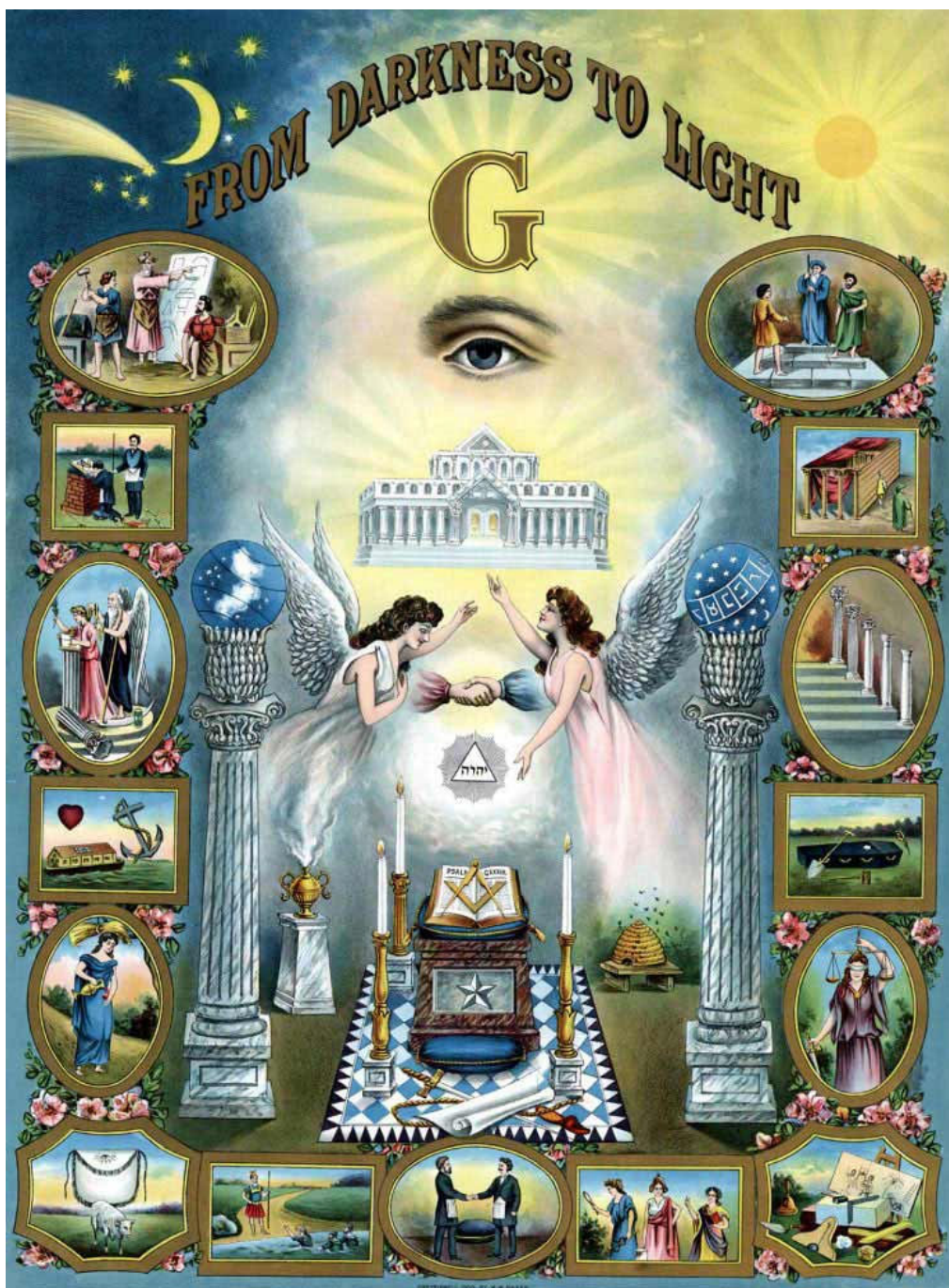


MARCH 2010

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Leesburg Masonic Lodge

200 Richey Road, Leesburg, Florida 34748

352-787-5696

Stated Communications 1st & 3rd Tuesday of Each Month at 7:30pm

Officers for 2010

Worshipful Master	W·: Donald McIntyre, Sr. (Nina).. 728-6954
Senior Warden	Randall Jesmok (Joye) 669-2830
Junior Warden	Larry Duff (Brenda) 728-5270
Treasurer	R·: W·: Ken Graves (Jean) 787-9538
Secretary	Dean Sever (Linda) 787-6667
	Lodge 787-5696
Senior Deacon	Richard Cartier (Frances) 315-1886
Junior Deacon	Jim Angelos 728-6188
Senior Steward	Saul Goodkin (Joanne) 483-7406
Junior Steward	G. Dallas Douma 638-3221
Tyler	Andy Sheffield 365-6698
Chaplain	David Rosenthal (Debbie)..... 702-3878
Marshal	W.: Frank Peregrin 728-0774
Organist	W·: Ronald J. Cottman (Cele) 365-1944
Lodge Instructor	R·: H·: Dennis Ricker (Ginny) 314-0828
Trestle Board	Larry Duff (Brenda) 874-2164
Trestle Board Printing	Leesburg Printing (Mike Mason) ... 787-3348
Lodge Historian	R·: W·: Joseph T. Price 787-0652



Living Past Masters

Charles Porter	1959
Theodore E. Weihe	1963
G. Kiser Hardaway	1964
J. C. Holloway	1968
R·:W·: Ray Richardson	1969*
R·:W·: Joseph H. Sellers	1970*
William "Ed" Davison	1974
Robert H. Smith	1977
R·:W·: Colin Crews	1980^*
H. C. Connell	1985
R·:W·: Theodore Jansen	1986*
R·:W·: Joseph T. Price	1987*
Michael Dozier	1988
John H. Meier V	1989
Jay A. Frizzell, Jr.	1992
Raleigh Sorenson	1993/1994
Don Barfield	1996
Tom Russell	1997/1998/2002
Mervyn Harris	1999
R·:W·: Kenneth Graves	2000*
Robert H. Browning	2003/2004
R·:H·: Dennis Ricker	2005/2007^
Roland P. Gibson	2006
Bill Green	2008
Richard Ecott	2009

