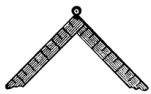


Culver City-Foshay No. 467, F. & A. M.

TRESTLEBOARD

NOVEMBER 2011



FROM THE EAST

The Embers and Bonfires of Democracy

In recent weeks, Culver City-Foshay Lodge has seen three moving events, our election of the 2012 officer line, the election of the officer line of Bethel No. 2, International Order of Job's Daughters, and the Installation of the officers of our Theodore Roosevelt DeMolay Chapter, Order of DeMolay. All three of these events deeply moved me and started me thinking about Masonry's contribution to the emergence of democracy as the dominant system of government in the 21st century.

The lamp that cast the first true light of democracy was situated in the Greek city of Athens, named for its patron goddess Athena, goddess of wisdom. Around 500 B.C.E., the city began to adopt a new form of government in which citizens cast votes on decisions and policies of the city-state; a few other tribes and outlining areas followed Athens' lead in practicing democracy—translated into English as “rule, or power, of the people.” However, this ancient fire was soon put out by the concept of imperial empires, first that of Alexander the Great, then the Hellenistic empires, and ultimately the Roman Empire. After Rome fell, most of Europe came under the rule of Feudal lords and kings, basically dictators of cities and small territories who, though occasionally conferring some freedoms to their realms, saw most of their subjects as essentially slaves at the mercy of their whims. Later, the small countries began to grow into large nations, some of which started their own empires.

But during these ages, the embers of democracy smoldered in hidden places. Small communes and tribal groups practiced forms of rule by the people and embraced the ideal of individual liberty. Monasteries and nunneries sometimes elected their own leaders, but their democracy did not extend past their thick walls. Invading Germanic tribes often had such concepts of their own, but were soon assimilated into the European system based on the idea that only Kings had the right to rule, given to them by the authority of God.

Perhaps the most important carriers of the democratic flame were the Masons, first in the Operative phase of the stone Masons who, because of their much needed skills, were allowed to cross borders and, to some extent, govern themselves, choosing their own leaders in the privacy of the cold, sparse lodgings situated in and around the great buildings they were commissioned to build. Later, as the Renaissance and ages of Enlightenment and Reason caused civilization to search for better ways to govern itself, Freemasonry entered the Speculative stage that we practice to this day. Not content to practice liberty only in the confines of their lodges, these new Masons, men of learning and progress, fed the long dormant embers of democracy, helping other like minded groups to slowly reform the Kingdoms of Europe by creating parliaments, and finally, through the bonfires of

the American and French Revolutions. They continued to stoke those fires until they eventually swept across the world. Today, three continents are ruled, wholly or mostly, by democratic systems. No continent is without large and stable democracies. In every region of the world, democracy is, slowly or rapidly rising, and tyranny is receding.

When we, as Free and Accepted Masons, cast our ballots, we should ever remember that we are taking part in that grand tradition that brought light to the world. The ballot box is not listed among our tools, but it deserves just as much due reverence.

The Installation of the DeMolay officers moved me to think about democracy in a different light: the tradition within our own country of allowing each new generation to have its own peaceful revolution. Although George Washington was well into his 60s when he took the radical action of stepping down from power by not running for a third term, he sent a clear signal to the world that this would be a nation that embraced the leadership of the young. Throughout history, leaders have clung to power at all costs to the day of their deaths. Younger generations often had to claim their role as leaders with violence. Of all nations, the United States first saw the value in letting the young take the lead and assert new ideas that made the country a land of continual progress, rather than leaving it moribund in obsolete traditions and ways of thinking.

For this generational change to be effective, those who wish to lead must start planning and training themselves at a young age. Consider two of the founders of our nation: Benjamin Franklin and Tomas Jefferson. At the age of 15 Franklin started his own publication in which he wrote critical articles about the British government, taken so seriously, that his family nearly came to charges of treason. By seventeen, he left home without permission and struck out for Philadelphia. Today, such a 17 year-old would be considered a runaway, likely to live on the streets. Franklin, however, seriously undertook steps to start his own printing company, with the ambition of helping to shape a new country with his own vision. Likewise, Jefferson, as a teenager, was well on his way to gaining a comprehensive knowledge of the law, with the notion that he would help develop the new laws and new legal language necessary for a New World. As men, they accomplished what they had set out to do as boys, succeeding beyond their wildest imaginations.

