

The Trestleboard

May 2010

Culver City Foshay No. 467 F. & A. M.



FROM THE EAST

If April showers bring May flowers, we are going to have quite a garden at the Culver City Foshay Lodge!

During the month, we accomplished a lot! With the Passing of (4) four Fellow Craft Masons and the Raising of (2) two Master Masons, I would have to say that we are fulfilling the primary objective of a Lodge or the creation of new Masons. In addition, we have created new committees and have initiated new methods of communication including regular announcements to our Email List and monthly Master Planning Meetings.

On that note, if you have not been receiving our email announcements of upcoming Degrees and other activities related to the Lodge, please contact the Head of our Communications Committee, Sean Fernald: (213) 280-4223; oranj@earthlink.net and he will add you to the Lodge Email List. His emails are fun, short and to the point! No Spam, No Advertisements for non-lodge related products and 100% voluntary!

Also, if you wish to attend one of our Master's Planning Meetings, you are welcome to come and share your thoughts as well as your ideas on how we can continue to build our Lodge and insure that we remain the Pearl of the Fleet! The Master's Planning Meetings are held on the 4th Thursday of every month at 7:30 pm SHARP! It is a mandatory meeting for the Officers as well as the Committee Heads and a recommended meeting for those wishing to become an Officer or desirous to join, support or create a committee. I look forward to seeing those interested at our future meetings.

Speaking of communication, we are also working on additional materials for the Trestleboard to include the Stated Meeting Dinner Menu and more detailed announcements of upcoming events. If there have been errors or late arrivals of Trestleboards in the past, please understand that we are working hard to not only provide you solid reading material but also to give you a one stop source for all the information that you need to be fully involved in the work of the Lodge. We have also found a new publisher/printer to prepare and package the Trestleboard in time for mailing as this has become a challenge with so many copies to print, package and deliver and I would like to thank Brian Redfern for his work on this matter. Please be patient and we will have the Trestleboard "Speedy Delivery" to your address we hope, soon!

Finally, please read the article/statement prepared by our Senior Steward, Curtis Falzoi. He has been working very hard on a new version of the Trestleboard to be received by EMAIL ONLY as opposed to receiving a HARD COPY. This is explained in detail in his article/statement.

Faternally,
Jonathan P. Dilley, Worshipful Master



FROM THE WEST

The Light of Other Days, Part II

Last month, we discussed the moral and spiritual/mystical attributes of light. Now we will look at light from a rational point of view. An interesting paradox in Freemasonry is that it seems to be mystical and rational at the same time. For example, we are told to pay rational homage to the Supreme Being, but isn't any relationship with a god mystical by definition? We claim to be a fraternity based on reason, but we often refer to the mysteries of Freemasonry, which strongly suggests, by the root of the word "mystery" itself, that we are a "mystical" organization. Can we be both rational and mystical at the same time? The history of human understanding of light can be helpful in answering this question, because even though light has been rationally dissected with great precision, it retains a strongly mysterious element.

The driving force behind the changing notions of light for the past few hundred years has not been religious, but scientific. As noted with the Greeks, the trend has been to see light in increasingly materialistic and mechanistic ways. Aside from the vague speculations of the atomists, the first evidence for the physical nature of light came in the 1670s through the experiments of two scientists, Isaac Newton and Ole Romer. The most ingenious experiment was conducted by Romer, who observed the exact moments some of Jupiter's moons passed behind its disk, then waited some months until Earth was a few million miles farther away from Jupiter, then noted the delay between the moon's observed and calculated disappearance behind Jupiter. He realized that this delay represented the time it took the light from Jupiter to travel the extra distance from his previous observation. By calculating that distance, he was able to determine, with a reasonable degree of accuracy, the speed at which light traveled. Since light had previously been seen as a mystical force, unfettered by the limitations of the material world and able to move at infinite speed, Romer's revelation was a religious and philosophical shock.

