



TRESTLEBOARD

CULVER CITY FOSHAY LODGE NO.467

SEPTEMBER 2015

AL 2015 OFFICERS AD 2015



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Inspector of the 709th
Masonic District

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CULVER CITY FOSHAY LODGE

Nº 467 F & A.M.



LET THERE BE LIGHT

Please join us Wednesday September 2nd, at approximately 7:45 PM, just following the stated meeting dinner for the world premiere of "Let There Be Light"

This documentary film chronicles the rich history of Culver City / Foshay Lodge and was directed by Brother Jon Zeiderman and produced by Brother Sean Fernald with music by Brother Andreas Farnakalidas and Worshipful Merrick Rees Hamer P.M.



FROM THE EAST

WORSHIPFUL MASTER
ADAM WOLF

“The Chamber of Reflection”

Masonry is a journey for which one must prepare properly. One way this is accomplished in many American lodges, and indeed in our own Culver City-Foshay Lodge, is by means of The Chamber of Reflection. This practice, adopted among Masons, stems from an ancient Jewish tradition that great care should be taken for the personal condition of all Israelites entering the temple. It is also based on the ancient tradition of the cave of initiation. Generally, the Chamber of Reflection is a somber place wherein the candidate can reflect silently upon his life, what has taken place and upon the journey on which he is about to embark.

The room is generally dark and, through various symbols based on alchemy, the candidate will, alone and with a piece of paper and a writing implement, compose a soul searching exposé about his feelings on life, his own mortality, and the Masonic journey that will be transformative for him. Symbols within the Chamber are usually a skull, a sickle or scythe, an hourglass, bread and water, sulfur, salt and a cockerel (symbolizing mercury), a lantern or candle, and the acronym V.I.T.R.I.O.L., usually written on the wall. Vitriol (sulphuric acid) is interpreted as “VISITA INTERIORA TERRAE, RECTIFICANDOQUE, INVENIES OCCULTUM LAPIDEM”, or “Visit the Interior of the Earth, and Rectifying it, You Will Find the Hidden Stone.”

Because masonry communicates much of its messages through symbolism, it could be said that the Chamber of Reflection should be an essential part of a candidate’s initiation and should be more common place throughout the state.

Fraternally,
Adam Wolf, Master





FROM THE WEST

SENIOR WARDEN
SAM HOUSE



“Worst Mistake”

The recent discussion regarding the restoration of the lodge library and its flooring has motivated me to research the topic. I am neither a carpenter nor a licensed building contractor, but there is a wealth of information at my fingertips, if I choose to simply search online. I found an excellent website thecraftsmanblog.com. The logo of the website incorporates two working tools, a chisel and mallet, being used to shape the text, something I found to be somewhat masonic in nature. In a featured article of the blog titled, “5 Worst Mistakes of Historic Homeowners (Part 2 Floors)” the author warns against using newer, inferior products. While his article’s focus revolves around homes, I would venture to say most of the Brethren feel this way about our lodge. It being a cherished historical treasure that serves as our home away from home.



The author writes:

“Historic houses are having their floors covered up, ripped out, or trashed in any number of ways to make room for newer, inferior products.” “Have you ever seen a 70 year old vinyl floor? I didn’t think so. How about laminate flooring that has made it even 30 years? Me neither. Today’s floors, even the top quality ones, come with 25 and even 40 year warranties which isn’t too bad, but why would you replace a floor that will last centuries with one that lasts only a third that long?”

“While a click-lock engineered wood or laminate floor may be considered an upgrade on a new home it is a definite cold shower to your historic home’s market price.”

“Solid wood flooring, like this, found in most historic homes is extremely resilient. It can handle multiple refinishings (done properly) over its life and is easy to repair in a way that is almost certainly unnoticeable. And what’s best, it can last hundreds of years with minimal care! So before you jump to “upgrade” the flooring in your historic home take a minute and think it over.”

Wood flooring is not uncommon for a Masonic Temple. Recently, Sunset Masonic Lodge installed wood floors in their dining hall. They also included





FROM THE WEST

SENIOR WARDEN
SAM HOUSE



“Worst Mistake” - Continued

a wood cut design of a square and compass. I think something like this would look great under the archway as you enter our lodge library.