When we look at our DeMolays, as well as our Job's Daughters, we should remember the seriousness of their commitment to their civic duty. They realize that the burdens and opportunities of leading the nation are conferred, in this country, at birth. In the tradition of Jefferson and Franklin, they are not even waiting until voting age to take that profound challenge. The great poet William Wordsworth wrote, "The child is the father of the man." Our youth orders are already the fathers and mothers of the coming American century. Like the generations above us, we will cease to be their teachers, and let them teach us. They will develop the new ideas and technologies that will continue our nation's progress, and we will be honored to follow their leadership into the future.

Fraternally,

Curtis Scott Shumaker
Master



FROM THE WEST

Greetings Brethren!

Recently, I had the opportunity to join several brothers of our lodge and their family member on work project and tour of the Midnight Mission. The Midnight Mission is a major force in aiding the homeless and less fortunate people of Los Angeles and it receives routinely traditional Masonic support.

It was a memorable experience for me and I am certain for others as well. I very much appreciate and acknowledge the participation the brethren of our lodge and their family members and friends who also joined us. In particular, I wish to acknowledge Worshipful Curtis Shumaker, Brother Sean Fernald and his son Xander, Brother Christopher Coppola and his son Bailey, Brothers Adrian Beckmenn, Robert Leggio, Jason Berry and his son's Justin and Jordan, and James Taylor and friend Kristy. Other Masonic organizations were present and also deserve to be acknowledged. They are KT David Ferreria from Santa Monica Bay Commandery No. 61, Most Worshipful R. Stephen Doan, PGM from Sunset Lodge, Brother and Mrs. Matsumoto and their son and nephew, and Brother Charles Gonzalez from Salinas Lodge, No. 204. Those who participated must have ended their day with the same sense of gratification as did I.

Our work included opening many cans of food, cutting fruits and organizing all the prepared foods on a counter. Naturally we served food to the needy, hungry and thirsty people. We were well trained and prepared, due to the excellent coaching we received from the staff and crew at the mission. We were given vinyl hair covers as required to be worn when serving and preparing food. We were also advised on proper distribution so that all seeking assistance would be fairly and equitably served.

I have heard much about the Los Angeles Midnight Mission and know that it has also been a priority of our lodge to support it. My personal experience in a day at the facility was indeed rewarding. I would encourage all the brethren to visit it sometime.

In November our lodge will be involved again in another important charity. Several of our lodge members are donating turkeys and several are planning to bake them for One Incredible Family, a non-profit organization that delivers gifts to the needy during the holidays. The distribution center will be held a Southern California Lodge in Playa del Rey. Please contact me if you would like to be involved with this project.

As Freemasons, serving our fellow men in need is an important duty. Without seriously inuring ourselves, there is much we can do to spread light and love within our community.

Fraternally,

Masato Francis Taguchi
Senior Warden



FROM THE SOUTH

The Eternal East

I just arrived back from the Masonic funeral of a brother, friend and a true good man. Brother “Doc” Adamson is being laid to rest later today. He was an honorable man, who led a truly Masonic life and lived out his remaining years in a Masonic. The ceremony made me ponder that this is a trip we all have to take. As we remember the master’s lecture, in which it is stated: “We are travelling upon that level of time from whose bourne no traveler returns.” Those words had a special meaning for me tonight. As we try to lead a Masonic life, I thought to myself, what is it that we have to do to be considered a true Mason. Certainly Doc had lived a full, honorable life and he had lived by many of the virtues of a Mason. Is it that I have to follow all of his examples, so that I am considered a good mason? Perhaps I have to look at other people, past and present and take an example off their storied lives? Or is it wise for me to just look at the teachings of my lodge and its rituals to be able to become or a good Mason? How about if I were simply to be myself? I think the answers lie in all of the above and then some. One has to lead a good life. Goodness for the most part comes from one’s own upbringing, environment, culture and myriad of other factors. To be a good Mason is also a combination or concoction of many factors. But the underlying structure is to be good. Being good can be many things. As long as we practice one or some of the good things, we “think” is right, then we have lived a virtuous and good life. We will then be remembered as a good and decent person, Mason or not. I think people like “Doc” necessarily did not need to become a Mason to be considered decent and good. He had it in him. He just found that Masonry could be the conduit that he perhaps can share his goodness with others, or maybe learn or practice a few more “good deeds” which he had not picked up through out his life. Hence the famous phrase, “we seek good men to make them better”. Then what I thought to myself is continue my path as I have chosen it, but perhaps to make this journey more enjoyable and fruitful, I will try to pick up some more good deeds that masonry has to offer me.