Newton's experiments with prisms at about the same time had an even larger impact. Although every school child learns about how he proved white light was a combination of colors by breaking it into its constituent parts, the true impact of his work was much more profound. By showing that matter (glass) could directly interact with light, apparently changing its very nature, he placed light firmly in the materialistic realm, which the Zoroastrians would have found the worst heresy imaginable. As an interesting aside, Newton's work inspired a number of materialists and mechanists in English Masonic lodges who believed that Masonic rites illustrated mechanistic principles. In London, lodges provided forums for such ideas, and some Masons performed Newtonian experiments with light rays, which eventually led them to focus on the study and classification of metallic substances. Still, even over a century later, the philosophical and artistic fallout continued over light's lowered status, especially among the Romantic poets and thinkers. In England, the poet Thompson wrote in praise of Newton:

... his brighter mind
Untwisted all the shining robe of day.

Keats, however, attacked Newton with this verse:
There was an awful rainbow once in heaven. . .
She is given in the dull catalogue of common things.
Philosophy will clip an angel's wings
... Unweave a rainbow.

In America, the dark Romantic, Poe, wrote a bizarre, book length, semi-poetic, quasi-scientific treatise called *Eureka* that, among other things, attempted to restore the noble battle of light against matter.

More successfully, in Germany, Goethe directly challenged Newton's ideas on color. While conceding that Newton had discovered different energies ("wavelength" was not yet in the vocabulary) within light which human eyes register as color, Goethe claimed that the color was not intrinsic to the light, but rather a function of human perception. He carried out a number of experiments to show that the eye did not always see, for example, a red object as red, but rather the eye could perceive a different color under the right conditions, such as the light levels, the color of light, and the color of surrounding objects. His observations helped lay the groundwork for modern perceptual science and briefly allowed poets and mystics to hold onto the belief that the nature of light was not coldly deterministic, but contained a subjective, human-centered quality.

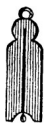
Despite the objections of the Romantics, however, the mechanistic, deterministic view of light continued to gain ground. Light lost its individuality, its otherness, in when in the 1830s Faraday demonstrated that light was just one aspect of the electromagnetic force, and when in 1905, Einstein destroyed the mysterious aether forever by showing light to be bound to and guided by the space time continuum.

Nevertheless, the mystic proponents of light may have has the last laugh. In the 20th century, light has been shown to have a mysterious, apparently irrational and unsolvable property know as wave/particle duality. Without going into the difficult, mind-bending details, it is enough to say that light, depending on the experimental conditions, can behave as either a wave or a particle; it can be energy or matter, ethereal or material, or (metaphorically) spirit or body. Even more strangely, in certain experiments, light must "choose" either a wave or particle state before it reaches the part of the experimental apparatus that determines its state. In other words, light somehow seems to "know" in advance what the experiment is going require it to become and "chooses" its state accordingly. The paradoxes implied in these properties of light have not been fully resolved after nearly a century of effort.

It could be argued that this wave/particle duality is the most important modern aspect of light as it relates to Masonry because at the heart of all symbol, and by extension, myth and religion, is the notion of something being two things at once. To cite a few examples from religion: Apollo, who is at once the god of healing and the god of plague; Diane, the virgin who is goddess of mothers; or, in Christianity, Mary, the virgin mother and Christ, divine/human, living/dead. In Masonry, this dual nature can be found in our tools, the symbols of our lodge, and even the lodge itself—a microcosm and macrocosm all in one.

In conclusion, all this information about light illustrates that our concepts about it have been in flux. When Masons of the 17th century and before first beheld Masonic light, they had an idea of ordinary light that was different from educated Masons between the 18th and 19th centuries, and those Masons did not see light in the same way as Masons initiated after the early 20th century. Further, none of these notions of light is the same as the views held by the ancient inspirations of Masonry. Have these divergent views affected each age's understanding of the symbolism of Masonic light? Maybe, maybe not. However, knowledge of the varied beliefs about light could well give modern Masons a richer and more meaningful understanding of what we mean when we say that we seek further light in Masonry.

Fraternally,
Curtis Scott Shumaker



FROM THE SOUTH

The Majestic Staircase

This article is the resultant inspiration from a recent degree held in the lodge in which four Entered Apprentices were passed to the Degree of Fellowcraft. Brothers Michael S. Spreier, James W. McKay, Ricky W. Sullivan, Jr. and Brian M. Engelman were conducted through the long porch, betwixt the two great pillars and up the winding staircase on their way to a place representing the Middle Chamber of the Temple. The Brethren sincerely congratulate these men who had prepared diligently for their next step.

