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THE BEACON

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

September 2019

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Tidings From the East

Greetings, Brothers and welcome to September!

At our August stated communication, we had a visit from our esteemed District Deputy, RWB Steve Vanderzanden as well as a presentation from yours truly regarding the symbolism of the Square and Compasses. Our September 3rd stated communication will feature a presentation about the Willamette Mystery Stone by WB Johnny Edwards.

Also, our recommended dress code for the rest of the year will return to formal attire. That being said, we're happy to have you at Lodge even if you're in more casual attire. Hope to see you at Lodge!

Fraternally,
WB Matt Gerbrandt
WM, Union Lodge #3

Events/Announcements

- September meeting program: WB Johnny Edwards, guest speaker, Willamette Mystery Stone
- October meeting program: WB Gene Hill, guest speaker, topic TBA
- November: Voting for 2020 Lodge Officers
- December: Installation of 2020 Lodge Officers, date TBD



Tidings from the West

September: Grand Lodge and Berryman Jennings

September is the month in which our Grand Lodge was formed, in 1851. The story goes that the first effort to bring Freemasonry to Oregon occurred in Oregon City on February 5, 1846, when a notice was posted in the advertising columns of the Oregon Spectator. Seven Master Masons responded to this call, and after due discussion, they created and signed a petition appealing to the Grand Lodge of Missouri for a Lodge charter. The suggested name "Multnomah Lodge" was proposed, likely to honor Indian Chief Multnomah who befriended the white settlers.

The Charter began the journey from Missouri to Oregon around April 1, 1848, in a rawhide-covered trunk and was delivered by Brethren Orrin and Joseph Kellogg to Petitioner Joseph Hull on September 1, 1848. By 1850, two more Lodges existed near modern-day Portland, and on September 13, 1851, brethren from the three Lodges met to form the Grand Lodge of Ancient Free & Accepted Masons of Oregon. The Grand Lodge was formally established on September 15, 1851.

Berryman Jennings was the first Grand Master of Masons in Oregon from 1851-1853. Each year on May 30, a wreath is laid on the grave-site of Most Worshipful Brother Jennings, located in the Greenwood Hills Cemetery in Portland to honor Oregon's first Grand Master.

Berryman Jennings was born in Jessamine County, Kentucky on or about June 16, 1807. In 1826, Jennings moved from Kentucky to Commerce, Illinois, a small town on the east bank of the Mississippi River. At the time of Jennings' residence in Commerce, there was a settlement on the west side of the Mississippi referred to as Half Breed where, in 1830, Jennings opened a log cabin school. He later went on to study medicine with Dr. Galland, a former merchant in Burlington just north of Chicago. It was in 1847 that Jennings made the journey to Oregon on an emigrant wagon train. His wife died in-route to Oregon near Boise, Idaho and he was left with a small child.

Brother Jennings was initiated into the Fraternity in Des Moines Lodge #1 of the Grand Lodge of Iowa by the first Grand Master, Oliver Cook on August 18, 1845. He was raised to the Degree of Master Mason November 8, 1849. He was in Oregon City when the Charter arrived from Missouri for Multnomah Lodge #84 of the Grand Lodge of Missouri and when it commenced its operation on September 11, 1848. He next appeared in Sacramento California, affiliated with a lodge and became a merchant. The Grand Lodge of California granted a charter to Berryman Lodge #4, which was subsequently re-named Jennings Lodge #4. Soon afterward, Jennings returned to Oregon City and resumed his membership. He was elected Grand Master in Oregon and served in 1851 and 1852 but declined to serve a third term.

Berryman Jennings was a member of the Oregon Legislature in 1860 and served as Registrar of the U. S. Land Office. Jennings established a Donation Land Claim (DLC) south of the Lot Whitcomb DLC where the City of Milwaukie now stands.

Jennings died on December 22, 1888 at Jennings Lodge, Oregon at the age of 81. After his death, the north half of the Berryman Jennings DLC was given to his daughter, Addie C. Hodgkin, and her husband Frank. Together, Addie and Frank platted Jennings Lodge in 1903. Jennings Lodge is now an unincorporated community located between Milwaukie and Gladstone.

Historical notes say there are two possible origins of the name Jennings Lodge. One account is that Berryman Jennings was the first Grand Master of Masons in Oregon in 1851. Secondly, as expressed by Gladstone historian, Wilmer Gardner, after 1850 Jennings helped form a lodge in Sacramento, California, named Berryman Lodge; however, Berryman Lodge was later changed to Jennings Lodge. This

second account is thought to be the reason Addie and Frank chose Jennings Lodge as the name for their new community. Jennings Lodge appears to have been adopted during Jennings' lifetime as a way of honoring his role as a Mason.