Affiliated Past Masters

Carl Anzelmo
Henry DeBerry
Ronald J. Cottman
Jack Delauter
Robert C. Gleckler
Robert Kennedy
Garry Lee
Clifford Moore
Norman L. Payne
Frank Peregrin
Glenn A. Reynolds*
Edwin Robbins
Robert L. Welch
Forest Case*
John Ray Dean
Barry Rosenthal
Wayne Parks
Fred Lint
Raymond D Trudeau
Paul Shires
M·:W·: Joseph Brearley

^ Past District Instructor

* Past DDGM

18th Masonic District

DDGM	R·:W·: Gary Smith 483-1556
District Instructor	R·:H·: Bill Siegenthaler 394-6941

Committees for 2010 and Members

Board of Relief

Chairman W·: Don McIntyre, Sr., Randy Jesmok, Larry Duff

Property

Chairman SW Randy Jesmok, W·: Tom Russell, Larry Duff,

W·: Ed Davison

Finance

Chairman SW Randy Jesmok, Sr, R·: W·: Ken Graves,

W·: Tom Russell, W·: Ed Davison, Larry Duff, W·: Richard Ecott

Vigilance

Chairman JW Larry Duff, Randy Jesmok, Sr., W·: Don McIntyre, Sr.

Funeral

Chairman R·: W·: Ken Graves, W·: Bill Green, Officers & Members

Petitions

Chairman SW Randy Jesmok, W·: Richard Ecott, W.: Bob Browning

Dallas Douma, Dick Cartier, Jim Angelos

Charity

Chairman Dallas Douma, R·: W·: Joe Price, Dean Sever,
Saul Goodkin, Fred Neilson, David Rosenthal

Catechism

Chairman Dallas Douma, Jr., Randy Jesmok, W·: Bob Browning

W·: Roland Gibson, Larry Duff

Greeters

All Officers

Scholarship

Chairman Larry Duff, R·: W·: Joe Price, Fred Neilson,

Spencer Glover

Investments

Chairman R·: W·: Ken Graves, W·: Tom Russell,

R·: W·: Theodore Jansen, Joe Dykes

Education

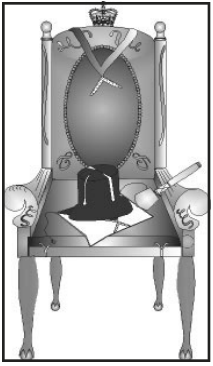
Chairman Larry Duff, W·: Bob Browning, Spencer Glover,

Dallas Douma

Activities & Awards

Chairman W·: Richard Ecott, Dick Frazier, Cliff Frazier

Officers and Committee Chairmen will meet at 6:30 pm before the first stated meeting of each month for business and planning.



From the Worshipful Master

W:: Donald McIntyre, Sr.

Masonry uses symbols and allegories to remind us of the lessons taught by our individual faiths. Architecture traces its roots to the study of nature and the observation of her beautiful proportions that led man to study symmetry and order. This enabled man to imitate God's divine plan and build great structures. Thus the art of architecture was born.

The tools and implements of architecture, most expressive, were selected by our craft to impress upon the memory of each of us wise and serious truths so that down through the ages, man will remember the important tenets of our craft.

The study of architecture teaches us that man uses his own experience and the knowledge of God's divine plan to learn how to change to meet the needs of his time. In the beginning, man used wood and mud to build shelters. Over time, by studying the art of architecture and with the experience of time, man learned to use stronger materials from the earth. From wood and mud, he learned to use wood and stone, then refined minerals from the earth to make iron, and then steel to build even stronger and taller buildings.

Today's largest buildings still follow the rules of architecture that imitate the symmetry and order of God's divine plan. Had man not learned from his ex-

periences and adjusted to the needs and improved the tools of his time, we would still be living in mud huts.

Not all of the man's changes have worked, but those that followed the symmetry and order of the divine plan advanced architecture and improved our lives. This is an important lesson of architecture that is often overlooked: Change is often necessary.

Your officers are tackling the challenges that will allow our Lodge to adapt to the times in which we live, while maintaining the symmetry and order that is at the heart of what we as Masons hold dear. We must not focus on how we have done things, but rather why we do things and what principle it supports. The symmetry and order of our fraternity is evident in the lessons we teach and in how a man lives his life as a Mason. Instead of depending on our candidates to memorize a few lines from each degree, we need to teach the meaning of symbols and allegories of the craft.

It is not how we were made a Mason that matters, but rather how well we live our lives as Masons. It is by the amiable, discreet, and virtuous conduct as Masons we teach the world the goodness of our fraternity.

By changing to meet the needs of our times, while maintaining the symmetry and order of our craft, we demonstrate that we understand the lessons architecture teaches us about God's divine plan.



From the Chaplain

Brother David Rosenthal

RW Ted Jansen has had eye surgery and is doing well. Our Best wishes to all who maybe ill for speedy recoveries.

If you know of anyone that is ill or in distress, please, call a lodge officer. Keep all our brothers in your prayers, extend a comforting hand, call or visit someone in need of friendship today.

HAPPY BIRTHDAYS — We extend to all who have birthdays this month our best wishes for a

happy, safe and healthy celebration of your birthday. If you can't party it up this year makes plans for next year.

