A Free Mason
Form'd out of the Materials of his Lodge

Behold a Master-Mason rare,
Whose mystic Portrait does declare
The Secrets of Free Masonry.
Fair for all to read and see,
But few there are to whom they're known:
Tho' they so plainly here are shown.

Autumn 6011 A.L.
From The Grand East
Regular comments from our Most Worshipful Grand Master

The Hidden Magic of Masonic Craft Workings, by Bro.: Travis Shores: A compelling outline of the truly magical duty of transformation held by the Craft. Bro.: Shores is the S.: D.: of Rural Lodge No. 29, a member of the Edward J. Wildblood, Jr. Vermont Lodge of Research No. 110, and Whitney Chapter R.: A.: M.:

Fun at the Grand Master’s Fair
A major undertaking of the Grand Lodge, this year’s Grand Master’s Fair was clearly a fun time for all. Check out these handsome devils.

Our Spiritual Foundations
“We thumb our nose at the darkness which seeks to divide us;” an examination of the Faith that serves as the cornerstone for our Ancient Order, by Bro.: Nick Spina.

Institutions of Freemasons
Trace the development of contemporary Masonic ritual with this catechism from circa 5735, A.: L.:

Irene
Messages from the Grand Lodge of Vermont.
The Grand Master’s Fair

R.W.: Chris Johnson provides a summation of the great success that was the 1st Annual Grand Master’s Fair.

Masonic Honor Points

What are these three little dots, and what are they doing in my Grand Lodge newspaper?

Let’s Be Selfish Again!

Bro.: Joe Dion, Past Grand Historian highlights one of the greatest strengths of Freemasonry: the dedication of one Brother to another.

Masonic Markers

Second only to religious symbols, the emblems of the Craft grace the final monuments of many men. These are some from our deceased Brethren of Vermont.

What is the Masonic Society?

Written by Bro.: Chris Hodapp, Editor of The Journal of the Masonic Society, and submitted by Bro.: Dana Scofield, T.M.S. 2nd Circle Chair

Common Stock of Knowledge

and E-Masonry  Best of Masonry in print and on-line

Miscellaneous

Bits and pieces and odds and ends of this and that from here and there.

From the Editor

Dear Brothers of the Mystic Tie,

Last December, Bro.: Eric Ginnett, Secretary for the Edward J. Wildblood, Jr. Vermont Lodge of Research, No. 110 wished that each of us would receive many Masonic books for the holidays.

I hope Bro.: Eric’s wish came true for all of you, and that those gifts will help enhance your Green Mountain Freemason.

Beginning last issue, and continuing here, you will see reviews of Masonic books by your Vermont Brethren. I am happy to make the first two offerings, but I would love to share the venue.

So, when you are done digesting the wisdom dispensed in the volumes you hopefully received last holiday season and since, I hope that you will take the time to share those thoughts with your Brothers in the form of a book review.

Our Ritual is loaded with the direction for Masons to be “thinking actors” in the world, that the “cultivation of the mind is both the duty and the right of every man.” Reading and synthesizing the thoughts of others, and reflecting on how those words and works have influenced and inspired (or maybe irritated and disappointed) you is a key aspect of that element of our Craft.

I hope that you will contribute to your Green Mountain Freemason by submitting a book review for possible publication.

Thank you, my Brothers. Be well.

With Brotherly Love and Affection,

Chris Murphy
My Brothers, I can hardly believe that I have been your Grand Master for three months. So many things have happened, that time has just flown by. Hurricane Irene paid us a visit with disastrous results. The southern part of our beautiful Vermont looks like a war zone, while here in the north you couldn’t tell anything happened at all. I am so proud of our membership and how everyone responded to this tragedy. All our lodges were spared from significant damage with the exception of White River Lodge in Bethel. Our southern lodges made necessary repairs, and then open their doors as emergency shelters, relief command centers, a school and food pantries. I am impressed with White River Lodge, which had one and a half feet of mud in their dining room and four feet of water in the lodge room. They took on the enormous task of cleaning up with help from all parts of our Fraternity. They were not going to give in as they held their meeting in the lodge as scheduled. They showed their Vermont tenacity by not giving in to Irene.

I have asked our District Deputies whose members were affected by the storm, to identify those members in need and help them through the relief process. Those District Deputies in the north were asked to help provide aid and material for the relief effort. I asked our Grand Senior Warden, Errol Hinton, to be the Grand Lodge point man for relief to our members in need. His efforts are greatly appreciated by me and all those who were helped.

We had calls from as far away as California offering aid. One sister and brother team from Louisiana offered to deliver a truck of aid materials and they arrived in Waitsfield on Saturday afternoon. Their father was a Mason and they knew that if they gave the supplies to us that we could be trusted to see that they were given to those in need.

On a happier note, in July, my Wife Marie and I attended the Imperial Annual Shrine Session in Denver, CO. I want to thank Cairo and Mt. Sinai Shrine Temples for hosting us. Denver is a great city to visit and I enjoyed visiting with my Grand Master counterparts. In August, just as Irene was about to hit, Marie and I went to Chicago where I received my 33rd degree. We made the next to last flight out of Philadelphia, but our luggage didn’t. Many thanks to Brothers Eric Ginette and Don Duquette and their wives, for outfitting Marie and providing me with a jacket and tie. Living with a woman who has lost her luggage is not a pleasant experience. Luckily our luggage arrived the next morning and all was well again.

We held our first Grand Master’s fair which was very successful. See Chris Johnson’s article. My gratitude goes out to Chris for a job very well done. I know that I had a very good time.

Being Grand Master has two important and equal responsibilities. First is the fraternal part, which we are all familiar with. The second part is the business end. Your Grand Master and Trustees must be good stewards to insure funds are available for all future generations. To this end, your Trustees have selected new financial advisors, revised our investment policy and entered into a new business arrangement with Wells Fargo Advisors in Hannover, NH. In addition, the Trustees have approved the move of Caspian Lake Lodge #87, located in Hardwick, from District #12 into District #13. This will have to be ratified at our Grand Lodge session in June, 2012.

I want to thank everyone for the trust you place in me to be your Grand Master. I will do my utmost to fulfill that awesome responsibility. My God bless and keep you all in the palm of his hand.

The first Grand Master’s Fair was held on Sunday, August 21, 2011. The event was well attended by many Masonic lodges and Eastern Star chapters, along with the DeMolay Boys, Rainbow Girls, Scottish and York Rites, the Sojourners, and both Shrine temples, Cairo and Mt. Sinai. Approximately 200 people from outside the fraternities came to see the fair and enjoy the many attractions and varieties of food.

