

THE TRESTLEBOARD

- 5/12/11 Gonzales No. 30 school of instruction. 6:30 p.m. All members encouraged to attend.
- 5/26/11 Lem Maddox Outdoor Degree. 9:00 a.m. For more information, contact Riley Miller @ 830-660-7655
- 5/26/11 Gonzales No. 30 school of instruction. 6:30 p.m. All members encouraged to attend.
- 6/6/11 Gonzales No. 30 Stated meeting. Meal 6:30/ Meeting 7:30 p.m. **(ELECTION OF OFFICERS)**
- 5/28/11 Lytton Springs presents the Golden Trowel Award to Bro. Terry Lagrone. 2:00 p.m.
- 6/1/11 Guadalupe Lodge hosts District 35 instructional workshop. 3:00-6:00 p.m.
- 6/7/11 District 35 Tuesday Breakfast Club meets in Luling at the Coffee Shop. All Masons and Ladies welcome. For more information contact R.W. Merlen Howe @ 512-398-9583
- 6/16/11 District 35 Traveling Gavel moves from Gonzales Lodge to Lockhart Lodge. Members are encouraged to participate.
- 6/25/11 Lytton Springs Installation of Officers. Meeting 2:00 p.m., Meal afterwards
- 6/25/11 Gonzales No. 30 Installation of Officers. Meal 6:00 p.m./Installation 7:00 p.m. **(OPEN TO THE PUBLIC)**

RING OF GOLD

This ring of gold means many things
To this path of life I chose to live
To my heart a feeling it brings
What God above blessed me with



The Square and Compass within red
Reminds me how my Savior died for me
For on that cross his blood he shed
His life for our sins to be free

The trowel soothes my desires
Keeping on the Level of Time
The Compasses helping me direct and inspire
Each new brother and friend I find

To me this ring is my traveling light
Which guides me life's passage way
Remembering its meaning in my sight
Never from my Masonic journey to stray

GONZALES MASONIC LODGE NEWSLETTER

900 Private Road 4811
Gonzales, TX 78629

❧ MAY 2011 ❧

GONZALES MASONIC LODGE

No. 30 A.F. & A.M.



WORSHIPFUL MASTER - JUAN GAYTAN

DO YOU DESERVE?

During my years before being elected grand master I often asked myself, "Am I a Master Mason?" "Am I living my life as a Master Mason?"

After being elected Grand Master I have told myself everyday that I am a Master Mason. And then I asked, Am I deserving of the Title?" This simple question has driven me to ensure I am deserving of the title Master Mason. We assured by each brother that we came to our fraternity of our own free will and accord, drawn by a desire for knowledge. Kneeling at our sacred alter we were asked, "What do you *****?"

Because of this, I believe being a Master Mason is a very personal commitment.

In order to answer truly, "Am I deserving of the title of Master Mason?" a man must be in full possession of the knowledge of what a Mason is required to know. That knowledge must be personal. It is therefore, evident we must try to develop ourselves at the very outset of our Masonic career.

Before going further, let us decide that Masonry is something that does not come to us by the conferring of degrees alone or by the accumulation of Masonic honors. A grand master may be no more a Mason than an Apprentice. The quality of a Master Mason is determined by his knowledge of himself (the end and aim of Masonry) and the application of that knowledge towards the advancement of those with whom he comes in daily contact. Such a man would be in fact, a Mason under any other name.

The power to choose is given to each candidate for Masonry. Will he choose to evolve upward along the more difficult pathway of scientific and moral knowledge, or will he choose the easy pathway and become just a member with a dues card?

The three degrees of blue lodge Masonry cover a period of time. This time includes a man's initiation into life and his ultimate dissolution at death, together with a reference to another life hereafter. One must study this period of time to discover what a Mason must know to deserve the title Master Mason.

We trace the pathway of a man through his mortal existence. We discover man emerging from childhood to manhood, or from ignorance to understanding. He is uneducated. He lacks understanding. He is slow for work. He fearlessly explores the highways and byways of creed, doctrine, and dogma, in order to reason upon the various beliefs that enter into the formula of life and matter, and more complex problem — man himself.

The question and answer should receive the most earnest and reverent attention of every Mason, for depending on his ability to delve into and solve this problem is he able to construct an edifice that can truly be said to be Masonic, built according to the plans of the Great Architect of the Universe.

As we advance, we have a vivid picture presented to us of life. Below our feet is the checkered floor, white and black, representing good and evil side by side, yet so strongly in contrast that even a dull sight can easily discern the difference. the checkering is constant. It would be very difficult to walk across the floor without touching some part of either the white or black, yet there is no other way to go, for the skirting represents the limit of all things. (CONTINUED)

Therefore, the inference is that so long as we are on the earth there is no escape from contracts with evil elements. We must pursue our journey regardless of all obstacles. Again, before proceeding, remember to keep in mind that the whole work of Masonry is individual, and it is your mentality that is being refined for the ordeal that you will be later called upon to pass through.

