Saratoga. During the British retreat from Philadelphia, Washington gave Lafayette command of some light forces to observe the enemy—with the caution that it would be unwise to set up a stationary position.

Nonetheless, Lafayette made camp halfway between Valley Forge and Philadelphia at Barren Hill, which seemed defensible and commanded good views of the surrounding countryside. So he had an excellent vantage when General Howe—upon hearing that “The Boy” was encamped nearby—sent 5,000 troops to surround his command. The next day, Howe himself would lead an additional 8,000 troops to flank Lafayette’s position and capture him.

Outnumbered more than five-to-one, Lafayette was decisive and quick. He sent teams of two to three

snipers each with orders to fire on the advancing British forces and immediately withdraw to fire from a different location. The British columns, taking fire from an outcropping in the woods, believed that they were facing strong opposition and formed up for battle. Advancing slowly towards the sound of rifles, they took increasing casualties as they started to exchange fire.

It took some time before a British officer realized that the advancing columns attempting to surround Lafayette were, in fact, actually firing upon each other. Meanwhile, Lafayette had retreated with his main body of men down a sunken road, arriving safely at a Matson’s Ford where they were joined by the snipers and crossed the river to safety. Derided by the British as being little more than a boy, Lafayette has just demonstrated beyond any doubt his ability to command in the field.

*-As Lafayette’s story is too much for a single column, I’ll take it up again next month. Until then, walk in light my Brothers.-*



### The Adventures of a Country Master Mason Abroad

“Design is a funny word. Some people think design means how it looks. But of course, if you dig deeper, it’s really how it works.”

— Steve Jobs

Fraternal Greetings from across the pond!

As we move through our Masonic career, we all become familiar with the Trestleboard from various parts of the Ritual and our Craft education - a drafting board for the Master to draw and communicate his designs to the Lodge for their education and governance. What’s lesser known is that during the cathedral construction boom of the 12<sup>th</sup> to 14<sup>th</sup> centuries the design space was not limited to just a portable drafting board.

There are surviving examples of medieval Master Mason’s design books where sketches of key construction elements could be drawn and sized. Likewise, a key piece of furniture in Masons and stonecutters guildhalls was a drafting table where those designs would be laid out. Sometimes the use of the tables would be confined to the halls themselves and sometimes they would be on-site during construction. It was fairly fluid given a construction timetable that very often stretched into

the multiple decades. However, there are other structures that complement the Trestleboard that are even more grandiose – the tracing house. Tracing houses are rooms dedicated to design and problem-solving on the site of a cathedral building project. Only two are known to survive in the United Kingdom – one at York Minster and one at Wells Cathedral.

Called “the Mason’s Loft”, the tracing house at York Minster is the more elaborate of the two. Situated above the Chapter House, the executive boardroom of a monastery, abbey, or minster religious community, it is “L-shaped”, has high ceilings, many windows giving access to good light, and spacious. It’s location on the first floor gives access to the gallery and a good vantage point to oversee operations during construction. The Mason’s Loft was built when the Chapter House was built in the 1260’s (through the 1290s) which is contemporaneous with remodeling at York Minster that added architectural features of the decorated Gothic style. It was in use through the late 15<sup>th</sup> century. It’s location relative to the rest of the community and liturgy and its limited accessibility suggests that it was intended for the long-term use of the Master Mason on site and that it was situated where it was partly to maintain design and Craft secrecy.



The key feature of the Mason’s Loft is the gypsum plaster floor that allowed drawings to be made, architectural and geometric problems to be solved, and eventually those designs transferred to parchment or other, more expensive media. Many years of overlapping tracings on the plaster floor survive. Extensive analysis carried out in the 1960’s, 1970’s, and 2000’s have matched some of the drawings on the floor with architectural features in the Minster which were added in the 13<sup>th</sup> and mid-14<sup>th</sup> centuries. Most notably this includes the aisle window of St. Mary’s Chapel whose cusped window frame and mullions are clearly visible. It is also notable that none of the designs drawn on the tracing

house floor are complete, suggesting that it was truly only a design and problem-solving space. After the geometry and drawing were complete they would be transferred to another medium for distribution and for use as templates for carvers. It’s been asserted that the rooms were used during “tracery” when blocks were fitted against the drawn templates for fit, but it’s now generally accepted that the tracing rooms are too remote and too inaccessible to make that viable. That effort would have taken place in the operative mason’s Lodge on-site.

York Minster’s tracing house has a fireplace and a garderobe (a medieval toilet) but there’s no indication that the room was intended for domestic use. One analyst has suggested that it would only be in use in the winter, when other building work slowed or halted due to weather.