The last thing I would want is to do is make the mistake of devaluing our lodge by not providing the necessary and appropriate love and care, as would be deserved by a building with its historic value. I am confident that a majority of brethren share my affinity for the lodge. It is quite probable that our lodge building will withstand the test of time and continue to provide an awe-inspiring venue in which brethren will continue to impart light upon future generations. By doing the lodge it's justice now and restoring it with style and dignity, we will set an example for our future brothers. By choosing wisely, we will be exemplifying masonry for years to come. Future brethren will notice, that when faced with the difficult decisions involved with the restoration of this stupendous edifice, we had planned for its perpetual preservation.



Sincerely and Fraternally,
Sam House,
Senior Warden.



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FROM THE SOUTH

JUNIOR WARDEN
MICHAEL MILLER



“So Mote It Be”



Why do Freemasons end their prayers with “So mote it be”? We may ask ourselves, what do these words mean, and where did they originate? Mote is an Old English verb meaning may or might (“may” is more indicative of present time and “might” of past time). Therefore “So mote it be” means “So may it be” or more briefly “So be it”. The earliest Masonic reference of “So mote it be” traces back to the Regis Poem of 1390. This oldest known Masonic document describes the duties of lodge members and contains a charge to which every Mason was required to pledge on his admission to the fraternity. The charge ends with the famous lines:

Amen! Amen! So mote it be!
So say we all for charity.

This ancient tradition, more than 600 years old, comes to us from the time when Masonry was truly operative and our brethren actually cut and laid stone. Our fraternity was founded on these strong principals, passed down from our operative forbearers and now carried forth in our modern speculative practice.

Fraternally,
Michael Miller,
Junior Warden





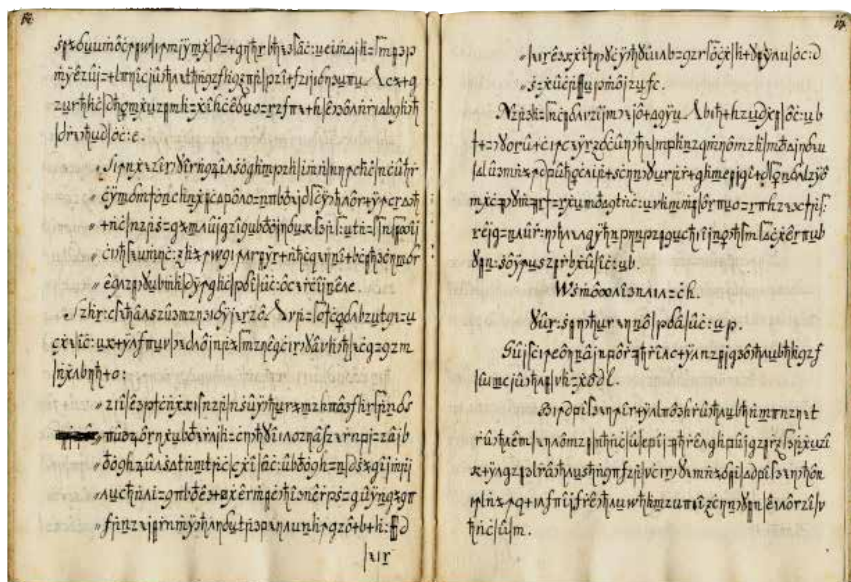
FROM THE ESOTERICA GROUP

TILOR
BRYAN GODWIN

"The Oculists and the Copiale Cipher"

Ciphers, cryptography, secret codes, modes of recognition; these are all some of the more fascinating and genuinely hidden parts of the Masonic tradition. Indeed, much information and misinformation surrounding our fraternity has stemmed from our use of ciphers to communicate and keep record of our ritual. Freemasons of course are not the only group or society that has used this method of written obfuscation throughout history. Many cryptographic codes and ciphers have eluded translation through the centuries, having lost the necessary oral tradition that is often the key to translating these seemingly obscure texts.

