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# THE BEACON

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

November 2018

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## Tidings From the East

Work, work, work...

We have renovated our lodge,  
cared for our cemeteries.

Work, work, work...

We have raised money for our charities and given  
this money to these designated charities.

Work, work, work...

We have given education within lodge, we have had  
dinners, luncheons, and we sit together in fellow-  
ship during our Agape after our meetings every sin-  
gle month.

We have worked indeed.

As your Worshipful Master I am proud of my Brothers  
of Union and I am a proud member of Union  
No. 3.

The year is coming to an end, but this does not  
mean we have ended our work in the quarries. We  
still have rough Ashlars to chip away from our newly  
made Freemason's and don't forget ourselves.

We are always in the middle of learning, growing  
and the brightness of Masonic Light.

Yes the illumination of Masonic Light is all around  
us if we slow down and allow it into our lives.

Do you allow this light into your life?

In November we must do more work!

November is Elections of new Officers for 2019.

A very important time.

The creation of new officers with fresh new ideas  
for the benefit of the Ancient Craft and of course  
the Brothers of Union No. 3.

I SUMMONS you my Brothers of Union to attend in  
November.

Remember as a Master Mason we are called upon  
to answer all due summonses and this is what I ex-  
pect from you as your Worshipful Master.

The question is will you answer this call?

In November you will cast your valuable vote for our  
New Officers of Union No. 3.

Have a wonderful November and I will see you at  
the November Stated.

Fraternally,

Johnny J. Edwards  
Worshipful Master



## Tidings from the West

Welcome to November, Crafts-  
men.

In the course of your Masonic journey, I'm sure that  
you've heard reference to the "Landmarks of Free-  
masonry" and their importance to the Craft. This  
month, let have a look at those landmarks as de-  
scribed by Albert Mackey. Below are his descrip-  
tions of the various Landmarks. Some of the  
descriptions have been abbreviated by me for the  
sake of making a quicker read out of this article.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author of this work published in the American Quarterly Renew of Freemasonry (volume ii, page 230) an article on "The Foundations of Masonic Law," which contained a distinct enumeration of the Landmarks which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his Text Book of Masonic Jurisprudence. It has since been very generally adopted by the Fraternity and republished by many writers on Masonic law; sometimes without any acknowledgment. According to this recapitulation, the result of much labor and research, the Landmarks are twenty-five, and are as follows:

#### **LANDMARK FIRST**

The modes of RECOGNITION are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest...

#### **LANDMARK SECOND**

THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES is a Landmark that has been better preserved than almost any other...

#### **LANDMARK THIRD**

The Legend of the THIRD DEGREE is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same..

#### **LANDMARK FOURTH**

THE GOVERNMENT OF THE FRATERNITY BY A PRESIDING OFFICER called a Grand Master, who is elected from the body of the craft, is a Fourth Landmark of the Order. Many persons ignorantly suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative

government by Grand Lodges were to be abolished, a Grand Master would be necessary...

#### **LANDMARK FIFTH**

The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held, is a fifth Landmark...

#### **LANDMARK SIXTH**

The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and a very important Landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and allow a candidate to be initiated at once...

#### **LANDMARK SEVENTH**

The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another Landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under Dispensation." They are strictly creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command. They may be continued for a day, a month, or six months; but whatever be the period of their existence, they are indebted for that existence solely to the grace of the Grand Master.

#### **LANDMARK EIGHTH**

The prerogative of the Grand Master to make masons at sight, is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition. It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making Masons at sight". The real mode and the only mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a Lodge, and

without any previous probation, but on sight of the candidate, confers the degrees upon him. After which he dissolves the Lodge and dismisses the brethren. Lodges thus convened for special purposes are called occasional lodges," This is the only way in which any Grand Master within the records of the institution has ever been known to "make a Mason at sight"...

#### **LANDMARK NINTH**

The necessity of masons to congregate in lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails, but the landmarks of the Order always prescribed that Masons should from time to time congregate together, for the purpose of either operative or speculative labor, and that these congregations should be called Lodges...

#### **LANDMARK TENTH**

The government of the craft, when so congregated in a Lodge by a Master and two Wardens, is also a Landmark...

#### **LANDMARK ELEVENTH**

The necessity that every lodge, when congregated, should be duly tiled, is an important Landmark of the institution, which is never neglected. The necessity of this law arises from the esoteric character of Masonry. As a secret institution, its portals must of course be guarded from the intrusion of the profane, and such a law must therefore always have been in force from the very beginning of the Order. It is therefore properly classed among the most ancient Landmarks. The office of Tiler is wholly independent of any special enactment of Grand or Subordinate Lodges, although these may and do prescribe for him additional duties, which vary in different jurisdictions. But the duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which constitutes a Landmark for the government.

