

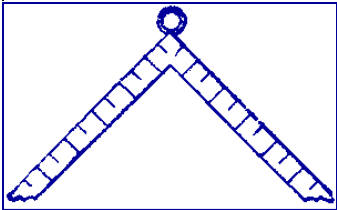


TRESTLE BOARD

VOLUME XIX, ISSUE II

MARCH 2019

SENT TO SHAKE THE HANDS WE CANNOT REACH



From the East

by Reed Houge, Worshipful Master

As we recently performed an Entered Apprentice Degree, I thought it would be appropriate to reference two articles explaining its meaning.

The first, *The Deeper Meaning of the Entered Apprentice Degree, An Esoteric Interpretation of the First Degree* by Rob Lund PM, is a very in-depth article addressing all aspects of the degree and even though I found it on the Web for the public to view I felt it had too many references to the secrets of our fraternity to be placed in the Trestleboard. If anyone is interested in reading it, please contact me and I'll send it to you.

The second was published in Grand Lodge of Scotland Year Book in 1965 titled *The Symbols of the Entered Apprentice Degree* found at <http://www.themasonictrowel.com>:

The Symbols of the Entered Apprentice Degree

Each of the symbols, emblems and allegorical ceremonies of the First Degree has a meaning. Taken together these meanings comprise the teaching of the Degree. Time is too brief to give complete explanations or even to mention all of them, but we believe it will be profitable to you to have a few hints and suggestions, especially as they will show that every detail of the ritual is filled with a definite significance which each Mason can learn if he applies himself.

The hoodwink represents the darkness in which an uninitiated man stands as regards the Masonic life. For this reason, it is removed at the moment of enlightenment. Its removal suggests that we do not make the great things of existence, such as goodness, truth and beauty, but find them. They are always there. It is our blindness that conceals them from us.

The cable tow is a symbol of all those external restraints by which a man is controlled by others, or by forces outside himself. If a man does not keep the

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law of his own free will, he must be forced to keep it by compulsion. The removal of the cable tow means that when a man becomes the master of himself, he will keep the law instinctively, out of his own character, and not under compulsion.

The Lodge is a symbol of the world, more properly of the world of Masonry. Initiation means birth, or new birth, an entrance into that world. This symbol means that in its scope the extent Freemasonry is as wide as human nature and as broad as mankind, and that as a spirit and ideal it permeates the whole life of every true Mason, outside the Lodge as well as inside.

The ceremony of entrance, by which is meant all that happens at the inner door, signifies birth or initiation and symbolizes the fact that a candidate is entering the world of Masonry, there to live a new kind of life.

The sharp instrument means, among other things, that there is but one real penalty for violation of the obligations – the penalty, that is, of the destructive consequences to a man's character of being faithless to his vows, untrue to his work, disloyal to his obedience.

The ceremony of circumambulation is the name for the ceremony of walking around the Lodge room, an allegorical act rich with many meanings. One of the principals of these is that the Masonic life is a progressive journey, from station to station, to attainment and that a Mason will always be in search of more light.

An equally significant ceremony is that of approaching the East. The East is the source of light that station in the heavens in which the sun appears when about to chase the darkness way. Masons are sons of light, and therefore face the East.

The altar is the most important article of furniture in a Lodge room, and at the same time a symbol of that place which the worship of God holds in Masonry – a place at the center, around which all else revolves.

The obligations have in them many literal meanings and as such are the foundations of our disciplinary law, but over and above this they signify the nature and place of obligation in human life. An obligation is a tie, a contract, a pledge, a promise, a vow, a duty that is owed. In addition to the obligations we voluntarily assume, there are many in which we stand naturally – obligations to God, to our families, to employers and employees, to friends and neighbors. A righteous man is one who can be depended upon to fulfil his obligations to the best of his ability.

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The Great Lights are the Volume of the Sacred Law, the Square and the Compasses. As a Great Light the Volume of the Sacred Law represents the will of God, as man understands it. The Square is the physical life of man under its human conditions. The Compasses signify the moral and spiritual life. If a man acts in obedience to the will of God, according to the dictates of his conscience, he will be living in the illumination of the Great Lights and cannot go astray.

