

*Grand Master's
From
Widow's Sons'
No. 60*

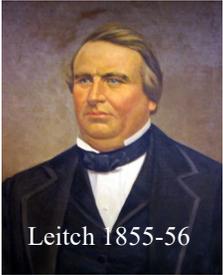
THE OFFICIAL PUBLICATION OF WIDOW'S SONS' LODGE NO. 60
A. F. & A. M., CHARLOTTESVILLE, VIRGINIA, U.S.A.
CHARTERED DECEMBER 10TH, AD 1799, AL 5799

HIRAM'S JOURNAL

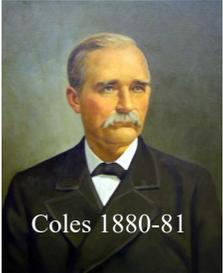
Stated Communications July 18th, 2022

[Widow's Sons' Lodge No. 60 Website](#)

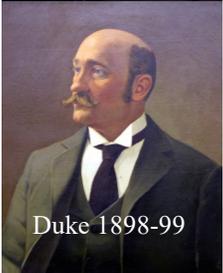
[Widow's Sons' Lodge No. 60 Facebook Page](#)



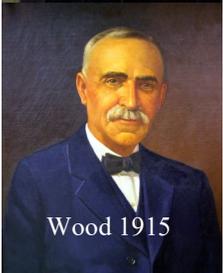
Leitch 1855-56



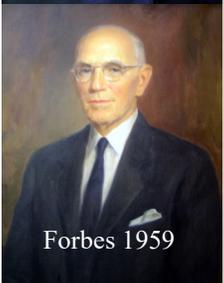
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

MESSAGE FROM THE EAST from Acting Worshipful Master Jason Pattison

Brethren,

June was a busy month for WSL60 members. Prior to opening the June Stated Communication, Lodge members recognized three Eagle Scout recipients: Christopher Thomas Pellissier, Seamus Raymond Allen, and Cormac Farrell Allen. Thanks to our ES Award Lodge Committee chairman and former Eagle Scout, Bro. Kent Schlusel.

RW Bill Baskerville presented a program on the life of Brother Richard Evelyn Byrd, arctic explorer of both the North and South poles, WWI and WWII Veteran and Master Mason (Federal Lodge No. 1, Washington, D.C.). If you have never heard of him, then look him up; he has a great story.

Three Lodge Brothers from Fredericksburg #4 brought the George Washington Masonic Bible to our Table Lodge on June 24th; they did a great program for our Table Lodge, which was conducted in the dining room of the Charlottesville Masonic Temple. It was very nice to have our dining room full of Masons and to be able to have that Stated Meeting again. I can't wait till next year's Table Lodge.

Please keep so many of our members in your thoughts and prayers. We have quite a few brothers that are having health issues.

Looking forward to seeing everyone in July.

Sincerely and Fraternaly,

RW Jason Pattison

Acting Worshipful Master

Senior Warden



**Masonic Birthdays!
Call a Brother and
wish him a Happy
Masonic Birthday.**

<u>Name:</u>	<u>Master Mason Degree:</u>
L. Mark Ascoli	07/27/1988
Mark A. Chandeysson	07/17/2008
Larry W. Claytor	07/15/1986
Robert A. Clore	07/24/1971 (51 Yrs)
Andrew F. Conely	07/29/2006
Vestal Greer	07/29/2006
Jeffrey A. Kennedy	07/01/2009
David C. Merchant	07/28/2004
Richard K. Powley	07/24/1967 (55 Yrs)
James L. Reinhold	07/28/1999
R. Lee Richards	07/19/1991
Michael R. Skeens	07/17/2008
Barty L. Sorrells	07/22/2006
Peter R. Thorsen	07/21/1978
Paul Vereshchetin	07/29/2013

UPCOMING EVENTS



Widow's Sons' Lodge No. 60 Events:

July 11th, 6:00 PM— WSL60 Officer's Meeting, via ZOOM

July 18th, 7:00 PM— WSL60 Stated Meeting
6 pm Meal in 2nd Floor Dining Room

July 26th, 7:00 PM—Keystone RA Chapter #58 Meeting Via Zoom and In-Person, See Chapter Newsletter and Email

July 28th—James Stanley Johnson Golf Tournament, contact RW Jason Pattison for more details.

August 17—20th, - Reid James Simmons Ritual School. Further information available as time gets closer.

