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White River Lodge #62 Trestleboard

April May 2025

FROM THE EAST

From the East

My Brothers, please allow me to share an article with you that I found to be of interest.

The Duty to Act: Doing what must be done, even when we don't feel like it.

It is easy to act when we are motivated, it is easy to labor when the work is exciting, it easy to step forward when the path is smooth.

But, what about when the task is tedious?

When the weight of responsibility presses upon us?

When every fiber of our being would rather delay, avoid, or abandon the work at hand?

That is where the real test begins. That is where a Mason proves his worth.

Freemasonry teaches us that our purpose is self improvement, the refining of our character, the shaping of our values, the steady work of transforming the rough ashlar into the perfect ashlar. But, what many fail to realize is that this work is not meant to be easy.

If growth came only when we felt like it,

If self improvement required no effort, then every man would reach perfection.

But, the truth is most men will never perfect their ashlar. Most will quit when the labor becomes more difficult. Most will take the path of least resistance, avoiding of what must be done because it is inconvenient, uncomfortable, or uninspiring.

A Mason however does what must be done regardless of whether he feels like doing it.

Freemasonry's Call To Action

Every lesson is a call to action.

- We are taught industry, that our tools must be applied, our time well spent, our efforts directed towards something greater than ourselves.
- We are taught discipline, that the rough ashlar does not shape itself, that our habits and choices determine the man we become.
- We are taught duty, that obligations are not based on convenience, but on commitment.

When we knelt at the Altar and took our obligations, we did not promise to be faithful to the Craft only when it was easy.

We did not commit ourselves to self improvement only when we felt inspired. We did not pledge to support our Lodge only when we had nothing else to do.

We took on a duty that always stands, whether convenient or not. That is what separates the true Mason from the man who merely wears the apron.

The Rough Ashlar: A Symbol of Hard Work

Continued on Page 4

THE MASONS DID IT

In the days of the old west, a young fellow held up a bank, and in so doing shot and killed the teller. Several people in the bank and outside saw him well enough to identify him as he rode out of town.

A posse was formed and quickly captured him and returned him to jail. He was duly tried and sentenced to hang for his crime. On the appointed day a scaffold had been erected outside the jail.

The fellow was led up the steps to the scaffold, the Judge read his sentence and asked if he had anything to say.

"I sure do, Judge. If it weren't for the damn Masons I wouldn't be here." The Judge inquired to what he referred. "Well, the Sheriff who pursued me is a Mason, as were most of the posse. The jury was mostly Masons, and you, Judge, are a Mason. If it weren't for the damn Masons I wouldn't be here." That being all he had to say, the Judge ordered the hangman to proceed.

The hangman put a HOOD over his head, a ROPE around his neck, took him by the right arm, and said, "Take one regular step forward with your left foot."

"Take one regular step forward with your left foot"

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Officers White River Lodge 2025		
Master	Santiago Limon	661 496 6927
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Secretary	Frank Edens	928 242 3656
Senior Deacon	Alberto Cruz	480 528 0770
Junior Deacon	Mike Gibbs	928 414 1122
Chaplain	Robert Stirling	928 242 4947
Marshal	Al Warner	928 368 7307
Senior Steward	Fred Bridges	928 242 4838
Junior Steward	Larry Pedesen	928 242 7519
Tyler	Don Anderson	928 243 5342
Secretary Emeritus	Clay Howard	928 242 2994

FROM THE SOUTH— APRIL FOOL'S DAY

April Fools Jokes: Try tricking your family into thinking you have an infestation problem by using a beetroot with a tail (or a potato and some string). You can also use gelatin to make an unusual glass of milk. Another idea is to draw a spider on the toilet paper in your bathroom.

Today, people believe that April Fools Day started in 1564 when we changed from the Julian to the Gregorian Calendar, and the new year was changed to January 1 because January was the god of gates, doors, and transitions. People who wanted April 1 as New Year's Day became the subject of Jokes and ridicule. Two hundred years before 1564, Geoffrey Chaucer referenced April Fools Day, so we really do not know how long April Fool's Day has been around. In Persia in 536, Sizdah Bedar became the new year. Sizdah Bedar is known as Nature's Day. It occurred on either April 1 or 2, A day people played jokes on one another. It is still practiced today in modern-day Iran. Some believe that April 1 is a day when nature may play jokes on us for example by giving us snow in the springtime, "I have been a witness to this one year when we had not received snow all winter and we got lots of snow on April 1st. I believe springtime is greater than the false god of January or Janus, as it was spelled in ancient Rome.