Words to live by: "Example is not the main thing in influencing others it's the only thing." Albert Schweitzer

From the Great Light in Masonry; "The eyes of the lord are in every place seeing the evil and the good." Proverbs 15:3

It is a mistake to suppose that men succeed through success; they much oftener succeed through failures. Precept, study, advice, and example could never have taught them so well as failure has done. Samuel Smiles

ST. PATRICKS DAY



The person who was to become St. Patrick, the patron saint of Ireland, was born in Wales about AD 385. His given name was Maewyn, and he almost didn't get the job of bishop of Ireland because he lacked the required scholarship.

Far from being a saint, until he was 16, he considered himself a pagan. At that age, he was sold into slavery by a group of Irish marauders that raided his village. During his captivity, he became closer to God.

He escaped from slavery after six years and went to Gaul where he studied in the monastery under St. Germain, bishop of Auxerre for a period of twelve years. During his training he became aware that his calling was to convert the pagans to Christianity.

His wishes were to return to Ireland, to convert the native pagans to Christianity. But his superiors instead appointed St. Palladius. But two years later, Palladius transferred to Scotland. Patrick, having adopted that Christian name earlier, was then appointed as second bishop to Ireland.

Patrick was quite successful at winning converts. And this fact upset the Celtic Druids. Patrick was arrested several times, but escaped each time. He traveled throughout Ireland, establishing monasteries across the country. He also set up schools and churches which would aid him in his conversion of the Irish country to Christianity.

His mission in Ireland lasted for thirty years. After that time, Patrick retired to County Down. He died on March 17 in AD 461. That day has been commemorated as St. Patrick's Day ever since.

Much Irish folklore surrounds St. Patrick's Day. Not much of it is actually substantiated. Though originally a Catholic holy day, St. Patrick's Day has evolved into more of a secular holiday.

One traditional icon of the day is the shamrock.



And this stems from a more bona fide Irish tale that tells how Patrick used the three-leafed shamrock to explain the Trinity. He used it in his sermons to represent how the Father, the Son, and the Holy Spirit could all exist as separate elements of the same entity. His followers adopted the custom of wearing a shamrock on his feast day.

The St. Patrick's Day custom came to America in 1737. That was the first year St. Patrick's Day was publicly celebrated in this country, in Boston.

Today, people celebrate the day with parades and wearing of the green. One reason St. Patrick's Day might have become so popular is that it takes place just a few days before the first day of spring. One might say it has become the first green of spring.



THE FAITHFUL FEW

Sent In By; W.: Tom Russell, PM Leesburg Lodge 58

When the meetings called to order
And you look about the room
You're sure to see some faces
That from out the shadows loom
That are always at the meeting
And stay 'til it is through
The ones that I would mention
Are the always Faithful Few

They fill the vacant offices
As they are always on the spot
No matter what the weather
Though it may be awful hot
It may be dark and rainy
But, they are tried and true
The ones that you rely on
Are the always Faithful Few

There's lots of worthy members
Who will come when in the mood
When everything's convenient
They can do a little good
They're a factor in the Lodge
And are necessary, too
But the ones who never fail us
Are always the Faithful Few

If it were not for these faithful
Whose shoulders at the wheel
Keep the Lodge moving onward
Without a halt or reel
What would be the fate of the Lodges
Who have so much to do?
They surely would go under
But for the Faithful Few

UPCOMING EVENTS

District 18 Association (Formerly Masters & Wardens) **PICNIC at Hickory Point Park** in Tavares on **Sunday, May 2nd from Noon to 4:30 p.m. FREE FOOD**, Hamburgers & Hot Dogs, Salads and Drinks.

This is an event planned for all Masons, their Families and Friends from all Lodges and Masonic organizations to get together and enjoy a day of Fellowship. Gus the Camel will be on hand for the Kids, Live Music, Shrine Mariners providing boat rides and more.

Further information in the next issue and at Lodges meetings.

Annual District 18 Golf Tournament will be held on **Saturday, May 8th at Mission Inn Golf & Country Club** in Howey-In The Hills. We are in need of corporate or individual hole sponsors, cost \$100.00.

Further information in the next issue and at Lodges meetings.



WORKING TOOLS AROUND THE WORLD

Chisel: A working tool of the Entered Apprentice in the United Kingdom. It teaches perseverance and that perfection can only be achieved by constant work.

Skerrit: A skerrit is a reel of string with a rod running through the center. The rod is stuck into the ground, the string extended, to draw a circle or layout a straight line. In Scottish and English rituals it is a tool of the Master Mason, it points out a straight, undeviating line of conduct and morality.

Pencil: The pencil teaches that the Great Architect of the Universe observes and records our thoughts, words, and actions, and that we will be held accountable for that record.

“A Ladies Night of Pampering”

MARCH 16th, 2010

7:00 pm

In the Lodge Dining Room

W·:M·: Don McIntyre and Officers of Leesburg Lodge invite the Ladies to a Night of Pampering, in appreciation for his time away from you while participating in our Fraternal organization.

This evening is all about you, our Ladies. Your hostess for the evening will be Wendy Lynn Philips of Mary Kay Skin Care and Cosmetics Products who will be your personal advisor about skin care and the latest makeup looks for the season.

Wendy's bringing some friends along, Wendy will have several cosmetologists and masseuses on hand to answer your questions, provide personal suggestions, and get that little pain or soreness in your neck or shoulders out.

This evening is also our Lodges regular meeting night, so while he's in the next room, come and enjoy an evening designed just for you.

Please call the lodge and let us know you're attending or sign a guest list in the Lodge foyer to ensure sufficient free samples and desserts are available.

Reservations required by March 12th, 2010

Free Product Samples, Desserts & Drinks, Mini Makeovers & Massages

“MASTERS WAGES” What are they?

