



ILLUMINATING NEW MEXICO THROUGH THE LIGHT OF RESEARCH

The Quarterly Publication of the Lodge of Research of New Mexico

Vol. 1

Autumn 2013

No. 3

### Vision 2013



**Adam L. Hathaway**  
Worshipful Master

Brothers and Members of the Lodge of Research of New Mexico,

September is a month of harvest and reflection. From the historical perspective, Charlemagne’s calendar referred to September as “harvest month”. The Anglo-Saxons called it Gerstmonath, meaning barley, the month when that crop was usually harvested. The Swiss refer to September as Herbstmonat, their term for “harvest month”. September is also the month for Rosh Hashanah which is, in the Hebrew

tradition, a time of reflection and preparation for atonement. So it is now, in the Autumnal season with three-quarters of the year gone by, the time of the year when we reap what we have sown and contemplate what the Winter will hold in store for us as this year approaches its end.

Since the last issue of *La Luz*, the Lodge of Research has hosted two more impressive and engaging presentations following this year’s theme of The Seven Liberal Arts and Sciences, an Exploration of the Winding Stairs of Knowledge. First, many grateful thanks to RWB Bob Sherman, PhD in Chemistry, Past District Deputy Grand Master and Past Master of the Lodge of Research of New Mexico and Pajarito Lodge No. 66 for his presentation on ARITHMETIC: Does  $1 + 1 = 2?$ . Second, warm appreciation to RWB Mark Oldknow, District Deputy Grand Master for the 2nd Masonic District, Grand Master of Royal and Select Masters of NM, Governor of the York Rite College No. 145 and Past Master of the Lodge of Research of New Mexico for his presentation on GEOMETRY given at the Grand Lodge Regional Communication at Bent Lodge No. 42 in Taos.

At the last Lodge of Research regular communication of the year to be held Saturday Oct 19, 2013 at Sandia Mountain Lodge No. 72, we will explore the sixth and seventh steps of the winding stairs of knowledge.

With regard to the sixth step of Music, WB Bert Dalton, Grand Musician of the Grand Lodge of New Mexico and Past Master of Cerillos Lodge No. 19, will present a lecture accompanied by his performance of music, entitled *Masonry, Modes and Music*. From BertDalton.com: “Jazz pianist, arranger, educator, and producer Bert Dalton, originally from Chicago, has been living and performing in Santa Fe for 20 years. He has led a number of groups such as the Chicago Jazz Exchange, Yoboso, the Bert Dalton Trio, the Dalton Brothers Trio, and most recently the Brazil Project . . . He

has performed in concerts, clubs, and jazz festivals throughout the continental US, Alaska, Hawaii, New Zealand, and Australia.”

WB Jonathan Andrews, Ph.D. in Electrical Engineering, Worshipful Master of Temple Lodge No. 6, Deputy Lecturer, and Publications Chair of the Lodge of Research of New Mexico will be presenting the final step in the winding stairs: ASTRONOMY: Contemplating the Heavens.

Associate Member Ryfqah Jean Brener, Juris Doctor, who, while in law school, authored of a paper entitled *A Comparison between American Law, Jewish Law and Noachide Law*, will present “Is There a Relationship between the Seven Liberal Arts and the Seven Emotional Sephirot?” In addition to having clerked at both the district court and appellate court levels, she has training, and experience in most areas of conflict resolution. Her Hebrew training, which has been part of her entire life, includes studying at the Bas Chana Institute of Jewish Women’s Studies, is ongoing.

Breakfast, at 9:00 a.m. and served by Brother Patrick Josey, will be Eggs Benedict (with actual Canadian bacon or without for those with Vegetarian, Kosher or Halal considerations), regular bacon, tater tots and fruit. Profits will be donated to RiteCare. Lodge will open at 10 am. Election of officers will be held.

This is the last call for papers to be submitted for inclusion in the Lodge of Research’s annual publication. All those who presented this year and any other interested parties are invited to submit papers to WB Jonathan Andrew, Publications Chair, at [jonathan.r.andrews@gmail.com](mailto:jonathan.r.andrews@gmail.com) no later than October 25. Please see the article by WB Jonathan, reprinted in this issue, for submission requirements. After WB Jonathan and his committee review and edit the papers, Brother Noah Shapiro, Senior Warden of Bent Lodge No. 42 and Senior Deacon of the Lodge of Research, will assemble that publication which will be ready for distribution to the membership by the Installation of Officers in December.

With one-quarter of the year remaining, let us all consider what our actions have harvested and contemplate how we all may best close this year with peace and harmony.

Be Well

Adam Hathaway



**Secretaries and Members: PLEASE remember to print out page 9 and offer it to the Brethren of your Lodge or to friends who might be interested in receiving this electronic publication!**

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### Autumn 2013

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Stephen Balke Editor  
Noah Shapiro Associate Editor

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### Editor's Notes

This quarterly publication is an integral part of our Worshipful Master's plan to make the Light in Masonry more regularly shared with our Membership, NM Masons and interested guests, even when they are not able to attend our meetings.