The Lesser Lights are the sun, the moon and the Master of the Lodge. The sun is a symbol of the masculine, the active, the aggressive; the moon, of the feminine, the receptive, the gentle, the non-resisting. When these two types of human action are maintained in balance, mastership is the result.

The words, grips and tokens are our means of recognition by which, among strangers, we are able to prove others or ourselves to be regular Master Masons in order to enter into fraternal fellowship.

The ceremony of salutation, in which the candidate salutes each station in turn, is, in addition to its function as a portion of the ceremonies, also a symbol of a Mason's respect for and obedience to all just and lawfully constituted authorities. The Charges states this in a single sentence: "A Mason is a peaceable subject to the civil powers, wherever he resides or works."

The same significance is found in the office of Worshipful Master, who is a symbol as well as the executive officer of the Lodge. As the sun rules the day, he rules and governs his Lodge; his title, "Worshipful", means that as the governor he is worthy of reverence, respect and obedience; and he stands for just and lawfully constituted authority everywhere.

The apron is at once the emblem of purity and the badge of a Mason. By purity is meant blamelessness, a loyal obedience to the laws of the Craft and sincere goodwill to the Brethren. The badge of a Mason signifies that Masons are workers and builders, not drones and idlers.

In the candidate discovers that he has nothing of a metallic character on his person. This symbolism reverts to ancient times when men believed that the planets determined human fate and controlled human passions. Men thought that there was a meal by which each planet was itself controlled. In ancient times candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us this symbolism no longer has its astrological character, the old point about keeping out disturbing influences remains. The candidate is not to bring into the Lodge room his passions of prejudices lest

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that harmony, which it is one of the chief concerns of Masonry to sustain, shall be destroyed.

The northeast corner is traditionally the place where the cornerstone of a building is laid; when the Apprentice is made to stand there, it is because he is the cornerstone of the future Craft. What the Apprentices are today, Masonry will become in the future.

The working tools represent those moral and spiritual virtues, habits and forces by means of which a man is enabled to reshape the crude and often stubborn materials of his own nature in order to adjust himself to the needs and requirements of human society. If a man has lived painlessly, carelessly, without aim or ideal, he must, if he is to become a Mason, learn to systematize his life, must adopt a rule of life as signified by the twenty-four-inch gauge. If he has traits of temper, habits of speech, or defects of character that disturb or injure others, and interfere with his taking his proper place in the Brotherhood, as "knots and excrescence's" on a stone interfere with its being put into its allotted place in the building so he must rid himself of them. This is represented by the mallet.

The Entered Apprentice is himself a symbol, one of the noblest in the whole emblematic system of the Craft. He represents youth, typified by the rising sun. But beyond that he represents trained youth, youth willing to submit itself to discipline and to seek knowledge in order to learn the great art of life, which is the real royal art, and which itself is represented, embodied in, and interpreted by all the mysteries of Masonry.

It is by such voices and arts as these that the First Degree gave its teaching to the EAF as a man and a beginning Mason. It is sincerely hoped that these hints, these suggestions as to the meaning of the symbols and emblems, will lead all Masons to seek further for more light upon them, not alone in order that they may become

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well-trained Masons, but also for their value to them, as they lead their lives outside the Lodge room.

In closing, I will leave with a quote by Walter L Wilmshurst:

“He who enters the Lodge in quest of Light should leave all his previous learning behind him with his garments and loose the shoes of personal opinion from off his feet. He should think of himself as a child, and as being taken into a world of new sights and sounds, and where new ideas and even a different logic obtained from those with which he has previously been familiar, and where he must begin to recast his ideas and his life. If it will not, he will but continue to darken his own light, and the Craft can teach him nothing of value, whatever titular rank he may attain in it.”

For your consideration, pictured below is the Henry Golden Boy Freemasons Tribute Edition .22 LR rimfire currently being raffled by Flagstaff #7. Two hundred tickets are being sold at \$20 each and can be purchased from John Graham PM or Tom Carpenter. The profit for this raffle will go to our Clothe-a-Child fund.





Grand Canyon Chapter #4 Order of the Eastern Star

By Kathy Lindstrom

What is Eastern Star?

At our Grand Chapter session in August, the Grand Master encouraged us all to have our “elevator speech” prepared so that when someone asks us “What is Eastern Star?” we are ready. We typically have 1 or 2 minutes to grab their interest or the moment is gone, so what is Eastern Star in a short synopsis?