The tracing house at Wells Cathedral was used for many of the same purposes but is not as robust of a space – the ceiling is lower, it’s less spacious, and it has neither a garderobe or a fireplace. But what it lacks in amenities it makes up for in local connection as it was no doubt used by Adam Locke, the Master Mason of Wells Cathedral who also designed and organized construction of the Elder Lady Chapel here in Bristol at what is now Bristol Cathedral.

Frarnally,  
-Frank



### Some Thoughts from WB Johnny Edwards

If you recall last June I shared that the [September 2018 Stated Meeting](#) we would be having a program before lodge with a potluck during the program.

[Our Stated Meeting](#) is on September 4, 2018 and the Potluck will be starting at 5pm.

The early time of 5pm is to accommodate Brother Jared Brandon-Flande's documentary which is our program. If you can't be at lodge at 5pm it is understandable but please try to come and participate with the potluck and documentary when you are able.

Please let me know what you are bringing to the potluck so we don't all bring fried chicken.

Please contact me at your earliest convenience with what you are planning on bringing.

### PAST MASTER NIGHT

SEPTEMBER 4, 2018

DURING THE STATED MEETING

Please attend and show your appreciation for all that our Past Masters have done for Union Lodge No. 3.



WB Matt Gerbrandt, WB John Porter and Brother Heath Brandon dropped off a check to help sponsor the Robotics Team at Sheridan Japanese School today. They were very impressed with everything these kids have learned and achieved! They're going to do great things and it's an honor to be able to help them along their journey.



From the June Oregon Masonic New

### Union Lodge No. 3



On April 3, the new Past Masters Wall at Union Lodge No. 3 in McMinnville was dedicated. After several years of planning, all Past Master pictures were placed in a different location on specially made wooden supports. W.B. John F. Porter, II did the woodwork, and an extra Brother here and there helped where they could. The Brothers of Union No. 3 are very proud of our Past Masters and the wall of honor that is their new home.

Esoterika Lodge No. 227 A.F. & A.M. of Oregon's 3rd Quarterly Talk of 2018

"The Tavern Myth" by Christopher Murphy  
Saturday, September 15th

Doors open at: 5:00 pm

Public Talk at: 5:30 pm

Masons Only Stated Meeting: 7:00 pm

<https://www.facebook.com/events/2279418442073508/>

Come join Esoterika for Fun and Masonic education as we welcome Br. Christopher Murphy as he shares his knowledge and research in to "The Tavern Myth".

"The Tavern Myth" grows directly out of Bro Christopher Murphy's studies on authentic early Lodge culture. Breaking away from the minimalistic notion that early Lodges were just raucous drinking clubs, "The Tavern Myth" examines the written words of these early Masons themselves. Their writings reveal Lodge assemblies that were dignified and serious in their work, and—far more importantly—that the Labor of Freemasonry was an intensely spiritual and philosophical undertaking deeply rooted in what later generations would identify as the Peren-

nial Philosophy. "The Tavern Myth" demonstrates that our Masonic forebears adopted a mythic self-concept, anchored in Old Testament and assorted Mystery traditions, and developed the groundwork for the work we enjoy today as Freemasons.

Bro Christopher B. Murphy is the current Worshipful Master, and Charter Junior Warden of Fibonacci Lodge № 112, of the Most Worshipful Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons of Vermont where he lives with his wife and two sons. He is the editor of Exploring Early Grand Lodge Freemasonry, a collection of new scholarly essays published by Plumbstone in 2017. He is also a frequent contributor to the Journal of the Philalethes Society, and sits on that society's editorial board. Bro Murphy is a Masonic researcher and writer, with a particular focus on the lived Masonic experience of the early 1700's, including the medieval and exegetical roots of the Craft and how those beliefs manifested as Lodge culture. He has lectured at Lodges and Masonic events throughout the country, and is so happy to be able to labor with Brethren of the Grand Lodge of Oregon.

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



[Visit Union Lodge # 3 on Facebook and be sure to Like us.](#)

## September/October 2018 Calendar

- Sept 1** - Tuality # 7 - Stated 10:00 am
- Sept 4** - **Union # 3 - Potluck dinner and program starting at 5:00 pm (See page 5 for details)**  
**Stated Meeting and Past Masters Night - 7:30 pm**
- Sept 4** - Holbrook # 30 - Stated 7:30 pm
- Sept 5** - Rickreall # 110 - Stated 7:30 pm
- Sept 6** - Newberg # 104 - Stated 7:30 pm
- Sept 12** - Sheridan-Dayton # 64 - Stated 7:00 pm
- Sept 25** - Union # 3 - Trustees Meeting 6:30 pm  
Officers meeting 7:30 pm
- Sept 29** - **Master Mason Degree**  
**First Section at 10:00 am**  
**Break for lunch**  
**Second Section following lunch**
- Oct 2** - Union # 3 Stated Meeting - 7:30 pm