Grand Master, Phil Morton, opened the event by welcoming everyone. This was followed by a benediction by Assistant Grand Chaplin, Jerry Morong, and the Pledge of Allegiance by Fair Chairman, Christopher Johnson.

Among the attractions was a country band, the Road House Wranglers, led by Brother George Seymour, a bouncing room, a very funny magician, and many games. The Massachusetts Freemasons supported the Vermont DeMolay in supplying the necessary equipment and expertise for the Child Identification Program (CHiPs). This involved photographing, finger printing, and dental impressions that are put on a disc for the parents should the possibility ever arise that the child should become missing. There were 32 children ID’d that day. The Massachusetts Freemasons have decided to donate a CHiPs unit to Vermont DeMolay so they may start their own program for the rest of the state. We also had craft people selling their wares along with the Addison County Humane Society with animals looking for good homes.

There were many varieties of food ranging from hamburgers and hot dogs, sausage sandwiches, brisket dinners, corn on the cob, french fries, popcorn, cotton candy, and much more. No one went hungry that day!

A parade was held at noon with the Grand Master and his officers leading the way and was followed up by representatives of all the Masonic fraternity groups, mentioned above. The Shriners finished out the parade with a wide array of motorized vehicles and a stuffed camel! It was truly a sight to behold. There was also a car show consisting of various classic and muscle cars from the past.

An information booth was set-up to answer any questions people may have had about the different organizations and how to join. A beautiful scale model of a Masonic lodge room built by Past Grand Master Jack Campbell’s wife, Barbara, was on display. The detail was outstanding!

The weather was very cooperative, only raining for 40 minutes soon after the parade ended. All in all it was a great day and definitely brought awareness of Masonry to the citizens of Vermont who attended.

Plans are underway for next year’s fair. A date will soon be coming. So make your plans to attend as those who didn’t this year missed out on quite a day!

Many thanks to those who participated and made this day a huge success. We hope to see all of you there next year.

To raise the attendance next year, we are looking for sponsors to support the advertising. If you know of any organizations that would be interested, please contact Chris Johnson at chairman@vtgrandmastersfair.org
Freemasons today, to some, may appear as a shell of what they once may have been. This ambiguous statement serves as to suggest that the Freemasons of yesteryear, even with time bolstered reverence to knowledge purported by many, may not have all been in "the know" as many of today's nostalgic and potentially disgruntled Masons would love to believe was the case within the fraternity. With any path seeking enlightenment or as Masons term it "Light", there are always ones who continually dwell in the mental darkness and grope frantically for any semblance of order among the chaos of their psyches. To these members, structure and consistency remain the primary focus along with propriety and order. In a word: it is the "control" that many of today's Freemasons exist solely within, and the repetitious order that it often spawns. Perhaps there were once more prolific scholars frequenting British and American lodges who contributed greatly to the wealth of knowledge and philosophy that Masons in the 18th and 19th century are noted and celebrated for today. It is quite apparent by declining attendance numbers and lack of true scholarly thought on the subject by current Masons, that much of the focus of such knowledge was left as mere enacted ritual and floor work rather than acquired and taught perspectives of spirituality and self transformation that the framework of the Masonic Lodge has had built into every movement, word and allegory of its work.

If we clearly examine the ritualistic roots and allegorical origins of Freemasonry we find ourselves stepping away from categorically stone mason conventions and into a realm existent with magic, astrology, and the most early of mystic and esoteric beliefs and practices, all the while shrouded within the benign facade of the common builder's craft guild. Inasmuch as there may be holes in the concept that all masons of the past were endowed with a working knowledge of the philosophical precepts and allegorical application of the self transformative work of Freemasonry, today there exists but a small number of Masons who even strive to accept some of the more glaringly obvious practices within the lodge and their implications to much higher and much more ancient workings.

The "free" mason in medieval Europe enjoyed a lifestyle involved with seeing and discussing the significance of building the rooms, decorum, and architectural nuances. They knew the minds of the clergy, aristocracy and certainly the royalty in place throughout the European continent. Early Masons, by necessity, had the ear of the architects and they of the philosophers, mathematicians, and positions of power within many bodies of their society. It was necessary then to ensure the Freemason's knowledge of the importance and significance of that which they were to build otherwise one may posit that such techniques may have been abandoned for more easily accomplished and less expensive/time consuming practice. Perhaps the discussions of such material were imparted within the framework of a craftsman's apprenticeship, continued as a means of artistry, and structured accordingly to a given hierarchy. Nonetheless, the manner in which Freemasonry has chosen to perpetuate and examine the knowledge within, is implicitly engaged within the earliest of mankind's mythologic belief.

Within the halls of ancient Egyptian tombs and palaces and built into the structures of Ancient Rome and Greece, lay the framework of the myth and legend entrenched within the experiential collective mind of the modern religious and pious individual as well as within the guarded mind of the duly initiated Master Mason. It is the same story and set of allegorical experiences, taken by the Sumerians, Greeks and Egyptians, that is celebrated every Judeo-Christian religious holiday and also found deep within the Taliesin legends and the orders of the ancient Celtic peoples of northern Europe. It is this myth; this omnipresent tale of the death of the old and birth of the transformative self to that of the divine and holy oneness with the All that was so feared and misunderstood by the profane and vulgar mind of the power hungry simpletons in care of the spiritual health of their communities and halls of religious practice. It became then necessary to allow for the true aspirant of the mysteries, to find the answers to their query hidden within the most consistent and bold means possible as well as in a manner that is emblematical to the stolid and clear path that particular ancient philosophies and architectures provide and that time has the most trouble erasing.