Provided by Ill. Garth Phillips

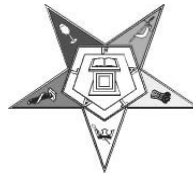
Today, the Free and Accepted Mason is concerned only with moral work. His reward, therefore is found within himself. The spiritual wages go well beyond these and have countless worth. The very heart of being a Freemason and the joy received is a much more meaningful wage. The intangibles of love, friendship, respect, opportunity, happy labor and associations are the wages of a Master who earns them. Not all earn them, hence, the phrase “to pay the Craft their wages if any be due ...” A member may earn as much as he desires, and the more one puts into the Craft, the more one receives. *Author Unknown*

“RECIPE FOR GREATNESS”

To bear up under loss, to fight the bitterness of defeat and the weakness of grief, to be victor over anger, to smile when tears are close, to resist evil men and base instincts, to hate hate and to love love, to go on when it would seem good to die, to seek ever after the glory and

the dream, to look up with unquenchable faith in something evermore about to be, that is what any man can do, and so be great." - **Zane Grey**

FROM THE EASTERN STAR



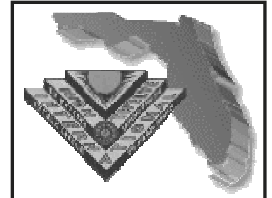
Congratulations to newly elected Worthy Matron Marylu Stewart and Worthy Patron W.: Roland Gibson of Leesburg OES Chapter No. 84.

Congratulations also to;

Assoc. Matron, Orissa Maurer PG Martha
Assoc. Patron, Ed Davidson P.P.
Secretary, Paula DeBerry P.M.
Treasurer, Norm Anders P.P.
Conductress, Margaret Welch PG Ruth
Assoc. Conductress, Cindy Winkle P.M.
Chaplin, Gary Dallas Douma Jr
Organist, Elizabeth Eldridge P.M.
Marshal, Ellen Rasmussen P.M.
Adah, Sharon Staple PG Martha
Ruth, Denise Meier P.M.



High Twelve is an organization of Master Masons who support Masonic causes with special emphasis on youth support and patriotic events. High Twelve is an association dedicated to the unification of Master Masons, independent of the formal ritual of Lodge, but dedicated to service to the fraternity.



HIGH TWELVE CLUBS Meeting Times & Locations

Hawthorne High Twelve No. 547 - Meets at 11:00 a.m. on the 2nd & 4th Tuesday of each month at Taste Tempters Pancake Inn on West Main Street in Leesburg.

Leesburg High Twelve No. 424 - Meets at 9:00 a.m. on the 3rd Thursday of each month at the Taste Tempters Restaurant on West Main Street in Leesburg.

Mid-Florida Lakes High Twelve No. 522 - Meets at 11:30 a.m. on the 2nd Monday of each month at Mid-Florida Lakes Clubhouse, east of Leesburg on CR-44.

Tavares Masonic Hi Twelve No. 557 - Meets at 11:00 a.m. on the 3rd Thursday of each month at the Golden Coral Restaurant on 441 in Eustis.

MASONIC CLUBS

Plantation Masonic Club - Meets at 11:00 a.m. on the 2nd Wednesday of each month at Plantation Oaks Restaurant.



Martha, Margaret Davison P.M.
Electra, Linda Every PG Esther
Warder, Burl Ruleman P.P.
Sentinel, Garry Lee P.P.

March 4th, OES Chapter No. 84 meets at Leesburg Lodge.

March 5th, OES Chapter No. 103 meets at Mt. Dora Lodge at 7:30 p.m.

March 6th, OES Chapter No. 118 meets at Clermont Lodge at 2:00 p.m.

March 13th, OES Chapter No. 24 meets at Wildwood.

March 16th, OES Dist. Lunch/Bunch, noon at Wasabi Buffet at 16700 US Highway 441 in Mt. Dora.

March 30th, at 6:30 p.m., District 15 Past Matron & Past Patron Dinner will be held at IHOP restaurant in Leesburg, across from the Lake Square Mall.

TRESTLE BOARD SPONSORS

YOUR NAME HERE - INDIVIDUAL OR COUPLE FOR ONLY \$20.00

Current year or any part thereof - HELP US KEEP YOU INFORMED!



George Shoemaker
Larry & Brenda Duff
W.: Charles & Marlene White
Dan Bloxom
Garth & Molly Phillips
Dean & Linda Sever
Paul & Delores Shires
Richard Tanner
W.: Forest & Anne Case
John Parfumore
M.:W.: Joesph & Anna Brearley
Richard & Frances Cartier
Randy & Joye Jesmok
Tavares Masonic Hi-12 Club
Irvin & Dorothy Creed
Tom & Bev Wright
Arnold Arthurton
W.: Tom & Lynn Russell
R.:W.: Ted & Marilyn Jansen
Pedro Perez
Ed Sowden
Wil & Norma Hoehndorf

Betsy Jordan
Delores Duff
Gene & Dolores White
Leo Blum
R.:W.: Kenneth Graves
W.: Don & Nina McIntyre
Susan Keast & Helping Hands Cleaning
Ken Hamilton
Dick & Jackie Frazier
W.: Richard Ecott
George Wikane
Jim Angelos
Bill & Sharon Aston
Holt & Libby Whatley
R.:W.: Gary Smith
W.: Bob & Carolyn Browning
John Gammon
R.:W.: Joe Price
A Kitchen Helper
W.: Bill & Nancy Green
David Otteni

We need 17 more sponsors to meet our goal!

THANK YOU FOR YOUR SUPPORT

We are excepting donations for 2010. If you would like to be a sponsor in 2010, please see the secretary with your donation. Your donations are applied to the monthly mailing costs of the Trestle Board, we need 60 sponsors to cover the yearly mailing costs.

***Editors Note:** All articles and information for publication must be received by the editor prior to the 15th of the publishing month for inclusion in the next issue. Articles can be e-mailed to Larry Duff at Ldduff@comcast.net*





Ocala Scottish Rite

Ocala Scottish Rite next meeting is on Monday, March 1st at 7:30 p.m. No dinner is planned, refreshments after the meeting. Annual Scottish Rite Day Celebration, March 13, 2010 at the First Christian Church. A Blowout of Fun for friends and family; great luncheon buffet @ 12:00 noon. A social event sponsored by the Valley of Ocala Scottish Rite. Mark calendars; pass the word; see you there.



