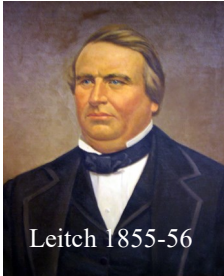


HIRAM'S JOURNAL

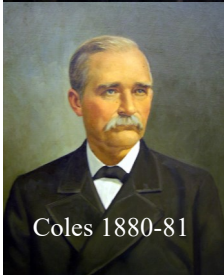
Stated Communications November 16th, 2020 (OPEN)

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

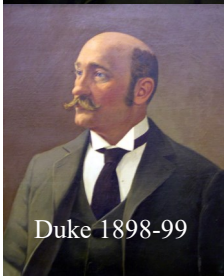
[Widow's Sons' Lodge No. 60 Facebook Page](#)



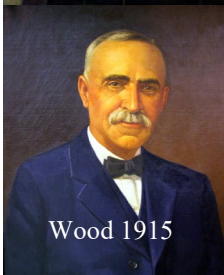
Leitch 1855-56



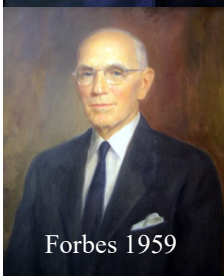
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

MESSAGE FROM THE EAST

Brethren,

Our October Stated went well!! We again took precautions to protect us from the COVID-19 virus: temperature checks at the front door, masks worn, no hand shaking, sanitizer readily available, etc. I want to thank all our brethren for following the protocols.

Our Secretary, Worshipful Mark Chapman, presented the program with power point slides and information about the paintings he has done that now hang in the Royal Arch Chapter room and emphasized their connection to Founders Day. Beautiful paintings and excellent presentation! Our November Stated will be presented by RW Bob Clore on Job's Daughters.

The One Day Conferral scheduled for three of our brothers on October 10th was cancelled. It has been re-scheduled. One of our brothers will do the One Day Conferral on November 21; the other two will do it on December 5. All three brothers are ready to be Master Masons!!

November Stated will include "step up night". Officers will step up to their chairs that they will occupy next year. Our Senior Warden, Ed Creasy, will open and close Lodge.

Brethren, continue to be safe and take proper precautions with this virus. Check on our brothers and our widows.

I look forward to seeing you in Lodge on November 16. No meal will be served. Lodge starts at 7 pm and we are back in coat and tie. If you don't feel comfortable attending Lodge because of the virus risk, that is still ok. Do what you think is right for you.

Finally, call or text me 434-960-6776 or email me hlw@comcast.net if you need a ride to Lodge or help in any way and we will do our best to assist. Take care my brothers.



Fraternally Yours,

Harry Walker

2020 Worshipful Master



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

Name:	Master Mason Degree:
Thomas V. Anderson	11/04/1974
C. Victor Armstrong	11/10/1971
Henry Booth	11/23/1959 (61 Yrs)
Mark A. Chamberlain	11/21/1995
Gregory H. Faust	11/12/1973
Wayne W. Ferguson	11/17/1978
George D. Hale, Jr.	11/28/1966 (54 Yrs)
Harry A. McCauley	11/27/1967 (53 Yrs)
Devan E. McPherson	11/30/2015
M. Shane Parsons	11/21/1994
William T. Randolph	11/28/2001
John P. Sylva	11/20/2003
Brian Q. Truong	11/01/2018



How-to-draw-funny-cartoons.com

UPCOMING EVENTS

Widow's Sons' Lodge No. 60 Events:

Nov 16th, 7:00 PM—WSL60 Stated Communication
MOVE UP NIGHT
No meal at stated.
Temperatures will be taken at door
Masks are required for entry into building.
6 feet minimum distance between everyone, no exceptions.

Nov 25th, 6:00 pm—WSL60 Officer's Meeting

Officers meeting will be through Skype. Contact the Secretary if you need to get Skype set up.

GRAND LODGE ACTIVITIES:

One-Day Conferral: November 21st and December 5th:
3 Candidates from WSL60 will be attending and will be raised to Master Masons at the two rescheduled One-Day Conferalls.

2020 DUES:

Brethren, the Secretary would like to remind all the members that we still need to pay 2020 dues. During these hard times we still support charities and need to pay expenses for the continuing operations of Lodge and Grand Lodge.
Secretary Email: WidowsSons60@gmail.com

Mineral Lodge No. 311



A.F. & A.M.



Brunswick Stew
Fund Raiser

Saturday November 7, 2020
Pickup Between
4:00 and 6:00 P.M.

\$8 Per Quart

Pick up will be at the Mineral Fire Department From 4:00 to 6:00 P.M.

Contact:

Tommy Runnett (540)894-6040

Jim Scites (703)498-0607 to order

The Brethren - Edgar A. Guest



The world is needing you and me,
 In places where we ought to be;
 Somewhere today it's needing you
 To stand for what you know is true.
 And needing me somewhere today.
 To keep the faith, let come what may.

The world needs honest men today
 To lead its youth along the way,
 Men who will write in all their deeds
 The beauty of their spoken creeds,
 And spurn advantage here and gain,
 On which deceit must leave its stain.

The world needs men who will not brag,
 Men who will honor Freedom's Flag,
 Men, who although the way is hard,
 Against the lure of shame will guard,
 The world needs gentle men and true
 And calls aloud to me and you.

The world needs men of lofty aim,
 Not merely men of skill and fame,
 Not merely leaders wise and grave,
 Or learned men or soldiers brave,
 But men whose lives are fair to see,
 Such men as you and I can be.