Eastern Star is the largest fraternal organization in the world to which both men and women may belong. We are a social group, with friendships worldwide that we can count on for practically anything, but we are also a charitable organization. Our main charitable project at the International level is providing and training Service Dogs. Arizona chapters support our local domestic violence crisis centers, scholarships for higher education (last year alone Arizona Grand Chapter gave \$154,000 in college scholarships), education grants for religious leaders, and many other charities that each presiding officer may decide upon. This year the special projects of the Arizona Grand Chapter are service dogs for Veterans, the Fisher House in Tucson, and long-term assistance for our members in need of help.

Of course, your “elevator speech” can vary as to what Eastern Star means to you, personally, but let me give you an idea of what Grand Canyon Chapter #4 here in Flagstaff is doing. For those of you who are not able to be active, I want you to know and be proud of how your dues and contributions, along with the proceeds of our fundraising activities are used. Since the beginning of this chapter year in June, from our Chapter of less than 20 active member, we have:

Donated \$100 to Arizona Eastern Star Scholarship Fund

Donated \$100 to Service Dogs for Veterans Fund

Donated \$100 to Fisher House for military family stays while their service member is in medical treatment.

Donated \$100 to ESTARL (Eastern Star Training Awards for Religious Leaders).

Donated \$125 to the Rob Morris Long-Term Assistance Fund

Donated \$74 to buy stuffed animals for First Responders to give to children in trauma situations

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(What is Eastern Star continued from page 7)

Donated \$200 to Flagstaff Lodge to help with the printing & mailing of this Trestleboard

Made regular trips to the food bank with donated food items from the Chapter & Lodge members

Recycled aluminum pop tabs for the Scottish Rite Learning Center and Ronald McDonald House in Tucson

Donated art & craft supplies, school supplies, and diapers to the Youth Crisis center.

Put together and donated over 60 hygiene bags, with soap, shampoo, conditioner, toothpaste & toothbrush, lotion, q-tips, shower caps, shower gels, combs, and new socks to Hope Cottage.

Provided some of our local members with health problems or mobility issues with a Christmas stocking filled with goodies and everyday items to let them know we are thinking of them always.

So get your ideas together and be prepared for the next time someone asks you about Eastern Star.

*We are deeply saddened to report the loss of four of our members, Brother **Jim Watson**, Sisters **Mickey Porter**, **Linda S. Baker**, and **Amanda Bowers-Foglia**. Please keep their families in your thoughts and prayers.*





From the West

By Don Hartwell, Senior Warden

Masonry assumes a variety of roles amongst the community of brothers that it serves. To the man seeking self-improvement, it is a timeless moral guide. It illustrates a variety of lessons on the rectitude of conduct to which he aspires to adhere. To the mystic, it is deep philosophy of esoteric symbolism and rituals. It veils higher truths in the language of the enigmatic. Similarly, to the philosopher it presents a portal to a more fundamental understanding of the world and our place within it. It is a lexicon of profound metaphysics couched in tradition. To the fraternally driven it is a confluence of the like-minded, building community by means of selectivity.

To every man who meets its qualifications, masonry offers a benefit unique to his needs and desires. Every initiate is seeking something, and yet the craft cannot be all things to all people. By constructing itself to best provide the services it renders to its particular community, it excludes itself by nature from reaching a broader audience. This is by no means a criticism. For an individual to master a given craft means ineptitude at, or even ignorance of, many other potential trades. So it is for any organization: In order to achieve the most satisfying gains for the initiate, the fraternity must, like a master craftsman, fix its energies towards the performance of its purpose, to the exclusion of others.

The basic function of masonry, however, is a lingering question of mine. When considering the many benefits offered to such a staggeringly varied membership, how can any organization appear to profit such widely disparate interests, and still do so successfully?

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I believe that the answer to this question results from the fact that none of these benefits represents the primary masonic purpose: They are simply facets of a deeper and more comprehensive design.

The actual purpose of masonry, I believe, is illustrated by the commonality shared by the seemingly disparate rewards that it presents to the studious communicant of its mysteries. Every one of the benefits that it offers the men who patronize it are interrelated by virtue of their central theme: They are all aspects of a pursuit of knowledge. The moral scholar finds lessons and means by which to improve his character. The mystic finds a fathomless well of esoteric thought. The philosopher is presented with a language of enlightenment self-contained in a system of thought with which to engage it. And the fraternalist is given a community with which to pursue any and all of these aims. Further, not only is this pursuit common to the many disparate returns the craft offers, but it is also deeply enshrined in our ritual.