York Rite Bodies

“A Continuation of the Blue Lodge”

www.flgyr.org

Ocala York Rite Bodies – Meetings at Belleview Lodge No. 95, Belleview.

Ocala Chapter No. 13 - Meets on the Second Wednesday of January, March, May, September and November beginning at 7:30 PM.

Ocala Council No. 22 - Royal & Select Masters - Meets on the Second Wednesday of February, April, June, October and December beginning at 7:30 PM.

Ocala Commandery No. 19 - Knights Templar - Meets on the fourth Wednesday of each month at 7:30 PM.

Eustis York Rite Bodies - Meetings at Eustis Lodge No. 85, Eustis.

Eustis Chapter No. 33, Meets on the third Friday of each month at 7:30 PM.

Golden Triangle Council No. 28—Royal & Select Masters - Meets on the third Friday of each month at 7:30 PM.

*Triangle Commandery No. 38 –Knights Templar—*Meets on the on the second Friday of each month at 7:30 PM



Order of the Eastern Star, Leesburg Chapter No. 84

Lady Marylu Stewart – Worthy Matron

W∴ Roland Gibson — Worthy Patron

Meetings – 1st Thursday of the Month at 7:30 p.m.

If you are a member of the OES and wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



Order of Amaranth, No. 34

Royal Matron — Jane Clause Royal Patron — Peter Plate

Meetings – 3rd Friday of the Month at 1:30 p.m. If you wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



Tall Cedars, Lake Forest, No. 200


GT—Paul Davidson

Meetings – 2nd Saturday of the Month at 10:30 a.m. If you wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



CALENDAR OF EVENTS FOR MARCH 2010



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Ocala SR 7:30 pm DeMolay 7:30 pm Eustis Lodge Boy Scout Troop 1 Leesburg	2 Coffee Klatch & Breakfast 8 am Leesburg Stated Meeting 7:30 pm	3 Ocala York Rite Council 7:30 pm Plantation Masonic Club 11:00am At Plantation Oaks	4 Order of the Eastern Star No. 84—Meeting at 7:30 pm	5 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	6 Tall Cedars, No. 200 at Leesburg 10:30 am Open Book Winter Park Lodge
7	8 Hawthorne hi-12 Ladies Night	9 Coffee Klatch & Breakfast 8 am Hawthorne Hi-12 No Meeting	10 Ocala York Rite Council 7:30 pm Plantation Masonic Club 11:00am At Plantation Oaks	11	12 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	13 Tall Cedars, No. 200 at Leesburg 10:30 am Open Book Winter Park Lodge
14 Sunday Dinner 11:30 — 1:15 pm Corned Beef & Cabbage Potatoes Veggies, Salad, Des- sert and drinks	15 DeMolay Chapter Meeting 7:30 pm at Eustis	16 Coffee Klatch & Breakfast 8 am Leesburg Stated Meeting 7:30pm	17 District Association Mt. Dora 7:30 pm 	18 Leesburg Hi-Twelve Club, Meeting at Taste Tempters Tavares Hi-Twelve Golden Coral Eustis	19 Amaranth—1:30 pm Golden Triangle Council & Chapter 7:30 pm @ Eustis	20
21	22	23 Coffee Klatch & Breakfast 8:00 am Hawthorne Hi-12 Taste Tempters	24 Ocala York Rite Commandery - 7:30p District Instruction Tavares 7:30 pm	25	26	27
28	29	30 Coffee Klatch & Breakfast 8 am	31			

MASONIC EDUCATION & DISCUSSION

Seek to mentor a Brother Mason: It's good for him, it's good for you, and it's good for Freemasonry!

"An Educated Mason Is A Dedicated Mason" and a dedicated Mason will ensure the perpetuation of our fraternity.



DEFINING ESOTERICISM from a MASONIC PERSPECTIVE

Shawn Eyer, P.M.

It is not he who has a parrot like perfection in ritual as his sole qualification, but rather the one who, so far as time and means and talent will allow, devotes study to the deeper esotery of the fraternity.—Joseph E. Morcombe, Chairman, Grand Lodge of Iowa Masonic Library, 1901

Esotericism: the mention of the word fills the minds of some with notions of beautiful and ancient truths, and inspires them with curiosity about the inner meaning of the Craft. For others, the term brings to mind unpleasant and tiresome lectures awash in insipid, unlikely and artificial interpretations of Masonry. And for most, it's a word that is only semi-familiar, having something to do vaguely with mysticism and Masonic secrets.

Although definition of the word "esoteric" has been somewhat unclear, it seems that general interest in esotericism is growing. Brethren who are fortunate to belong to growing lodges have likely spoken with recent candidates who readily express interest in Masonry's esoteric and philosophical explanations. Suddenly, an element of Masonic life that had been relegated to the margins is coming back into view.

Of course, this leaves Masonic leaders—at least, those who do not wish to ignore this important rekindling of interest—with the challenge of obtaining some understanding of it, both in order to relate meaningfully to the motivations of these newer members, as well as to include these interests in lodge education and Masonic formation efforts as may be appropriate.

The purpose here is to lend definition to the term, particularly as it can relate to Freemasonry.

What is Masonic Esotericism?

The word "esoteric" by itself simply means

something which is understood only by a select or chosen inner group. Things like automotive repair or tax law might be called esoteric. Freemasons have used the word in a different and more traditional sense. It turns out that esotericism is nothing new. The word itself comes to us from the Greek word *esôterikos* (ἐσωτερικός), "inner thing," and is found in many ancient writings to refer to the inner teachings of a philosophical or spiritual group.