Fraternally,

Mahmoud Ghaffari, P.M.
Junior Warden

BOOK REPORT

Secret Societies: Gardiner's Forbidden Knowledge

Revelations about the Freemasons, Templars, Illuminati, Nazis and the Secret Cults

Philip Gardiner writes a fascinating book based on his belief in a secret society he calls 'The Shining Ones'. He begins by explaining to the reader what constitutes a secret society. The original one was called The Brotherhood of the Snake, or Dragon. First mentioned by Madame Blavatsky, the author admits that although no real historical records of an ancient brotherhood are in existence, Gardiner states that the rituals and beliefs of this secret organization are similar to many that do exist. He goes on to explain the conditioning that goes on within secret societies and states that the Knights Templar tested the initiate with spitting on the Cross. If the acolyte does not spit, he is rewarded for his true faith with membership, and believes he has made it into the ranks. For the candidate that does spit, he has shown true discipline, and being led by his master's authority, this initiate will move further up the ranks than the non spitter. Gardiner then goes on to deal with the early days of Christendom. While in its early years, the movement was classified as a secret organization due to having to remain underground. Gardiner notes that the State's Solar beliefs although thought to be far removed from the Christian cult were in reality the same. Eventually, the Christians became acceptable as more and more members with State authority in Rome joined their ranks. True, there was hatred by the Roman Pagans for the Christ Cult, who had secret signs, handshakes, myths and rituals as any secret society. Eventually, when Christianity took power they in turn had to fight against other underground cults. The same can be said of the origins of Islam, Judaism, Buddhism, Communism and the Nazis. They all started underground and worked their way up to control church and state. Gardiner notes that some of the greatest minds of the world were members of secret societies and cites Plato as an example, being placed in a pyramid where he symbolically died and was reborn and given the secrets to the mysteries. Ikhet and khuti, names given to the Great Pyramid means 'glorious light'.

Early chapters in the book include Heavenly Bodies; The Gods of the Ancients, where the cycles of the Moon, Sun and Stars in man's early development are examined and the difference between the sidereal lunar month of 27.32 days and the synodic lunar month of 29.53 days is noted where the former is a matriarchal structure which gave 13 months to the year. The author notes the Inquisition of the Catholic Church attempted to stamp out dowsing, although many abbots practiced in secret. Divination by Bath-Kol, a divine heavenly voice is noted where ancient Jewish prophets announced the will of God to the masses, carried out by the initiated. Necromancy, the art of raising spirits from the dead to discern answers has strong links to the Bible. The author tells the tale of the Witch of Endor, in 1 Samuel 28 who summoned the spirit of Samuel for Saul to answer and the high price he paid. Scrying, using a shining stone or ball where a clairvoyant priest could decipher the message is explained as well as geomancy, where messages are read from the earth. The Chinese art of Feng Shui is also interpreted.

Next is the Secret of the Holy Grail, where the author debunks the theory in 'Holy Blood, Holy Grail' that the language was falsified by an intentional change from San Greal, meaning Holy Dish, to Sang Real or Royal blood. He notes Walter Skeat as his source, who was a great investigator of the roots of English words. The author then releases a bombshell. After quoting Skeat that San Greal was a small bowl or crater in which things were mixed, he believes that with his previous research, he has shown that Christ, as a literal man, and in all likelihood all those surrounding him may never have in fact existed and were created elements of a much older mystical language of enlightenment. Thus, both existing theories of the Holy Grail would fall: No chalice used by Christ at the Last Supper, or vessel that caught his blood. Also, no children of Christ spawning the Merovingian lineage. There is no bloodline, and Christ is in reality, an ancient serpent deity as too are St. John, Horus, Aesculapius and a thousand others. Gardiner then says the Priory of Sion's bloodline theory is nonsense: Pierre Plantard and the Priory are frauds.

Apollonius of Tyana is discussed in detail. He became a disciple of Pythagoras and cured the sick in the Temple of Aesculapius, a serpent healing deity. Apollonius traveled and wrote extensively. Marcus Aurelius said it was to Apollonius that he owed his own philosophy. Philostratos wrote the Life of Apollonius, and he considered

him one of the Magi. The author quotes Faust who said that “Everyone knows that the Gospels were written neither by Jesus nor by his apostles, but long after their time by some unknown persons...headed their narratives with the names of the apostles or disciples contemporaneous with the latter”. Early church fathers were alarmed that Apollonius was in danger of usurping the ‘idea’ of Christ with his own factual life and Philostratos’ book was withheld.