In our degrees we are entreated to pursue knowledge generally, for its own sake and as a means of achieving a more perfect understanding of our divine author. And even while couched in the character of worship, the pursuit of understanding is illustrated as a virtue in its own right. While not the initial lure that brought me into the fraternity, it is partly this emphasis on the continuing of our individual education that has held me fast to the fraternity. It is a focus wholly alien to the vast majority of our social institutions, and while not totally unique in motive, it is singular in its methodology.

To any man for whom learning is a worthy goal, it is easy to be disappointed in the broader society. While many may argue that this is a flaw particular to the modern age, the nature of mankind is that most are content to learn only to the point of passable proficiency. Thereafter, their desire for knowledge is sated, if ever it existed beyond the motivation of simple necessity.

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Indeed, in past ages the desire for knowledge was, if anything, even more driven by need than anything else. The religious authorities couched the pursuit of spiritual understanding in the avoidance of damnation. They, in fact, broadly and violently discouraged furtherance of this understanding beyond what was necessary to secure adherence to their primacy in the matter. Most other professions were learned only as a matter of survival, with one's capability in it being essential to their social utility which was, and is, the dominant purpose of most people's existence.

With the dawn of the enlightenment a new class of people, recently liberated from feudalism, would discover, or perhaps rediscover the virtue of education. This period is widely regarded

“...wouldn't we rather the craft be the home of the lifelong learner, and not the primitive shivering in the dark?”

as the impetus for the founding of our craft, amongst others, and broadly expanded the desire for understanding. These forebears, however, represented a tiny minority of the vast population, and were driven as much by fashion and a fascination with antiquity as by anything else. And even

when considering those few who were truly motivated by a purity of intention towards learning, most other people continued to be content in their ignorance and remain so today.

In my past career, I had the opportunity to see the implementation of an ever-increasing technological advancement. I was always fascinated by the reaction that this engendered in my customers. For a small portion of them, this was an exciting challenge, driving them to adapt and learn in order to make use of the many potential benefits that it represented. For the unfortunate majority, it represented, at best, an unnecessary nuisance, only valuable if it offered instant gratification with no effort required on their part. It is from them that I first heard variations on the phrase that would eventually take on the character of a profanity, or even a sacrilege, in my mind: “I can't be bothered, I am too old to learn this new stuff.”

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I cannot conceive of the mentality that leads to this viewpoint. As a matter of simple necessity, it cannot be possible to live happily in total ignorance of anything that is developed beyond a particular age or milestone in one's life. To anyone inclined to believe this, I would be fascinated to learn: What on earth makes you think that the world will simply cease to change, or at least mold itself to accommodate your persistent ignorance? It seems to me that, upon reaching this conclusion, life must become an increasingly frustrating and confusing experience until you are, perhaps gratefully, released from the mortal coil. But beyond the functional necessity to adapt to a world that seems to be evolving at a breakneck pace, the cognition required to adopt this viewpoint is utterly foreign to me because it naturally excludes one from the myriad benefits represented by a life lived in pursuit of intellectual attainment. If this attitude has truly been represented throughout the human experience, one cannot help but contemplate with bewildered horror and pity the poor, benighted caveman who decided that, at his age, fire was simply too much trouble to learn to produce.

It is the experience of this mentality, perhaps more than anything, which has given me the reverence with which I view the masonic emphasis on education and understanding. Given the alternative possibility, it is easy to see why our forebears placed such consistent and heavy emphasis on the pursuit of knowledge in our ritual. This dual appreciation for such knowledge, that of the creature seeking to worship his creator through the medium of understanding, as well as the select few who desire to pursue enlightenment in our generally aphotic culture, is to me the most profound benefit of our craft, and perhaps the most fundamental core of its purpose. It is for this reason, I believe, that we must not neglect this emphasis on learning, when considering a path forward for the craft. If we allow the lessons of our ritual to go unheeded, I think we will lose something precious and irreplaceable in our fraternity. We must, therefore, be willing to extend the efforts necessary to maintain it in our priorities. After all, given the alternatives, wouldn't we rather the craft be the home of the lifelong learner, and not the primitive shivering in the dark?



