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# THE BEACON

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

August 2019

## Table of Contents

[Tidings From the East](#)  
[Tidings From the West](#)  
[Tidings From the South](#)  
[From the Secretary](#)  
[From a Mason Abroad](#)  
[From WB J.J. Edwards](#)  
[Lodge Calendar](#)



## Tidings From the East

Hello, Brethren and welcome to August! I would like to send out a huge congratulations to our newest Master Mason,

Brother Chris Noble, who was raised to the Sublime Degree of Master Mason in July! We had a great turnout from Brothers throughout the Willamette Valley and I am very grateful to all of those who traveled to Union Lodge in order to make this degree possible.

And our August stated communication. We will be electing a new member of our Trustees Committee. I hope that you will consider putting your name in the ring for this opportunity to serve our Lodge.

Looking forward to seeing you there!

Fraternally,  
WB Matt Gerbrandt  
WM, Union Lodge #3

## Events/Announcements

- August 6th meeting program: "The Word Is Yours...", WB Matt Gerbrandt
- September meeting program: WB Johnny Edwards, guest speaker, Willamette Mystery Stone
- October meeting program: WB Gene Hill, guest speaker, topic TBA



## Tidings from the West

### *August: Duties to Family*

As Freemasons, we have a unique opportunity to share with those closest to us, the joy and wonder which is the great fraternity of which we are a part. Yet that fraternity can take us away from our family if we are not careful; it can be a source of stress, tension, or even conflict. And because of our closed nature, we cannot communicate in full the information or the meaning we receive from Freemasonry.

Nonetheless, we should try to exemplify what it means to be a Mason, to be a good example of what a man should strive to be to our male relatives, and what standards in a man our female relatives should seek out.

This requires involvement, and all the Masonic virtues: Prudence, Temperance, Fortitude, Justice, Truth, Relief, and Brotherly Love.

Prudence helps us determine which risks our children should take to grow themselves, and which should be avoided if possible. Temperance is valuable when tempers get heated, or when communication breaks down. Fortitude is necessary when conditions get bad, or when a child has a favorite song, a piece of music to practice over and over, or a series of sports competitions. Justice is most often seen when the children do what children will: steal each other's toys, are unfair about a sibling's capabilities, etc.

Truth is incredibly important in the family, and must be modeled by the Mason as well as other parents and instilled in the children, for without Truth, relationships break down, sometimes irreparably. Relief comes in the form of taking over a chore so the other member can get a deserved rest, or helping with homework or stepping in with a reassuring word or a trip to the movies when things become difficult. And Brotherly Love, that love between people that is not godlike, not erotic, but the love of mutual support and mutual regard, is best instilled among all members of the family.

As Freemasons, we should always be looking to apply outside the Lodge the lessons we learn inside it. May the Great Architect of the Universe guide our hands, and give us good foundations upon which to interact with our families in a positive and virtuous way.

Scott Rassbach - Senior Warden



## Tidings from the South

Brothers as a follow-up two last month's article about my special Masonic coin, I have been searching for the relatives of the late Bro. Richard Porter. In the last month I've discovered his family lives in Michigan.

I have made phone calls and emails to no avail. I did discover that Hancock Lodge 311 is on the grounds of Fort Leavenworth Kansas, and there's a US military Scottish Rite Lodge there as well. I called the Lodge but they are dark for July and August so I'm working a couple other angles and will keep you all posted.

-In fraternity,  
Matthew Coady Junior Warden



## From the Secretary's Desk

"You may grow old and trembling in your anatomies, you may lie awake at night listening to the disorder of your veins, you may miss your only love, you may see the world about you devastated by evil lunatics, or know your honour

trampled in the sewers of baser minds. There is only one thing for it then — to learn. Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting."