-N. B.: My thanks to the Grand Lodge of Oregon, AF&AM, and Greenwood Hills Cemetery for their resources for this article.

Scott Rassbach - Senior Warden



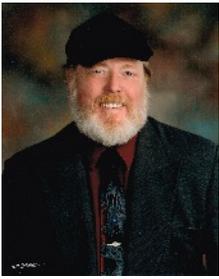
Tidings from the South

This morning when I woke up I knew what I wanted to write about for this article. Then I placed a call to a Masonic Brother who lost his wife last year. I call him every few months check in and give him updates on what's been going on. I ask how his Lodge work is going and we discuss our progress on different things were both working on. He confided in me how hard it was, and still is after losing his wife. He told me what has really helped was coffee with some Lodge Brothers. He has a group of Brothers that have coffee a couple times a week. My article changed right at that moment.

In our busy work lives taking time to just talk, have a cup of coffee with a Brother or anyone is really healthy. After I got off the phone with him, I felt good. I had a great talk got caught up on life's ins and outs and had many laughs. I just encourage everyone to reach out on a phone or meet for coffee, it can inadvertently change your day.

I had good day today, but after getting off the phone it turned into a great day.

-In fraternity,
Matthew Coady, Junior Warden



From the Secretary's Desk

"What we have done for ourselves alone dies with us. What we have done for others and the world remains and is immortal."
— Bro. Albert Pike

The year was 1898, and the nation was gripped in patriotic fervor. The Spanish had been dealing with a rebellion in Cuba for years, and their cruel tactics and concentration camps were daily newspaper fodder. In February the U.S.S. Maine exploded and sank in Havana harbor, becoming the touch stone for the Spanish-American War. The zeal and nationalism which resulted were touted as signs that the nation had finally placed behind the wounds of the Civil War, coming together and healing from that conflict that had cost so many lives mere decades before. For black Americans, that national solidarity had come at a price. The legal status they had gained at the end of the Civil War had since been steadily eroded, beginning with the Mississippi Constitution of 1890 which set up legal barriers to voting. In November of 1898, that quiet dismantling of rights came right out in the open when 2,000 white men overthrew the legally elected mayor and city council of Wilmington, North Carolina. For 20 days they roamed the black-majority town, killing at will and burning down black businesses and homes, including the only black-owned newspaper in the State. Ordered to quell the riot, the Wilmington Light Infantry and Federal Naval Reserves joined in attacking the blacks. Thousands fled the city, never to return.

In the Pacific Northwest, things were working out a little differently. The previous year, two Prince Hall Masons named Gideon Baily and Con Rideouthad petitioned the Grand Lodge of Washington, asking whether any means could be devised so that they could sit in Masonic communion with their Brothers. The Grand Lodge had assigned a committee of three men to look into the matter, including the Senior Grand Warden William H. Upton. The results were present-



William H. Upton

ed at the annual meeting of the Grand Lodge in 1898.

The Committee on Correspondence did not restrict themselves to a simple statement of opinion or a suggestion of possible courses of action. Their report, published in 1899 by MWB Upton as "Light on a Dark Subject," systematically addressed and dismantled every known objection to the recognition of the Prince Hall Lodges. The published version is 137 pages long, and speaks not only to the legitimacy issue but also to the prevailing situation and the difficulty inherent in offering recognition which other Grand Lodges might feel bound by.

The Resolution, which was hotly debated and then passed by a large margin, fell just short of outright recognition of the Prince Hall Lodges. Striving to craft a ruling which would affect only the Grand Jurisdiction of Washington, it stated that there existed no reason not to recognize the Prince Hall Lodges. It rejected outright any belief that race or color were valid reasons to deny the Masonic degrees. While falling short of outright recognition, it allowed the individual Lodges to seat Prince Hall Masons.

It further stated that "*since the white and colored races in the United States have in many ways shown a preference to remain, in purely social matters, separate and apart*" that it would raise no territorial objection should black Masons choose to create either Prince Hall Lodges or a Prince Hall Grand Lodge in the Grand Jurisdiction of Washington. The Resolution, coming so far ahead of its time, makes very interesting reading.

While their efforts to craft a just solution that would not cause conflict were admirable, the attempt to preserve harmony proved somewhat naïve. Reaction amongst the other state Grand Lodges was swift and overwhelmingly negative. Those reactions ranged from the simple rejection of the Grand Lodge of Oregon to the vile language offered up by the Grand Lodge of Tennessee. Threats to rescind recognition of the Grand Lodge of Washington came flooding in from across the country. Faced with the firestorm of criticism, MWB Upton's successor rescinded the decision the very next year.