Flagstaff #7 was honored with the presence of **Brother Harold Wood** (to the right of **WB Reed Houge** at our last stated meeting. Brother Harold has been a Master Mason for 70 years and recently celebrated his 100th birthday.

Flagstaff Lodge #7 congratulates our brothers on their Masonic accomplishments:

Entered Apprentice Mason



**John Clinton Graves, Sr.
Initiated January 17, 2019**

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Masonic Anniversaries



Christopher Anderson	3/2/2013	James Wilson	3/28/2019
Eddie Cash, Sr.	3/9/1964	Robert Wilson	3/28/1966
Lee McDonald	3/10/1977	Thomas Johnsen, Jr. PM	3/29/1973
Raymond Lindsey	3/11/2010	Jay Barrett PM	4/5/2008
Lance Brown PM	3/12/2009	Charles Brown	4/7/1984
Richard Vihel PM	3/12/1992	Charles Carson III	4/13/2002
Marvin Franklin PM	3/20/1997	Jonathan Rabinowitz	4/13/2002
Ryan Shapiro	3/20/2014	Phil Cobbin	4/15/1998
Wendell DeCross	3/22/1973	David Bortle	4/18/2002
Ward Steward	3/22/1990	Donald Daly	4/18/1998
James VanDuyne	3/22/1988	Richard Deaver	4/18/1968
Rodney Kenly	3/24/1976	Michael Higdon	4/18/1998
James Kruse	3/25/1999	Ron Huntley	4/19/2007
Glen Beeson PM	3/26/1970	(Hub) Warren Harris	4/20/1972
Ted Jordan	3/27/1958	C. Bruce Johnson	4/22/1957
John Kains	3/27/1997	Thomas Hover	4/23/2008
David Merritt	3/28/1968	Joel Shapiro	4/24/2003
		Richard Rundquist	4/28/1986
		Zed Veale, Jr.	4/30/1949



Birthdays



Brian Yarbrough	3/1/1971	Victor Hawley PM	3/29/1943
Floyd Grant	3/3/1932	(Hub) Warren Harris	4/2/1933
J. Sidney Saunders	3/6/1940	Earl Wunder PGM	4/3/1943
Eugene Bernhard	3/7/1941	Fredrick Geboe	4/9/1943
Tom Bevil PM	3/7/1943	Richard Rundquist	4/11/1946
Gregory Howe	3/8/1957	Tom Kaufman	4/14/1968
John Lindsey	3/10/1969	John Welsch	4/14/1952
Cecil Kiker	3/13/1930	Derald Hogeland	4/15/1966
Robert Rowe PM	3/16/1943	Robert Franklin	4/16/1959
Ward Steward	3/20/1961	Ron Huntley	4/19/1968
James Rexroad, Jr.	3/21/1947	James Harvel PM	4/21/1942
Aaron Burr	3/23/1994	Arnold Barry	4/25/1938
George Antilla	3/26/1941	Ryan Shapiro	4/26/1967
Alfred Austin III	3/27/1975	Jerry Brown	4/30/1943

CALENDAR OF EVENTS

March 28 - 31	Leadership Conference in Casa Grande
April 4, 6:30	Stated Meeting
April 27	Cemetery Cleanup
May 2, 6:30	Stated Meeting
May 3 - 4	Tucson Scottish Rite Spring Reunion
June 6 - 8	Grand Lodge Annual Communication
June 13	Stated Meeting (Postponed due to Annual Communication)
June 19 - 21	Celtic Festival at Ft. Tuthill
July 11, 6:30	Stated Meeting (Postponed due to Independence Day)
July 27	Widows/Awards Banquet
Aug. 1, 6:30	Stated Meeting
Aug. 17	Flagstaff #7 Outdoor Degree
Sept. 5, 6:30	Stated Meeting
Sept. 21 - 22	Wayfarers Annual Get-Together
* Oct. 17	Masquerade Ball/Casino Night
Nov. 1 - 2	Tucson Scottish Rite Fall Reunion
Nov. 16	Clothe-a-Child
* Dec. 8, 12:00 pm	Officer Installation
* Subject	to change.

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