Springtime also represents a time of new beginnings and new life with plants starting to bud and bloom and trees getting new leaves. Let us consider this spring to be a new beginning for our Lodge. Officers need to work better together to improve the morale of the lodge, This is a time to renew how we perform rituals in the Lodge. We need to always have the ritual in the forefront of our minds. When we have degree practices or degrees, we need to look snappy like the Military Degree Team in Arizona looks when they perform a Second Degree. This means that one should look at our ritual books two or three days before practice to prepare. Perhaps lodge officers might play tricks on each other to test each other's knowledge of the ritual. Any jokes need to be instructive.

Reference: 65 April Fools' Day Pranks To Use On Everyone In Your Life, https://www.msn.com/en-us/foodanddrink/foodnews/65-april-fools-day-pranks-to-use-on-everyone-in-your-life/ar-BB1kL4pf?ocid=feedsansarticle, retrieved 2/16/2025.

Farmers Almanack, May 2, 2024, "How Did April 1 Become "April Fools' Day"?, https://www.farmersalmanac.com/april-fools-history

36 Spring Quotes About New Beginnings, Hope, and Change, *Real Simple*, https://www.realsimple.com/holidays-entertaining/entertaining/seasonal-events/spring/inspiring-spring-quotes, Retrieved 2/18/2025

Composed by Frank Edens for Jason DiCamillo

CALENDAR

WHITE RIVER LODGE #62

Stated Meetings: April 8 and May 13—Dinner at 6 PM, Meeting at 7 PM

We will have Fellowship Hour and practices other Tuesday evening at 6 PM. Please invite gentlemen who might be interested Freemasonry and who you think have leadership abilities.

We are planning to have degree work soon, please stay tuned to email messages for the dates.

MIZPAH CHAPTER #57

Stated Meetings: April 17 and May 15—Meetings are at 7 PM

Installation of Officers on Saturday June 14 at 10 AM

Steak Fry planned for later in the summer.

WINSLOW YORK RITE

Stated Meetings: Saturday, April 19 and Saturday, May 17 in Show Low— Meeting at 11:00 AM. Coffee at 10 AM

Warning: Do not give young children Rice Crispies. I ate them as a kid, now when I stand up, I snap, crackle, and pop!

FROM THE EAST—CONTINUED

Consider the rough ashlar, that unshaped, imperfect stone.

Every man begins as one a block full of potential but covered in jagged edges. Shaping it requires labor. The chisel must strike, again and again. The mallet must fall, repeatedly, sometimes painfully. The process is slow, exhausting, often frustrating.

Yet, with each deliberate strike, the stone begins to take shape.

Not because the work was easy, but because it was necessary.

Imagine if the operative Mason had refused to chisel simply because he didn't feel like it, imagine if he left his work incomplete waiting for motivation instead of applying discipline.

The building would remain unfinished. The temple would never rise. So, too, is with us as speculative Masons.

Every time we wake up early to attend lodge when we rather sleep in.

Every time we choose study over distraction.

Every time we discipline our impulses, act with patience, speak with wisdom. We are striking stone. And the true Mason strikes the stone whether he feels like it or not.

Why Do We Do What is Hard

The world is filled with men who only do what they feel like doing.

- They make promises but only keep them when convenient.
- They start projects but abandon them when they become difficult.
- They chase self improvement, but only until the first obstacle appears.

But, Freemasonry is not for such men.

Freemasonry is for those willing to endure discomfort to achieve progress.

It is for men who understand that the things most worth doing are rarely easy.

It is for those who recognize that a better world is not built by men who wait for inspiration but by those who act despite their hesitation.

We do not cultivate virtue because it is easy.

We do not practice brotherly love because it is effortless.

We do not seek truth because it is comfortable.

We do these things because it is necessary.

And if we as Masons do not commit ourselves to this hard but worthy labor, who will?

The Masonic Standard: Rising Above the Ordinary

Continued on Page 5

FROM THE EAST—CONTINUED

The Mason who acts only when he feels like it never rise above mediocrity.

But the Mason who pushes forward without doubt. Who shows up when he'd rather stay home. Who practices discipline when no one is watching. That is the Mason who refines his stone. That is the Mason who elevates his character. We must remember:

- A lodge does not survive because men feel like attending meetings.
- It survives because men understand their duty to be present, to contribute, to lead.
- A lesson is not learned simply by hearing it once. It must be studied, practiced, applied, day after day, whether we feel like it or not.

- A good man doesn't become better by waiting for the right moment. He improves himself by shaping his habits, embracing discipline, and working toward his perfect ashlar, one deliberate action at a time.

