



**Flagstaff Lodge No. 7**

**TRESTLE BOARD**

VOLUME XXII, ISSUE V      AUGUST 2022      *SENT TO SHAKE THE HANDS WE CANNOT REACH*



**From the West**

by Bro. Tom Carpenter, Senior Warden

**Great Masters Create a Healthy Lodge**

On the walls of our lounge are photos of the 130 plus brothers who have served as Worshipful Masters of our Lodge. A small handful of them have served in the role more than once. Each of them, in their year-long term, did what they could to ensure that Masonry in Flagstaff would flourish and endure.

In due time, for those of you interested in serving our Lodge as Master, you will have the opportunity to make your contribution to the long-term health of the Lodge.

It is wise that the Master of a lodge serves for only one year. A succession of Masters is an indicator of the health of a lodge. Those lodges stalled by circumstances or stunted growth are forced to rely on Past Masters to serve again in the East. Whereas healthy, growing lodges, such as ours, mentor and nurture brothers who aspire to serve in leadership roles.

We are fortunate to have Past Masters who remain engaged in mentorship, Worshipful Brothers who nurture and support the growth and development of their brothers in the line. We are grateful as well for Past Masters who recognize and accept that Lodge leadership evolves as time passes, and as membership changes, yet remain ready to assist when needed.

Masters do what they can with what they have and, it is hoped, transfer leadership of a prosperous Lodge to the next brother to sit in the East.

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Wages: Thank you to Junior Warden Brad Ingram and all the brothers who helped with a very successful fundraising effort at the Northern Arizona Highland Celtic Festival earlier this month. If the brethren vote to handle festival parking next year, we have a good plan in place.

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 Tom Carpenter, SW John Nicolls PM  
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*The Trestle Board is a bi-monthly publication of the Free and Accepted Masons of Flagstaff Lodge No.7. Articles are views of the author and not necessarily those of the lodge or of the Grand Lodge of Arizona. Articles may be edited for length and or content.*

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**Trestle Board Editor**.....John Kains

**Grand Canyon #4 Order of Eastern Star**

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**Worthy Patron** . . . . .Jeff Browne PP  
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**Associate Patron** . . . . .Ralph Doudna PP  
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 Electra .....Julann Johnson PM  
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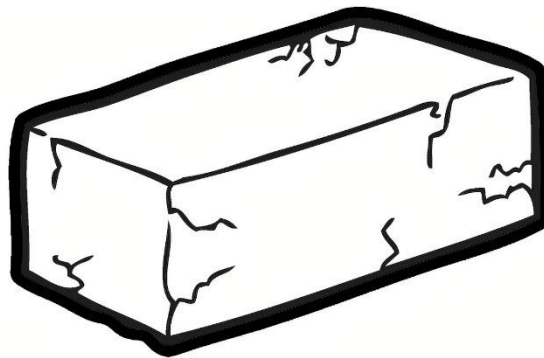
Katherine Meyer PM  
 Roxanne Browne PM  
 Ralph Doudna PP

## Heritage Brick Sale

We still have a few bricks from the East wall of the Flagstaff #7 Lodge available for purchase. The bricks were collected after the repairs to the East wall a few years ago. This is an opportunity to own a piece of our historic landmark building and preserve a piece of our heritage.

Each brick will have a plaque with the Lodge's information. Included at the bottom of the plaque will be the name of the brother who purchases the brick.

**The "Heritage Bricks" are available now!**



**Get your "Heritage Brick" for \$100 now, while they last!**

For purchase requests please contact WB John Graham:

928-522-8152 or Email: [jd.graham.7@gmail.com](mailto:jd.graham.7@gmail.com)

# From the South

*By Bro. Brad Ingram, Junior Warden*

## THE CABLE-TOW

The Cable-Tow, we are told, is purely Masonic in its meaning and use. It is so defined in the dictionary, but not always accurately, which shows that we ought not depend upon the ordinary dictionary for the truth about Masonic terms. Masonry has its own vocabulary and uses it in its own ways. Nor can our work always be defined for the benefit of the profane.

Even In Masonic lore the word cable-tow varies in form and use. In an early pamphlet by Pritchard, issued in 1730, and meant to be an exposure of Masonry, the cable-tow is called a Cable-Rope, and in another edition a Tow-Line. The same word Tow-Line is used in a pamphlet called “Defense of Masonry”, written, it is believed, by Anderson as a reply to Pritchard about the same time. In neither pamphlet is the word used in exactly the form and sense in which it is used today and in a not Pritchard, wishing to make everything Masonic absurd, explains it as meaning “The Roof of the Mouth”!