Yet MWB Upton never accepted that Masonry should fail to live up to its own stated belief that a man should be judged only by his internal qualities. He fought for the recognition of Prince Hall Masons for the rest of his life, and in his will stated that he wanted no Masonic marker on his grave until such time as

both black and white masons were recognized in the State of Washington.

In 1990, nearly a century after that first Resolution, the Grand Lodge of Washington and the Prince Hall Grand Lodge of Washington offered each other recognition. One year later the two Grand Lodges gathered in Walla Walla, Washington. In two lines, Prince Hall Masons on one side and mainstream Masons on the other, the Craftsmen proceeded to the resting place of MWB Upton. There the two Grand Lodges declared an engraved memorial square, level and plumb. When the veil was removed, the inscription read:

“This memorial commemorates the fruition of the last will and testament of William H. Upton MW Past Grand Master Wash. F & AM who desired that all Masons regardless of color, should dwell together as recognized Masonic Brethren. This was accomplished in 1990 by actions of both Grand Lodges MW GL F&AM of Wash. and MW Prince Hall GL F&AM of Wash. Dedicated June 8, 1991 AL 5991”



As Masons, we seek to meet on the level, act by the plumb and part on the square. From the rough state in which we are initiated, we work to apply the lessons of Masonry and make ourselves better men. But we are not always granted the boon of seeing the work completed, the realization of the complete design on the Trestleboard. Yet it is good to know that in the fullness of time our work as Masons can make a difference.

-Walk in light my Brothers.-



The Adventures of a Country Master Mason Abroad

Fraternal Greetings!

Last month I spent a fair amount of talking about the guilds. A couple of weeks ago, I was browsing the Bristol Apprentices Books for the period 1532 – 1542 and noticed that there were only 3 apprentice masons registered in that 10-year period. Not a great time for petitioning. That being said, in England the Dissolution of the Monasteries – when Henry VIII and his chief lieutenant Thomas Cromwell dissolved the monastic houses and confiscated their property, lands, and wealth and mostly destroyed the buildings - started in 1536/7. Grand ecclesiastical building projects for cathedrals and large monastic churches weren't exactly going great guns. Many of the existing structures were destroyed between 1536 and 1542. Their lead roofs were melted down and the metal sold off; the stone dismantled piece by piece and reused elsewhere. This meant that there wasn't a lot of call for more stonemasons of the sort and skill that had been in demand previously.

Cathedral and monastery building were big parts of the mason's trade between 1066 and 1535 in England and on the continent. Both the stonemasons and stonecutters formed guilds that contributed members to the work. On site of a project, the Masters, Journeymen, and Apprentices would be formed into Lodges on site – typically meeting either in a temporary building erected for the purpose or in a room assigned to that purpose in the larger building as it progressed. There, they would meet to do their business, get paid, assign work, have the designs communicated to them by the Master Mason(s) and architects, and mete out fines and punishments as necessary to ensure that the work progressed and was of satisfactory quality. Each of the Masons, stonecutters, carvers, and joiners, left their mark on the building as it was coming to life.

There are several types of marks that one finds on medieval ecclesiastical, large scale administrative, and defensive buildings. Some of the most common marks are graffiti, apotropaic, and mason's marks. Graffiti hasn't changed much between the medieval period and now. Much like today, people carved their names, a date, or a doodle into the

wall. Sometimes they have ritual or protective purposes. Images of people, animals, or ships are also often found as are incised crosses around doorways. These crosses are thought to have a ritual, blessing connotation and the images of ships are thought to be a sailor seeking a blessing on their voyages or for a successful trip. Apotropaic marks are protective marks, intending to keep evil intentions or energies from corrupting the sacred space or the people in it. Examples include compass marks – circles with leaf-bladed designs created using a compass and scribe. The prevailing wisdom until a few years ago was that the spirals and interconnecting lines would confuse demons and evil energy and it would get trapped in the mark rather than affect the intended victim. These are very often found around doors, windows, and on pillars. Current thought is that these are more likely related to sun-discs and helio-centric folklore practices.

Mason's marks are a different sort of beast. They were put there by the workers as they were erecting the building for a variety of purposes. The most common was to associate a piece of work to an individual mason so that they could get paid, usually by the piece. The pieces of work would be tallied at the end of the day, checked for quality, and a pay ledger created. This is why they are sometimes called "banker's marks" – the banker (the pay-master) used them to determine how much to pay the individual mason. One misconception about mason's marks is that they are associated with Master Masons.