One such complex example is the "Copiale Manuscript". This is a tome consisting of 75,000 words, spread over 105 pages or leaves (photographic examples are shown at the conclusion of this article). It is filled with abstract symbols, and characters that appear to be Greek, and Roman. In addition to the ciphered text, the book ends with the plain text; "Copiales 3" and "Philipp 1866" written in the cover. Other than alluding to an owner of the book, and "Copiales" loosely translating to "copy #3" there were no other clues to the code. Discovered in an East German library around 1970, the Copiale cipher had puzzled many cryptographers over the last four decades, and was considered unbreakable, or even a hoax.



Lit: m z # | b l
 v x ε | i l s κ p x r | w n
 π o j v t h Δ r é z c â = r l ú l u b D u r O z
 δ # t z i + o j n p a t h i n c f .
 C ú j s é z t r p t o n l : κ
 D x ú t h é n + ε r p x m l i z : y r l d o j q z i i s t x á | é c : u d .

In spring of 2011 two cryptographers, Kevin Knight, a local USC specialist in machine translation, and Swedish scientist, Christiane Schaefer, met at a conference on computer learning. Schaefer had received the manuscript some years earlier from a friend as something of a challenge, but like those before her, she had no luck in extracting its secrets. Seeing Knight's passion for cryptography and his unique approach to the computer based learning of symbols and languages, Schaefer slipped Knight a copy of the Copiale Cipher, along with the note "Here comes the top-secret manuscript!!" "It seemed more suitable for long dark Swedish winter nights than for sunny California days!"

Knight got to work. First, he began the painstaking work of transcribing the key symbols by hand into a format that a computer could read. Next, the machines got to work applying his algorithm. Eventually, as he continued to hand transcribe the first 16 pages of the tome into his software, some patterns began to emerge. Finding 10 unique character clusters that repeated through these pages, Knight realized this was not a complex hoax; there was hope of a solution. He continued to work nights on the puzzle, writing down possible cracks in the cipher's armor. Adding to the complexity, Knight didn't know a lick of German, the likely language he was working to decipher. But that detail didn't matter to the computers, or his algorithm.

On March 26th, Knight reviewed his work. The first phrase had revealed itself: "Der candidat antwortet".

The biggest breakthrough was the realization that the Roman letters scattered throughout the manuscript were not actually meant to be translated. They were indicators of spaces or breaks between words, intended to throw the reader "off the scent." With that piece of critical information, and one phrase, the brick wall of code began to crumble.

What was revealed was a substitution cipher. Not a "one to one" substitution, but rather a homophonic code. Each ciphertext character does represent a clear, plaintext character, but several glyphs or characters could represent the same word, or multiple words. Some singular ciphertext characters might even stand for an entire word. This may sound familiar to some readers of this column.



FROM THE ESOTERICA GROUP

TILOR
BRYAN GODWIN

“The Oculists and the Copiale Cipher” - Continued...

The apparent details of a secret society called “The Oculists” began to emerge. Seemingly, a fraternal, operative order focusing on the use of optical instruments and surgical procedures to represent ways of bringing “light” to a prospective member began to manifest. The following describes a section of the translation.

“The Master wears an amulet with a blue eye in the center. Before him, a candidate kneels in the candlelit room, surrounded by microscopes and surgical implements. The Master places a piece of paper in front of the candidate and orders him to put on a pair of eyeglasses. “Read.” says the Master. It is an impossible task. The page is blank. Told not to panic; there is hope for his vision to improve. The Master wipes the candidate’s eyes with a cloth and orders the surgery to commence. The members on the sidelines raise their candles high, and the master begins to pluck at the eyebrows of the candidate. “Try reading again.” The first page is replaced with another during the procedure, filled with text. Congratulations, my brother. Now you can see.”