#### **LANDMARK TWELFTH**

The right of every mason to be represented in all general meetings of the craft and to instruct his representatives, is a twelfth Landmark...

#### **LANDMARK THIRTEEN**

The Right of every mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a

Landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government.

#### **LANDMARK FOURTEENTH**

THE RIGHT OF EVERY MASON TO VISIT and sit in every regular Lodge is an unquestionable Landmark of the Order." This is called "the right of visitation." This right of visitation has always been recognized as an inherent right, which inures to every Mason as he travels through the world...

#### **LANDMARK FIFTEENTH**

It is a Landmark of the Order, that no visitor, unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage...

#### **LANDMARK SIXTEENTH**

No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges, This is undoubtedly an ancient Landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our institution...

#### **LANDMARK SEVENTEENTH**

It is a Landmark that every freemason is Amenable to the Laws and Regulations of the masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact in itself a Masonic offense, does not exempt a Mason from Masonic Jurisdiction.

#### **LANDMARK EIGHTEENTH**

Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man, shall be unmultiplated, free born, and of mature age...

#### **LANDMARK NINETEENTH**

A belief in the existence of God as the GRAND ARCHITECT of the universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed atheist was ever made a Mason.

## LANDMARK TWENTIETH

Subsidiary to this belief in God, as a Landmark of the Order, is the belief in a resurrection to a future life...

## LANDMARK TWENTY-FIRST

It is a Landmark, that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief." The Book of the Law is to the speculative Mason his spiritual Trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestleboard, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

## LANDMARK TWENTY-SECOND

THE EQUALITY OF ALL MASONS is another Landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman or the gentleman is entitled to all the influence, and receives all the respect which rightly belong to his exalted position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level-that on that level we are all traveling to one predestined goal, that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have re-

tired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

## LANDMARK TWENTY-THIRD

The secrecy of the institution is another and a most important Landmark. There is some difficulty in precisely defining what is meant by a "secret society," If the term refers, as perhaps in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknowing which produce their results in darkness, and whose operations are carefully hidden from the public gaze - a definition which will be appropriate to many political clubs and revolutionary combinations in despotic countries, where reform, if it is at all to be effected, must be effected by stealth - then clearly Freemasonry is not a secret society. Its design is not only publicly proclaimed. but is vaunted by its disciples as something to be venerated; its disciples are known, for its membership is considered an honor to be coveted; it works for a result of which it boasts, the civilization, and reformation of his manners. But if by a Secret society is meant, and this is the most popular understanding of the term, a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning, which is imported to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. whatever objections may, therefore, be made to the institution, on account of its secrecy, and however much some unskillful brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries an open society it would not last for as many years.

## LANDMARK TWENTY-FOURTH

The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the cradle of the institution," and, therefore, the reference to the operative Masonry, which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

## LANDMARK TWENTY-FIFTH

The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them-nothing can be added to them-not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in respect to them, we are not only willing but compelled to adopt the language of the sturdy old barons of England - "Nolumus legem mutari."

Fraternally,  
WB Matt Gerbrandt, Senior Warden



## Tidings from the South

The astrological sign of November is Scorpio.

Scorpio is an interesting sign, because it actually has two forms associated with it in esoteric thought. In Greek mythology, the myths associated with Scorpio almost invariably also contain a reference to Orion. According to one of these myths it is written that Orion boasted to goddess Artemis and her mother, Leto, that he would kill every animal on the Earth. Although Artemis was known to

be a huntress herself, she offered protection to all creatures. Artemis and her mother Leto sent a scorpion to deal with Orion. The pair battled and the scorpion killed Orion. However, the contest was apparently a lively one that caught the attention of the king of the gods Zeus, who later raised the scorpion to heaven and afterwards, at the request of Artemis, did the same for Orion to serve as a reminder for mortals to curb their excessive pride. So every winter Orion hunts in the sky, but every summer he flees as the constellation of the scorpion comes.

However, the constellation in astrology is also related to the Eagle. The eagle, like the scorpion, can strike and a moment's notice, but where the Scorpion's journey is low, the eagle soars above the earth. The eagle symbolism in scorpio also relates to the Cherubim seen by Ezekiel:

As for the form of their faces, *each* had the face of a man (Aquarius); all four had the face of a lion (Leo) on the right and the face of a bull (Taurus) on the left, and all four had the face of an eagle (Scorpio). (Ezekiel 1:10)

If you look at the wheel of the Zodiac, you see that these 4 signs are all of the Fixed attitude, and they appear 90 degrees around the wheel of the zodiac, forming a cross. It is sometimes called the Fixed Cross of Matter.