The earliest examples of ritualistically engaged process of self transformative spirituality are as old as humankind's ability to attempt to discover and coax meaning out of the abyss of their limited conception of the world and universe. Even Neanderthals were believed to have practiced death rituals that encompassed an obvious piety and reverence to the unknown or at
least to a philosophical perspective deemed important enough to engage repetition and continuance for the newly departed. It is with this that one may draw the conclusion that the nature of man is to attempt to discover the meaning of existence and the perspective process by which we all eventually meet our demise within this body, and what may lay afterwards. The stories and methods by which a culture has perpetuated itself and belief systems is often most readily available within the layout and structure of the statehood, religious and clerical physical structures and edifices. It would be fair then to assume that it is in these walls and standing structures that we may discover most about that culture; freely and within plain view. Amidst the seemingly obvious and bold examples of known structures throughout the world and their usage as hidden teaching devices or at least as examples of the resultant philosophical perspectives within a civilization, one may walk among architectural messages and gleamingly direct connections to information and historical knowledge without the smallest of personal transformative change or knowledge imparted by their influence. Truly, as the Hermetic axiom implies: When the student is ready, the teacher appears. In this case the teachers are the structures and their plain-view-hiding is in accordance with many of pop culture's recent fictional interpretations of the purpose of architectural masterpieces. The teachings within the cathedral, the abbey, the chapel, the temple, and lodge, all loom as often inaccessible locations to perpetuate knowledge toward those not necessarily initiated or born into the privileged class of the scholars and clergy. The building then was the format by which all generations would have, when ready for their enormity of impact, the potential access to the more divine mysteries while also applying practicality and applicable usage of building type. It is then very clear that architecture was and is certainly implied and designed as a method of historic record keeping and transformative philosophical and spiritual process regardless of individual dogmatic or societal idiosyncratic modalities.

Was then the mere builder the sole keeper of this knowledge and perspective as early Masons would have us believe? In short: No. The Masonic mysteries arose out of a few millennia that concerned itself with being involved with the change that has potential to arise psychologically, spiritually, and at times physically. The "Mason" of today is built upon the foundations (if you will) of practices and belief systems that span thousands of years and had moved through just about every culture in the known Alexandrian/Egyptian/Greek/Celtic/Roman Western world. The "Freemason" was grown out of the repression seen concerning practices not sanctioned by the newly ruling Christian Catholicism and desire for a one religion ruled by a super-minority of clerics and utilized to keep the commoner dependent on the church for access to their spiritual process and overall connection to deity and thus in the dark as to their importance and possible perspective as individuals. The Church was in the forefront of crushing any attempt for the older mysteries to survive and drove the more archaic and esoteric groups either underground; secretly operating and masking their traditions into a superimposed version of the state's sanctioned religion as seen in Celtic Sainthood Worship (as well as latter Santeria and Vodou), or to complete oblivion; executed and nearly wiped out; no longer posing physical threat to the clerics and kings in power as seen with the Gnostic Christians, The Celtic Druids, as well as Knights Templar and certainly with the witchcraft and shamanism of Europe and Early United States. The method by which a practitioner or aspirant to the older mysteries would attempt to be continually and safely invested within the context of such a banned philosophy or practice, would be by the usage of forms and maxims already woven within the fabric of the accepted culture. It then is no mystery as to why one of the places of the most prolific practice of astrology, magic, and spiritual transformation would be shrouded in the unthreatening and mundane mask of a builder's craft guild meeting and their contributions
to the grandeur of society through their physical structures.

The Masonic Order, under the facade of tools, trade, and geometry, was then free to be the ancient voice of the Coptic magicians, as well as body of the Hermetic and Kabbalistic Alchemists of early Europe. Freemasonry became the more modern synthesis of perspective on occult and esoteric paths once kept fragmented among groups and splintered within organized religious paths and monastic orders. As the early workings would include symbols indicative of planes of transformation, so too would the Freemason's symbols echo the effect and usage seen by the ancients, only with a builder's perspective on their formation. The star of David and of Solomon, for instance, or the ascendant and descendant energetic flow of the Alchemists, or the symbols for fire and water / earth and air, are all seen as the simple Compasses and Square of the builder. To the uninitiated and common person, these are not threatening images at all, merely tools necessary to complete work by a craftsman. Therefore the secrets and hidden knowledge guarded by the Freemason were "free" to impart to the psyche and soul of one desirous of more intellectual and spiritual light and conversely existed as benign to the suspicious and guarded powers of the ruling class. Any attempt to charge the early mason's secretly convened meetings as heretical were met with the legal trade secret argument even seen today within copyright laws. This effectual disguise was enough to ease concerns (or hide them) of Masonic workings and go as far as to invite the contributing minds of latter magicians and scholars who would otherwise be adversely concerned with a seeming affiliation to anything heretical or outside the sanctioning of the given religious ideology and thus further add to the breadth of knowledge and perspective now seen within Speculative Masonry.

One may then ask: Why is the lodge of the Freemason guarded by sword, or secretly convened at all? The short answer is that they are guarding not the trade secrets of the builder alone, but that of the method by which they strive to perceive light or enlightenment and become closer to the understood attainment of the perfect human and eventually God. The early Mason, in addition to the post-enlightenment Masonic craft, knew of the ramifications of misinterpretation of their workings and clearly guarded their lodge by sword as to not let slip a misunderstood word or symbolic usage and the penalty for such was honestly harsh and pressed with the most severe and gruesome punishment. Aside from the surface need to keep secret the builder's trade and craft secrets, the sword allowed another focus to be present that, again existed within temple workings seen deep within ritual magic of the middle ages. The sword in this case was a spiritual weapon to not only keep off the physical threat of a cowan or eavesdropper, but to also keep at bay unwanted spiritual invasion to the portal of the lodge. The use of the sword here is another quite severe and essential tool by which the portal to the lodge room, or more importantly the entrance to the sacred space, becomes impassable and sealed by the sword of the officer who's duty it is to focus a field of energy into the sword whereby the space within and without the portal are sealed and incorruptible by any influence. As seen in the Book of Genesis, the sword functioned as a symbol of the inaccessibility of the Garden where knowledge, wisdom and life were attainable. With this method exists some of the most ancient synthesis of ritual magic known to the Western world. Within the openings and closings of lodge, and certainly within the various Masonic degrees of initiation, the literal practice of casting circles, or squared circles as seen in Freemasonry, banishing, raising energy, and evocation are clearly present in addition to elements of offerings to deity and sensory deprivation. Masonic Lodge rooms are filled with the usage of ancient symbols of power, as seen on the altar and within the formation of floor work, talismanic magic (Ars Paulina and Goetic manuscripts), employed by the "jewels" of office and within the symbols on aprons, as well as regular usage of wands and staffs for various elemental and spiritual effect. All of which, as seen by the uninitiated and profane mind, serve as direct threat to the accepted and mandated religion of the ruling class and therefore existed continually as a secretly guarded practice of spirituality for its own survival.