Generally, this isn't true. Mason's marks were not signatures, like hallmarks or trademark stamps. Master Masons were most often supervisors and architects, not doing the actual carving. There are exceptions, of course, but most often the marks are made by either itinerant masters or journeymen. Apprentices would usually use the mark of their shop-master. Another misconception is that a given mark is unique to a given mason. This is partly true. Mason's marks are unique to an individual on a given site and a given project. The same mark could be used by different masons at the same time on different projects. And one mason might change his mark if it's already in use and he changes job site. It gets even more complicated in that different masons in different centuries may use the same mark – let's say when a cathedral is built and when it's renovated 300 years later. Con-

sequently, there are very few marks that can be authoritatively attached to an individual mason. One large project, like the Cathedral de Notre Dame de Strasbourg, can have several hundred mason's marks expressed throughout the life of the building. (In the case of Strasbourg, nearly 500 have been found and catalogued.)

In the modern era, however, the Worshipful Company of Masons in London has started to catalogue the marks of master masons doing restoration and monumental stonework in a central directory. The directory is available online at <https://www.masonslivery.org/marks/>.

I've also put together a gallery of some of the mason's marks that I've encountered in my travels throughout England and Wales. You can find it here: <https://photos.app.goo.gl/hyL2m74vcLHCKtr78>.

They all come from Cathedrals and monastic buildings and mainly range in date from the 12th century through the 17th century. If you have questions about a specific mark, contact me and I'll send you more information. I have many other examples as well as examples of graffiti, apotropaic marks, and merchant's marks (which we haven't discussed.) Feel free to contact me and I'll send a link to some of those images.

In the meantime, I hope you're all having a great summer. The Province of Bristol will start coming back to life after the summer recess in September and October. My Lodge here, Cabot No. 3884, doesn't meet again until October.

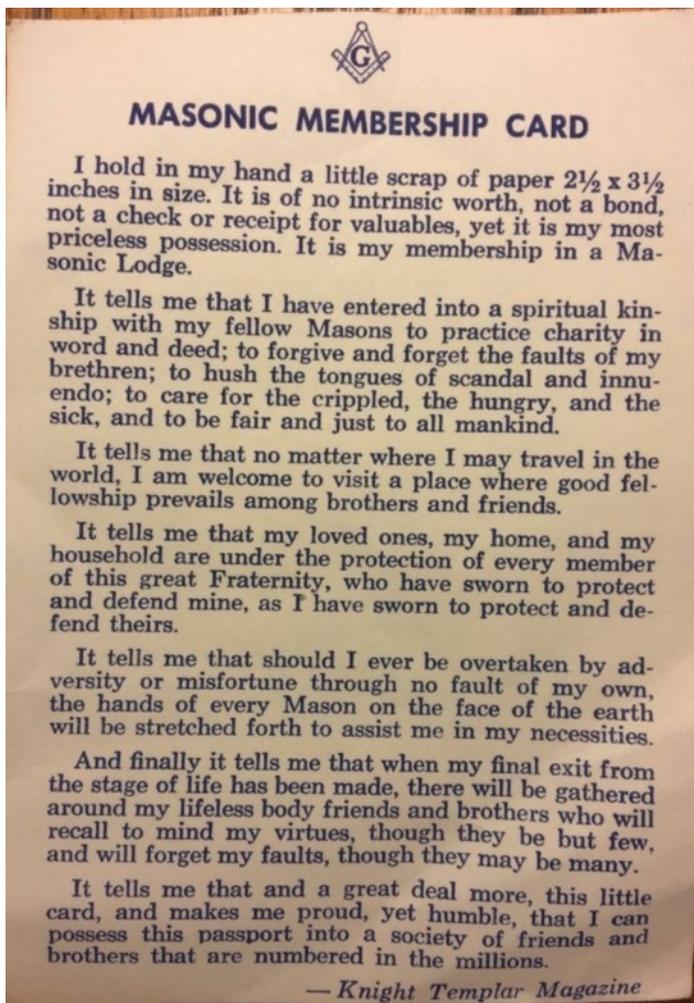
Fraternally
-Frank



Some Thoughts from WB Johnny Edwards

September-October 2019 Calendar

- Sept. 3 - Union # 3 - Stated - 7:30 pm
- Sept. 3 - Holbrook # 30 - Stated - 7:30 pm
- Sept. 4 - Rickreall # 110 - Stated - 7:30 pm
- Sept. 5 - Newberg # 104 - Stated 7:30 pm
- Sept. 7 - Tuality # 7 - Stated - 10:00 am
- Sept. 11 - Sheridan-Dayton - Stated - 7:00 pm
- Sept. 25 - Trustees Meeting 12:30 pm
- Oct. 1 - 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 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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