These four forms also relate to the four gospels of Christianity: Matthew is represented by the man, Mark by the Lion, Luke by the Ox or Bull, and John by the Eagle. The eagle is the redeemed and spiritual Scorpio, while the scorpion is the fallen, unredeemed and earthbound nature.

These two symbols, the unredeemed ground crawling vermin and the redeemed, soaring, far-seeing creature of flight, have implications for Freemasonry as well: Our lodges are partially dedicated to St. John the Evangelist, the Eagle. The contrast between the symbols relates tightly to the candidate: for a man walks in to the Lodge just a man like any other, but he is raised to the sublime degree of Master Mason, just as the Scorpio crawls on the ground, but later is seen soaring in the air.

When rightly understood, the scorpion, a symbol of death, becomes the eagle of spiritual ascent, and the soul takes wing into the boundless and unexplored expanse. Then may we hear the G.A.O.T.U. say "It is well finished."

Fraternally,  
Scott Rassbach  
Junior Warden



## From the Secretary's Desk

"True republicanism is the sovereignty of the people. There are natural and imprescriptible rights which an entire nation has no right to violate."

– Bro. Gilbert, Marquis de La Fayette

...continued from last month...

Lafayette had harassed and harried Cornwallis all the way to the coast, making sure that it appeared that he was driving the retreating Cornwallis. He had masterfully denied Cornwallis the breathing room he needed to forage or resupply, and kept one step ahead of every attempt Cornwallis made to capture him. It was early August, and Cornwallis was pinned in Yorktown. But in his heart Lafayette despaired, because he (like Cornwallis) believed that the British troops would be able to take ship to New York to reinforce Clinton. Even as he placed the artillery that kept Cornwallis pinned in port, Lafayette felt that he was fighting on a secondary front. That the real battle would happen up north, without him.

That, however, was not to be his fate. Washington and Rochambeau had left a covering force to keep Clinton pinned in New York and marched their forces south to reinforce Lafayette. At the same time a French fleet had sailed into the Chesapeake Bay. When the British fleet arrived, they found 30 French warships waiting for them. After an epic four day naval battle, the British ships were forced to break off and return to New York. The trap had been sprung, and Lafayette found himself in the middle of the most decisive battle of the Revolution.

The French fleet landed 3,000 marines to reinforce Lafayette's position. Shortly afterwards, Washington and Rochambeau arrived with 8,000 American and 5,000 French troops. It was now late September, and the situation had changed completely. Washington had over 20,000 allied troops under his command, and Cornwallis had no hope whatsoever of escaping the battle.

On the 9<sup>th</sup> of October Washington ordered his artillery to open up on Cornwallis' position. The British forces held firm for five days, after which Washington ordered the taking of two redoubts to help enable him to tighten the ring of artillery. French forces were tasked with taking Redoubt #9, and Lafayette was given the task of taking Redoubt #10. Lafayette hand-picked 400 American infantry to make the assault, ordering them to bayonet charge with empty muskets. With no shot to warn them of their danger, the British force was quickly overwhelmed. Even though they had cover more ground, the American forces secured their objective before the French regulars achieved their own. From the new positions, there was no place in the British camp that could not be ranged by Washington's artillery. Three days later, on October 17<sup>th</sup>, Cornwallis surrendered. With the loss of Cornwallis, Clinton was forced in November to withdraw the last occupying forces from American soil. The war had been won.

Due in large part to Lafayette, the alliance between the American colonies and France allowed the U.S. to gain her independence. In his own words, "Humanity has won its battle. Liberty now has a country."

With the war won, Lafayette returned to France and a hero's welcome, receiving the Cross of Saint Louis from his grateful King. In later years, with the assistance of Thomas Jefferson, he would write the Declaration of the Rights of Man and of the Citizen. This document, along with the U.S. and English Bills of Rights and the Magna Carta, would later inspire the United Nations' Universal Declaration of Human Rights. Although he would never know the same level of success in his native country as he did in America, Lafayette remained a champion of liberty and equality all of his days.

In 1784, Lafayette returned to the young United States for the last time. In an era of terrible partisan bickering, the nation came together to honor him. In a tour that touched every single state (all 24 of them), Lafayette would give countless speeches. Each little town he came to would want to throw a celebration. The country well remembered the boy general who had helped defeat the British. The term "feyetted" came to mean anyone given an extravagant welcome.