The disguise by which wands were employed for this purpose is found tipped with the gavel of the principal officers of the lodge. These officers who are found stationed at the cardinal directions and serve to essentially bless the aspirant numerous times within the allegorical structure of Solomon's Temple, superintend to the passage of the individual and energetic
flow around the lodge, as well as focus and announce the presence of that particular station/direction and its properties. The gavel (or even setting maul) is an ingenious method by which to focus the attention away from the magical usage and on to that of authoritarian positioning of an officiate of a meeting. The Freemasons somehow exist with multiple officiates and wielders of power within the lodge. How unique one would think, that a craft guild would consist of more than one head and more than one wielder of a convening gavel. It is in this way that the use of the wand is still present in it's psychically and arguably spiritually effective role in presenting itself with sonic resonance, at the cardinal points, and often coupled with spoken words, and signs indicative of the astrological and elemental passage taken by the individual soul. Direction of that station's focus, to that of the individual, comes as a means to instill, on multiple levels, the assortment of methods by which one may receive and take part in the energetic and psychological experience that the magical circumambulation prepares for the individual as well as the space as a whole.

In the hands of an ancient operative mason, the gavel has one pointed side and one flat one. The edge of which was used for shaping stones and the blunt side for setting them. Looked at from above it resembles a house and the gable of a roof, fittingly "gable" is where the origin of the word gavel originates. (Makenzie’s Encyclopedia of Freemasonry) This "house" symbolism may also have a link to the perspective of the body being the stone in which to build a house for the soul as also seen within ancient Egyptian/Coptic and Jewish temples resembling the layout of the human body. Interestingly, the stone masons gavel did not survive within the Masonic lodge, in favor of the double blunted hammer. The white rods carried by the Senior and Junior Stewards are analogous to the white of other invoking magical tools often found in other ritual traditions. The stewards by no coincidence offer themselves as servants to invoke and bring in/down the energetic focus of the ritual. They escort or invoke the candidates through the portal and utilize invocational symbols around them throughout the first three degrees in Masonry. The white and benevolent nature of the rods of the Stewards, tipped with the cornucopia of plenty and sustenance is fitting if we superimpose the Kabbalistic Tree of Life on top of the lodge room (The Golden Dawn -Regardie) and view the Stewards, in their seated position, aligned to the pillar of mercy or Chesed. Conversely, the black rods of the Deacons are analogous to the banishing color seen in ancient and early craft practices whereby their effect is to direct or force an energetic flow or to outright block the undesired from entering the field of practice. The Junior Deacon, by the door of the lodge, effectively guards the portal from within keeping at bay any attempt for an energetic or physical intrusion to the work, while the Senior Deacon escorts the invoked and blessed candidate and aspirant to the mysteries on the casting of the circle of power around the altar. If then the function of the officer in the East is to channel a flow of energy through the body of the officer to the altar in the midst of the lodge, as seen in Solomonic magic of the 12th century and other ritual magic (Clavicula Solomonis -Sibley, Hockley), then the duty of the Senior Deacon is to move that energetic flow around the lodge with the rod on the outside of himself and the candidate, thus keeping the candidate, himself and the newly created circle free from unwanted energies, sacred and pure, as well as pushing a flow of power from the East to all the officers in the lodge for their latter manipulation, focus and direction. We find the Senior Deacon on the right of the Master in the East and in opposition to the Stewards, when we view the lodge again superimposed with the tree of life, he aligns himself with the pillar of Severity or Geburah; an instrument of direct and forceful positioning.
In some older rituals the deacons are positioned as Deacons of today with an additional Inside Sentinel where the Junior Deacon is currently. It would then be easily assumed that the Deacons and Stewards are counterparts energetically within the concept of the superimposed Tree of Life as well as representing duality within the workings of the temple and the sentinel the intermediary between the portal and the lodge room. As the Stewards are in the light and of a more invoking and benevolent nature so the Deacons are from the darkness, entering into light and of a much more banishment and malevolent potential. Hence, the reception of the candidate by the Deacons upon entering the lodge in the various degrees is emblematic of quite severe torture and punishment for betrayal and insincerity. It may be fair then to suggest that the Deacons are the representative of the darkness of knowledge and the veil that separates the candidate/aspirant from the light or wisdom of the workings of the lodge. The rod of the Deacons is tipped with a unifying source of light; the sun for the Senior Deacon and the Moon for the Junior. Each of which is then the ascendant to the black rod of darkness, thus: becoming the emblem of higher ascension to the light of wisdom and knowledge. Fittingly, it is then this ambassador to the psychic and physical darkness who is charged with bringing the candidate forth to the altar of Tiphareth (as viewed again by the superimposed tree of life diagram) and out of the darkness to the light. It is additionally fitting to note that in the first three degrees of American Freemasonry there is no principal officer attending to the North or at least no visible station in which to seat anyone. In this manner the North is viewed not only as the place of darkness told in the Masonic rituals but also another counterpart to the visible realm of man whereby what is visible and intellectually attainable within the light remains hidden and invisible in the void of intellectual darkness. It is then the focus for the Mason to seek the light and remove oneself from the darkness in order to perceive it, and travel toward the light. In some traditions it is believed that the darkness gave birth to the light and from the darkness was born all existence (Albert Mackey- History of Freemasonry vol IV).

Freemasonry as the most prolific global methodology to perpetuate the study and workings toward higher knowledge and enlightenment regardless of religious affiliation or dogmatic interruption, is tailor-made, with Greek, Hermetic, Kabbalistic, Coptic, Gnostic and Celtic philosophy, to exist as a current, and still applicable, method for its members to work toward personal, spiritual, psychological and (yes magical) operations. It remains to be seen what attitude today's Freemason will take and to what degree the lodges will return
these concepts and open workings if at all. The majority of scholars who have written at length on the subject have also gone on to create additional rituals and degrees as a method of feeding a living, breathing and working system. There were those who formulated entire orders beyond the work of Albert Pike and the American version of the Scottish Rite. Some due to limitations being seen in their current sphere's opinion of Freemasonic workings, even went as far as to formulate entire orders apart from Freemasonry where the higher works were the focal point and not the obscure background. The Hermetic Order of the Golden Dawn, The Servants of the Light, Modern Rosicrucian lineages, as well as the many Druidic organizations, which even Winston Churchill was a member, have gone as far as open evocation and spiritual manipulation of the soul's balance within the elemental world. Many of these orders faded into obscurity or were left unattended due to the misunderstood nature of the Great Work they attempted and the public outcry for its demise, or they were eventually the victim of membership by insane and unbalanced individuals who ruined the reputation of the masses who were unwilling to stand bold in the face of ridicule and defamation (Gems from the Equinox - Regardie). Will Masonry fade into oblivion serving only to offer charitable support to its community as the Lions, Elks, Rotary, and Kiwanis currently do, or will there once again be a resurgence to the wealth of the past workings and the potential light that remains hidden? Time will tell, and it will be only with the combined scholarly and informed effort of the older and newer brethren that this renaissance of knowledge will ever take place.

