

# The Trestle-Board



Bent Lodge No. 42 - AF&AM  
Taos, NM  
February 2014 - 6014 A.L.



## 2014 Officers

**WM Noah Shapiro**

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**SW Jed Noble**

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**JW Scot Loomis**

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**Treasurer Greg Smith**

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**Secretary Scott Thayer**

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**SD Dan Stouffer**

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**JD Wayne Rutherford**

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SS - - -

**JS Smith Clark**

**Marshal Keva Levin**

**Chaplain Bruce Burling**

**Tyler Chris Pieper**

## *From the East*

2014 — A year of renewed dedication Freemasonry!

Brethren all,

Our first meeting of the year is behind us and, yes, it was a longer meeting than usual — but what a meeting that was! We accomplished a great deal of necessary work, heard an educational presentation, held lively discussion on issues of importance to the Craft and closed the Lodge with peace and harmony prevailing. It was a very good evening for Freemasonry in Taos, and it is a privilege to sit in Lodge with such good Masons as we have here.

Part of my plan for the year, as you know, is to reach out to the community in general. Building on the Most Worshipful Grand Master Childers ideas, I asked for a budget line to allow for a quarterly 'open house' event. The merit of this idea met with your approval, as did the budget. With March just around the corner, now would be a good time to plan for a St. Patrick's Day themed event. If we work together, we can do it, and do it to the Credit of our Lodge. If you are willing to work with me to make this happen, send me an email (rebnoah@gmail.com) with your thoughts and ideas.

As some you may remember, about two years ago a group of Brothers from Pajarito Lodge No. 66 came to a Bent Lodge communication and went home with the District 2 Travelling Gavel. Well, on February 4<sup>th</sup>, despite the snow fall, WB Noble, WB Burling, Bro. Loomis and I went to Los Alamos and brought the gavel back to Taos. There are other gavels out there, Brethren, let's go get 'em!

Fraternally,

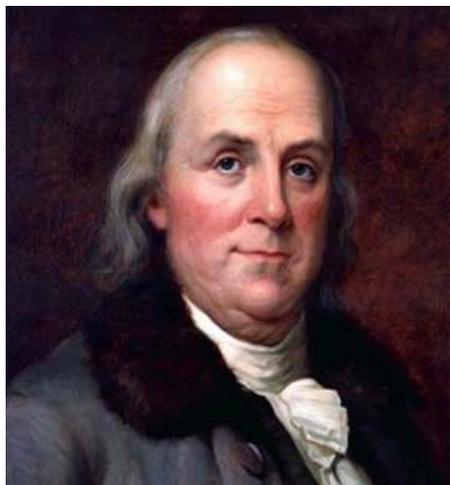
Noah Shapiro 32°  
Master, Bent Lodge No. 42



**Bent Lodge 42 Officers for 2014**

Front row: Senior Warden Jed Noble, Worshipful Master Noah Shapiro, Junior Warden Scot Loomis, Marshal Keva Levin. Back row: Chaplain Bruce Burling, Senior Deacon Dan Stouffer, Secretary Scott Thayer & Junior Deacon Wayne Rutherford.

## Brother Benjamin Franklin 1706 - 1790



Brother Franklin was one of the "The Committee of Five" of the Second Continental Congress drafted and presented to the Congress what became known as America's Declaration of Independence of July 4, 1776

"Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are earned and paid in their dealings with one another; sympathy that begets sympathy, kindness begets kindness, helpfulness begets helpfulness, and these are the wages of a Mason." ~ Benjamin Franklin

Brother Benjamin Franklin became a Master Mason at St. John's Lodge in Philadelphia in 1731. He was a very active Freemason his entire life, eventually becoming Master of his Lodge and later, in 1734, the Grand Master of the Grand Lodge of Pennsylvania.

In 1749, he was appointed Provincial Grand Master of Massachusetts.

He also visited the Grand Lodge in England and was accepted as a member of the influential Lodge of the Nine Sisters (or Nine Muses) in Paris, where he assisted with the initiation of Voltaire as a Master Mason and helped in the election of such influential members as John Paul Jones.

## *From the West*

February is here and we have some work to do as a Lodge. We have a second degree coming up for Brother Angus MacDonald who deserves recognition for his proficiency... very well done. We also have to prepare for a first degree, coming up soon and I am sure we can do a good job as a Lodge on both of these upcoming degrees.

We have a pancake breakfast for TISA coming up this Saturday, February 15th. Please come out and support this breakfast and the community Supporting the community or charity lies at the foundation of Freemasonry and I would like to commend the Brethren of the past and present that have helped to raise about fifty thousand dollars or more for deserving charities in our community since the 1980's. I do think that we can do more, but I am very proud for that that we already do.

Finally let me pay wages.