In Virginia, where he was to address the House of Delegates, he stopped the entourage because he

saw his friend James in the crowd and rushed to embrace him. Finding that James was still a slave, he put his influence behind the effort to free him. Many slaves who had served as soldiers during the Revolution had been granted their freedom, but James had been denied because he had served as a spy. Although it took two more years and a personal testimonial on his behalf, Brother Lafayette finally managed to right that wrong and James was granted his freedom.

In New York near the end of his tour, Brother Lafayette was asked to lay the cornerstone for the Apprentices Library in Brooklyn, a library intended for the use of working-class children. In order that the school children present could see over the heaps of stone, many were lifted up by men in the crowd. Lafayette himself lifted up a 6-year old boy, kissed him on the cheek and set him down where he could see everything. That boy was the young Walt Whitman, who would later remember the moment as having an "indescribable preciousness."

When Lafayette passed away in 1834, the last of the founding fathers to do so, he was buried in France with full military honors. His son spread soil from Bunker Hill on his father's grave, to fulfill his wish "To be buried in the soil of both America and France." Over his grave in Paris flies an American flag, undisturbed even during the dark days of World War II.

So that was Brother Gilbert, the Marquis de Lafayette. The man and the Mason whom the Brothers of California #15 chose to honor with the name of their Lodge, which would later become Lafayette Lodge #3 of Oregon. Not a bad bit of Masonic history, to find interwoven with our own.

*-Walk in light my Brothers.-*



## The Adventures of a Country Master Mason Abroad

"Plenusannabiit, plenus honoribus." – Pliny the Younger

("He is gone from us, full of years and full of honors.")

I awoke this October morning to an email informing Brethren of Union Lodge WB Art Robare had died. I did not know WB Art very well - by the time I had joined the Lodge in McMinnville, he'd moved and was far enough away to make his journeys long and

his appearances at Lodge infrequent; I didn't get to see him often. When I did, he was always jovial and happy, and full of Fraternal spirit. He was a Past Master of Union Lodge and most of what I know of him is in the context of our corned beef and cabbage dinner.

WB Art and WB Bill Bach instituted it and ran it for many years. When WB Bill passed away, I took over the running of it for 9 years (2009 - 2017) until I passed the spoon and carving knife over to Bro. Scott Rassbach when we moved to the UK. I haven't checked the math, but I believe 2019 will be the 22nd or 23rd year of it. Our gift to the Craft, it is traditionally the occasion of the official visit of the Grand Master. As you know, the presence of the Grand Family draws in Brethren from all over the district and beyond. It is always a well-attended, festive occasion and the Lodge meeting that follows benefits from the increase in the number of Brethren sitting in harmony in the Lodge. I always found that I benefitted from the preparing of it - work in service is always satisfying. And there was work there - the biggest of them involved 8 full briskets (~150 lbs of pre-cooked meat), ~40 lbs of carrots, ~60 lbs of potatoes, various other accoutrements... and cabbage.

Cabbage. When I started cooking the dinner, I assumed that a roughly equal amount of cabbage to the other vegetables would be required. I like cabbage and it is the "corned beef and cabbage" dinner, after all - named and founded on the "traditional" New York Irish, often one-pot meal. But cabbage can produce... let's say "collateral effects"... and many of the Brethren, especially the older Brethren, steer away from it (or just don't like it.) So, I had to pull back the amount of cabbage that I prepared... from 20 heads for the first dinner that I produced, to a comfortable 10 or so for later dinners. That usually hit the leftovers just about right. (I had SO much leftover cabbage after that first dinner.)

I remember WB Art coming down for the corned beef and cabbage dinner when he was able. I was always happy to see him and tried to call him out if he was there at dinner, thanking him for co-founding the feast. When I took it over, I made a handful of changes to the menu but the one thing that WB Art really liked and was most appreciative of was that I included yellow mustard on the condiment table (along with ketchup and both hot, raw and mild, creamy horseradish.) He was appar-

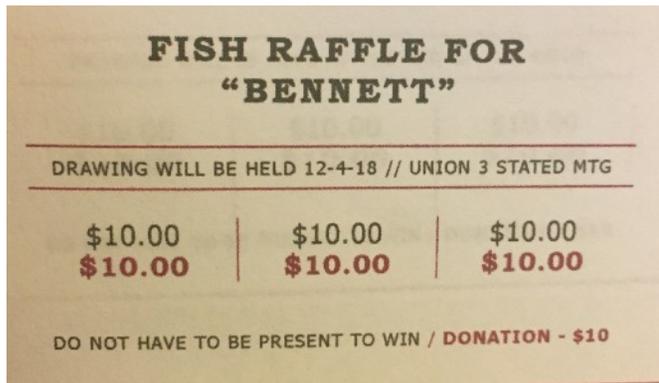
ently a mustard man and had trouble getting it into the lineup. While it was always on my shopping list for the dinner, I made doubly-sure that it was there for WB Art, whether he was able to attend or not.