We will be publishing this e-magazine quarterly for download at the <http://nmlodgeofresearch.org> website, sending it in email to members and Lodges throughout New Mexico and including it in our annual publication of papers that are distributed to members and member Lodges. We are relying on participation from all of our members and are hoping that it also might encourage participation from other New Mexico Masons.

### Submission Deadlines 2013

<i>Submission Date</i>	<i>Issue Date</i>
November 7, 2013	December 1, 2013

The deadlines give us (up to) one month to put the items together for publication, and are scheduled in anticipation of one of our meetings.

### Articles and Content

As may be seen within this issue, we have continued some regular article topics. These include both the 'Featured Past' and the 'Book Reviews' sections. As noted, WB Tyler Anderson is working at restorations at the Grand Lodge, so please direct efforts regarding the Past Grand Masters, or special history topics section through him. If you would like to write a book review we have several books on a list for review, or please pick any book that you would like relating to Masonry, New Mexico, or History. Other articles or papers may be submitted on just about any topic, please include high quality graphics when possible (300 dpi is our standard for publication). Articles and papers are subject to editing by our staff and/or the Publications Committee. Thank you in advance for your contributions to this publication.

## From the West



Ron Holloway  
Senior Warden

I want to congratulate RWB Adam on a very successful year as WM of the LoR.

His theme of “the Staircase Lecture” for the lectures of his year was indeed an excellent choice and provided many New Mexico Masons, and their guests, with several hours of wonderful entertainment as well as being highly educational. WM Adam will always be a hard act to follow and if elected it will be my duty and honor to try to maintain those high standards and the example he has provided. If elected I will do my best.

There two areas of interest that I propose to pursue in 2014:

## Just One Minute



Stephen A. Balke  
Secretary

Thanks to RWB Adam Hathaway, this year continues to bring great events and spread Masonic Light through the Lodge of Research. The regular communications have seen great participation and our presentations at the Grand Lodge Regional Communications have caused a great deal of new interest in our small yet active Lodge. Please continue to spread the word of what we offer for Masons throughout New Mexico and be prepared for those who wish to participate! Petitions and information about events and presentations

are available at our website: <http://nmlodgeofresearch.org>. If you do not have a login, please contact our webmaster, Bro. Chris Leitch at [theweb@nmlodgeofresearch.org](mailto:theweb@nmlodgeofresearch.org).

Dues for 2014 are coming due for everyone. If you are a regular member, your dues are still \$15.00, for Associate Members dues are \$20.00. Participating Lodges are considered Associate Members. Please remember that this is our main source of funding to provide *Freemasons For Dummies: New Mexico Edition* to all newly initiated Entered Apprentices in our Jurisdiction! Your dues also place you on our mailing list for this publication and to receive an electronic copy of our published papers each year.

Lodges who wish to be considered Associate Members, please direct an email to [sbalke@nmmasons.org](mailto:sbalke@nmmasons.org) and let me know. The annual dues is \$20.00 as stated above and can be sent to:

The New Mexico Lodge of Research  
c/o Grand Lodge of New Mexico  
PO Box 25004  
Albuquerque, New Mexico 87125-0004

Electronic editions of *La Luz* are already forwarded to each Lodge, but in addition, you will also receive a certificate of membership and support for the Lodge of Research.

The *La Luz* publication has been well received, and special thanks go out to our consistent contributors, WB Tyler Anderson and Bro. Noah Shapiro. The continued historical perspectives of Ma-

First to establish a Masonic “Book of the Month Club” to offer to individuals and lodges an easy means to build or add to their Masonic libraries. We will utilize our web site and perhaps link with other Masonic web sites to offer this service to New Mexico freemasons.

Second, the theme of the lectures for the year will be “Freemasonry in American History” and will begin with the first Masons to reach our shores right up to the present. Anyone wishing to present a lecture on a particular period please contact me ASAP as I expect the slots will fill up quickly. My e-mail is [ronaldholloway@comcast.net](mailto:ronaldholloway@comcast.net).

I intend to follow the successful format and meeting place that we have been using for the past few years, including offering our services to the Grand Lodge for the Regional Communications.

Fraternally,  
Ron Holloway

sorry in New Mexico and book reviews has kept a steady supply of good information for this publication! Thank you also to MWB Dan Irick for providing a great paper on one of New Mexico’s oldest Lodges for this issue.

Please consider sending in some information about your lodge, Masonic history in New Mexico, or any other topic of interest! We WANT TO HEAR FROM YOU! This publication is dedicated to providing new information from all parts of our great Jurisdiction! In addition, if you are willing to share this information in person to Lodges throughout the state or close to home, please also let us know so that we can let everyone know what you have to share. Please remember, opportunities to share your knowledge include articles in this publication, papers submitted for publication, and presentations at the Lodge of Research (or other Lodges) regular meetings; help us to keep this information available to our newer members and for future generations!

Finally, another thanks to Bro. Chris Leitch, who has taken charge of the website and started to make it more of a useful tool for Members, Associate Members, Masons, and the general public. Integrating such a dynamic tool for all of our membership takes time and dedication and we are grateful for his contribution!