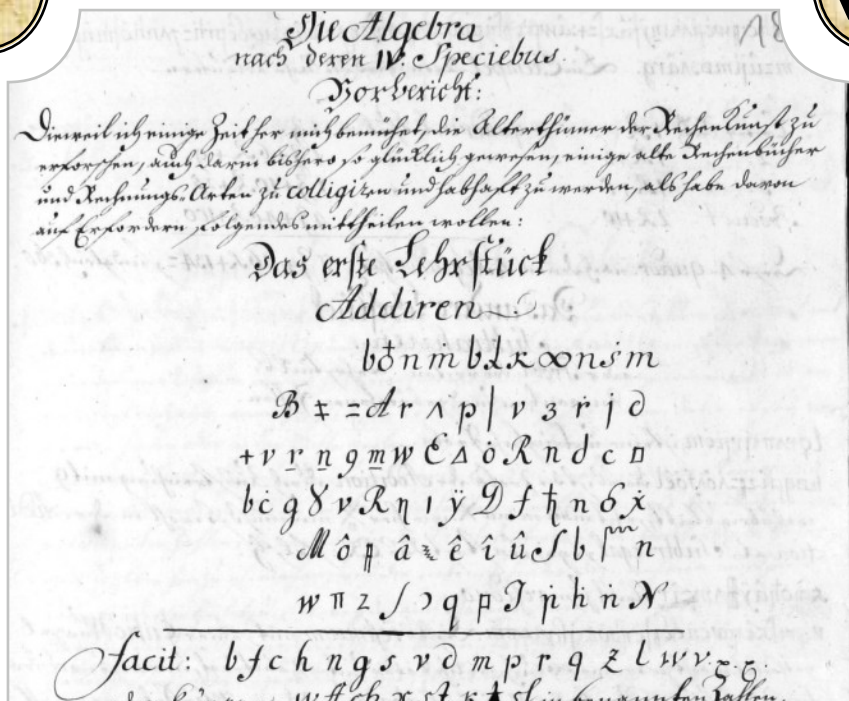
This is just a small section of the translated ritual contained in the Copiale Cipher, possibly a glimpse at one of the many secret societies of the time, and their use of tools to educate their candidates in ways of their order.

Or perhaps there was something more... as most Masons know, even the words used in our ritual can be a bit of a cypher themselves. Words like “Tiler”, “Deacon”, “Trestle-board” or even “Worshipful” have profoundly different meanings in a Masonic ritual than they have to the average person. The team members that so skillfully decoded this cipher were not members of “The Oculists” or any other fraternal society. They didn’t even speak German... and particularly the Old High German that would have been spoken in the 1730’s. Ritual manuscripts are often used to communicate concepts that are only completely understood after having heard their contents communicated verbally; hence, the difficulty in the overall translation.

After reading the complete translation of the Oculist ritual, it was clear, even to me, that this was more than just some forgotten guild of eye doctors. Clear references to particularly styled staircases, columns, chalk and charcoal drawings, checkered floors with jagged edges, and specific details of columns abound in the translation. This was not just another fraternal order, but likely an offshoot of Freemasonry, or perhaps even a ritual designed by a Mason. This was certainly missed by the codebreakers who had no background in our ritual, and who certainly were without a background in early German Masonic rituals.

Fortunately Illustrious Arturo de Hoyos, 33°, and Grand Archivist of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, who just happens to have been reading 18th century German since the early 70’s, also noticed these similarities. Ill. Bro. de Hoyos suggests that if one starts to replace some of the translations such as “Eye Doctor” or





"Oculist," with "Maurer" the 18th century German word for "Mason" (which is still in use), a different picture is revealed. With this knowledge, it is possible that the Copiale manuscript is actually a blind of sorts, meant to hide the contents of an older Masonic ritual to evade the prying eyes of anti-Masonic governments. Blinds have been used throughout history by Masons, Rosicrucians, Alchemists and members many other traditions who have endeavored to keep the deeper meanings of their writing hidden, adding to the complex problem of tracing our fraternity's history and heritage.

The hidden meaning behind the hidden meaning is a theme throughout our ritual, and is exactly what we mean by "esoteric". The Copiale manuscript is an amazing example of how we can peel back layers and layers of these historic and esoteric documents to reveal deeper truths.

Even to cryptographic experts and Masons alike, not all is what it seems to the naked eye.

Fraternally,
Brother Bryan Godwin





FROM A BROTHER

AUTHOR
ANDREW MERENBACH

“All that is required”

Dear Brethren,

September has arrived, and with it the somber recollection of tragic events fourteen years ago in New York City. Our hearts go out to those who have suffered, those who know those who have suffered, and to the nation—a country which, to this day, has not decided the most appropriate way to define evil, much less to defeat it.