SUMMER DRESS CODE

CASUAL DRESS CODE (Lodge

Polos) for the Summer Months

JUNE, JULY, AUGUST

SCOTTISH RITE MASTER CRAFTSMAN COURSES



BROTHER JIM O'KELLY HAS COMPLETED ALL THREE MASTER CRAFTSMAN COURSES OFFERED FROM THE SCOTTISH RITE, SMJ. THE FIRST COURSE COVERS THE SYMBOLIC LODGE, THE SECOND COURSE COVERS THE SCOTTISH RITE RITUAL AND HISTORY AND THE THIRD COURSE COVERS THE SCOTTISH RITE PHILOSOPHY. BROTHER JIM RECEIVED THREE DIPLOMAS WITH LAPEL PINS AND ACHIEVEMENT MEDAL.

[HTTPS://SCOTTISHRITE.ORG/SCOTTISH-RITE-MASTER-CRAFTSMAN-PROGRAM/](https://scottishrite.org/scottish-rite-master-craftsman-program/)

IS FREEMASONRY ESOTERIC?

BY: ARTURO DE HOYOS, 33°, GRAND CROSS | GRAND ARCHIVIST & GRAND HISTORIAN |

Is Freemasonry esoteric, or not? The short answer is “Yes, no, maybe.” Esotericism is any topic “intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.” This certainly applies to Masonry. But on a deeper level, and in a Masonic context, the word esoteric is usually taken to mean that our ceremonies and rituals allude to realities and/or truths not generally understood, or which may have a spiritual component to them.



The term is tainted to some people, and acceptable to others; hence, it may not be easy to wholly accept or discard the term “esoteric Masonry.” Like an onion, each esoteric layer successively builds upon the other. We can all agree that Masonry is intended to be understood by few, and that it’s a kind of specialized knowledge. But the questions are, “What kind of specialized knowledge?” and “Are they real secrets?” Depending upon one’s inclinations, the Master Masons Degree has been interpreted in a variety of different ways by different persons. For some, it’s a story of fidelity; for others, it teaches hope in the immortality of the soul; for still others, it’s a lesson in alchemy; and yet for still others, it alludes to the discovery of entheogens. Some see it as multi-faceted, or a combination of various things. But, as I have written elsewhere, we should avoid trying to enshrine our preferred interpretations as the “true” one. Since 1717 there have been over 1,000 “Masonic” degrees created. The most popular survived and are included in many of the rites, orders, and systems we know today.

Like a meal, each degree is only as good as its creator. A recipe may include many of the same ingredients as other meals, yet taste completely different. Similarly, we may see many of the same “ingredients” (features) in a number of degrees which teach completely different things. The predilections of a degree’s author affect the content as much as the taste buds of a chef. Anyone who has traveled a bit can tell you that even the “flavor” of the foundational degrees (Craft/Blue Lodge Masonry) can differ immensely from state to state, and more so if you compare these degrees across the Scottish Rite, York Rite, Swedish Rite, R.E.R., or something else. In the “higher degrees,” the differences are even more dramatic and pronounced: some are philosophical, others practical; some present allegory, and others offer discourses on symbolism or (quasi-)historical themes. In something like the Scottish Rite, the same degree may have dramatically different rituals, depending upon the jurisdiction (compare, for example, the Southern Jurisdiction with the Northern Masonic Jurisdiction: the 20th Degrees are nothing alike).

When someone describes himself as an “esoteric Mason” it often means that he perceives, and embraces, what appear to be aspects of the “Western Esoteric Tradition” in our rituals; i.e., some affinity to the symbolism of Hermeticism, Gnosticism, Neoplatonism, Kabbalah, etc. Freemasonry is an eclectic organization and, at various times, we have borrowed the language and symbols of these and other traditions. The question is, do our rituals really teach these things as realities or do we use them to stimulate thought—or both? As we are told in the 30°, Knight Kadosh, we should not mistake a symbol for the thing symbolized. In some cases, I believe that is what has happened, while in others, I believe we do indeed have vestiges of other traditions. But even when they are there, they may be only one layer thick on our Masonic onion. The problem is twofold: some deny any esoteric influences at all (or assert they are just used symbolically), while others claim it’s the main part of the onion. If the matter is open to interpretation (not defined by the ritual itself), who has the “right” to decide? This much we know: many of Freemasonry’s symbols were used before the modern fraternity existed (1717), and they appeared in a variety of books. Some were in educational and philosophical texts, and others in Hermetic or alchemical works. Consider, for example, a 1615 engraving by Gabriel Rollenhagen, in which a woman holds a square, accompanied by the motto *Serva Modum*, “Keep in Measure” (i.e., square your actions).

IS FREEMASONRY ESOTERIC? ~ CONTINUED

The image (below) was redrawn and appeared in Choice Emblems, Divine and Moral, Antient and Modern (London: 1732).