Hope to see all of you Saturday!

Fraternally,  
Stephen Balke

## Program 2013

- October 19, 2013**      **“MUSIC & ASTRONOMY”**
- **Contemplating the Heavens - Jonathan Andrews, Ph.D.**
  - **Masonry, Modes of Music - Bert Dalton**
  - **Is There a Relationship Between the Seven Liberal Arts and the Seven Emotional Sephirot? - Ryfqah Brener**

Location: Sandia Mountain Lodge No. 72, ALBUQUERQUE  
Breakfast 9:00 am :: Lodge 10:00 am

- December 13, 2013**      **Installation of Officers for 2014**
- Location: Sandia Mountain Lodge No. 72, ALBUQUERQUE  
Hors d’Oeuvres 6:00 pm :: Installation 7:00 pm

## Book Reviews



Contributed by Nolan 'Noah' Shapiro who holds the office of Senior Steward for the Lodge of Research, is the Senior Warden for Bent Lodge No. 42, has been appointed Grand Marshal, and also works with the Grand Lodge in publishing the NM Freemason and published articles provided on the website - <http://nmmasons.org>.

John J. Robinson (2009 paperback). *Born In Blood: The Lost Secrets Of Freemasonry*.

M. Evans [An imprint of The Rowman and Littlefield Publishing Group, Inc. 4501 Forbes Blvd., Suite 200, Lanham, MD 20706. 376 pp.

ISBN 0-87131-602-1 (cloth)

ISBN 978-1-59077-148-8 (pbk)

ISBN 978-1-59077-149-50 (electr)

Were this a review of a mystery novel you would now be reading such things as 'A real page-turner!' or 'Couldn't put it down!' or even 'Riveting! A good read!' While earning all of those encomiums *Born In Blood*, while not a work of fiction, most certainly is in the best traditions of the detective story.

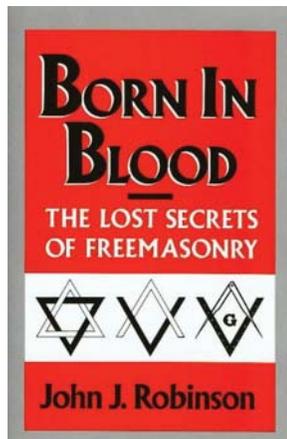
While revealing itself in London, England, in 1717, Freemasonry undoubtedly came into existence quite some time before even that long ago year. *Born In Blood* investigates the real historically discoverable origin of this 'mysterious' institution, and asks what it was doing for so many centuries while it operated in the shadows and darkness. The author travels down a long and twisting road seeking the cause of the Roman Catholic Church's extraordinary hatred and persecution of Freemasonry.

Robinson's skills as historian and detective served him well during the many years of research, reaching back more than a millennium, before he wrote the first word of this book. He uncovered plausible evidence supporting the hypothesis that the Knights Templar, fleeing arrest, torture, and death in France and in England, formed a secret society for their protection and survival. As with all secret societies, Robinson points out, this one was replete with arcane passwords, strange, but meaningful handshakes and signs, secret symbols, and communications wrapped in allegory and symbols.

Where there is no 'hard' evidence, Robinson does not present his discoveries as fact but, as an honest historian should, identifies them as unsupported and leaves judgment of the material to the reader.

John J. Robinson was not, nor had ever been a Freemason but his benign attitude toward the Craft was displayed by his honest questioning, unbiased investigation, speculation clearly stated as such, and his personal opinion also clearly stated as such.

This book should not be sitting on a shelf in your den; it should be in your hands as you read it from cover to cover!



## Featured Past



Contributed by Tyler Anderson who holds the office of Senior Deacon for the Lodge of Research, is the sitting Worshipful Master of Sandia Mountain Lodge No. 72, and is currently providing his considerable experience and expertise for the Grand Lodge in restoring, cataloging, and preserving the items in the Museum and Library.

In my ongoing spelunk into the archives of our Past Grand Masters here in New Mexico, I find that some archives contain sufficient material to warrant extensive research, while other archives barely have enough material to prove that the MW Brother even existed. The primary difference between the two seems to be whether the Grand Master in question was himself an avid correspondent.

The archive of MWB Adolph S. Walter, who was Grand Master when the United States entered World War II, unfortunately consists primarily of the correspondence of others, particularly of the by then aging Grand Secretary Alpheus Keen, as well as a good deal of paper from other Grand Lodges and the Masonic Service Association. MWB Walter's own voice is only sometimes recorded. More often than not, perhaps, a short note from Walter to Keen was subsequently translated into a more verbose point of policy.

One of those points of policy, however, continued to pop up again and again. As the United States swung suddenly onto a war footing, a large proportion of our young men were, by the events and fervor of the time, hastily swept into the armed forces and mobilized, first to stations here in the United States, but more and more to further reaches of the globe.