Ideas and sentiments abound. I could certainly offer some thoughts. Rather than distract from the tragic events we must remember, I'll instead take this opportunity to segue into a related subject involving a discussion of evil.

In a statement on the pitfalls of apathy, Edmund Burke, an Eighteenth Century, Anglo-Irish statesman and political philosopher, influenced by Locke and Rousseau, reportedly said, “All that is necessary for the triumph of evil is for good men to do nothing.” However important an inspiration to our society this entrenched quote has become, there is yet no citation to support its provenience verbatim. Records show John Stuart Mill, meanwhile, as having stated, “Bad men need nothing more to compass their ends, than that good men should look on and do nothing,” or so Wikipedia says—I was too lazy to follow the citation on the article about Edmund Burke. See what I mean?

For a mixup like this, the outcome appears harmless at best: the available primary sources help us determine the most plausible origin and we go from there, the quote as valid as ever, its value orthogonal to its progenitor.

What about when the stakes are higher? The world surrounding us seems rife with factionalism, much of it potentially dissoluble with a modicum of critical thought. Phrases ascribed to the mouths of historical or scriptural figures often escape verification or clarification, the notion of “turn[ing] the other cheek” a prime example. More on that, perhaps, in another article!

In terms of veracity, we needn't be know-it-alls: if the purpose of language is to communicate, then we can look only priggish if we signal our comprehension couched in a minor correction. If we understood, we understood. A case in point: my wife used the term “ejector seat” and her nephew corrected her with, “It's, ejection seat.” He knew what Liz was trying to say and diverted the discussion to correct her. He also gets a pass since he's just a kid, not to mention that both Liz and I were apparently the same way when we were his age.

With that said, our Masonic commitment to truth encourages us to suss out nuances, validate context and provenience, and leave any discussion better than when we entered it. Venture forth, Brethren, to spread light!

Citations available upon request. Maybe.

Sincerely and fraternally,
Brother Andrew Merenbach



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LAMP OF KNOWLEDGE

AUTHOR
CURTIS SCOTT SCHUMACKER, PM



Beauty to adorn: The importance of Lodge Architecture

Members of Culver City-Foshay Lodge who have not visited many other lodges may not fully realize how fortunate we are to have our building. Many visitors comment on how beautiful our lodge room is compared to other lodges they have seen. However, the most impressive feature of our edifice is not its beauty, but that it was designed and constructed specifically for Masonic functions, something that is surprisingly rare in the history and current culture of Masonry. Therefore, we must fully appreciate the history, symbolism, and special characteristics of our building, especially when considering repair and restoration work, as we are now.



The term “lodge” has a complex meaning in the context of Freemasonry. As we hear each week during our opening ritual, a lodge is composed of people, not stones. To have a Masonic lodge, all that is needed (putting aside the ritual paraphernalia) are the officers required for the degree in question, plus the Grand Lodge charter authorizing the body to meet and the Three Great Lights of Masonry (if you’ve paid attention to our ritual, you know what those are).



As for the physical location, the early operative Masons' lodges were simply the camps where the workers stayed during the long years of their labor on the great medieval cathedrals. In the early speculative era of Masonry, lodges were mostly held in private residences, or when feasible, private rooms rented in various public buildings such as taverns. The first building constructed entirely for Masonic purposes was erected in 1765 in Marseille, France. In 1775, the first Masonic Cornerstone ceremony inaugurated Freemason's Hall in London. Still, mainly because of economics, most lodges continued to meet in rented or borrowed locations.

In the later part of the 19th century through the first couple of decades of the 20th, the unprecedented growth of America's economy allowed Masons to build a great number of structures architecturally dedicated to Masonic purposes. For many of these lodges, no expense was spared in acquiring the best marbles, semiprecious stones, and woods in order to represent the majestic elegance of King Solomon's Temple, which all lodges symbolically recreate. These lodges represented the diverse architectural styles which evolved during this period, providing an important cultural heritage that goes beyond Masonry itself.