The tradition continues - from all accounts Bro. Scott made 2018 a roaring success and I expect 2019 will be even better. As it goes forward, from one hand to another, it carries the memories of WB Art and WB Bill with it.

Frarnally,  
-Frank



### Some Thoughts from WB Johnny Edwards



Brothers of Union No. 3. As a Master Mason I take my obligation very seriously.

My obligation is my bond to my Brothers of the Ancient Craft. I follow to the best of my ability every word that I recited West of the altar so many years ago.

When a Brother or his family is in need I interpret my Obligation as I 'must' come to their relief A S A P.

We have a Brother and his family in need of assistance.

They have not asked for this help but as a Brother, Father and Husband of members of my family who have had to go through a cancer struggle I know for a fact that there are many, many financial burdens that come with the medical procedures. Mostly the cost of gas and food while away from home.

Brothers of Union No. 3 I call upon you if you are able to come to the aid of our Sojourning Brother

from B. C. Steve Veirboom and his family during their long struggle ahead with their little boy Bennett.

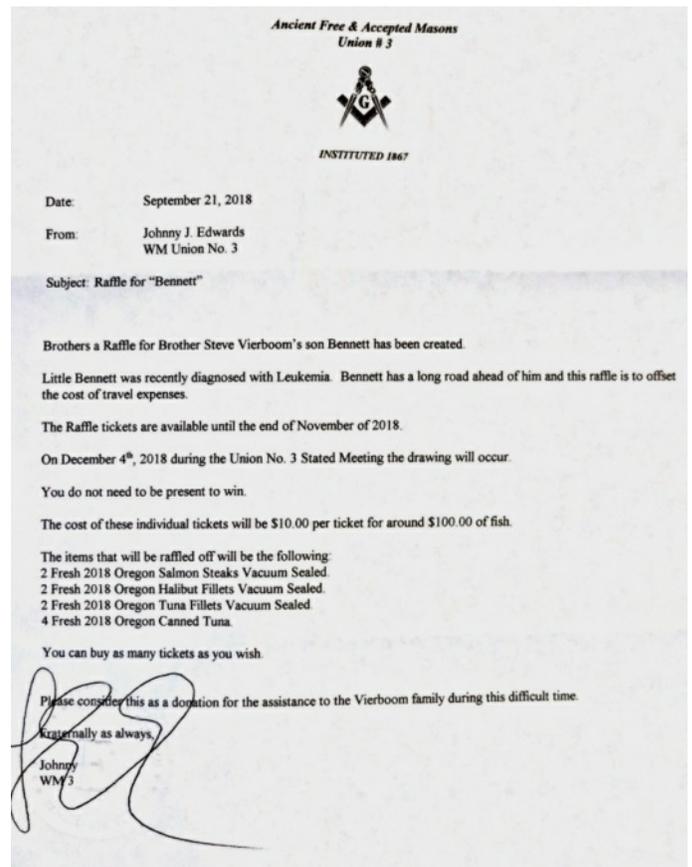
I am raffling off fish that I have caught which comes to about \$100.00 of salmon, halibut and tuna for \$10.00 a ticket.

If your \$10.00 ticket is drawn you get \$100.00 of freshly caught 2018 Oregon Fish.

You can purchase as many tickets as you want.

The details are in the memorandum below.

I have the raffle tickets with me at all times.



Pictured on the next page is our newest Master Mason, Brother Vincent Grove with MWB Rich Martin on the left and MWB Hunt Compton on the right.



WB John Porter and WB Tom Gardner had the pleasure of presenting a check in the amount of \$500 to the Dayton Grade School. This marks the third year that Union Lodge has been able to help the school with the purchase of school supplies, clothing and shoes for some of their students.



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.

**November/December 2018 Calendar**

Nov 1 - Newberg # 104 - Stated 7:30 pm

Nov 3 - Tuality # 7 - Stated - 10:00 am

Nov 6 - Union #3 - Stated 7:30 pm  
\*\*\* Election of Officers \*\*\*

Nov 6 - Holbrook # 30 - Stated - 7:30 pm

Nov 7 - Rickreall # 110 - Stated - 7:30 pm

Nov 14 - Sheridan-Dayton - Stated - 7:00 pm

Nov 20 - Union # 3 - Trustees Meeting 6:30 pm  
 Officers Meeting 7:30 pm

Dec 4 - Union # 3 - Stated Meeting - 7:30 pm