Freemasons have historically used the term in three ways, denoting:

1. Any of the elements of the Masonic ritual or lectures which are considered secret (i.e., matters reserved for the confines of a tiled lodge, or material that is not "monitorial,"

2. Any of the meanings which seem to be implicit, more by design than accident, within the Masonic symbolism, ritual and lectures.

3. Any of the subjects generally included under the rubric of "Western Esotericism," including kabalah, alchemy, hermeticism and other mystical pursuits which gained in popularity during the Renaissance period.

Considering each of these in a little more detail will allow us to shed valuable light on the topic, and give us some ideas as to how to foster responsible explorations of esoteric matters in the future.

I. The Esoteric as Private

. . . that hieroglyphic bright, which none but craftsmen ever saw. —Burns

In the first sense, the word esoteric is used in a somewhat constrained way to refer to those elements of Masonic work which are not for display outside a tiled lodge. In this definition "esoteric" is a *condition*, denoting private circumstances. It is the intended *location* of something, rather than its content, which makes it esoteric from this perspective. Of course, the implication is clearly that the things reserved for private communication are so regarded because of their importance.

For example, one of the earliest usages of the term *esôterikos* in reference to spiritual tradition is in the essay *On the Pythagorean Life* by Iamblichus (250–325 ce), where it is said that the students in the Pythagorean school at first had to listen to their master from behind a

veil. Those who passed the probationary period were called *esôterikoi*, and permitted to sit within the veil and see Pythagoras as he taught them. William Preston, the predominant author of the lectures used in American Freemasonry, refers to this portion of Ia blichus' text directly when he noted in 1801 that the ancient teacher "divided them into the esoteric and ex teric classes: to the former he intrusted the more sublime and secret doctrines, to the latter the more simple and popular." This is one of the earliest Masonic uses of the term esoteric, and it informed how later Masonic writers would conceive of the notion. Of course, also an early example of the word "exoteric," meaning "those outside."

This simple meaning of "esoteric" as relating to privileged information for members only become widely adopted throughout the fraternity: it is in this fundamental sense that the term is commonly used in Grand Lodge regulations today.

II. *The Esoteric as Implicit Teaching*

He who runs would not care to give careful attention to the development of the idea; and he who stops and thinks would better make the personal effort himself, and thus gain all the good in order to pass it on to someone else by throwing out the suggestion.—T. M. Stewart

A more involved concept of the esoteric is closely interwoven with the first definition, and extends naturally from it. Here, the focus is on hidden meanings which might be available within the tradition. Thus the physical arrangement of exoteric and esoteric classes becomes symbolic of the reality of the situation, which is not about physical proximity at all (i.e., "Are we inside or outside the veil?"), but more about insight and comprehension (i.e., "Do we 'get it' or not?").

The earliest formal paradigm for understanding of the Craft as imbued with esoteric meaning is probably this section from William Preston's first edition of the *Illustrations of Masonry*, published in 1772:

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of King Solomon, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Free- Masonry, notwithstanding, has been able still to survive. The attentive ear receives the sound from the instructive tongue, and its sacred mysteries are safely lodged in the repository of faithful

breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of this institution.

This famous paragraph, so familiar to all English speaking Masons (with slight variations), makes it clear that the "wise and serious truths" of Freemasonry have been able to survive despite hostilities rooted in ignorance and barbarism. While the outer structures—the buildings and monuments created by the legendary ancient Masons—were destroyed, the inner teachings survived because they were safely communicable using expressive symbolism attached to innocuous tools and implements, combined with an oral tradition. This method is said to be so effective that the teachings of Freemasonry escaped the ruthless efforts of its opponents, and are said to be transmitted "unimpaired."

This passage from our tradition impressively echoes one of the key findings of twentieth-century political philosopher Leo Strauss, who extensively studied esoteric modes of expression:

Persecution...gives rise to a peculiar technique of writing, and therewith to a peculiar type of literature, in which the truth about all crucial things is presented exclusively between the lines. That literature is addressed, not to all readers, but to trustworthy and intelligent readers only. . . . The fact which makes this literature possible can be expressed in the axiom that thoughtless men are careless readers, and only thoughtful men are careful readers.

The fact that Preston's encapsulation of the Masonic theory of transmission is phrased in legendary terms and cites persecution in the archetypal example of the destruction and profanation of the Jerusalem temple by the Babylonians does not subtract in any way from the reality that Masonry here "confesses" that the use of symbolism is to effectively protect the "excellent tenets" from ruthless hands.

But did Preston imagine two classes of "readers" or initiates—some who would "get it" while others would not? This seems clear from the original form of his Entered Apprentice lecture:

Q: Introduced into the Inner Chamber what did you discover?

A: The Master and his brethren all zealously employed in investigating the rise, progress and effect of hieroglyphic [i.e., symbolic] learning.

Q: What ensued?

A: Three judicious observations were made.

Q: The first observation?

A: That it was a duty incumbent on every Mason to make daily progress in the art; as no end could be more noble than the pursuit of virtue and benevolence: no motive more alluring than the practice of honour and justice, or any instruction more beneficial than the accurate delineation of symbols which tend to improve and embellish the mind.

Q: The second observation?

A: That objects, which particularly strike the eye, will more immediately engage the attention and imprint on the memory serious and solemn truths.

Q: The third observation?

A: That Masons have adopted this mode of conveying instruction by allegory and of preserving their tenets and mysteries secret and inviolate; never permitting them to descend within the reach of inexperienced novitiates from whom they might not have been received with due veneration.