What Does “.:.” Mean, and Why is it in My Green Mountain Freemason?

Three points in a triangular form (.:) placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.:M.: for Grand Master, or G.:L.: for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of the Tetragrammaton, or any other ancient symbol, is futile ... [It] is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these tree dots might refer to the position of the three officers in a French Lodge. Ragon says (Orthodoxie Maçonique, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.:L. de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Fréres Trois Points, Three Point Brothers, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

-Mackey's Encyclopedia of Masonry and its Kindred Sciences (1802)

FUN AT THE GRAND
Let's Be Selfish Again!
By Bro. Joseph Dion

This paper is going to be controversial. Possibly, some will even receive it with hostility. That will be fine, if it also proves to be thought provoking.

We all know the biggest problem facing our ancient and noble society—membership decline. We once had potential members lined up at the door. We had the opportunity and, yes, the power to select only those whom we perceived to be the best. History usually shows that the best were found in our ranks. This is not always so today. Even with lowered admission standards and very little use of the black cube, membership declines. We hold meetings, workshops and seminars and write books on the subject. To date, little has helped to reverse this trend. Why?

My Brothers, I would like to ask that we consider this in another light; a very basic one that has always been right under our noses. IT IS TIME TO GET BACK TO OUR BASIC MISSION OF HELPING EACH OTHER FIRST!

Why were we founded in the first place? Aren’t our roots found in the ancient stone workers of Europe who banded together to protect their common objectives and worth? Why was this country founded? Why did men face the unknown; fight savage beasts and peoples; work like draft animals to clear land, build a log cabin and battle the elements—to give it away? I don’t think so! It was for themselves and theirs that they did this.

Why do you suppose men like Henry Ford and John D. Rockefeller built their great, industrial empires—to establish charitable foundations? I don’t think so!

There is a trend in Freemasonry today to become just another service organization. We should not. Our communities are already served by fine service organization such as the Lions, the Rotary, and the Kiwanis Clubs. Service to the community is their mission. They were established for this purpose and they do it well.

Freemasonry was not founded for this. It was founded to help other Freemasons. That is why we call each other “Brother.” Technically, brothers are offspring of the same parents and are part of a family unit. They help and regard each other first, above others. Members of service clubs don’t call each other “Brother.”

If you look into our history (and it is not necessary to go back too far), you will see that our periods of largest membership were when we were doing our basic work, i.e. helping Brother Masons. One of the greatest eras of membership growth came after W.W. II. Young men who had been all over the country and world experienced now Brother Masons “stuck together” and helped each other during a very trying time. Examples abound how scarce rentals and travel accommodations were made available; loans were made to families back home; jobs were kept waiting for returning veterans. Older men took young boys, whose fathers were gone, fishing. Helping hands were extended to women to cope with problems that absent husbands would normally solve. Young men who saw these things happen wanted to belong to such an organization. Get the picture?

At age 16, I personally witnessed an example while working at a summer job. A man I knew had applied for the position of foreman. He felt he was qualified and there were indications the job would be his. When the day came, it went to someone else. It seems this other man was a Mason (as were many in management). Of course, my friend screamed and yelled about the unfairness of it. Within a year, however, he himself took the degrees.

I am not suggesting that we should all abandon our charities that do not help fellow Masons. Many are fine and should be maintained to some degree. I am saying, however, that charity begins at home and this is where we should be again. Ford, Rockefeller, and that guy who built the cabin all helped their neighbor, too, but it was after they took care of themselves and their own. That is where our emphasis should be also.

Let us bear in mind what we find throughout our beautiful Degrees:

“If you should ever meet a brother in need…”
“…relief and aid of a brother Mason…”
“…his widow and orphan…”

Let’s make it that way again. We may even find the membership thing will come along with it. Like it or not, “What’s in it for me?” is still powerful medicine.
A foundation is placed in such a way as to make it a solid starting point for that which is placed on top of it. A foundation needs to be strong, solid, and well placed. With those conditions met, the foundation is connected to solid ground and stable for the construction process. Building is a process whether we are building ourselves into a Temple, or building a physical structure. As a Freemason, we are asked, “In whom do you place your trust?” The answer is God for He is our foundation as human beings, as Freemasons.

We do not answer “our king,” “president,” or some other person. As spiritual beings, who are more than just flesh and bone, our spirit and soul could have been created no other way, but by the hand of God.

He has created the laws of nature, light and darkness, knowledge and ignorance. He has set a path before each of us that we must follow if we are to leave this world carefree and ready for Life beyond this world. He will not make the path easy to follow; we must be tested, our foundation must be tested, and proven to be strong. As our trip through life unfolds, we can use the gifts we were given—i.e. intellect, wisdom, inner strength—or chose not, and just drift through and suffer worry and hate. When the choice is made to not follow the path, it is easier to stay off than to try and follow it again. Work is needed to follow and stay on God’s path. Construction is hard work, but God will be there to help show the way for all who have a foundation rooted in Him.

Falling from the path or drifting away happens. We must see the mistakes made in order to not repeat them, then work to continue on the path. The difficulty of following the path weeds out all who have a weak foundation. Without our foundation in God, we can lose our way. Freemasonry says to take a good man and make him better. I will add to that, “by giving us Brothers and support for the process.” Freemasonry helps to point the way and our Brothers give a welcome hand when the going gets tough, until we get going on our own way again. The way is pointed out with Light, a Light that cuts through the Darkness.

If a man has a weak connection to God, his spiritual building cannot handle the weight of the building, and will crumble. That man will seek to hide in the darkness and ignorance to hide the man he is. He can not even take part in the construction of a spiritual building of Light, that will lead to the corruption of the whole place. This is the reason we guard our Lodges from such men: to protect our spiritual building.