In English Lodges, the cable-tow, like the hoodwink, is used only in the first degree, and apparently has no symbolic meaning at all. In American Lodges, it is used in all three degrees, and has almost too many meanings. Some of our American teachers – Pike among them – see no meaning in the cable-tow beyond its obvious use in leading an initiate into the lodge, and the possible use of withdrawing him from it should he be unwilling or unworthy to advance.

To some of us this non-symbolic idea and use of the cable-tow is very strange, in view of what Masonry is in general, and particularly in its ceremonies of initiation. For Masonry is a chamber of imagery. The whole Lodge is a symbol. Every object, every act is symbolic. The whole fits together into a system of symbolism by which Masonry veils, and yet reveals, the truth it seeks to teach to such as have eyes to see and are ready to receive it.

As far back as we can go in the history of initiation, we find the cable-tow, or something like it, used very much as it is used in a Masonic Lodge today. No matter what the origin and form of the word as employed may be – whether from the Hebrew “habel”, or the Dutch “cable” both meaning a rope – the fact is the same. In India, in Egypt and in most of the ancient Mysteries, a cord or cable was used in the same way and for the same purpose.

*(Continued on page 5)*

*Cable Tow (cont'd from page 4)*

In the meaning, so far as we can make out, it seems to have been some kind of pledge – a vow in which a man pledged his life. We find it employed even outside initiatory rites, for example in a striking scene recorded in the Bible (I Kings 20:31,32), the description of which is almost Masonic. The King of Syria, Ben-hadad, had been defeated in battle by the King of Israel and his servants are making a plea for his life. They approach the King of Israel with ropes upon their heads, and speak of his brother, Ben-hadad. Why did they wear ropes, or nooses, on their heads? Evidently to symbolize a pledge of some sort, given in a Lodge or otherwise, between the two Kings, of which they wished to remind the King of Israel. The king Of Israel asked: “is he yet alive? He is my brother.” Then we read that the servants of the Syrian King watched to see if the King of Israel made any sign, and, catching his sign, they brought the captive King of Syria before him. Not only was the life of the King of Syria spared, but a new pledge was made between the two men.

The cable-tow, then, is the outward and visible symbol of a vow in which a man has pledged his life, or has pledged himself to save another life at the risk of his own. Its length and strength are measured by the ability of the man to fulfill his obligation and his sense of moral sanctity of his obligation – a test, that is, both of his capacity and of his character.

If a lodge is a symbol of the world, and initiation is our birth into the world of Masonry, the cable-tow is not unlike the cord which unites a child to its mother at birth and so it is usually interpreted. Just as a physical cord, when cut, is replaced by a tie of love and obligation between mother and child, so, in one of the most impressive moments of initiation, the Cable-Tow is removed, because the brother, by his oath at the Altar of Obligation, is bound by a tie stronger than any physical cable. What before was an outward physical restraint has become an inward moral constraint. That is to say, force is replaced by love – outer authority by inner obligation – and that is the secret of security and the only basis of brotherhood.

The cable-tow is the sign of the pledge of the life of a man. As in his oath he agrees to forfeit his life if his vow is violated, so, positively, he pledges his life to the service of the Craft. He agrees to go to the aid of a Brother, using all his power on his behalf, if within the length of his cable-tow, which means, if within the reach of his power. How strange that anyone should fail to see symbolic meaning in the Cable-Tow. It is, indeed, the great symbol of the mystic tie which Masonry spins and weaves between men, making them Brothers and helpers one of another.

But, let us remember that a cable-tow has two ends. If it binds a Mason to the Fraternity, by the same fact it binds the Fraternity to each man in it. The one obligation needs to be emphasized as much as the other. Happily, in our day we are beginning to see the other side of the obligation – that the Fraternity is under vows to its members to guide, instruct and train them for the effective service of the Craft and of humanity. Control, obedience, direction or

*(Continued on page 6)*

*Cable Tow (cont'd from page 5)*

guidance – these are the three meanings of the cable-tow, as it is interpreted by the best insight of the Craft.

Of course, by control we do not mean that Masonry commands us in the same sense that it uses force. Not at all. Masonry rules men as beauty rules an artist, as love rules a lover. It does not drive, it draws. It controls us, shapes us through its human touch and its moral nobility. By the same method, by the same power it wins obedience and gives guidance and direction to our lives. At the Altar we take vows to follow and obey its high principles and ideals. Masonic vows are not empty obligations – they are vows in which a man pledges his life and his sacred honor.