Conclusion: Strike the Stone

Brethren, self mastery is not found in the big moments. It is found in the small decisions we make every day

. It is found in showing up. In doing what we said we would do. In putting in the effort when no one else is watching. There will be days when we are tired. Days when we are uninspired. Days when we question whether our work even matters. But on those days, we must strike the stone the hardest. Because, in those moments, when we push forward, when we labor despite our resistance, when we fulfill our duties without excuse, we are not just acting as Masons. We are proving that we are Masons. So, the next time you feel unmotivated, the next time you are tempted to delay, ask yourself. What would a Mason do? And then, strike the stone.

Thank you, Brethren.

Worshipful Master, Santiago Limon

Masonic Birthdays and Years a Mason		
Name	Mason Date	Years
Alberto Cruz	4/10/2021	3.9
Michael Gibbs	4/9/2009	15.9
Brian Sellers	5/19/2007	17.8
Jose Ramirez	5/27/2006	18.8
Chad Shultz	5/15/2005	19.8
Rob Hepner	4/9/2005	19.9
Richard Prather	4/15/1996	28.9
Michael Thomas	5/10/1986	38.9
Gene Stirling	5/21/1983	41.8
Enrique Tadeo	4/27/1983	41.9
Rex Nichols	4/29/1982	42.9
Frank Jacks	4/1/1974	51
Don Anderson	5/11/1972	52.9
Steve Beardsley	4/30/1972	52.9
Al Warner	4/21/1970	54.9
Norman Martindale	4/11/1959	65.9

The lodge is making significant progress. The dias officers know their openings and closings well. We have two brothers who almost have the Third Degree Lecture down— this is a significant accomplishment.

The ritual directs us from ancient knowledge to further learning from the Bible and other sources. Please see the article on Page 7 titled “The Work Unites Us!”.

MIZPAH CHAPTER OES

OPEN HOUSE Learn more about Masonry and the Order of the Eastern Star. Saturday. March 29th,2025 10 AM til 2 PM. Masonic Temple ,741 E. Whipple St. Show Low. 85901.

What is the Order of the Eastern Star? Our mission To make a positive difference in the world with charitable works, lasting friendships, and loving kindness to all mankind. Our values. Kindness, charity, friendship, honesty, dependability, loyalty, trustworthiness. The Members of the order of the Eastern Star are dedicated Women and men who sincerely Reflect the spirit fraternal love and the desire to work together for good by giving their time and talents that benefit mankind.

Who can join? Men who are Master Masons in good standing of a regular lodge of the Masonic fraternity. Women who are relatives of past or present Master Masons in good standing of a regular lodge of the Masonic fraternity. The necessary relationships by birth, marriage, or adoption. Women who are majority members of the International Order of the Rainbow for Girls or Job’s Daughters International or have been active for three years and have reached the age of 18. Women who are at least 18 of age who are Sponsored by two members, one sister, and one brother. To believe in a supreme being. (Quoted from “The General Grand Chapter OES”.)

Web page: General Grant Chapter Easternstar.org.

Grand Chapter of Arizona www. azoes.org.

International Order of the Rainbow for Girls. Gorainbow.org

International Order of jobs daughters Jobsdaughghtersinternational.org

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Worthy Matron. Amber Thompson

Worthy Patron. Tom Meyer

FROM THE WEST—TIME ZONES

Brothers,
With all the talk about elimating Day Light savings Time, I started thinking about how time zones came about:
Pre-Time Zone Confusion:
Before the establishment of time zones, each town or city generally kept its own time based on the position of the sun, leading to a multitude of local times across the country.

Railroad Challenges:
The advent of railroads and telegraphs made it increasingly difficult to coordinate train schedules and communication across different regions due to the variations in local times.

Standardization Efforts:
Railroad companies, facing the challenges of managing different local times, began to propose and implement a system of standardized time zones.

The 1883 Shift:
In 1883, American and Canadian railroads adopted a system of four continental time zones, significantly simplifying timekeeping and coordination.

Global Adoption:
The concept of time zones spread globally, with the International Prime Meridian Conference in 1884 establishing Greenwich Mean Time as the basis for timekeeping around the world.