Several times during Walter's year, requests to expedite the degree advancement for some of these young men were received by the Grand Lodge (referred to as conferring degrees "out of time"), and each time MWB Walter responded with the same mantra: No emergency exists that would require the violation of Masonic law. Courtesy work in other jurisdictions can be arranged if necessary. At this time in the Grand Jurisdiction of New Mexico, a full lunar month was required to pass between the conferring of degrees, and MWB Walter saw no reason to up-end that requirement. I suspect that MWB Walter's reasoning was twofold. First, he may have wished to avoid setting precedents, uncertain of how many of his fellow Masons would ultimately be deployed in the global conflict. About 4% of American men were Masons in 1940, and upwards of 16,000,000 men and women served in the war. Potentially, some 500,000 to 600,000 Masons might have been deployed. MWB Walter might not have wanted to open the Pandora's box of special dispensations and legal manipulations.

More pointedly, I suggest that Grand Master Walter might have been reflecting the new realities in which the country found itself. Whether drafted or voluntarily serving, the men being deployed were sworn as soldiers to defend their country, and those who were Masons were sworn to obey the laws of their Jurisdiction. Perhaps MWB Walter recognized that the crisis was not an excuse to throw up his hands and flout the time-honored laws and traditions of Masonry. Rather to the contrary, the war crisis was the most important time to uphold and insist upon adherence to Masonic Law and obligations. It is a lesson that all Master Masons should be able to take to heart.

## Union Lodge No. 4



*Contributed by Dan F. Irick, Worshipful Master of Union Lodge No. 4, and Past Grand Master of Masons in New Mexico 1998. Bro. Dan is also very active in Masonic Families and has long supported the continuing vibrancy of Union Lodge No. 4.*

The following article is a reprint of the speech given by MWB Dan F. Irick, Worshipful Master of Union Lodge No. 4, both in 2010 and 2013 at the Fort Union Rededication Ceremony held June 26, 2010 at the Fort Union National Monument in New Mexico:

Union Lodge No. 4, AF&AM  
**Fort Union Rededication Ceremony**  
 Ft. Union National Monument, New Mexico  
 June 26, 2010  
 Dan Irick, Master of Union Lodge No. 4

We stand here today in the place where Union Lodge No. 4 came into existence so many years ago. We can proudly say that we still maintain that continuous chain of brothers that is Union Lodge. We are a living memorial to the thoughts, words, and deeds done here by our founding brothers. The Masonic Fraternity spans the realm of time and is timeless. I would like to reminisce about what took place here and of the Masons that, during their time, shared the fraternal spirit of brotherly love, relief, and truth.

Think for a moment about the time period of 1873. Men were at work here doing the chores of life. They came here from many places and many walks of life. Some were here by choice. Some were here in the name of service. And some were here to escape from the past. They traveled by animal power or their own power and life was difficult and hard.

Among these men were a few who had traveled the fraternal road and in their own time and place became Masons. This meant that they had gone through the time-honored process of making a man better by experiencing the degrees or lessons that make a Master Mason. The process was ancient when it was first used here, having begun in England in 1717.

For those of you, who are not Masons, let me explain what these men had to do to be called a Brother Mason. At some place and time, they had to ask a Mason to join the fraternity. They filled out a petition for membership, were recommended by two members of the Lodge they were joining, were investigated by a committee of the Lodge, were balloted upon and accepted by a unanimous vote of the Lodge. They did all this just to be entitled to come to the Lodge and go through the first step in Masonry of becoming an Entered Apprentice or 1st degree Mason. They were taught the lessons of charity, the moral use of the common gavel and the 24-inch gage. They were given a white apron, the badge of a Mason, and were told that it would record the record of their life and conduct and that they should strive to keep it as white and pure as when it was presented to them. They were given a lecture about the symbolism of the lodge and its history. All of this was given to them by men who had memorized the information and presented it by word of mouth.

The new Mason then had to memorize a proficiency lecture on

the information in the First Degree. This was taught to him by a Mason. They went over the information again and again until the new Mason could give the lecture in an acceptable manner. Think what this meant. Two men had to meet and in a private location repeat the words over and over until memorized. The lecture, when given properly, takes about 10 minutes to give. You can see that just to become a 1st Degree Mason took a lot of effort and time by the new member and the Lodge.

The Second Degree, the Fellow Craft degree, presented lessons on the liberal arts and sciences, on the wages of a Fellow Craft which are corn, wine, and oil. The corn of nourishment, the wine of refreshment and the oil of joy and gladness. They were obligated to help each other, to be honest with each other, and to support the Lodge and all its members. A proficiency lecture had to be memorized and a satisfactory examination on it passed before proceeding to the Master Mason degree.

In the Third Degree, the Master Mason degree, they learned a great deal about mans place in the world, his relationship to his fellow man and to his God, of life and death and the Masons faith in life after death. He obligated himself to a life of care and service to his fellow man and to his Masonic Brothers. He was committed to help aid and assist all worthy distressed brother Masons, their widows and orphans. And much more.

I went over the process of becoming a mason so you would better appreciate the background of the Masons who were at work in and around Fort Union in 1873. These men lived their Masonry as a way of life and must have meet informally many times. In order to meet in a formal Masonic lodge meeting, they had to travel to Las Vegas. Some of you here today live in Las Vegas and many passed through it on your way here. Think what a difficult thing it would have been in 1873 to travel there for a Lodge meeting. It would have taken most of a day to get there. You would probably stay over night, and return on the next day. It took real dedication to attend Lodge meetings.