Then I ask myself, why do so many people see Freemasonry as a dark and troubled—a bad—organization. Why bother with a group such as ours? The answer to me is, in the very act of “meeting on the level,” we thumb our nose at the darkness which seeks to divide us. Brotherly love, faith, hope, charity, peace are what we practice. In doing this we, as men, stand tall, able to face fear and still keep going. Freemasonry removes the dividers among us as put in place by representatives of weakness and fear. Freemasonry also has us look at a man’s heart to judge him and not by how much material wealth or other such things he has.

In doing this, Masonry allows us to become better men for our families and the world. In walking in the Light, others may follow us and that can affect more people than we realize at the moment. The more people who follow the, the less dividers, therefore more Light.

We are needed in the world as Freemasons, now more than any other time in the past. As a core sample of society that has become a group of Brothers in our Lodges, we show that it is possible to meet together even if we are different. Not only that, but to be peaceful and treat each other respectfully. This is the way the world needs to be.

PHOTO GUIDE
See page 15 for a key to the headstones above.
The following is an early Masonic catechism, believed to have been in use circa 1725. As Masters of the Royal Art, we are already aware that modern ritual and lectures have been adapted and changed throughout time and geography. As students of Masonry, we can find further Light in charting the development of our contemporary practice.

Q: Peace be here.
A: I hope there is.

Q: What a Clock is it?
A: This going to 12 or 'tis going to 6

Q: Are you very busy?
A: No.

Q: Will you give or take?
A: Both or which you please.

Q: How go Squares?
A: Straight

Q: Are you rich or poor?
A: Neither

Q: Change me that [unprintable character]?
A: I will

Q: In the name of God, Amen, Are you a Mason?
A: A Mason

Q: What is a Mason?
A: A man begot of a man, born of a woman & Brother to a King.

Q: What is a fellow?
A: A Companion to a Prince

Q: How shall I know if you are a Right Mason?
A: By Signs, Tokens & Points of my Entry

Q: Which is the 1st Point of your Entry?
A: To hide & conceal under the Penalty of having my Throat cut, or my Tongue cut out of my Head.

Q: Where were you made a Mason?
A: In a just & perfect Lodge.

Q: How many makes a Lodge?
A: God & the Square, wt 7 or 5 right & perfect Masons on the highest mountain or the lowest valley in the world.

Q: Why do odd Numbers make a lodge?
A: Because all Odds are Men's advantages.

Q: What lodge are you of?
A: The Lodge of St John 5.

Q: How doth that Lodge stand?
A: Perfect East & West as all holy Temples do.

Q: Where's the Masters Post?
A: At the East window waiting the rising of the Sun to set his men at work.

Q: Where's the Warden's Post?
A: At the West window waiting the Setting of the Sun, to dismiss the entered Apprentice.

Q: Who rules & governs the Lodge & is Master of it?
A: Jehovah the right Pillar.

Q: How is it governed?
A: Of Square, Plumb & Rule
[unprintable characters]

Q: Have you a Key of the Lodge?
A: Yes I have

Q: What is its Virtue?
A: To open & Shut & to Shut & open

Q: Where do you keep it?
A: In an Ivory Box betwixt my Tongue & Teeth, or within my heart, where all my Secrets are kept.

Q: Have you a Chain to the Key?
A: Yes I have

Q: How Long is it?
A: It is as long as from my Tongue to my Heart.

Q: How many precious jewels?
A: Three a Square where a Diadem & a Square [unprintable characters]

Q: How many Lights?
A: Three a Right East, South & West.

Q: What do they represent?
A: The three Persons of the holy Trinity Father S. & H.Gt

Q: How many Pillars?
A: Two I . . hin & Boaz.

Q: What do they represent?
A: Strength & Stability to the Church in all Ages.

Q: How many Angles are in St John's Lodge? [unprintable characters]
A: Four boarding on Squares.

Q: How is the Meridian found out?
A: When the Sun leaves the South, & breaks in at the West End of the Lodge.

Q: In what part of the Temple was the Lodge kept?
A: In Solomon's Porch at the west End of the Temple, where the Two Pillars were set up.

Q: How many Steps belong to a Right Mason?
A: Three.

Q: Give me the Salutation?
A: I will. The right Worshipful Master & Worshipful fellows of the Right Worshipfull Lodge from whence I came greet you well, as I do. God's greeting be at this our Meeting & with the R. W Masters & W. Fellows
of the R. W. Lodge whence you came, & you also.

Q: Give me the Jerusalem Words?
A: G.....G....

Q: Give me the Universal Words?
A: ........

Q: Right, Brother of ours, Give me your Name?
A: M or N

Q: Welcome Brother M or N to our Society. How many Principal Points pertain to a right Mason?
A: Three. Fraternity, Fidelity, Taciturnity.

Q: What do they represent?
A: Brotherly Love, Relief & Truth, amongst all right & perfect Masons, for wc Masons were ordained at the Building of the Tower of Babel & the Temple of Jerusalem.

Q: How many proper Points?
A: Five, foot to foot, Knee to Knee Hand to Hand, Heart to Heart & Ear to Ear

Q: Whence is an Arch derived?
A: From Architecture.

Q: What doth it resemble?
A: The Rainbow

Q: How many orders in Architecture?
A: Five, Tuscan, Doric, Ionic, Corinthian, Composite

Q: What do they answer to?
A: They answer to Base Perpendicular Diameter Circumference & Square

Q: Which is the right Word or Point of a right Mason?
A: Adieu

THE OATH Novr 24th
You must Serve God according to the best of your Knowledge & Institution, & be a true Liege man to the King, & to help & assist any Brother of the antient & Noble Science, as far as your Ability will allow you. So by the Contents of this Sacred write you'll perform this Oath. So help you God

THE HEALTH
Here's a Health to our Society & to every faithful Brother that keeps Oath of Secrecy as we are sworn to love each other, the world no order knows like this of our ancient & noble fraternity. Let them wonder what the Mystery is. Here Fellow I drink to thee.

HOW TO KNOW A FREE MASON
1. To put on the ..... with two fingers & a Thumb
2. To strick wt the Right Hand on the ..... of the ..... 5 times as if hewing.
3. By making a Square, namely, by setting the Heels together & the Toes of both Feet spread out at a distance, or by any other way of Triangle.
4. To take Hand in Hand wt Left & Right Thumbs closs, touching the .... 5 times hard wt the forefinger on each place
5. You must whisper Saying thrice, the Mr, Fellows of the Right Worshipful Company whence I came greet you well Then the other will answer. God greet well, the Mr, Fellows of the Worshipful Lodge or Company from whence you came-and then-How do you do Brother? & drink to each other & ask. In what Lodge were you made a free Mason?
6. The greatest . . . . . . is to Stroak two of your forefingers over the ............