Thanks to all the brethren that are working hard on the degrees that are coming up. Thanks to the Worshipful Master, Brother Loomis and Past Master Burling for attending the district 2 planning meeting and helping Bent Lodge retake the traveling gavel. Thanks to everyone planning on helping with the TISA breakfast. Finally Thanks to Past Master Cordova for going up to Valley Lodge with me and especially the good conversation we share while traveling.

WB Jed Noble

Senior Warden, Bent Lodge No. 42

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## Open Forum...

My Brothers,

As anyone who has served our Lodge as Master can attest, there needs to be a quieting period after a year in the East. I had been involved in several community groups that, along with my commitments to BL42, were very demanding in their right. Although I am not planning on dropping off the face of the planet, I requested light duty for this year while I try to be a 'Simple Civilian,' but try to help however I may.

I am happy to see that the spirit of cooperation is alive and well at Bent Lodge 42. The Degree Team is ready to confer the Fellowcraft Degree for Brother Angus MacDonald, and ready to confer an EA Degree for Mr. John Verhaden. I know that it is difficult to devote the time to practice, but our prideful Brethren make the time to put on the best Degree we can. WM Shapiro, WB Noble, Bro. Loomis, Bro. Don Carlson (Pajarito), and Stewards WBs Wagner and Burling, along with the rest of the Degree team: JD Rutherford, Sec. Thayer, Chap. Stouffer, Mar. Levin, and Tyler Pieper are ready for a great performance.

The Fellowcraft Degree will be conferred at our regular February Communication. I encourage all our Brethren to come and be part of a good welcoming line. Dinner, I understand is being prepared by WB Jed, and will feature a meatloaf entrée with the fixings. Dinner is at 6:00 PM, and we will hopefully be welcoming visiting Brethren for Pajarito 66 and Valley 69.

WB Dave Cordova, 32°

## From the South

One of the lessons I learned from my Entered Apprentice degree was that Charity is, next to a belief in God, the foundation of our institution. The lesson was taught in such a way, that it became obvious to me it was my duty to make sure I not only had enough for myself and my family, but that I had something to share. This can be challenging in turbulent economic times, but it seems that we, as Masons, are urged to continue to look for ways we can do just that. Our breakfasts are a great start, as up to 12 times a year we support our community by cooking a great breakfast, and simultaneously helping other organizations raise funds. Our scholarship program also helps one worthy student each year to further his or her education. There is more, so much more to do. Is there more WE can do?

As my wife, Laura, and I go through training to become foster parents, I have become acutely aware of the needs of children in our small town and the surrounding county. Some children are in such need, that the only food they have to eat comes from the school breakfasts and lunches that the government (and our taxes) provide. Some don't eat at all on the weekends. Most of the children who come into the foster care system come from situations of extreme neglect. Not outright abuse, just extreme neglect. But that is bad enough indeed. Much of this neglect is due to drug and alcohol addiction and extreme poverty. I am finding a great deal of respect for the CYFD and the good folks who labor there, but government alone can't solve this problem. Is there more that WE can do?

Laura and I will begin to help later this month, but as an individual family we can only do a little. I think as Masons we might be able to do more! As a long-term program, I would love to see the Rainbow Girls, Job's Daughters and the DeMolay organizations active in Taos, supported by Bent Lodge No. 42. These organizations provide structure and moral guidance to young minds. Armed with this, these children will be better able to fend off the lure of drugs and alcohol so present in our community and elsewhere. With them, we can help end the cycle of throw-away kids.

Now I know that this is not something that can be accomplished in a few weeks or months, but it is a worthy goal that, if we keep the target in mind, can be achieved and will have a great impact on the future of our town. It is a goal I will work hard for. I hope my brothers will join in.

In Fellowship  
Scot Loomis, JW  
Bent Lodge No. 42.

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### MASONIC CURIOSITIES: ORIGIN OF THE WORD FREEMASONS

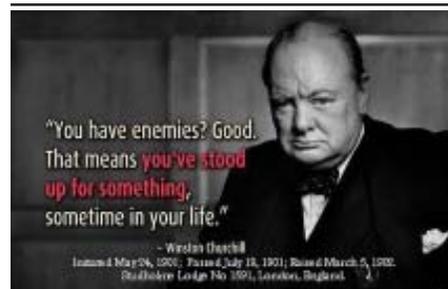
The first-known use of the word Freemasons - in the form Free Masons - occurs in City of London Letter-book H of 9 August 1376, though the word is in fact deleted in favour of Mason. Masons and Freemasons were interchangeable during the 15th and 16th centuries and Freemasons were generally meant to denote hewers or setters of freestone, Masons being used to embrace all stoneworkers. Ashmole in his diary wrote that he was made a Free Mason and referred in 1686 to the "Fellowship of Free Masons". James Anderson when writing his 1723 Constitutions did not use the single word - Freemasons - once. Whatever the reasons, the 1723 Constitutions contain approximately 126 references to Masons, 12 to Free Masons, 10 to Free and Accepted Masons, 9 to Free-Masons, one to Accepted Free Masons and none to Freemasons. And such is the tenacity of tradition that to this day the most of the Constitutions are addressed to Free and Accepted Masons and not to Accepted Freemasons. The earliest-known anti-masonic leaflet, of 1698, warns the public against "those called Free Masons" - almost certainly what we now know as speculative Freemasons.