Gardiner’s best chapters are his “Serpent Origins and the Real Origins of Freemasonry” along with the chapter on the Illuminati. Here the author states the serpent is, and has always been, a symbol of the Freemasons. His question: How many of its members realize what it’s all about? He quotes from J.Marques-Rivere:

“This mysticism is indeed the great Masonic Secret, the Supreme Initiation...It is old as is this world.” Gardiner states that Abraham and Hiram are one and the same. Both are based upon serpent worshippers with Indian Naga or serpent deity backgrounds. He quotes Flavius Josephus in his History of the Jews. ‘These Jews are derived from the Indian philosophers; they are named by the Indians Calani.’ Megasthenes also said that the Jews were Kalani and an Indian tribe. Gardiner ties in Abraham with the Indian deity Brahma, whose consort named Saraisvati, is very similar to Abraham’s wife, Sara. Abraham learned his trade in Ur, close to India.

Hiram was Ahi-Ram, a member of the tribe of Naphtali, which had a standard of a serpent or basilisk. He was also said to be a son of the Tribe of Dan, whose emblem was the serpent and the horse. Gardiner states that Hiram actually means “exalted head of the people” and is closely related to Abraham. Hiram was also believed to be descended from Cain via Tubal-Cain; the only survivor of the “superior race” after the flood and called Elohim: The Shining ones, or “fiery snake”.

The author states problems with the accepted version of the history of Freemasonry evolving from the huts of medieval masons. Gentlemen Masons were admitted by the 1600s with the first official documentation in 1356 from England describing the formation of the London Masons Company. A timeline of known dates is given, noting that Henry VI forbade the yearly congregation of Masons in 1425. Masonic influence in revolutions in France, Russia, and the American revolutionary war is noted with special emphasis given to the Philippine insurrection of 1896, stating that Emilio Aguinaldo who led the revolution was a tool of the Craft. The links to the Jesuits and Freemasonry is illustrated in the Jesuit Extreme Oath of Induction quoted from “Subterranean Rome” by Charles Didier in 1843.

“On either side stands a Jesuit Monk, one of whom holds a banner of yellow and white, which are Papal Colors, and the other a black banner with a dagger and a red cross above a skull and crossbones, a Templar Symbol. The letters I-N-R-I mean Iustrm Necar Reges Impius, or Exterminate impious Kings.” The author then states the Freemasons can clearly be shown to have evolved from esoteric sects emanating from within and before the Catholic Church and as a direct result of Templar influence in Scotland. So the Masons could be traced back to the Catholic Church. The rebellion in Italy against Papal governments in the 1830s was known as the Risorgimento, which the author claims was a Masonic revolutionary movement. The leaders, Mazzini, Garibaldi, Cavour and King Emmanuel II were all ardent Masons. Mazzini, according to the Scottish Rite in the U.S. was the first head of modern Freemasonry in Italy, and the historian Charles Heckethorn in his book, Secret Societies, says the word ‘Mafia’ is an acronym meaning “Mazzini Authorizes thefts, arson and poisoning”. Rosicrucian history is documented, noting that Martin Luther’s coat of arms included the rose and cross. The Nazi Code is discussed where Hitler transferred much of the Jesuit organization into his party.

The Holy Vehm is detailed along with the history where the members were sworn to eradicate heresy, traitors, lawbreakers and to uphold the Ten Commandments.

This book is a treasure of knowledge on a plethora of subjects from the white gold of alchemy to the roots of Jesus and Mary being akin to Isis the mother of Horus.