VT DEMOLAY SMC EXTREME MAKEOVER
COST: $35.00 PP
(INCLUDES DINNER AND CHANCE TO CUT PONY TAIL)
RAFFLE ALONE! $10.00 PP (AT THE DOOR)
(MUST BE PRESENT TO WIN)

!!! REWARD !!!

50%
OF ALL PROCEEDS AND CONTRIBUTIONS WILL GO TO RELAY FOR LIFE

THE VERMONT DEMOLAY STATE MASTER COUNCILOR WILL ALSO DONATE HIS HAIR TO LOCKS OF LOVE

WHERE: AURORA LODGE #22 MONTPELIER, VT
WHEN: NOVEMBER 12, 2011 - 6:30 PM

FOR FURTHER INFORMATION OR TO MAKE RESERVATIONS CONTACT:
DAD JAMES FORKEY (802) 882 - 8120

RIFLE RAFFLE
The Brothers of Mount Anthony Lodge No. 13 are raffling a Savage .308 camouflage rifle, with scope. Tickets are $5 for 1, $10 for 3. Contact Bro.’
Tim Pinsonneault at 802-375-3912. Drawing on December 01, 2011.
What is The Masonic Society?

By Bro. Chris Hodapp

Submitted by Bro. Dana Scofield,
Chair of the VT 2nd Circle

In 2008, a significant group of passionate brethren came together to form The Masonic Society, aiming to create the premier research society in Freemasonry. It has since become the fastest growing Masonic research organization in the world, with members in all 50 states, Canada, and 15 other countries.

The name, The Masonic Society, intentionally alludes to the Royal Society, the innovative organization of visionary men who were at the forefront of the Age of Enlightenment. Many were present at the formation of what became modern Freemasonry. Likewise, the Society is at the forefront of a new age of Freemasonry, and they are a vibrant, active community within the fraternity.

The goal of The Masonic Society is not just to look backward at the history of Freemasonry, but to foster the intellectual, spiritual, and social growth of the modern fraternity.

To that end, The Masonic Society extends the hand of assistance and cooperation to individual research lodges throughout the Masonic world. It is the desire of The Masonic Society to be a partner with these lodges, to give their members the regular opportunity to publish their papers for an international audience, and to publicize their activities.

The Masonic Society has also forged a special relationship with those bodies that meet annually during Masonic Week, as well as with the Masonic Service Association, the Grand Encampment of Knights Templar of the US, and the George Washington Masonic National Memorial Association. While not designed as a York Rite-specific research group, The Masonic Society especially encourages examination of this branch of Freemasonry.

Membership in The Masonic Society is $39 per year ($49 outside of the United States and Canada). Benefits include:

• The quarterly Journal of the Masonic Society features articles by some of the best known authors in Freemasonry, as well as the brethren from the lodges in your neighborhood. There are also works from the non-Masonic academic world that is looking with greater interest than ever at our fraternity and its place in society. Each issue includes Masonic news, beautiful photography, and commentary from around the globe, in full color. The Journal also features advertising from a select group of publishers, regalia manufacturers, and fraternal supply companies that specialize in products specific to Freemasons – the only Masonic magazine of its kind to do so in the United States and Canada. The Journal’s editor is Christopher L. Hodapp, author of Freemasons For Dummies and Solomon’s Builders.

• Members-only access to the Masonic Society online Internet forum, where hundreds of Masons from around the globe interact every day, helping each other learn more about the fraternity.

• Annual First Circle gatherings – each year, The Masonic Society is an active participant in the Allied Masonic Degrees “Masonic Week,” held in February in Alexandria, Virginia, and which includes our annual First Circle gathering. An additional semi-annual symposium is held elsewhere once a year. Past meetings have taken place Indianapolis and New Orleans, and in 2011, Salt Lake City. These events are educational, informative, but most of all, fun and memorable to attend.

• Second Circles - Masonic Society members are automatically members of state-wide or regional groups called Second Circles. These groups organize more localized seminars, speeches, tours, dinners, and other gatherings, and members are encouraged to meet and work with brethren in their areas. Second Circles also volunteer to help at their local Grand Lodge functions and events.

• Programs are negotiated with publishers and other businesses for members-only discounts on books, clothing, jewelry, regalia, and other items.

• And of course it wouldn’t be a Masonic organization without pins and membership cards, but the Society cranks up the quality of these items, producing elegant symbols of membership that have earned accolades. Each member receives an 11 inch by 14 inch patent, personalized and highly stylized, that you’ll want professionally framed. It is a very impressive document on parchment with a hand-stamped wax seal. Fellows of The Masonic Society are named each year, in recognition of their contribution to the body of knowledge of the fraternity, through their writing, their Internet work, their service to the Society, or other labors for Freemasonry. Membership in the Society is open to regular Master Masons in good standing of regular, recognized Grand Lodges in good standing with the Conference of Grand Masters of Masons in North America (CGMMNA), or a Grand Lodge in amity with a member Grand Lodge of CGMMNA. Non-Masons, libraries, lodges, and members of other audiences may also subscribe to the Journal at the same annual rate.

Membership rates are:

• Domestic Membership (US/Canada): US$39.00/yr; Overseas Membership (non-US/Canada): US$49.00/yr

Journal Subscription rates are:

• Domestic Subscription (US/Canada): US$39.00/yr; Overseas Subscription (non-US/Canada): US$49.00/yr

To learn more, visit the Society website at: http://www.themasonicsociety.com. To learn more about the Vermont 2nd Circle specifically, please contact Bro. Dana Scofield, at: P.O. Box 369, Swanton, VT 05488, (802) 782-8775, or at danaross@live.com.
(The following is excerpted from various communications from Grand Lodge. Please contact Grand Lodge for up to date information at (802) 223-1883, or www.vtfreemasons.org)

Brethren,

It is in times of adversity that our character, both as Freemasons and members of our community, is tested. The effects that hurricane Irene left in Vermont has left devastating destruction to some parts of our jurisdiction. We have had several calls to the Grand Lodge office from all parts of the country and in our own state, inquiring as to what we can do to help our less fortunate Brothers. My Brothers, I am calling you to do whatever you can to help brothers and members of our communities that have realized the devastating effects of this storm. Some Lodges have opened their doors to their communities as an option for shelter. Others are coordinating efforts to get resources to stranded towns in need. I would ask that you help as much as the length of your cable tow allows. At the same time Brothers, please reach out if you are in need. We Vermonter's are a proud bunch, but please let us know your welfare, even if just to let us know you are ok and safe and sound. We haven't heard much about the status of our southernmost lodges and are concerned for their well-being. My Brothers, let us use this time of turmoil to further strengthen our bonds of friendship.