- Danny Keelin
- Senior Warden
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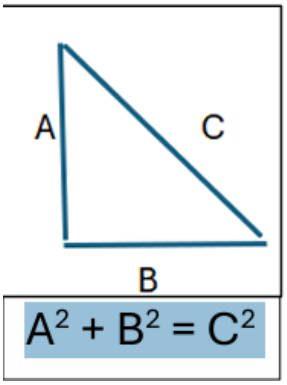
THE 47TH PROBLEM OF EUCLID, DISSECTED

CONTRIBUTED BY MIKE GIBBS, JUNIOR PAST MASTER OF WHITE RIVER LODGE

The 47th Problem of Euclid is well known in Masonic circles although not necessarily well appreciated by many Masons. From a geometrical point of view, the theorem states that the sum of the square of the base of a right-angle triangle combined with the sum of the square of the perpendicular of the right-angle triangle is equal to the square of the hypotenuse. Within this theorem is contained much profound Masonic philosophy that is not adequately explained in the lectures, perhaps because at his raising the Master Mason has supposedly learned to develop on his own and no longer needs the Lodge to intercede for him. The purpose here is to elaborate on this particular area of interest to spread the cement of masonry to others who may not have considered this repetitive lesson of Masonry. It may not necessarily fit the beliefs or philosophy of every Mason since it is only the dissection of the author's interpretation.

"This model has now yielded up to us the three characteristics of man, those being body, mind, and spirit. We order them quite naturally from temporal to intelligent to spiritual. "

The Euclid Problem is composed of three parts.



- The first part is a base of the right angle, or in Masonic terms, a "horizontal," not unlike the 24-inch gauge, which has some additional allegory attached to it, but which may also fit the 47th Problem of Euclid. In the triangle this is represented by Length B
- The second component is perpendicular. We also know the perpendicular as a "plumb." In the triangle this is represented by Length A
- The third component of the problem is the hypotenuse, or that part of the theorem that must be discovered, based on the known facts, by the person solving the problem. In the triangle this is represented by Length C. A2 + B2 = C2

We now know how to solve the problem mathematically, as stated in the opening paragraph. But the Mason in search of light must solve the problem in the context of Masonry. How do Masons meet? How do Masons walk? Lastly, how do Masons part?

The level, the plumb, and the square provide us with the answers and simultaneously create for us the mental vision of a right-angle triangle. It may be further surprising to learn that in the Lodge there is scarcely ever an answer as to the net effect of those three components as they may pertain to the product of our work in the microcosm of the Lodge and the search for Masonic light. That is to say that the hypotenuse of that right angle triangle is missing. It is here that the Master Mason must deduce for himself the hypotenuse or meaning of the Right angle triangle described by the Master and Wardens.

Continued on next page

THE 47TH PROBLEM OF EUCLID, DISECTED—CONTINUED

This is the meaning of learning to pray by yourself at the altar. The Lodge can only do so much for you. As a Master Mason you have been equipped to think, act and create on your own, but also as a part of the whole. Let us first examine the base of the right -angle triangle. It is the same as the Masonic "Horizontal" and, as such, may correlate well to the Entered Apprentice Degree. It can be easily extrapolated to mean within that degree, the more material basis of temporal existence. It is this basis on which we spend most of our time, consumed with the mundane terms of everyday life and similar to the child whose focus is solely in his material wants. Specifically, it may reflect how we interact with other people, the productive or unproductive efforts we expend in our vocation, our times of refreshment and those day-to-day things that we do or not do.

Temperance Fortitude Prudence Justice

In the Fellow Craft Degree, we may be thought of as the upright man. We are told the story of the "Plumb" which parallels exactly the perpendicular of the right-angle triangle. The Fellow Craft Degree is the degree of intellect, of thought, of introspection, and of consideration of the Divine symmetry in all that we see in the material world around us. In the perpendicular, we are now using our mind in addition to our body as in the Entered Apprentice Degree. We might be thought of as the young man who has now begun his search for answers, answers as to why he is here and what he should or should not be doing with his life. It is representative of that stage in life when man seeks to establish through his thought, his connection to Deity.

At this point we are confronted with the body and mind of man for each of which we now have a Masonic symbol, the horizontal and the perpendicular. Additionally, we have something further. We have a "right angle" or the Masonic Square, meaning perhaps that what a man does in a material sense should indeed match exactly with what he does in thought and what he thinks matches as well what he does in the temporal world. The exactness and precision of the "right angle" cannot be overstated!

In the microcosm of the Lodge we meet on the level, walk by the plumb, and part on the square. How do we do this? By what formula do we know that indeed this is being accomplished? We are told explicitly through the application of the Four Cardinal Virtues, which are Fortitude, Prudence, Temperance, and Justice. In these virtues we have the immediate formula for achieving success in the practice of Masonry and in them we have the sum of the square of the horizontal and the same for the perpendicular.