The winding staircase, by which candidates for the mysteries of Freemasonry ascend during their advancement as Fellowcrafts, is one of the principle figures of the Fellowcraft Degree. This particular rite of passage has been perpetuated in imitation of our ancient brethren who wrought upon the Temple of Solomon and who during their times of repose, ascended from the nethermost floor of the Temple to the median, in the Middle Chamber, to receive their well earned wages. By tradition, representations of the staircase that led thither are twice divided into sections of three, five and seven steps; and the steps are depicted with images or references to knowledge indispensable to aspiring candidates. Reflexion upon the staircase and its several divisions may produce in the minds of Masonic novitiates (even so in the minds of ripened brethren) concepts that evolve beyond what are merely explained in the modern forms of the Middle Chamber Lecture.

The first grouping of steps consists of three steps which, without the stating of any particular order amongst them, are said to refer the Three Degrees, the Three Great Lights and the Three Supports in Masonry. Triads appear frequently Masonic rituals, even tautologically to reinforce important notions. Yet the number three is significant, not only because it numerates certain principles, but because of its potency as a quantity itself and because of its relationship with other numbers or quantities. Three denotes propagation. It cannot exist without one and two preceding it. Even as one (or the unit) establishes existence, and two, co-existence, three is the inevitable offspring between them. It yields birth as a reality, like the infant emerging from the womb into the light of the world. As a product of its parents and as a precedent to an endless succession of numbers, it promises perpetuity, "even life for evermore." Notwithstanding its own rightful place in succession, it is but a babe in the woods, a progeny unifying the traits of those which gave it birth, but undifferentiated or unaware of its own unique potential. This set of stairs may be regarded as representing the first stage of life.

The next set of steps is five steps, and is given attention due to its correspondences with the Five Orders in Architecture and the five senses of human nature.

Magnificent edifices among the ancients were give distinction through ornamentation and artistic renderings developed in Rome and several parts of Greece. Thus, the human vehicle has been capable of expressing distinction in art and its relationship with nature as these have been exemplified in the columns that supported the loftiest structures of ancient societies. Likewise distinctions already possessed of the environment have been interpreted by the same vehicle by means of its five senses: hearing, seeing, feeling, smelling and tasting. The underlying meaning here is differentiation. The babe in the woods has become of age and discovers his identity. The working tools of the Fellowcraft that give shape to columns point to the stage in life when one becomes more than the product of his parents, but also the progeny of his discoveries.

The last visible grouping consists of seven steps, identified with the seven Liberal Arts and Sciences. These, of course, are skills necessary to direct the working tools as aforementioned. The manual part of man which holds the tools is impotent without communication with the higher vehicles; and in physical terms these are the cerebral aspects, and in spiritual, the inspirational. Here the tools of the Architect and Geometrician, which relate to the heavens and the spheres, give impetus to the tools of the hands. Conversancy with things spiritual and an affinity with Deity are indispensable as inspirational sources, for without them, no work is ever complete. Consummation, therefore, is the dignity of this later stage in life; for seven are the days of the week, the days of Creation, the planets among the ancients, and the final number of steps the worker must ascend to complete his work.

Now, in this we have observed the three-fold groupings of three, five and seven as philosophical areas of human achievement. It may seem an oversight that the numbers four and six have been omitted, but truly they have not been. The divisions are made perceptible by means of stair landings, which, although not explained in the modern lectures, are nevertheless present, and on them candidates rest to contemplate what lie before them. There is no landing before the set of three, since the porch of the temple is an extension of the concept of three, with the two mighty pillars standing there and the candidate betwixt them. The landing between the groups of three and five would be the place for the number four, the number necessary for the formation of the rectangle which is the same as foundation. It is upon such a foundation that the builder must erect the columns that will give character to his life. As he stands upon the landing before the group of seven steps and following the group of five, he may reflect upon ideas that are both celestial and earthly, sometimes represented by overlapping and interlacing triangles, or in lodges by the relative positions of the extended compasses, or three points denoting things spiritual and celestial, and the interlaced square, similarly denoting things temporal or terrestrial. There is no numeration before the staircase, since this area would be in reference to pre-existence and there is neither a landing nor porch after the staircase, since the space there is purely interior, representing the crowning effect of consummated work.