Fraternally,

Brother Rick Gorton
32° AASR

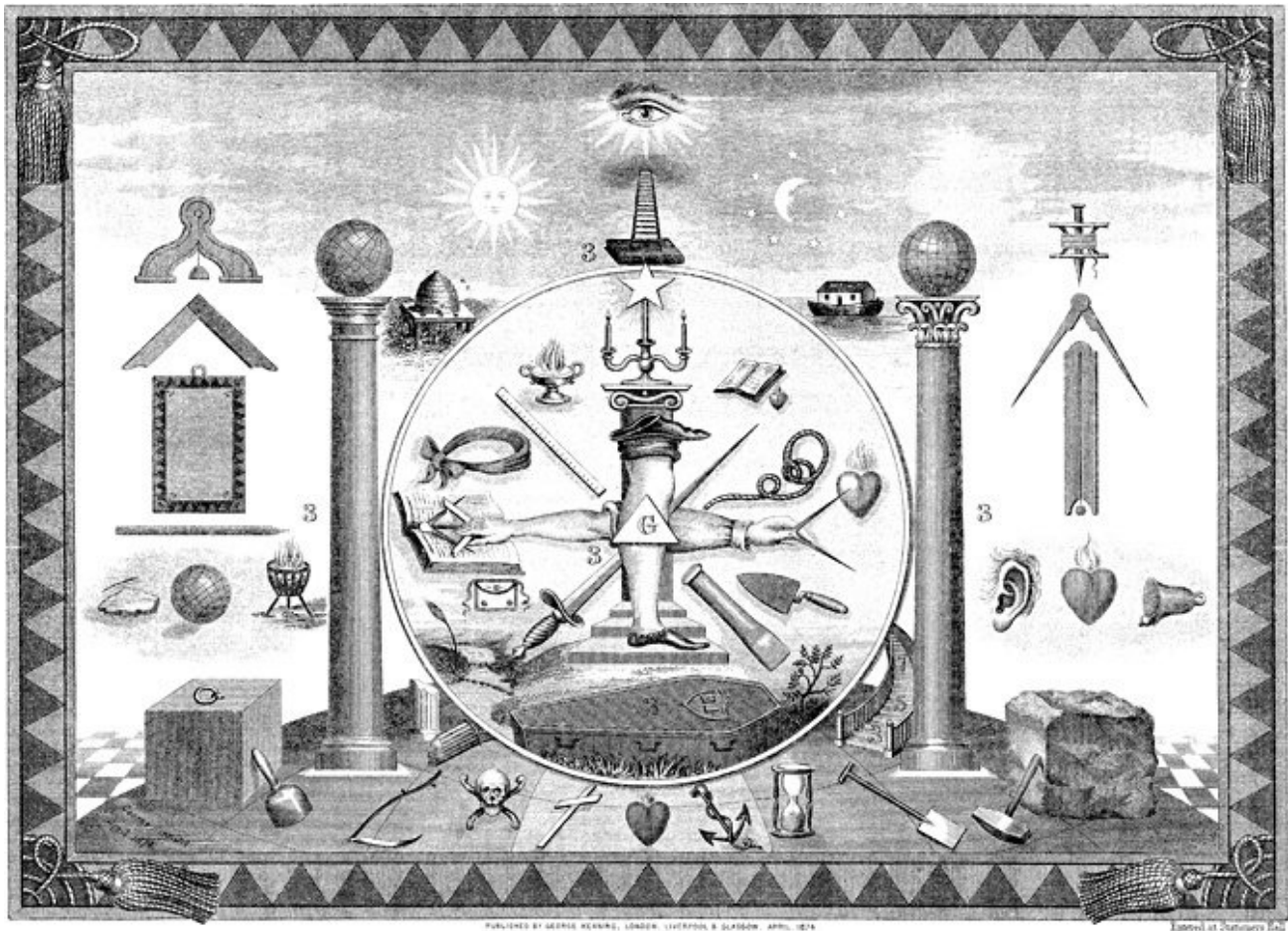


CHAPLAIN'S PRAYER

Divine Ruler

In you we put our faith and trust.
As masons we look to you for faith and guidance.
As men we count on your divine assistance for all that we do.
May you always be there in times of need.
When there's a crisis may we never lose our faith in you.
May your everlasting light forever shine upon us.
And may we always be humbled within the hallowed walls where you dwell.
Amen

Ed Calzaretto
Chaplain



MASONIC EMBLEMS

*Respectfully Dedicated (by permission) To S. Whyte Melville Esq. of Bennochy, The Most Worshipful Grand Master, Masons of Scotland,
By His Humble Servant, William Garvey*

NOVEMBER 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 Dinner 6:30pm Stated Meeting 7:30pm	3	4	5
6 Meet the Masters 10am-12pm Candidates School 9am-2pm	7 DeMolay 7:30pm	8	09 1 st Degree 7:00pm	10	11	12
13 Meet the Masters 10am-12pm Candidates School 9am-2pm	14 Job's Daughters 7:30pm	15	16 ° 1 st Degree Practice 7:00pm	17 Social Night	18	19
20 Meet the Masters 10am-12pm Candidates School 9am-2pm	21 DeMolay 7:30pm	22	23 ° Voluntary Practice Proficiency Work 7:00pm	24	25	26
27	28 Job's Daughters 7:30pm	29	30 OSI 6:30pm			



Stated Meeting Dinner

Balsamic Grilled Chicken Breasts
Baked Wild Salmon
Fresh Vegetables
Tossed Green Salad
Peach and Berry Short Cake

George Wollin, *Chef*