Note that the symbolic mode of instruction is described as being adopted specifically to ensure that the inner meanings are concealed not from outsiders, as one might expect, but from inexperienced new initiates... unfit insiders. Preston defines Masonry as “*a regular system of morality conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious enquirer.*” That he intends to draw a line between the those who perceive the esoteric messages and those who don’t is made even clearer in his Fellow Craft lecture, when he argues that “*According to the progress we make, we limit or extend our enquiries; and, in proportion to our talents, we attain to a less or greater degree of perfection.*”

Of course, there is also the ancient tradition of an inherent positive value to hidden truths. As the famous Proverb says, “It is the glory of God to conceal a matter, and the glory of kings to reveal the same.” This chapter of Proverbs has often been considered to be concerned with esoteric transmission; this was most famously commented upon by the medieval philosopher Maimonides. And what was true of the written word has also been said of visual symbolism. In reference to the myriad picture books filled with emblematic engravings which were so popular in the later years of the Renaissance period, David Stevenson says:

[Words] could never capture the full meaning of the picture, for it was held that the emblems contain a kind of knowledge which cannot be found in discourse’. The pictures encapsulated underlying Platonic ideas, and

if studied properly communicated deep wisdom which could not be expressed in words. But the symbols could never be fully comprehended for they held ‘a plenitude of meanings which meditation and study can never reveal more than partially’. . . . Paradoxically, secrecy and obscurity become an essential part of the great struggle to unlock secrets. Simple and literal language is too shallow, poverty-stricken and vulgar to convey great truths.

It is easy to see how esotericism of this second type embodies a richer understanding of Masonic secrecy by recognizing our ability to perceive meaning beyond the literal sense of words, objects and pictures. Deeply tied to the degrees and the symbols themselves, this is Masonic esotericism in its essential and perhaps most important form: the process of interpreting the explicit symbolism and language of the Craft in order to grasp its implicit messages. It is the kind that Antoine Faivre—former chair of esoteric studies at the Sorbonne—typified as an “open secret,” which is available through “a personal effort of progressive elucidation through several successive levels.” Tradition teaches us that the exploration of those levels is part of the duty of every Freemason.

III. The Esoteric as a Universal Approach

Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring. . . —Constitutions of 1723

“Esotericism” is also used in a third sense: as an umbrella term to refer to any number of traditionally secret or highly exclusive spiritual disciplines which have existed either within or alongside more popular philosophical and religious currents. These include certain forms of Christian mysticism (such as Rosicrucianism and Martinism), kabbalism and chariot mysticism in the Jewish tradition, alchemy when viewed as a transformative practice, Pythagoreanism, hermeticism and neo-Platonism. Many of the classic expositors of Masonic philosophy have taken the position that Freemasonry represents either the lineal inheritor of these traditions or an attempt to rediscover them.¹⁶ For the sake of clarity I will refer to this third definition as Esotericism (capitalized), as it is less of a condition (first sense) or a style (second sense), but a fairly coherent body of ideas.

Western Esotericism began to coalesce in the Renaissance through the writings of philosophers such as Marsilio Ficino, Pico della Mirandola, and Judah Leon Abravanel, who would later be known as the Humanists. These writers perceived a deep interconnection between Jewish, Hellenistic and Christian philosophy, and they considered this common root to be a primordial wisdom which would eventually be termed *philosophia perennis*, “the timeless philosophy.” But the traditions that comprised this Western Esotericism were much older than the Renaissance. Jewish kabbalah had reached its classical stage, in the form of the Book of the Zohar, two centuries before Pico introduced the word “kabbalist” into European language. The neo-Platonic elements were even older and dated back to late antiquity.

Although a direct lineage to ancient tradition remains unverifiable historically, leading Masonic historian David Stevenson has documented the existence of various hermetic and kabbalistic influences among the early Freemasons, dating back at least to the late 1500s, when William Schaw reworked the remnants of older Masonic organization in Scotland into a lodge system of secret societies, and . . . injected into these lodges hermetic influences. Other aspects of Renaissance thought . . . led to the conclusion that the mason craft was far superior to all others, with a central place in the advancement of knowledge—and of course knowledge and spiritual enlightenment were inextricably linked.

This interconnection of science and spirit was always a staple of Masonic literature. From the famous Regius Poem of 1390 to the Old Charges of the 1600s, from the legendary history as compiled by James Anderson in 1723 to the ritual lectures that would echo the same themes, speculative Freemasonry has traditionally tied the Mason’s Craft to primordial wisdom. This theme has been ever popular among Masonic writers. James Anderson, Laurence Dermott, William Hutchinson, William Preston, George Oliver, Albert Mackey, Albert Pike, J. S. M. Ward and W. L. Wilmshurst all wove this notion into their philosophical frameworks. Anderson put it quaintly with his image of the liberal sciences being “written on” Adam’s heart and transmitted and improved throughout history until inherited by the London Freemasons. Pike updated this concept for the nineteenth century when he argued that:

Masonry is the legitimate successor [of the myster-

ies]—from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems, and allegories.

Many scholars have been content to reject those who repeat the traditional history as gullible or uncritical, but perhaps they are missing the point. There is more involved here than a list of historical claims to be accepted or rejected; there is a philosophy of history, a worldview rooted in perennialist concepts. Attraction to those concepts transcends simplistic notions of “Adam the Freemason,” and addresses itself to Western Esotericism’s theories of human dignity and the continuity of wisdom owing to its innate location in original man. Through the legend of Solomon’s Temple, this innate quality became connected to outward endeavor, and the Craft’s historical quest for improvement in architecture was sacralized and invested with philosophical implications.

The popularity of Western Esotericism among some of today’s Masonic candidates cannot be ignored, nor should it. The literal truth of these myths is beside the point. For the most part, those who study Western Esotericism today do not believe the legendary histories word for word. Instead, they tend to be deeply attracted to the uplifting values of perennial philosophy—values our Masonic forebears often understood and promoted. This kind of Esotericism has a special appeal to many serious seekers in our modern world because it offers more than superficial answers, and asks more than a superficial commitment. It has a venerable history as a part of our Masonic culture. Certainly one need not accept it or adhere to it; but perhaps we ought no longer deny its existence, nor characterize it as insignificant.