— Merlin to King Arthur, from T.H. White's "The Once and Future King"

One of the neat things about being a Mason is that you get to hang out with your Brothers and occasionally help them with their projects. That happened recently with our Junior Warden, who can be seen standing



in the huge bloody hole we made in the side of his river cabin, just before we got around to mounting the huge bloody windows that we had to fill

the hole with. Fun was had, operative masonry was practiced (squares and levels being much in vogue) and one poor little bat was rudely evicted from his riverside bungalow.

And as we worked on the cabin, we also worked on Ritual. Which was really fun, and helpful for both parties involved. Nothing knocks the rust off of one's knowledge quite like trying to share it with someone else. Which segues neatly into the point of this month's rather short and direct article.

As some of you are aware, I hold office hours at the Lodge twice a week. On Wednesday and Sunday, from 10 in the morning until noon. Although usually I'm there rather longer than that. I do this primarily to give the building tenants a dependable time to catch the building manager when they need to, although I have seen very little of that. Most days I simply catch up on Lodge reports and things of that nature.

But this does present an opportunity for a little Masonic education. Since I am at the Lodge every Sunday at that time, I would be happy to meet with any Brother who wanted to drop by and go over the opening and closing ritual, or anything else that I might happen to know. I would shy away from the work that the coaches do with their candidates, as I went through my degrees in Washington instead of Oregon. But that still leaves a whole lot of ritual that could be practiced, not to mention discussions of the Code or floor work. Nearly endless possibilities.

I'm aware that many Brothers will be with their families, either at Church or other activities on a Sunday. But if any of you wanted to drop by, I would be more than happy to do a little ritual work and share some Masonic company. After all, fellowship is one of the things that makes us Masons.

*-Walk in light my Brothers.-*



## The Adventures of a Country Master Mason Abroad

Fraternal greetings!

We all should be familiar with one of the foundational strands of stories related to the birth of Speculative Freemasonry – that it springs from the medieval craft or operative stonemason's guilds that were responsible for building the great cathedrals in Europe.

These operative guilds were typically location-specific. For example, there would be a guild in London, another in York, and another in Chartres in France. While based on the same basic set of principles and common understanding of their goals, they would operate independently. A young person would enter as an apprentice under the tutelage and protection of a master craftsman, for the purposes of our discussion, a stonemason. I say "young person" because young women became apprentices in almost. In most guilds a wife could inherit her husband's status in the guild and continue to operate his business under "freedom of the city" after his death. And in many, women who had been granted their freedom of guild and city (i.e. become masters themselves) could take girls as apprentices. The Bristol Apprentice Book has an

entry for February 9<sup>th</sup>, 1542 noting that Elenor Morgan was apprenticed to Robert Joeffreys and his wife Johanna to learn the trade of mercer. Joeffreys agreed to pay for Elenor's freedom of the city upon her successful completion of the apprenticeship.

When the apprenticeship was solemnized, a contract would be drawn up specifying the terms of the apprenticeship period and the contract would be entered in the gild town's apprentice book. It included the apprentice's name, parents and town of birth, the master and his wife, the trade, the period of service, commitments on the part of the master and obligations on the part of the apprentice, and the arrangements upon completion. Typically, these contracts were short, sweet, and to the point. Most of these contract documents were formulaic and drawn up by lawyers or clerks who worked from memorized paragraphs or copied from a template book called a *formulary* or, more properly, a *littera formularis*. This was true not only of apprenticeship contracts, but also wills, deeds, any legal construct. If you've seen one, you know where to look for the crucial bits of information. The two areas that have the most variation are the length of service and the arrangements upon completion. The standard term of service for an apprentice was seven years but it varied and could be anywhere from five to twelve years depending on the age of the apprentice, the trade, and the requirements of the master. Usually, tools of the trade were given to the newly released apprentice so that he could make a living on his own. Very often the master agreed to pay the gild fee for his membership.

This is an example of an apprentice contract enrollment entry taken from a calendar (transcribed list) of the Bristol Apprentice Books, 1532-1542.