Another example is Cesare Ripa's Nova Iconologia (Padua: 1618), which depicts a man holding a level and a square with the motto Ordini dritto e giusto, "Ordered Right and Just" (shown below). In the same book is another image of a woman holding a square and compasses as a symbol of "perfect work." The moral symbolism of these working tools is something which was gradually introduced into Masonic ritual. Books like these would have been familiar to the educated members of the Premiere Grand Lodge, and they might have inspired some of our symbolism. As I said, we're an eclectic organization. Ask yourself how many times you've seen the Square and Compasses or All-Seeing Eye used and abused in Hollywood and elsewhere because it looks "cool." Well, I'm willing to bet that at least some of our symbols migrated into the fraternity the same way. An unknown degree maker in the 1700s saw something he liked and dropped it into the ritual. Not necessarily bad, but 225 years later his personal predilection turns into a debate (and, by the way, the All-Seeing Eye in a triangle was a well-known symbol of the Christian Trinity, long before it was associated with Freemasonry).



They are divided into three degrees, and some of us write in the first, tens in the second, and hundreds in the third, if they are marked by a great character they signify thousands.

3000	2000	1000
ו	ה	ש

The degrees of the Hebrew numbers are as follows:

9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ד	ל	מ	נ	ס	י
900	800	700	600	500	400	300	200	100
ק	פ	צ	ס	ד	ת	ש	ק	י

Sometimes the final letters are not used when we will write thus:

1000	900	800	700	600	500
ק	ת	ת	ק	ת	ק

By these simple figures, and by the manner of joining them, they describe all the compound numbers, as 11—12—110 & 111, by adding to the number 10, those which are units, and in like manner to the rest; yet we describe the 15th Star, not by 10 & 5, but by 9 & 5 ו ט and that out of honor to the divine name יה (יה) which signifies 15, least that sacred name should be

Certainly, there are clear examples of "borrowings" from "esoteric" texts. A version of the 14^o, Grand Elect Perfect and Sublime Mason (as it was then called), used by the Supreme Council of Charleston from about 1801–22 (below), includes a portion of a lecture on Hebrew numerology, or gematria, extracted from Cornelius Agrippa's De Occulta Philosophia (1531–33). If asked if that degree were esoteric, I would say "yes," while to its counterpart in a later version or in another Supreme Council, I would say, "no." My point is to quit quibbling over such things, and find the common ground where we "can best work and best agree." If esotericism interests you, that's fine; if not, that's also fine. My personal library is well-stocked with enough material on both sides to make anyone think in favor of, or against, virtually any position. The important thing is to be well-educated, and understand what we know first. Before you reach for the stars, make sure your feet are firmly planted on the ground. Make yourself into someone who can be taken seriously. Learn the facts about our origins based upon what we know. I sometimes speak about "historical records" versus "hysterical documents." Before you buy into such fantasies as "Freemasonry descended from the ancient Egyptians," get a quick education. Here are three books to give you a reality check: (1) Harry Carr, World of Freemasonry; (2) Bernard E. Jones, Freemasons Guide and Compendium; (3) David Stevenson, The Origins of Freemasonry: Scotland's Century 1590–1710. When you can speak intelligently about the Old Charges (Gothic Constitutions), early Freemasonry in Scotland, the formation of the first Grand Lodge, and how and when the degrees developed, people may be inclined to listen to you, when you start to talk about more exotic things. Educate yourself well enough to argue both sides of the argument. Take due notice thereof and govern yourselves accordingly.

Reprinted from Scottish Rite SMJ Website: <https://scottishrite.org/scottish-rite-myths-and-facts/is-freemasonry-esoteric/>

JUNE PRESENTATIONS



Prior to opening the June Stated Communication, Lodge members recognized three Eagle Scout recipients, Christopher Thomas Pellissier, Seamus Raymond Allen, and Cormac Farrell Allen.

(L-R in photo above): Acting WM, Seamus Allen, Mr. Allen (father), Cormac Allen, Bro. Kent Schlüssel (ES Comm. Chairman)



RW Harvey Fleshman was honored and presented a Certificate of Achievement by the Grand Master at his Official Visit to the 10th Masonic District for perfect attendance in Lodge for 55 years.



The Brothers pictured were recognized by Lodge members that were present for having Masonic Birthdays in June: (L-R): WM, Bros. Bill Bond (47 yrs), John Williamson, Jr.(26 yrs)

Elected Officers for 2022

Worshipful Master: Wor. Eddie O'Hare Creasy
Senior Warden: R.W. Jason Andrew Pattison
Junior Warden: R.W. Mike Daniel Griffin
Treasurer: R.W. James Friend Dickerson
Secretary: Wor. Mark Stephen Chapman
Chaplain: R.W. Philip Harding Nelson, Jr.