Many of the Masons at Ft. Union wanted to have a place to meet and began the process of creating a new Lodge at Ft. Union. A brief explanation of the Masonic organization might be informative. Local Masons are organized into Lodges. They usually meet in a Masonic Hall and have their own organizational structure, Master of the Lodge, Senior Warden, Junior Warden, Secretary, Treasurer, etc. The local Masonic Lodge is under the authority of a Grand Lodge. The Grand Lodge is established by geographical area (One per state). They provide the organization that ties all the local Lodges together and they have authority over the local Lodges. There is no organization above the state Grand Lodge.

In the 1870's, Lodges in the Territory of New Mexico were organized by the Grand Lodge of Missouri. To start a new Lodge at Ft. Union, the Masons had to organize it under the authority of the Grand Lodge of Missouri.

Just think what took place here. The Masons got together and talk about starting a lodge. They must have discussed it over meals, on long wagon rides, by candle light in private quarters. They had to find a place to hold their meetings and a plan on how to get the needed Lodge furniture. They had to have the Masons commit to

hold the required offices. The formation of this new lodge did not just happen over night.

Once everything was ready, they prepared a letter to the Grand Master of Masons in Missouri. It read:

Fort Union, Mora County, New Mexico  
February 9, 1874

To RW Bro. Geo Frank Gouley  
Grand Sec, Grand Lodge AFAM  
State of Missouri, St. Louis, MO.

RW Sir and Brother:

The undersigned hereby respectfully and fraternally apply for a dispensation to organize and work as a Lodge of AF&AM at this place, under the name of Union Lodge.

As officers, they have nominated:

Bro. S. Frampton, WM  
Bro J. W. Heeps, JW

Their hall is in an adobe building, walls 27 inches thick, windows and outside doors walled up, with the exception of the door of entrance. Size of hall 32 feet by 18 feet, height 11 feet, and is as safe as any hall in the jurisdiction.

The prescribed fee of \$30 will be sent to you in a separate letter by the Secretary.

The demits of the subscribers accompany this petition.

There are here and in the immediate neighborhood from twenty five to thirty brethren.

Respectfully and fraternally,

John Longmuir	F. J. Kearny
M Eckles	Charles Bowmer
Thost Bainbridge	L Frampton
J W Heeps	

Included was a letter from Chapman Lodge stating that they were in favor of the new lodge and that the Master and Wardens were proficient in the ritual of Masonry.

This letter was sent and traveled backwards on the Santa Fe Trail to St. Louis. It's hard to understand the time delays caused by slow transportation and communications. The Brothers of Ft. Union had to wait for a reply. I'm sure the members were meeting informally as they prepared this meeting room and perhaps worked with each other to improve their ritual work.

The Grand Lodge of Missouri issued a document that authorized Union Lodge. It was signed on 30th of May 1874 and was signed by the Grand Master of Masons in Missouri, Rufus Anderson. It was returned to Ft. Union and with the letter in hand, the first meeting of Union Lodge took place on this spot on June 24, 1874.

To have a Masonic meeting requires more than just a table and a few chairs. Our meetings are opened in a ritualistic manner that has been in use for centuries. Our current lodges in New Mexico follow the very same ritualistic opening today that was used here on the night of June 24, 1874. The men would have to show that

they were Masons, the visitors would have to be tested to show that they were true members of the fraternity. The Lodge chairs and tables would have been arranged in a certain way with the chair of the Master in the east, the Senior Warden in the West and the Junior Warden in the south. There would have been a table or stand in the middle of the room that had the Holy Bible, Square, and Compasses on it. There would have been three candles arranged in a triangle at the side of the table. Those of use who have set in a Masonic Lodge meeting can visualize the meeting that took place here. We repeat the same words, have the same actions, and feel that same fraternal spirit that was at work here on that joyful night. Finally, a lodge that they could call home!

These masons were active members of the Fort Union community. The initial membership included more civilians than soldiers. Most were members of Chapman Lodge. Some had been initiated at Fort Union when Chapman Lodge met here. The master of Union Lodge was Morris Bloomfield. He was a clerk in the quartermaster department and may have been responsible for the lodge room being in this building. This building was used as the Quartermasters clerk's office. He served as the Junior Grand Warden of the Grand Lodge of New Mexico in 1881. He moved to Fort Leavenworth, Kansas and demitted from Union Lodge on January 1, 1882. The Senior Warden was Lachonius Frampton who was a stonemason at the post. He is credited with making the sundial that is in the center of the Fort today. His name has also been found carved in the rock quarry near the Fort where most of the stones were produced. He died in 1901, a long time member of Union Lodge. Both these men were initiated in Chapman Lodge in 1864 and both had gone through the progression of offices and served as master of Chapman Lodge. Bloomfield had also been a member of Kit Carson Lodge at Elizabethtown.