Fraternally,
Merrick Rees Hamer, P.M., Junior Warden



FROM THE SENIOR STEWARD

In order to save the lodge a great deal of money while decreasing our impact on the environment, Culver City Foshay Lodge #467 is offering the brothers the ability to receive the Trestleboard electronically through EMAIL ONLY, NOT a hard copy through snail mail. The financial benefit to the lodge would be significant, as it will save roughly \$.55 per brother, per month on paper, copying, and postage expenses. Annually, this would save the lodge \$6.60 per person, which could total more than \$1,000 per year for the lodge as a whole. This money could allow the lodge to do more charitable activities and fraternal events.

If you are interested in taking part in this endeavor, please email Brother Curtis Falzoi at cjfalzoi@gmail.com or call at (310) 980-2644. Thank you for your interest and support.

Fraternally,
Curtis Falzoi, Senior Steward



FROM THE BETHEL

First, on behalf of the Job's Daughters, our guests, and the DeMolay who attended I would like to say "Thank You" to the gentlemen of the Lodge for the Introduction to Masonry dinner and talk. Everyone who attended enjoyed the evening and the delicious meal very much.

We are very excited to welcome our newest Job's Daughter, Isabel Agtual. She was initiated on April 12th. We are growing steadily and we are thrilled she has joined our Bethel. Thank you also to the masons who joined us for our initiation night. Your presence and your support at our meetings mean a lot to the girls of the Bethel.

Bethel May Meetings:

Monday, the 10th regular stated meeting at 7:00 PM, this night includes a sign language class that we will be having from 6:00 until 6:45. All masons are welcome to join us in learning sign language. Master masons are welcome to join us in our meetings. Dress code for our meetings is dress slacks, shirt/tie, or polo shirt.
Monday the 24th at 7:00 PM our regular stated meeting. All master masons are welcome and encouraged to join us in our meeting.

Bethel May Activities:

Saturday May 1st, in support of Mr. Pierce, the Bethel is going as a group to the Renaissance Faire.
Wednesday May 5th, the Bethel will be joining you at your stated dinner and donating baked goods to Mrs. Kussner's silent auction.

Saturday May 15th, the Bethel will be hosting a talent show in the lodge dining room. Nearby Bethels, DeMolay Chapters, and Masonic Lodges are invited to show off their skills, as individuals or as teams. See our website for registration forms and more information.

Grand Bethel Girl Reception – On May 22nd, we will be having a reception honoring Sarai Dickerson-Hernandez, Bethel 2's Grand Bethel Girl for 2009-2010. Please come and join us at Culver City-Foshay Lodge at 7:00 PM for Sarai's reception. This event is formal. We will have refreshments afterward.

As always, if you have a young girl in your family between the ages of 9 and 19 who would like to know more about Job's Daughters or who would like to join us, please contact a member of our council. If you know a young girl who might be interested but the family doesn't know if they are related to a Master mason, please let us know. To contact us, go to our website, www.bethel2.org for information. Joyce Strader, Bethel Treasurer & Webmistress jdstrader@msn.com www.bethel2.org