Senior Deacon: R.W. Gregory Dean Hosaflook
Junior Deacon: Bro. Christian Dwight Manly Owens
Senior Steward: Bro. Thomas Matthew Castellanos
Junior Steward: Bro. Donald Porter Cochrane
Marshall: Bro. James Thomas O'Kelley, Jr.
Tyler: Bro John Coulter Maddox

MORE JUNE PRESENTATIONS



RW Bill Baskerville presented a program on the life of Brother Richard Evelyn Byrd, arctic explorer of both North and South poles, WWI and WWII Veteran and Freemason (Federal Lodge No.1, Washington, DC). (b.1888 – d.1957)

After Bro Baskerville's talk the WM presented him with a Masonic Coffee mug gift



RW Willie Harper came to the East to present the Levy Award plaque to the WM for the Lodge blood donations in 2021, and to present RW Jason Pattison with a certificate for his participation as the District MAHOVA Ambassador.

WSL60 2022 TABLE LODGE with GEORGE WASHINGTON BIBLE



Table Lodge Set-up



Acting WM WSL60 with Washington Bible



(L-R) Wor. Chuck Dirienzo, Jr. (WM Fredericksburg Lodge No. 4), Acting WM WSL60, Wor. Chriss Tripp (FL4), Wor. Shelby Chamber (FL4).



*James Monroe Chapter No. 549
Jack Jouett Camp, Heroes of 76*



National Sojourners, Inc.
Charlottesville, Virginia

Proudly Serving the Cause of Patriotism

Dear Brother Secretary,

I would appreciate your Worshipful Master allowing the following letter to be read to the Brethren of your Lodge:

Brethren,

Patriotism is a core value of the Masons in Virginia. We know that from the survey we took in 2005. One of the organizations in the Masonic Family Tree is National Sojourners. You may not know that there is an organization of past and present military members in our Fraternity. This organization is unique in that it is composed of past and present members of the armed services, honorary members and as the army of our colonial past allowed the wives and family members to follow and support the fighting man, our organization involves our ladies as Camp Followers, also.

We invite any Mason from your Lodge who served in a military capacity and his significant other to join us at King Solomon Lodge, 576 Radford Lane, Crozet, Va., on August 10 beginning at 6:00 pm. We will enjoy meeting a young ROTC cadet who attended the Freedom Foundation Valley Forge Youth Leadership Conference at Valley Forge, if their schedule allows, as well as a program by a noted Richmond author who will discuss a book series the Camp Followers have been reading and close with a short program on National Sojourners which should prove to be enlightening.

All we ask is for you to call 434-531-1356 by August 6 to let me know how many baked potatoes and steaks I need to prepare.

Again, we want our veteran and active military Masons to know about this fine organization.

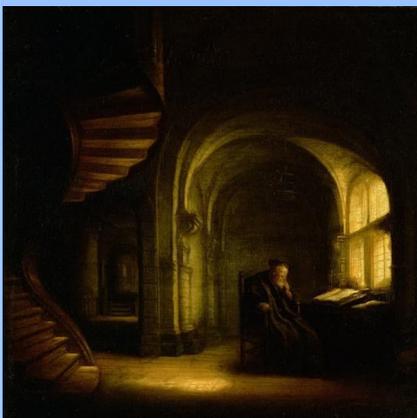
Fraternally,

Jeffery E Hodges PGM
President, James Monroe Chapter, No 549
National Sojourners, Inc."

Thank you Brother Secretary and Worshipful Sir.
Jeffery Hodges, PGM

WINDING STAIRCASE DISCUSSION GROUP

The WS was first formed in January 1996 from interested brethren of WSL60; its premise was the unabashed examination of the symbolic and philosophical aspects of the craft. The second WS discussion group was formed in 2008-2010; we met in a senior Mason's home (because of age or mobility they didn't travel much outside their home) about 10am on Saturdays to explore the multilevel meaning of the ritual, allegories of Freemasonry, and symbology. Most WS attendees were not ritualist but wanted to examine the esoteric parts of Freemasonry because in-depth exploration was not possible in a monthly Stated Communication. WS discussion on a singular topic commonly lasted for several hours and often carried over into the lunch time after which the discussion concluded.



This forum of discussion for new Masons especially can be very useful..... but it takes time to organize, coordinate, lead discussion, find topics and leaders. We would only meet if participants contributed a turn at leadership and when enough interest was shared by the group.

Widow's Sons' Lodge No. 60
A.F.&A.M.
P. O. Box 6262
Charlottesville, VA 22906

1799—2022
The 223rd Year of Service to the
Charlottesville Community and beyond.
“Freemasonry, a way of life”

Return Service Requested



**DATED MATERIAL
PLEASE PROCESS**

Hiram's Journal

**DESCENDANT OF A WSL60 MEMBER and
PAST GRAND MASTER MW WOOD**



On Sunday, June 27th, a descendant of PGM Wood (1915), Shirley Wood Talbot, visited WSL60 and presented some old photos and materials in her possession from WSL60's past history.