Jeremiah Heeps was soldier at the Fort. He had joined Chapman Lodge in 1863. He died in 1904. The treasurer was John Longmuir. He was employed by the quartermaster department and had joined Chapman Lodge in 1868. He died on March 29, 1881 of paralysis. The Secretary was Charles Bowmer. He was a native of England and had received the degrees of Masonry in 1853 in Derwent Lodge No. 47, Hastings, England, before coming to America. He affiliated with Montezuma Lodge in Santa Fe. He was a physician and surgeon at the Fort. He was Grand Master of Masons in New Mexico in 1897. He remained a member of Union Lodge until his death on November 10, 1916. He is buried in the old Masonic cemetery in Tiptonville.

Albert F. Bruno was Senior Deacon and he was a gunsmith at the arsenal. He became a mason in Chapman Lodge in 1867. He died of smallpox, July 27, 1882. The Junior Deacon was Lieutenant John W. Eckles, the Fifteenth Infantry post commander at Fort Union. Eckles transferred from Alamo Lodge No. 44 in San Antonio, Texas. In a Masonic lodge meeting, all members are thought of as being equal. This is how the post commander can be in a lesser office in the lodge. It is told that when President George Washington went to lodge, his gardener was the Master of the Lodge.

The Tyler was Carl W. Wildenstein who may have been associated with the post sutler's store. He had joined Chapman Lodge in 1870. He died of valvular heart disease on October 17, 1896. The other two initial members were T. Bainbridge, a soldier, and F. J. Kearny,

a blacksmith. Both had also been members of Chapman Lodge. Bainbridge demitted from Union Lodge on March 20, 1875. Kearny demitted from Union Lodge on June 23, 1877 to a lodge in Utah. These were the men that meet in this room and held the first meeting of Union Lodge. They continued to meet here until the Lodge moved to a new building in Tiptonville, just off the military reservation. The main reason for the move was the desire of the members to have their own building. Their request to build a Masonic Hall on the Fort was denied, owing to the fact that it had no military purpose.

Just visualize the meetings that took place here. They meet on Saturday, on or before the full moon. They meet in the evenings and the members could travel home by the moonlight. Light by candle and coal oil lamps. Heated by the stove here at the end of the room. Seated about the Lodge as we do today. The Lodge meetings were opened in the same ritualistic manner that we now open Union Lodge in Wagon Mound. They talked about members who were sick or in need. They reviewed the current business of the Lodge. They voted to pay the bills and expenses of the Lodge. They collected the \$.50 per month dues that were paid quarterly. They had times of Masonic education and lectures on interesting topics. They talked about the weather, wives, and activities at the Fort.

They also received petitions from men who were desirous of becoming a Mason. The first petition presented to the Lodge was from Joseph B. Morris. His occupation is not known, but he was a resident of the post. His petition was given to a committee of Bloomfield, Longmuier and Bowmer. They took the necessary time to meet with the man and review his character and reputation. At the meeting on September 11, 1874, Mr. Morris was rejected by secret ballot. The first man to want to join the lodge was "black balled".

Others were more successful. The first to be initiated was Thomas Henderson of Fort Union. On the 14th of November 1874, Mr. Henderson presented himself at the Lodge and was given the ritualistic first-degree ceremony. Visualize the room darkened with the candidate being conducted to various places in the lodge to receive the teachings of the degree. He was placed at the center of the Lodge and took upon himself the obligation that bound him to our fraternity and made him a brother mason. Think of him standing here and receiving his white apron and being told of its use and the fact that upon his death, it would be placed on his coffin and laid in the grave, a record of his life and conduct. They were building a spiritual house. One of many that laid the foundation for the many men who received Masonic light in Union Lodge.

Brother Henderson learned his lessons on the First Degree and passed his examination. He was given the second degree on December 28, 1874. He was given the Stair Case lecture of the second degree, where he was taught about the liberal arts and sciences. He passed through the two Masonic columns, made here at Ft Union in the wood shop. They represent the two columns in front of King Solomon's Temple and are used in this lecture. These columns are in the Lodge in Wagon Mound.. How many times have they been used by Union Lodge in the past 135 years? How many good men were made better by the lessons taught with these living relics of Fort Union?

Brother Henderson took his 3rd Degree or Master Mason degree on January 20, 1875 in this very room. How impressive it must

have been on him to be raised to the sublime degree of Master Mason in this place.

However, his story does not end here. In masonry we have a set of By Laws that govern the Lodge and its members. Union Lodge adopted a set of by laws at the July 11, 1874 meeting. Article 9 Offences reads in part, "speaking evil of a brother, having a quarrel or difficulties with him, drunkenness, gambling, and profane swearing, non payment of dues, and other violations of the lodge rules are declared to be offences in Masonry, and the offender shall be deemed guilty of unmasonic conduct, and be dealt with as the lodge may determine." Brother Henderson must have done something wrong, because on August 14, of 1875 he was charged with Masonic offense. A committee was appointed to get testimony from non-masons and trial date was set for Sept. 11. No records can be found about the charges, the trial, or its outcome. However, Brother Henderson was still on the roster in 1877 so he must have corrected his ways.