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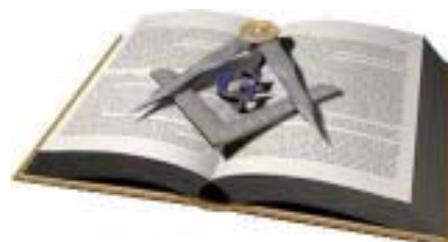
## Order of Business for February 17, 2014

### Lodge will open on The 2<sup>nd</sup> Degree in Masonry

1. Sickness and Distress.
2. Reading unapproved minutes.
3. Confer Fellowcraft Degree.
- 4: Closing remarks by WM.



### The Holy Book ...



must be opened upon the altar before a Masonic Lodge may be opened. Freemasonry is not concerned with doctrine or dogma or sect or denomination, but only with "that natural religion in which all men agree." Therefore, the Holy Book is called the V.S.L. or Volume of Sacred Law or the Book of the Law. If the members of a Lodge are Christian, Moslem, Jewish or Buddhist, the V.S.L. of their particular belief is opened upon their altar. The V.S.L. is, therefore, a symbol of the revealed will and teachings of the Great Architect of the Universe - a name under which any Freemason can worship that Deity in Whom he puts his faith and trust.

# Masonry in Colonial United States

Masonry arrived in the Colonies in 1682 when John Skene of Aberdeen Lodge, arrived in Burlington, New Jersey. Nothing much more is known of him.

Over the next 50 years Colonial Freemasons exercised the immemorial right of Masons to form a lodge and make Masons. Although no chartered lodge then existed in the Colonies, a lodge was held in King's Chapel, Boston, in 1720.

Starting in 1730, the Modern Grand Lodge appointed Provincial Grand Masters in the Colonies. The first Provincial Grand Master in America was Daniel Coxe, appointed for New York, New Jersey, and Pennsylvania in 1730. There is no record of his performing any actions as a Grand Master. The Modern Grand Lodge also warranted lodges throughout the colonies starting with St. John's Lodge in Boston in 1733, and in that same year, Henry Price was appointed Provincial Grand Master for North America. He opened the St. John's Grand Lodge in Boston, and issued warrants to lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Newfoundland, Nova Scotia and elsewhere.

The Grand Lodge of Scotland warranted lodges throughout the colonies starting in 1756 with St. Andrew's Lodge in Boston and Blandford Lodge in Virginia. In 1757, it appointed Capt. John Young the Provincial Grand Master. Joseph Warren was appointed, in 1769, to have authority "at Boston and within 100 miles of the same." This authority was expanded in 1773 to cover the "continent of America." As Grand Master he opened the Massachusetts Grand Lodge and issued warrants for lodges in Massachusetts, New Hampshire, Connecticut, Vermont, and New York.

Ireland warranted a number of traveling lodges with the Army in America. These lodges initiated colonists who later became members of other early lodges. The initiation of Prince Hall and 14 others into an army traveling lodge near Boston in 1775 was an event that continues to have ramifications in Masonry today.

Kilwinning Lodge in Scotland, which claims to be the oldest active lodge in the world, issued warrants to other groups to make Masons on behalf of the Mother Lodge. The first of these was issued in 1677 to Cannongate, Kilwinning, which still meets in Edinburgh on St. John Street, near the Cannongate. Although Kilwinning Lodge joined in the formation of the Grand Lodge of Scotland in 1725, a dispute over their proper place on the list caused them to break away in 1743, and remain so for a period of more than 60 years. In this period they warranted other "Kilwinning" Lodges, including now extinct lodges located in Virginia at Tappahannock and Falmouth. (Adapted from an article posted on [www.masonicleader.com](http://www.masonicleader.com))

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## *Here is an Albert G. Mackey quote from *The Symbolism of Masonry**

Mackey is describing the symbolism of one of the first visuals one might see in their studies of Freemasonry, which is Jacob's Ladder.

This mystical ladder, which in Masonry is referred to "the theological ladder, which Jacob in his vision saw, reaching from earth to heaven," was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

For instance, in the Mysteries of Mithras, in Persia, where there were seven stages or degrees of initiation, there was erected in the temples, or rather caves,—for it was in them that the initiation was conducted,—a high ladder, of seven steps or gates, each of which was dedicated to one of the planets, which was typified by one of the metals, the topmost step representing the sun, so that, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold, the whole being a symbol of the sidereal progress of the solar orb through the universe.

In the Mysteries of Brahma we find the same reference to the ladder of seven steps; but here the names were different, although there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Reexistence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, he himself being but a symbol of the sun, and hence we arrive once more at the masonic symbolism of the universe and the solar orb.

Albert G. Mackey

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