However, because of the Great Depression, followed by decades of sporadic financial struggles and membership declines, many lodges were forced to sell their proprieties. Usually, these sales were made to commercial interests which, if they did not simply tear down the buildings, renovated them for their purposes, largely erasing their Masonic features. Next time you're on Hollywood Boulevard, take note that the studio for Jimmy Kimmel Live was once a Masonic temple. When I was living in Iowa, I followed the controversy surrounding the demolition of a beautiful, historic temple that occupied a whole city block in downtown Des Moines. I think there are some condos and shops in its place now. I think of that sad event every couple of years or so when members of our lodge advocate once again a plan to sell our building to a commercial developer and begin meeting in a rented space elsewhere.



The history of our own lodge reflects that of American Masonry in general. Culver City Lodge first rented space in the town's post office. By the late 1920s, they had enough wealth to purchase the block on which our lodge now resides and undertake to erect an ambitious, multi-structure complex of which our building was only the beginning. But before long, the Great Depression forced them to sell off most of the property. In the 1970s, the James A. Foshay Lodge members lost their building and were forced to merge with Culver City Lodge, giving our lodge its current name.

However, in their construction of the building we do have, our brethren of almost a century ago created something unique. Although we don't know as much about the history of our lodge's construction as we would like, we know that the movie industry set designers and builders who were then members contributed their skills to the interior lodge room design. They also built it as a multi-body structure. The colored star above our altar was included for Eastern Star ritual. The exaggerated keystones at the top of each of the alcove arches (as well as the secret chamber underneath the Senior Warden's station and the trap door in the balcony) serve the ritualistic needs of the York Rite. The later addition of the marble checkerboard tile provides a key feature described in Biblical accounts of Solomon's Temple, one that very few lodges have actually installed. The pillars that flank the Master's Station, not common features in most lodges, provide another level of symbolism, as well as a powerful aesthetic flourish. On the broader cultural level, our lodge was constructed in an era of flux in architectural styles. As a consequence, it utilizes not only traces of the neo-classical style usual to Masonic buildings, but also perhaps elements of the Art Nouveaux, Art Deco, and Beaux-arts styles.

In our work to maintain and restore our building, do we have a responsibility to the vision of our founders? I would say yes. As the living members of Culver City Foshay, we hold in trust an elegant architectural vision handed down to us by brothers who found ways to weather the Great Depression and other challenges and held onto this jewel they had forged through great efforts. Those long dead brothers gave us this inheritance to pass on to the brothers who will enjoy our lodge in future decades after we are gone.

The current decision before our Temple Board is how to replace the flooring in the library room. Our Senior Warden advocates a natural hard wood floor, for reasons he outlines in this issue's "From the West" column. Granted, this will be more expensive than going with a linoleum/Formica type of surfacing. Perhaps it will be twice as expensive—we're still waiting on a couple of key bids. This is an important consideration. Even though we have well over a quarter of a million dollars in our funds, which we significantly add to every year through our rentals, we have to consider future major expenses, such as eventual roof repair.

However, when we make decisions regarding the architecture and ornamentation of our unique edifice, we should take into account not only our passing needs and wishes, but also the ambitious vision of those who have gone before us to create, without compromise, an environment that immerses brothers and visitors in the symbols, values, and beauty that constitute Masonry. We must keep in mind the line from the Fellowcraft Degree that there must be "wisdom to conceive, strength to support, and beauty to adorn."

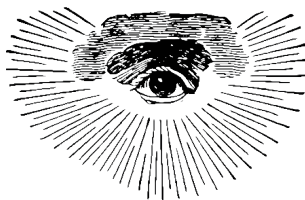
Fraternally,
Curtis Scott Shumaker, PM





FROM THE CHAPLAIN

CHAPLAIN
EDWARD CALZARETTO



“A Prayer is a Healthy Thought”

In the name of the Divine Architect of the Universe, to Whom are due our acknowledgements of divine aid for all days to come, let us turn our thought to those recovering from sickness and distress!

While our most dear Chaplain and Brother, Edward Calzaretto, is temporarily away recovering from surgery, he has asked that I provisionally surrogate on his behalf the monthly instiller in the Trestleboard.

Hear, therefore, this healthy thought as a prayer for a brother:

While our dear brother Edward rapidly recuperates,
Let us all daily think of him back in the bosom of our company,
Returned, rejuvenated and reinfused with the of the vigor and vitality
We have associated with our cherished brother!

I know we all agree....this be our prayer! So mote it be!