So much more can be said about the early days of Union Lodge. This room was formally consecrated and dedicated on November 14, 1874. You have just witnessed a similar ceremony today, as we remember and rededicated this space in honor of Masonry. This place can be thought of as the cradle of Masonry in New Mexico. Two of the four original Lodges that started the Grand Lodge of New Mexico in 1877 started here. What a great influence Masonry has had on the men of New Mexico who have joined the oldest and largest fraternal organization in the world. And through these men, the people of New Mexico have benefited by so many acts of kindness, charity, and moral strength that have been a part of our state. Masonry continues to do good works today. Union Lodge No. 4 in Wagon Mound and Chapman Lodge No. 2 in Las Vegas exist because of what was done here in the past. The future does not look bright for these two Lodges. Time and changes in society have made membership in fraternal organizations less popular and we have seen a decline in membership. Perhaps, in a few years from now, what was started here will end. It will be a sad day. This continuous link to the past will become a memory and the voices of Union Lodge will echo no more. The scene before you of a ruined building wasting away with time may be symbolic of the future of Masonry. The teachings of Masonry are timeless. Though the organization may falter, the lessons of Masonry will remain in the hearts and souls of good men and women throughout time.

Thank you for being with us today as we revisited the past here at the birthplace of Union Lodge.

**Publish your Lodge History!** If you have written or would like to write an history of your Lodge, we would love to see it. As with other papers and research, please submit to [laluz@nmlodgeofresearch.org](mailto:laluz@nmlodgeofresearch.org)

## **Masonic Symbolism - Geometry**



*Contributed by Nolan 'Noah' Shapiro who holds the office of Senior Steward for the Lodge of Research, is the Senior Warden for Bent Lodge No. 42, has been appointed Grand Marshal, and also works with the Grand Lodge in publishing the NM Freemason and published articles provided on the website - <http://nmmasons.org>.*

In the Regius and Cooke manuscripts of 1390 and 1425, the first texts that speak of freemasonry — known to us as “The Old Charges”— we find the statement, “The fifth science of geometry, also known as freemasonry . . . is the art of measuring everything on Earth and in Heaven.” The implication is that geometry is more than just the art of measuring things, and in the Fellowcraft Degree we are instructed that, “. . . geometry is a symbol not only of mathematics but of the divine and moral significance of abstract truth.”

When we talk about Masonic symbols, it is natural for us to think of geometric figures and assume that they were created or discovered by learned men of old.

It is inarguably true that many of the complex and theoretical figures were developed by ancient geometricians, but a little more research shows that the most ancient and primitive geometrical symbols were discovered by ordinary men and used for very practical reasons. The earlier men were, we may say, the original Speculative Masons, who looked into the innermost depths of Nature and, by so doing, created the art of geometry, the one we Freemasons most revere.

To advance from simple survival on an individual basis to the complex condition of social organization took the efforts of those individuals who had the time to investigate, to speculate, that activity. The knowledge gained by their efforts made them able to advise and direct the activities of their tribe and, realizing the power they now had, kept that knowledge secret to safeguard their elevated status. They did, however, pass on that knowledge to apprentices who were sworn to secrecy.

It no doubt took many hundreds, if not thousands of years before the accumulation of simple facts brought them to symbols that were more than mere shapes.

The sun and the moon always had the most influence on the lives of our far ancestors. Both are circular but the moon, changing its shape regularly each month, could also be represented it as a crescent. The circle, then, became the recognized symbol of the sun, which giving both light and warmth became an object of wonder, and adoration —in other words, it became primitive man’s first god and its symbol, the circle, came to represent the influence of divinity on our lives.

It is in the circle that we find a connection to our two most iconic symbols: the square, and the compasses. The square, the fourth part of a circle, is how we Freemasons are taught to regulate our actions. To be square with one another is to be honest, fair, courteous, and honorable in all of our dealings and interactions. The compasses, a simple mechanical device, have but one practical use; it inscribes a circle. To the Craft, however, it is the powerful tool we use to keep our passions within due bounds so that we do not stray into foolish, harmful, or unmasonic actions.

It is not unreasonable to think that some ancient geometrician joined the four points of a cross within the circle to form a square and, in doing so, discovered that each side of the square was related to the radius of the circle in the approximate ratio of seven to two, the first crude application of the Pythagorean formula.

Another common Masonic symbol is a three-sided polygon, the first enclosed shape possible with straight lines. All it took was for some unknown genius to draw a straight line, at any point, between the legs of a square, and the triangle was created.

Nearly all the nations of antiquity used the equilateral or right angle triangle, as well as the circle, as a symbol for their deity. This symbol was carried into the Jewish system, where the letter Yod within the triangle represented sacred name of God. Those of us who are Scottish Rite Masons will immediately recognize this as the symbol of the 14th degree.

In the Royal Arch, it is the figure in which the jewels of the officers are suspended. In the Blue Lodge, the stations of the Master, the Senior and Junior Wardens are arranged in a triangular form, as are the three Lesser Lights, and the Square and Compasses, when placed on the open page of the Holy Bible upon our Altar, form the union of two triangles meeting at their bases.