Culver City - Foshay Lodge, No. 467, Free and Accepted Masons

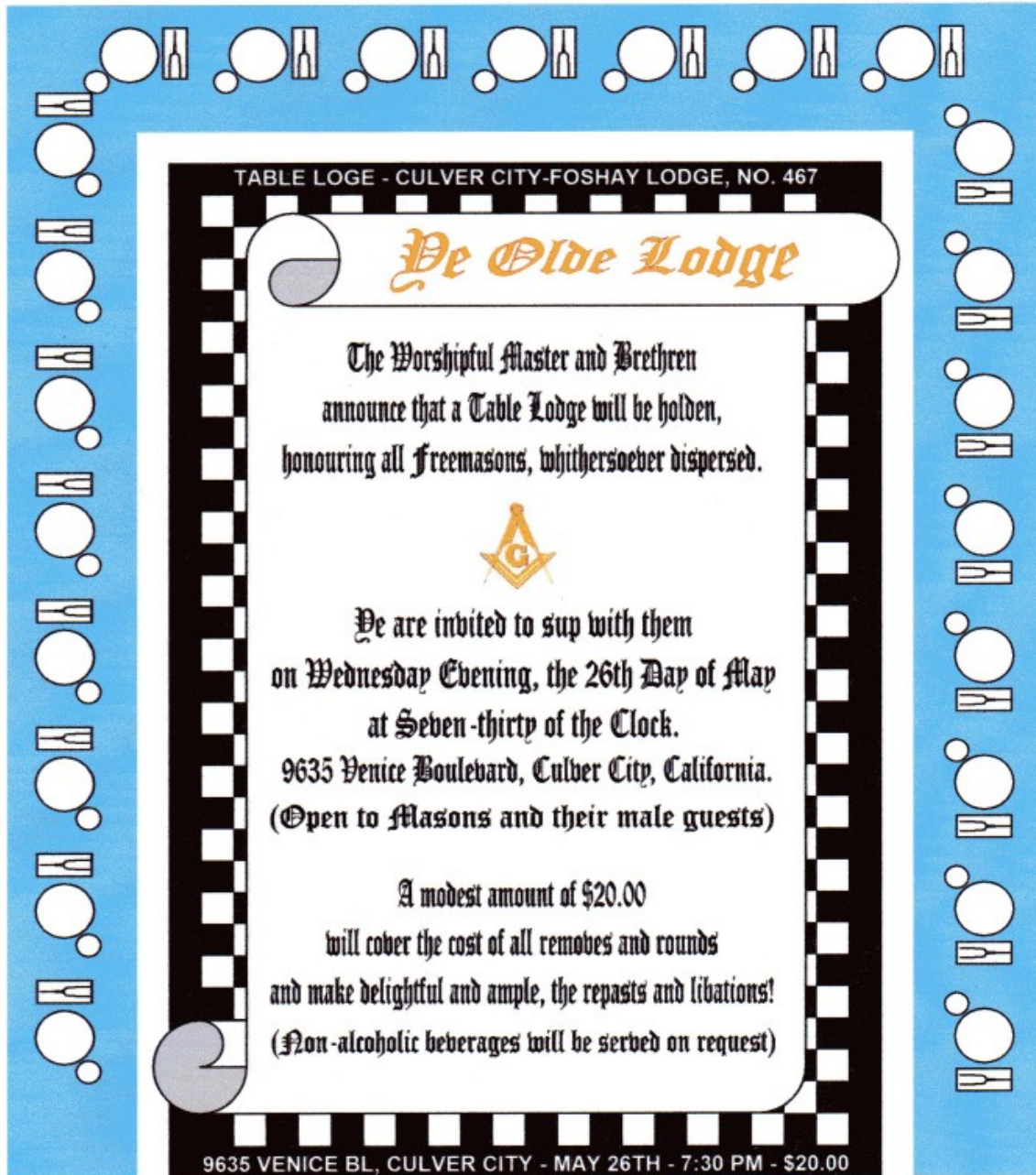



TABLE LOGE - CULVER CITY-FOSHAY LODGE, NO. 467

De Olde Lodge

The Worshipful Master and Brethren
announce that a Table Lodge will be holden,
honouring all Freemasons, whithersoever dispersed.



Ye are invited to sup with them
on Wednesday Evening, the 26th Day of May
at Seven-thirty of the Clock.
9635 Venice Boulevard, Culver City, California.
(Open to Masons and their male guests)

A modest amount of \$20.00
will cover the cost of all removes and rounds
and make delightful and ample, the repasts and libations!
(Non-alcoholic beverages will be served on request)

9635 VENICE BL, CULVER CITY - MAY 26TH - 7:30 PM - \$20.00

R.S.V.P. with Worshipful Jonathan Dilley by 05/21/2010
TROJANKNIGHT@gmail.com or call (310) 920-3510