Is this not how a Mason may be known by his conduct? In practicing them how can the material aspects of man's existence be anything less than Godly? If a man governs his thoughts according to these virtues, how can his thinking be less creative than that naturally occurring creative principle instilled in man at the very dawn of time? Therefore, we have inculcated in our practice the hypotenuse of the Right-angle triangle or the Spiritual side of man insomuch as these virtuous qualities cannot lead anywhere but to an emulation of the Divine. This is the light that shines forth in Masonry when the Master Mason considers the tenets of his Order.

This model has now yielded up to us the three characteristics of man, those being body, mind, and spirit. We order them quite naturally from temporal to intelligent to spiritual. But, perhaps a real ray of light is the re-ordering of these characteristics in the exact reverse. Suppose that we consider ourselves spiritual first. Would not all of our thinking then be based on more profound insight?

Would every Mason then not be fully absorbed in the pro-creative principle of thought as opposed to the destructive principle of thought? If we engaged only in pro-creative thought, would not the horizontal plane be less than mundane? Is it possible that we would truly be evolving instead of devolving in the muck and mire presented to us daily? Might we then achieve the configuration of an equilateral triangle, symbol of the "Perfect Man in his divinity" among the ancients, instead of just the right-angle triangle? This is a thought that the author believes merits considerable meditation amongst the Brethren as it goes to the heart of Masonry, which is after all, what brought each of us to the Lodge in the first place.

appropriated from the internet, author unknown.

The Work Unites Us!

Contributed by Frank Edens, PM

by Ben Williams

Below is an article from the December 2024 Knights Templar Magazine page 41 that was Copied

More than anything, Freemasonry is an assignation (to assign meeting places and work assignments). Of course, the other appellations are correct: Freemasonry is the remnant of a mystery tradition, a school of philosophical and moral instruction, a collective exercise in self-governance. And all these are important. But it is the labor that unites the Craft in proximity and brings purpose to bear.

In this sense, Freemasonry is the very forms and ceremonies it comprises – positions moved by people and offices determined by incumbency. Freemasonry is a locus in space and time for the occupation of membership. It's a place to be and something to do there. Certainly, the Lodge (that is, the congregation of Brethren, not the building) is the focal point. Within its boundaries, Freemasons connect and shape the structure of their society.

Freemasonry becomes a fabric of sociability, a construct within which peaceable relationships of mutual respect and meritorious advancement are made to appear. Hierarchy necessarily emerges of a type; a group cannot be moved without hierarchy to determine the majority opinion, move the Lodge, and safeguard the minority view. But that hierarchy is dependent on the occupation of the Lodge itself – by the promulgation of the forms and ceremonies which Freemasonry is – not by external considerations. In the Lodge, men are united by the work only. This is what the word "Craft" must also mean: to craft relationships, to forge a society of Masons, to manifest the Lodge. And by extension, to craft the world around us as each member is improved in his bearing. The work requires dignity. There is determination in the work – memory is required to apprehend it, acumen to comprehend it, capacity to exemplify it well. When worked to good effect, Masonry dignifies the assembly, without pomposity or affectation.

It empowers its officers to extend, by their better nature, the application of truth in the deliberation of the assembly. Men must stand upright. The assembly regulates itself politely, with respect – not due to the surroundings (as in, say, a courtroom or a house of state where the very environment is wrought to command a bearing) but due to the very forms and ceremonies by which the Lodge is promulgated as a Lodge of Freemasons. The work unites us. Brethren come to Lodge simply to open Lodge. Indeed, the building is unlocked – but that does not mean the Lodge is open! The Lodge is created by the forms and ceremonies embodied by Masons, each like a small gear in the assembly of the whole, which whirs between square corners and punctuations of the gavel to stamp out a new reality shared between the members.

The imprint is clear, yet invisible. Here, in this space, time yields fruits of beneficence. Men join hands and faiths across societal divides imposed by parochialism. Charity results because, in the end, that's all that's left. If there be right action, there comes charity. Men will drink, work, war, and adventure, seeking novelty with which to slay time. But Masonry is regular, repeating, and unchanging (for the most part) because it is, in its essence, the occupation of time for the fulfillment of virtues. In this, the baser natures must be usurped (patience quells them) – the Mason may be raised up, to more harmonious intercourse, well-mannered and directed in contemplation of the secret ceremonies that readily exemplify the turning of the spheres, the propagation of destiny, and the ultimate realization toward that unific vision wherein the source of all is glorified.

Non nobis Domine, non nobis, sed Nomini Tuo da gloriam! or **"Not to us, O Lord, but to your name be the glory"**.

Reference: Williams, Ben, December 2024, The Work Unites Us, Knight Templar Magazine, https://issuu.com/knightstemplar/docs/2024_12, retrieved 2/27/2025.

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WEB PRESENCE

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SPRINGTIME AT BIG LAKE

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