The triangle, a simple shape of but three straight lines, by its ancient association with deity also came to represent perfection, and it leads us another symbol —the Perfect Ashlar, which we all strive Masonically to become.

In the Entered Apprentice degree, the candidate is representative of a spiritual cornerstone. The foundation of an entire building rests upon its cornerstone, the most important stone in the whole structure. Our Fraternity rests entirely upon the Entered Apprentice, without whom we would have no more Master Masons, no more Freemasonry.

All of the symbolic working tools of the Craft can be operatively used to create geometric figures and shapes, but to us the gauge and gavel command Truth; the plumb, Rectitude; the square, Virtue; and we are connected as a whole with the cement of Brotherly Love spread by the Trowel.

We Freemasons, by strict adherence to the principles of our symbols, become the living edifice laid down in the designs of the Master Architect of the Universe.

## Form and Style



*Contributed by Jonathan Andrews, Ph.D. who has maintained the Chair of Publications for the Lodge of Research since 2011 and is the Sitting Worshipful Master of Temple Lodge No. 6. While Publications Chair, Jonathan has established the standards for publishing with the Lodge of Research.*

### I. CRITERIA FOR SUBMITTED PAPERS

The following is the criteria for submitted papers.

#### A. Required Content of Papers

Only papers concerned directly with Freemasonry will be considered for presentation and publication: the history of Lodges, active or demised; biographies of Masons distinguished in the annals of Freemasonry; its ceremonies, usages, and practices; the speculative or philosophical aspects of Freemasonry; and any other Masonic subject of general interest to the Fraternity.

#### B. No Reprints From Other Publications

A paper will not be considered for presentation or publication if it has appeared in any journal or publication of any other Masonic body, unless by special permission of the Worshipful Master.

#### C. Endnotes Required

As these papers are research based, evidence of proper research must be demonstrated. Endnotes are numbered consecutively throughout the paper. For correct style and format of endnotes, see Style of Endnotes.

#### D. Typing Requirements

Every paper shall be typewritten on one side of letter size, 8-1/2-by-11-inch paper, double spaced, and with at least one inch margins (top and bottom, right and left). Each paragraph should be indented six spaces from the left margin. Quoted material of five typed lines or more should be single spaced and indented eleven spaces from the left margin. To make the use of indented quotations easier on your typist, please reproduce the quotation exactly as it is in the original source from which it is taken and add quotation marks to open and close the quote. All pages should be numbered consecutively using arabic numerals placed in the upper right corner margin of each page.

#### E. Illustrations Permitted

Any paper may be illustrated by slides, maps, photographs, graphs, charts, or other visual aids. The printing of any visual aids or of any photograph(s) related to the paper may be included in the paper at the discretion of the Editor.

### II. WRITING GUIDELINES FOR SUBMITTED PAPERS

#### A. Introduction

This document is mainly intended to clarify content for submission to the New Mexico Lodge of Research, as described in the previous section. However, a short discussion is given in this section on writing guidelines. Unless otherwise noted, writers will follow the University of Chicago Manual of Style (UCMS) for their document formatting and citations (endnotes). The author of the article is expected to conform to this style and be properly versed in proper UCMS formatting and citation.

The UCMS style guide is available for consultation at a local public or college/university library. And, it is also available for purchase from or through a local or online bookstore.

#### B. General Rules Of Writing Style

The general rules of UCMS formatting are not intended to add a burden to but aid the writer in preparing a better paper and saving time and effort. In lieu of enumerating or describing the hundreds of rules for this formatting, the writer is encouraged to either check with a library or bookstore, or follow the relatively short (25 page) style guide of the Texas Lodge of Research. This guide can be found here:

<http://www.texaslodgeofresearch.org/style-sheet.pdf>

The key subjects described in this guide are proper endnote and quotation usage and formatting and common sense grammar usage, including proper use of abbreviations, uncommon punctuation and document justification.

#### C. Style of Endnotes

Endnotes (or footnotes) are used to give information about the material on which the text is based and to protect the writer against the charge of plagiarism and improper use of materials. Endnotes may also be used to elaborate on materials in the text, to show conflicting opinions, or to present the author's opinions. Number endnotes using arabic numerals in the text consecutively throughout the paper with the endnote number placed one-half space above the line at the end of the paragraph to which it refers. The endnotes themselves should be typed on a separate page and placed at the end of the paper adhering to the same margin requirements of text. The number of endnote designations in the text may be drastically reduced by grouping several citations into one note at the end of the paragraph instead of giving each a separate note inside either a sentence or paragraph as exaggerated in the style of the paragraph above. Therefore, any paper of 15 paragraphs in length should contain no more than fifteen endnotes. The endnote must list the citations in order of their appearance in the paragraph. There should be an endnote for each paragraph listing source(s). One endnote reference should never apply to material in more than one paragraph (with the exception of a quotation of more than one paragraph in length). No two endnotes should contain the same number, such as 15 and 15a. (1)

Please check online or in the UCMS book for proper endnote formatting.