Esotericism and the Call of Initiation

There stands the majestic tree before you, its ancient roots penetrating deeply into the soil of time, and its leaves and branches covering with their mighty shadow all the pure and good of every clime and country who will come beneath them. Will you ingloriously recline beneath that wide-spread shade, or helplessly lean for support upon its massive and venerable trunk, nor make one effort to pluck the luscious and life-giving

fruit which hang intempting clusters from its boughs? —Freemasons' Monthly Magazine, 1863

As overt interest in esoteric approaches to Freemasonry continues to increase, it is reassuring to understand that, far from being a threat to the fraternity, these interests were part—to some degree, all must grant—of the very foundation of the Craft. This is true in all three senses of the word as we've explored it. Masonry utilizes esoteric content because some aspects of the Craft are private. Masonry uses symbolism and language can that only be gradually and variously understood. And at least some influential early Masons were aware of, studied, and adopted certain historical theories from what is today called Western Esotericism.

It is true that—among some circles—an esoteric approach has a certain stigma to overcome. But we should not sell our philosophical heritage short. Our new members aren't complaining that there is too much philosophy in Masonry, they are more frequently observed saying that they expected more.

Is it time to rehabilitate this word, "esoteric"? It may not be such a hard step to take. After all, unless we believe that every person fully and completely understands the degrees the very moment he first experiences them, we are already in the general vicinity of an esoteric approach—because we are effectively saying, "There's more there, keep looking." That's sound advice for the youngest Apprentice, the wisest Past Master, and everyone in between. We are all engaged upon an individual labor which must be wrought upon our own ash-lars, a deeply personal process of gradual development through progressive levels of meaning. As William Preston described our work so poetically:

Knowledge must be attained by degrees, and it is not every where to be found. Wisdom seeks the s e c r e t shade, the lonely cell designed for contemplation; there enthroned she sits, delivering her sacred oracles: there let us seek her, and pursue the real bliss; for though the passage be difficult, the further we trace it, the easier it will become.

New vistas of Masonic understanding are opened when we embrace the fact that esotericism is an historical element of the Craft, wholly in keeping with the classical design of the Order. For many, an esoteric engagement represents a vital Masonic duty. They believe that Freemasonry today has only to gain from a reinvigorated esoteric approach which sees our rich ini-

tiatic tradition as what it most assuredly was designed to be: "a subject of contemplation, that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

Once there was a man who lived up in the mountains and who was a stranger to civilization—he planted wheat and ate the grains uncooked. Then he happened to come down to the city. A good loaf of bread was served to him. "What's this?" he asked. "Bread, for eating!" they said. He ate it and was pleased. He asked, "What is this made of?" and they told him it was wheat. Then, he was served a fine cake kneaded in oil. He had a taste and asked, "And now this, what's this made of?" Once more they said, "Wheat." Finally, they brought him a delectable pastry in oil and honey, fit for a king. He asked again, and got the same answer. "Well," he then boasted, "I am above these things; I eat only the wheat which is the basis of all of them." Because of his ignorant attitude, he would evermore remain a stranger to these delights, which were lost on him. That is how it is with anyone who learns basic principles and then stops short—who fails to become aware of the delights which derive from the deeper consideration and application of those principles. — Zohar 2:176 A-B



Motor on down and see us, we're here the first and third Tuesday of each month for our stated meeting at 7:30 PM.

You'll also find us here each Tuesday morning from 8:00am to 9:30am having breakfast and the Second Sunday of each month from 11:30 am to 1:15pm having dinner.





BROTHER HARVEY PIERCE & LADY PAULINE (PEACH)

On January 22, 2010, members of the Hawthorne Masonic High Twelve Club # 547 attended the New York State Grand Officers Official Sojourn visit at the Bahia Shrine Center.

During this visit a very special member of the Hawthorne Masonic High Twelve Club # 547 - Brother Harvey Pierce and his Lady Pauline (Peach) were honored. Brother Pierce was presented with a 55 year certificate of membership and pin from the Grand Lodge of New York (he actually has 57 years - a bit late but good). Brother Harvey is a member of Crossroads Lodge No. 0520 in Soliva, New York.

Grand Master of the Grand Lodge of Florida, M:W:: Dale I. Goehrig (far left) was also part of the presentation for Brother Harvey. Thank You M:W:: Goehrig for taking time out of your busy schedule.



VALENTINES DAY DINNER

At our February Second Sunday Monthly Dinner, held on Valentines Day, the Lodges Dining room was decorated for the occasion. One hundred and twelve members of the Lodge, their families, friends and guests attended the dinner.

The kitchen crew did another outstanding job with the meal preparations.

A Special Thank You to our ladies, Nina McIntyre, Brenda Duff, Tonda Maurer and Susan Keast for their work in the dining room, before, during and after dinner.



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*Celebrating 142 years (1868 — 2010)
 in Leesburg, Fla. "The Lakefront City"*

SUNDAY DINNER — MARCH 14th, 2010

11:30 a.m. TO 1:15 p.m.

Menu items :

CORNED BEEF & CABBAGE

Potatoes, Veggies, Salad

Dinner Rolls, Deserts and Drinks

Suggested donation \$8.00 per person.



Please call the Lodge, or sign the guest list in the foyer, and provide the number of guests attending with you, this ensures enough food is prepared for all. *All Masons*, their families, friends and guests are invited to our Second Sunday Dinners and Tuesday breakfasts. Menu items subject to change due to availability and cost.

Dinner and Breakfast menu suggestions welcomed, just fill out a comment card and let us know.



**HELP THE CHARITY FUND
 LEESBURG 58 COFFEE CUPS**

W.: Richard Ecott (Jr. Past) purchased 150 coffee cups. These cups are cobalt blue with a gold square and compass and Leesburg 58 embossed on them. The cups are available for a donation of \$7.00 each. Your donation will be deposited into the Charity Fund for charitable projects by the Lodge. Get one while they last and help someone in need.