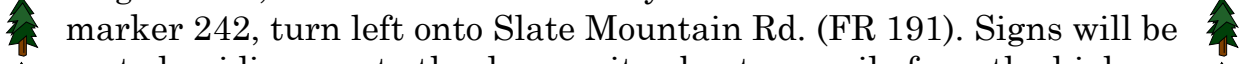
The old writers define the length of a cable-tow, which they sometimes call a “cables length”, variously. Some say it is seven hundred and twenty feet, or twice the measure of a circle. Others say that the length of the cable-tow is three miles. But such figures are merely symbolic, since in one man it may be three miles and in another it may easily be three thousand miles – or the end of the earth. For each Mason the cable-tow reaches as far as his moral principles go and his material condition will allow. Of that distance, each must be his own judge, and indeed each does pass judgment upon himself accordingly, by his own acts in aid of others.



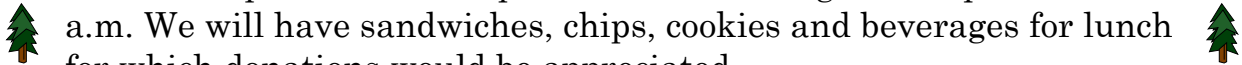
## Outdoor Degree



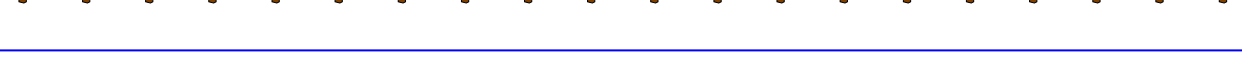
Our annual outdoor degree will take place on Saturday, August 20 and is open to all Master Masons. We will confer the Third Degree upon a #7 Fellowcraft Mason under the pines northwest of Flagstaff. As any prior attendee can tell you, this is truly a memorable occasion for all.



To get there, travel north on US Hwy. 180. About 0.4 miles from mile marker 242, turn left onto Slate Mountain Rd. (FR 191). Signs will be posted guiding you to the degree site about one mile from the highway.



Coffee and pastries will be provided before the gavel drops at 9:00 a.m. We will have sandwiches, chips, cookies and beverages for lunch for which donations would be appreciated.



## Reflections and Perspective from a 65-Year Freemason

*by Bro. Bruce Johnson*

I recently had occasion to pause and reflect on my 65 years as a Freemason. In 1957 I was raised in the third degree in Landmark Lodge #103, in Sioux City, IA. Since that time, I have moved my membership through four Masonic Lodges. Landmark Lodge was chartered on 4 Jun 1857, 100 years before I was raised. In its early days, Landmark Lodge is credited with the formation of several Masonic Lodges in the old Dakota Territories, and it is still an active Lodge today.

After receiving degrees at Iowa State University and the University of Minnesota in physics and electrical engineering, my work has been in the areas of low-light-level optical detection and imaging for the aerospace and military industries.

After becoming a Master Mason, my York Rite Masonic travels led me through the Royal Arch, into the Council and onto the Commandery. I also traveled through the Scottish Rite valley to become a 32° Mason. My physical travels have taken me to Kilwinning Lodge #0 (called the "Mother Lodge" of Scotland), the Grand Lodge of Freemasons of Ireland (Dublin), and the United Grand Lodge of England (London), amongst others.

It is interesting to reflect on some of the changes that have taken place since I was raised. The world population has exploded three times to nearly eight billion people. The population of the city of Flagstaff has increased five times from 15,000 to 79,000. The total number of nuclear weapons has doubled to 13,000, actually down from a peak of 64,000 in 1986. Sputnik-1, the first artificial spacecraft was successfully launched in 1957; now there are about 4,500 satellites in orbit around the earth. Atmospheric carbon dioxide increased from 315 ppm to 416 ppm (in 2021). The number of Freemasons in the USA has decreased from 4 million to 1 million!

Since 1957 prices for everyday items have also changed dramatically. Here are some examples of prices in 1957; postcard 1¢, first class letter 3¢, cup of coffee 5¢ (with free refills), bread 20¢, gasoline 23¢/gal, milk 95¢/gal, airline ticket ~\$12 (and NO security checkpoints), new Chevy Bel Air - \$2,757, average home price \$12,220. Petition to receive masonic degrees, \$75.

It is understandable that during this period our way of living has been stressed, as never before, in many ways. We are now challenged by the results of global warming, overpopulation, limited raw materials, food production, overfishing, military conflicts, national and international political strife, racial discrimination, religious and political intolerance, territorial boundaries, medical pandemics, clean water, clean air, and nuclear proliferation, to name a few. I submit that the principles of Freemasonry offer a path to find good solutions to the critical challenges we now face in our daily lives. A petition to receive masonic degrees now costs \$210, less than three times what I paid in 1957. Talk about great value.

If applied to the critical challenges before us, the masonic principles of brotherly love, relief and truth can offer a good hope, maybe the best hope, of working together and finding the

*(Continued on page 8)*

*(Continued from page 7)*

best solutions. Brotherly love, and the mutual respect and tolerance that go along with it, is an essential foundation for the task of developing solutions. Along the way, we cannot say we are making progress if we are continually bumping into hordes of the homeless, the hungry, the refugees, etc. Relief is a cost of doing business. Finally, there is truth. Following a path of lies will lead to certain disaster. Without truth, there is no hope for finding solutions. They say you cannot fool Mother Nature.