Brother Simbawani Anad
for Edward Calzaretto, Chaplain



YOUTH ORDERS

JUNIOR DEACON
BENJAMIN VILLANUEVA



“Thank You for Your Support!”



Bethel No. 2 would like to thank all those who donated and attended our Masons for Mitts dinner. We had a lot of fun and raised a lot of money for a great cause.

The bethel will be having normal meetings this month on the 14th and 28th at 7:30pm. All Master Masons are encouraged to attend. We will also have a bake sale at the stated dinner on September 2nd so bring your sweet tooth!












We are always looking for new members so if you know if of a young woman between the ages of 8 and 19 who would benefit from membership in Jos's Daughters, please email us culvercitymasonicyouth@gmail.com.

We will have an open house meeting on October 12th at 7:30pm and would love to see everyone there.

Thank you all again for your support of Job's Daughters.

Heather Goodrich,
Bethel Guardian

SEPTEMBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1			4	5
	7	8		10	11	12
	14	15		17	18	19
	21	22			25	26
	28	29				



Dinner & Stated Meeting
Wednesday, Sept. 2, 2015
Foshay Masonic Lodge
6:30pm - 11:30pm



Temple Board
Thursday, Sept. 3, 2015
Foshay Masonic Lodge
7:30pm - 9:30pm



Esoterica Group
Sunday, Sept. 13, 2015
Foshay Masonic Lodge
1:00pm - 3:00pm



Social Night
Thursday, Sept. 24, 2015
Mulligans
7:00pm - 11:30pm



Wednesday, Sept. 2:
Dinner
Foshay Lodge Cafeteria
6:30pm - 11:30pm

Stated Meeting
Foshay Masonic Lodge
7:00am - 11:30pm

Thursday, Sept. 3:
Temple Board
Foshay Masonic Lodge
7:30pm - 9:30pm

Sunday, Sept. 6:
Meet The Masters
Foshay Lodge Library
9:00am - 12:00pm

Wednesday, Sept. 9:
EA Degree
Foshay Masonic Lodge
7:00pm - 11:30pm

Sunday, Sept. 13:
Meet The Masters
Foshay Lodge Library
9:00am - 12:00pm

Esoterica Studies Group
Foshay Lodge Library

Wednesday, Sept. 16:
Degree/Practice
Foshay Masonic Lodge
7:00pm - 11:30pm

Sunday, Sept. 20:
Meet The Masters
Foshay Lodge Library
9:00am - 12:00pm

Wednesday, Sept. 23:
Degree/Practice
Foshay Masonic Lodge
7:00pm - 11:30pm

Thursday, Sept. 24:
Social Night
Mulligans
7:00pm - 11:30pm

Sunday, Sept. 27:
Meet The Masters
Foshay Lodge Library
9:00am - 12:00pm

Wednesday, Sept. 30:
Degree/Practice
Foshay Masonic Lodge
7:00pm - 11:30pm

"STATED DINNER MENU"

<i>Main Dish</i>	Chicken & Beef Fajitas	Dinner prepared by Mrs. Kussner
<i>Entree</i>	Spanish rice and Tortillas	
<i>Dessert</i>	Flan for dessert	



DINNER & STATED MEETING
SEPTEMBER 2 @ 6:30PM - C.C. FOSHAY LODGE



ESOTERICA STUDIES GROUP - "COPIALE CIPHER"
SEPTEMBER 13 @ 1:00PM - MASTER MASONS ONLY



SOCIAL NIGHT - MULLIGAN'S IN TORRANCE
SEPTEMBER 24 @ 7:00PM - OPEN TO ALL

COMMITTEES

Audit:

Michael L. Miller (310) 204-4403
 Michael Spreier (626) 799-6304
 Douglas K. Calhoun, PM (310) 866-3934
 Thomas O. Fleming, Jr. (310) 337-7601
 Edward Calzaretto (310) 398-4507

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 Sam House (310) 948-2999
 Michael L. Miller (310) 204-4403

Child I.D.:

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Esoterica & Traditional Observance:

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 Bryan J. Godwin (917) 520-3823
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 Michael Spreier (626) 799-6304

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L.A. Masonic Service Bureau:

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