We, however, arrive at a conclusion that Masonry is dealing with something far more subtle and elusive than appears on the surface — something that is behind the symbols and allegories given to us in our lodges.

It is, therefore, the business of every Craftsman to be able to enter upon the work of his degree with a full knowledge of what is required of him, and unless he is building on a sure foundation, he should pause and become familiar with every factor with which he may have to deal, lest he discover that his progress is retarded by insufficient knowledge of the dangers along the way.

Our ritual says that no one but the Master Mason is allowed to enter the Sanctum Sanctorum. If, therefore, the masters have found that you have also become the master of the inner temple of your own being, it is part of your wages that you should acquire all the benefits that result from the fruits of your labor. You have discovered the point within the circle, the point from which a Mason cannot err.

These are the Mysteries, which Masonry tries to teach by allegory and symbol. A Mason who is endowed with the desire to advance, will each night before he sleeps ask himself, "Have I been a true builder, and can I truly say that I have gained a step that will help me to my ultimate goal — knowledge of myself?"

These thoughts I give for what they are worth, with the hope that they will help each and every one of you to decide the question yea or nay, "Am I deserving of the title Master Mason?"

Source: William L. Dill – Grand Master N.C.

ALEXANDER I

Alexander I succeed Paul I as Emperor of Russia in 1801. He then renewed the prohibitions against all secret societies, especially free Masons. Two years later Boeber, counselor of state and director of the military school at St. Petersburg, had an audience with the emperor. Boeber described the object of the institution and doctrine of its mysteries in such a way that the emperor rescinded the decrees.

The emperor gave the institution protection and asked to be initiated into the Order, which was done. The Grand Lodge Astrea of Russia was established and Boeber was elected Grand Master.

THAT UNDISCOVERED COUNTRY

"to that undiscovered country from whose bourn no traveler returns."

Exact wording used in Hamlet, Act III, Scene 1 by William Shakespeare. (Not a Mason). "Bourn", meaning "boundary" is now an obsolete word except in literature and Masonic ritual.

READING FOR BIKES

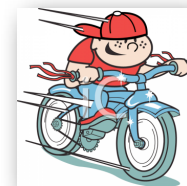
It's that time of year when Gonzales No. 30 delivers bicycles to the Schools! If you would like to participate in this event, please contact Stephen Henrichs at 830-857-3433.

When: May 19, 2011

Where: Elementary @ 8:15 a.m.

East Avenue @ 11:00 p.m.

North Avenue @ 1:00 p.m.



CURIOUS MASONIC WORDS

DUE GUARD is two words, forming one, which scholars fight over and Masons accept as a matter of course. Every Mason knows what it is. None apparently, really knows where it came from. Mackey says that it is a contraction of "duly guard". According to the great authority it is an Americanism and not used abroad now to mean what we mean, even though two hundred years ago it was the name given to a sign. Some who dare to raise their small voices against the thunder of the great Mackey are convinced that the words are a contraction or alteration of "Dieu-garde" -- "God guard" -- of the french. Haywood gives both Mackey and the immediately foregoing as a choice; Dr. Pease is wholly on the side of Mackey. Authorities with less fame still cling to a derivation from the French words, probably because of their poetic content more than any etymological foundations. Universally in this country a ritualistic difference is perceived between the due guards and the signs, but as a matter of actual practice a due guard is a sign and cannot be taken from the category of signs by a mere definition; even the ritualistic definition of a sign does not preclude the due guard from the classification.

The ABIF of Hiram Abif does not appear in the Bible. The word Abi or Abiw or Abiv is translated in the King James version both as "his father" and "my father" - using the word "father" as a term of respect and not as denoting a parent. Hiram, the widow's son of the tribe of Naphtali, was "my father" in the same sense that Abraham was "my father" to members of the tribes of Israel. The thought that the two syllables are a surname is obviously in error. The legend gains, not loses, in appeal when Abif becomes a title of honor. Just when and how it came into the Masonic terminology is still a moot point; it does not appear in the Regis document (oldest of our Constitutions, dated approximately 1390) but does appear - only as one name among many - in the Dowland manuscript of 1550. Apparently the term was not in common use until after the King James Bible (1611) had become familiar in Masonic circles. The story of Hiram Abif as told in the Masonic tale is not found in the Bible, nor is there any meaning in the word which can be construed as part of the story as Masons tell it, except that of veneration.

Anciently the word "TOKEN" (from the Anglo-Saxon tacn, a gesture, a sign and art) was properly used as we use it Masonically. But through the years it has changed, in common parlance; now may be an offering of flowers to a lady or a box of cigars to a man. In Biblical days the word was used to signify a memorial or other reminder of a covenant or promise as the rainbow was "a TOKEN of a covenant". In Freemasonry the TOKEN is never a thing, always an act.