There you have it. From my perspective, acting on the square (honesty and fairness), keeping our passions within due bounds (moderation), using our level (equality, we are all one people) and maintaining our plumb (uprightness and integrity) will ensure the best hope for a bright future.



## **Brotherly Love**

by WB John Graham, DDGL

I have to relay a couple of great instances of Brotherly Love in the lodge.

Just before June's Grand Lodge Communication, I received a call from a Brother needing help getting his car out of a repair shop. The car had a blown engine and, of course, I was willing to help. Timing was a little difficult due to Grand Lodge but we absolutely could make it work. Digging into the story more, I heard that, other than the engine, the car was in really good shape and only 4 years old. The Brother who owned the car then gave it to another Brother who needed one. By buying the new engine, he is essentially paying \$3000 for a four-year-old car. What a deal! The recipient of the car was aided not only by the former owner but also by several other Brothers who picked the car up from the shop and are storing it until it can be fixed. The Brother who received the car was overwhelmed and wrote (yes, hand wrote) thank you notes. He was so touched.

Then, on July 14, I was working in Kingman (about two hours from home) when I received a call from my daughter that floodwaters from the Pipeline burn scar were going through our yard. I called WB Lance Brown who immediately went to work organizing a sandbagging crew. Worshipful Master Tom Hover canceled the degree scheduled for that night so that Brothers could participate in this project.

The water came within three inches of the siding on my house. I have no doubt that my Brothers and friends saved my house from flooding.

These are just two examples of Masons being better than the average man, but it is what brotherhood is all about. With today's climate around the globe, I just had to share this to prove again how we take good men and make them better men. What a blessing it is to be a part of such an amazing lodge and fraternity.

Love you Brothers!



## Upcoming Events

(Thursdays are typically reserved for degrees or degree practice).

August 4	Stated Meeting	Dinner at 6:30 Pasta, Red Sauce and Homemade Meatballs, Garden Salad, Dessert
August 13	OES/Masonic Picnic	See below
August 18	First Degree	Dinner at 6:00, Degree at 7:00
August 20	Outdoor Degree	9:00 a.m.
September 1	Stated Meeting	Dinner at 6:30
September 29	Trustees Meeting	6:00
October 6	Stated Meeting (White Apron Night)	Dinner at 6:30
November 3	Stated Meeting	Dinner at 6:30
November 4-5	Scottish Rite Reunion	Tucson
November 19	Clothe-a-Child	
December 1	Stated Meeting/Elections	Dinner at 6:30
December 10*	Officer Installation	

## OES/F & AM Picnic

Come out and enjoy the annual Grand Canyon OES Chapter #4 and Flagstaff Lodge #7 picnic on Saturday, August 13 at Kathy Lindstrom's home, 135 W. Juniper Ave. (north of the hospital). Show up any time after 11:00 a.m. as we will plan to eat about noon.

Please bring a potluck dish to share with everyone. If you have folding chairs that are convenient for you, throw it in and bring your family.





## Masonic Anniversaries



Lynn Hunter	8/6/1994
Christopher Hartwell	8/8/2013
Richard McNeill, Jr. PM	8/10/2000
Anthony Foglia	8/12/2010
John Graves	8/17/2019
Derald Hogeland	8/18/2018
John Welsch	8/18/2011
Tom Carpenter	8/19/2017
Jerry Brown	8/21/1969
Kelly Vickers	8/21/2014
Robert Hack	8/22/2015
Nicholas Barnard	8/23/2012
Alan Borrett	8/24/2000
Scott Welsch	8/24/2013
Donald Hartwell	8/25/2012
Ross Hochen	8/27/2011
Kirby Thoma	8/27/1998
James Robinson, Jr.	8/28/2010
Anthony Jacovino, Jr.	8/29/2009



## Birthdays



Alan Borrett	8/2/1979
Gen. Roger Teague	8/5/1963
Charles Johnson	8/5/1935
Reed Houge	8/6/1964
Randall Peters	8/6/1953
James Robinson, Jr.	8/8/1961
Michael Seff	8/11/1943
Lloyd Smith PM	8/13/1946
Jerry Lively	8/14/1945
Ryun Mann	8/16/1975
Ted Gibson, Jr.	8/21/1982
Alan Kindsvater PM	8/22/1963
Jared Bohn	8/23/1987
Kristofer Newton	8/24/1983
David Bortle	8/28/1969
Matt Casado	8/28/1937
James Glenn	8/28/1939