If you need assistance, please contact Errol Hinton, Grand Senior Warden. Please be safe.

M:.W:. Philip W. Morton, Grand Master

*************

I have been fielding calls from around the state as to what can be done to help our brothers and families in need. At this count we have about a dozen displaced brothers and sisters from the Eastern Star. We have set up a fund here at the Grand Lodge [please see below].

I also heard from the Brothers at Mad River Lodge No.77. They have set up their Lodge as the relief headquarters and have needs for their area [please contact R:.W:. Errol Hinton for supplies that are still needed –Ed.]

It looks right now that the Lodge that has been the most devastated is White River No. 90 in Bethel. They are in serious need of help as most of the Brothers that could help are either displaced themselves, or helping other people in need. There is still approximately two feet of mud in their basement which will need to come out a bucket at a time [progress has been made, but much work remains to be done –Ed.]

Lastly, my Brothers, I ha contact with Brother Jeff Hunsberger, from Mad River and Meridian Sun. He has a background of coordinating relief efforts and has offered to help. He and I are meeting at Grand Lodge... to go over where we currently are and where we need to go from this point. We are gaining ground brothers. Keep the faith.

Fraternally,
Errol E. Hinton Grand Senior Warden
errol_hinton@yahoo.com, (802) 522-0433

Please send your monetary donations to:

Grand Lodge of Vermont
Hurricane Irene Relief Fund
49 East Road – Berlin
Barre, VT 05641-5390
Pietre-Stones; Review of Freemasonry: www.freemasons-freemasonry.com offers a vast collection of research articles prepared by our Brethren from throughout the world. The only downside to this website is its size and navigability. Featuring everything from the deeply esoteric, to the historical, to Masonic humor, Pietre-Stones is not to be missed.

The Internet Sacred Texts Archive: If you are looking for free copies of some of the most pivotal and influential pieces of Masonic writing, then www.sacred-texts.com/mas/index.htm should be your destination. When you’ve perused their on-line library of Masonic texts, review their collection of books on the philosophies—such as Alchemy, Gnosticism, and Mysticism—that have helped to shape the Craft.

Academia Lodge No. 847: Maintained by the Brothers of Academia Lodge in California, www.academialodge.org is the home to an on-line library and research articles. Perhaps the most valuable resource is the rich archive of Masonic artwork, complete with analysis and history of each piece.

Common Stock of Knowledge

Books are, essentially, a collection of words designed to convey certain information and/or to evoke a particular emotion. But, as Freemasons, we are keenly aware of the power of the symbol to convey messages beyond the reach of mere words. It is this awareness that makes Freemasonry: Symbols, Secrets, Significance, by Bro. W. Kirk MacNulty (2006, Thames & Hudson Ltd, London; ISBN-10: 0-500-51302-3) such a rewarding and enlightening addition to the Masonic library.

Covering nearly all conceivable aspects of the Craft—its traditions, history, philosophy, structure, victories and challenges—Bro. MacNulty provides a rich and comprehensive discussion and explanation of Freemasonry. But what puts this work above all others of the sort, even beyond its beautiful appearance, are the photographs and illustrations; 386 of them, in total. Ostensibly, the information is for the uninitiated, but the etchings, aprons, photographs, prints, and trestleboards—the symbols of our Craft—can only be properly appreciated and understood by Brother Masons. The paintings and drawings satisfy the aesthetic Masons; The reproductions and photographs satisfy the historically-minded Mason; The regalia and jewels satisfy the traditionalist Mason; The analysis of the emblems of our Order satisfies the esoteric Mason. The book, in its sum, satisfies every Mason, regardless of his stripe, focus, or preference.

It can be asserted that Freemasonry: Symbols, Secrets, Significance truly represents the three supports of a Lodge: Bro. MacNulty's narrative provides Wisdom, his inclusive research and cogent arguments provide Strength, and his careful and detailed presentation of the art that has sprung from the Fraternity provides Beauty. This book is an essential volume for Masons world-wide, and can be rightfully viewed as a source of pride for the Craft and its votaries.

~ Chris Murphy
Young Masons Lodge No. 111 will be have their next quarterly Communication at Passumpsic Lodge No. 27 in St. Albans, on November 28th. Dinner is at 6:30, Opening at 7:30.

The National Sojourners Annual Convention will be coming to Burlington, June 18-23, 2012. Please contact Jack Campbell (jackpgm@comcast.net) or Randy Cary (randycary@comcast.net), or visit http://www.nationalsojourners.org/ for information.

ARE YOU READY TO BE SCARED OUT OF YOUR SOCKS?

Brattleboro Lodge No. 102 will be holding its second annual haunted house. Let the ghost of the Old Master be your guide, travel through the crypts of the haunted Lodge, and share a few screams with your friends.

Join them on the last two weekends of October (Friday and Saturday), from 6pm-11pm.

Tickets are $5 per person; and half price with your student I.D. Kids twelve and under are admitted 2-for-1, with an adult to protect them from the ghouls and ghosts along the way.

Scary snacks and ghoulish goodies will be available.

Mount Anthony Lodge No. 13 is holding a 120 Club. Only 120 tickets will be sold, at a cost of $100 each. One ticket makes you eligible for thousands of dollars in prizes. There will be 15 $100 prizes awarded, 4 $250 prizes awarded, and a grand prize of $1000. If you win a prize, your ticket is automatically re-entered for each subsequent prize. All this, plus each ticket is good for admission to the grand banquet, complete with special entertainment (time and date T.B.A.). Contact Bro.: Tim Pinsonneault at 802-375-3912 for tickets and details.

Come join Washington Lodge No. 3 for a scrumptious German Oktoberfest, on Friday, October 28th, from 4:30-7:00, at the Green Mountain Masonic Center, located at 87 Bishop Avenue, Williston.

This event is open to the public. Tickets are $23.00 per person, and kids 12 and younger eat for free.

And if that wasn’t enough, there will be door prizes, too.

Contact W:.M:. Chris Allen at 802-872-1657 or 802-310-8419 for more information.

Auffressen!