*24 Nicholaus Wyllyams, PM Johanes Williams, PD longley in Com' Vigormn', PO maryner, MN Edwardus Dennes, MO Mason, MW Elyzabeth, T 12 S 13 / 4, R ac vmun Instrumentum de quolibet genre Instrumentorum dicte arte [sic] spectantium ac preductus Edwardus inneniet apprenticium suum ad Scolam legendi e scribendij per spacium unius anni termini supradicti.*

In this case, the entry is for March 24<sup>th</sup>, 1533. It tells us that Nicholas Williams, whose father's name was Johannes Williams, living in Longley apprenticed to Edward Dennes, a Mason (MO – master's occupation) and his wife Elyzabeth for a term of 12 years and a salary of 13 shillings 4 pence. Salaries were usually paid quarterly. In modern money, young Nicholas was being paid about \$375 per quarter, or about \$1500 per year. The remarks go on to say

that at the end of his apprenticeship, Edward the master will ensure that Nicholas will receive the tools necessary to carry on his trade. Further, that Nicholas will be sent to school to learn to read and write.

In most cities, the guilds had managed by about 1350 to ensure that apprenticeship was the standard, accepted way to enter the trades. They were then able to control not only quality of the craftsmanship associated with the guild and its members, but they could also control prices and wages (keeping them high) and membership. In order to work as a Master craft or tradesman in large cities, one would have to have the "freedom of the city" granted by the guild, and in some cases also required the mayor, and the city corporation to agree. Obtaining the license of a "freeman" was necessary to legally do business within the jurisdiction of the city and very often the entire county. Apprenticeship was not the only way to gain freeman status. As I mentioned previously, women could inherit the status from their husbands. If they were qualified, a son could inherit from his father, provided the Master and Wardens of the guild found him to be competent. A man could marry the widow or daughter of a freeman and obtain the status. And, in some cases, one could become a freeman by purchase – paying the guild a hefty sum in exchange for the privilege. This was usually reserved for alien craftsmen – non-residents who were members of a guild in another city, another guild altogether, or minor nobility; in some cases, this was granted to local nobility as an honor or gift in exchange for other considerations for the guild.

To be continued next month...

Fraternally  
-Frank



### Some Thoughts from WB Johnny Edwards

Brother Seamus had a going away get together on 7-17-19.

Seamus will be moving to Hawaii to go to college and start a wonderful adventure.

Good luck Brother Seamus.



The following was found in a 1936 folder from the Oregon Masonic and Eastern Star.

Source:  
James W. Welch Papers  
Superintendent MESH

#### A WORKMAN'S SOLILOQUY

Suppose there was a table,  
Set in a banquet hall,  
To seat a group of people  
Who would not work at all.

Suppose above this table,  
On the wall, a sign is hung,  
Which said; "These are the sluggards,  
Each and every one".

If you were of that number  
I am sure your heart would ache,  
To have that sign above you head,  
No food could you partake.

The good Book has clearly stated.  
And it's words I would repeat,  
That a man must work,  
If also he would eat.

A little work would cheer you,  
And give you courage too,  
To know the world still needs you,  
And still depends on you.

No, don't you think it silly,  
To fret and fuss and stew,  
And let your neighbor do the work,  
You rightly ought to do.

For we are cogs in the wheel of life,  
Which rolls and rolls forever,  
We live and work and do our part,  
But, be a sluggard - Never!

Anon

## August-September 2019 Calendar

Aug. 1 - Newberg # 104 - Stated 7:30 pm

Aug. 3 - Tuality # 7 - Stated - 10:00 am

Aug. 6 - Union # 3 - Stated - 7:30 pm

Aug. 6 - Holbrook # 30 - Stated - 7:30 pm

Aug. 7 - Rickreall # 110 - Stated - 7:30 pm

Aug. 14 - Sheridan-Dayton - Stated - 7:00 pm

Aug. 28 - Trustees Meeting 12:30 pm

Sept 3 - Union Lodge Stated 7:30 pm

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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