The Plants and Animals of Freemasonry

By Brother Nigel D. Brown

Brother Brown wrote a paper for Quatuor Coronati Lodge No. 2076 printed in Vol. 104, 1991, *Ars Quatuor Coronatorum*. This *Short Talk Bulletin* is extracted from the longer article.

There are many reasons why a lodge has a particular name. Many inns or taverns have borne and still bear names which are wholly or partially those of plants and animals. Three of our founding lodges in 1717 were meeting at such houses in London: the 'Goose and Gridiron', the 'Apple-Tree' and the 'Rummer and Grapes'. It would take too much time and space to list the present-day lodges which have either inherited from such sources or have chosen for themselves a name associated with a plant or an animal. Some are: Oak, Walnut Tree, Arboretum on the one hand; Beehive, Lion, Swan on the other, these are but instances.

More Ancient than the Golden Fleece or Roman Eagle

It should not be forgotten that an eagle is mentioned in Craft ritual, albeit the 'Roman Eagle', when discussing the antiquity or a freemason's badge. This derivation comes from the emblem carried by the early kings of Rome--an ivory scepter surmounted by an eagle. This was later incorporated into the banner of the legions of the Roman Empire. The Golden Fleece of classical mythology was the skin of a wondrous ram, guarded by a sleepless dragon. Jason and his Argonauts went after this prize. The journey was long and perilous but the dauntless heroes persevered and, after a series of adventures, eventually reached their journey's end to win the ultimate prize of their age. This timeless legend, which can be read as an allegory of life, contrasts vividly with the relatively modern Order of the Golden Fleece which was created by Philip the Good, Duke of Burgundy in 1429, at the time when he was ruling the Netherlands. In 1504 the Spanish Hapsburgs took over the country and the Order. In 1713, however it was newly instituted as an Austrian honour.



The Dove and Olive Branch

Of all fauna and flora related to a Craft lodge the dove and its olive branch are probably the most commonly seen. With few exceptions this is the emblem of the Deacons. It is when they are invested with their collars and jewels that 'the dove bearing an olive branch' has its only place in the ritual. The same emblem appears on top of a Deacon's wand.



The symbolism originates from Holy Scripture, where we read that a dove was released from the Ark by Noah, but 'found no rest for the sole of her foot and she returned; the second time she came back and, lo, in her mouth was an olive leaf plucked off, while the third time she 'returned not again unto him.' (Genesis 8:8-12). In this way, the dove and its olive branch carry the dual symbolism of the messenger (from the dove) as well as purity,

peace and innocence (from the olive branch). The fruit of the olive tree is also connected with masonic ritual in that its oil was used to pay certain of the workmen employed in the construction of King Solomon's Temple. It is also used in the Consecration of a new lodge, as the symbol of peace and unity.

The Acacia

There is a good deal of confusion over the shrub associated with the discovery of Hiram's grave but it is most probable that it would have been cassia and not acacia. The cassia plant (one species is *Cassia acutifolia*) was introduced into Europe in the early eighteenth century at the time when the ritual was developing. Samuel Prichard's *Masonry Dissected* (1730) and Anderson's 1738 *Constitutions* both mention cassia rather than acacia in relation to the grave. On the other hand the available French sources indicate that they had already settled for 'a thorny branch called acacia'. We cannot be precise as to when the change began but at the Union of 1813 it was settled that acacia should be the word for ritual use and, eventually, cassia was seen no more.

It is worth mentioning that Acacia scyal is the Shittah (plural Shittim) of Exodus 25:10, the wood from which the Ark of the Covenant and the Tabernacle were constructed. To some the Cassia is 'the Tree of Knowledge of Good and Evil' and 'the Tree of the Serpent'. The Egyptians revered the acacia and used it to make funeral wreaths. Legend connects it, with other plants, to the wood of the cross of Christ, his crown of thorns and the burning bush. There are many aspects to the symbolism of acacia and, with other plants, e.g., rosemary, box, myrtle and willow, it reflects a belief in resurrection. Phoenix Lodge of Honor and Prudence, in its unique ritual, refers to acacia as signifying innocence or freedom from sin. It appears to bloom and flourish in its place as if to say: 'O, Death, where is thy sting? O, Grave where is thy victory?' and it thereby symbolizes immortality.



A Necessity of Life

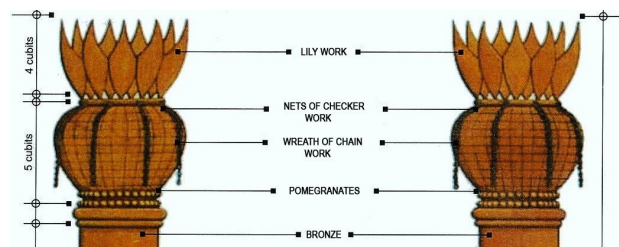


Corn, with wine and oil, was a weekly wage for some of the workmen at King Solomon's Temple. In the Holy Land it would have been more likely that the grain was sorghum or millet (*Sorghum vulgare* or *Panicum miliacem*) but a wide range of cereals was grown. 'An ear of corn near to a fall of water' is the interpretation of the test-word used by the troops of Jephthah to distinguish the Ephraimites after the battle on the banks of the River Jordan. The Hebrew words (Sihlet-Shabioth) used to distinguish friend from foe have two meanings: 'a flood of water' (not a 'hill') and 'an ear of corn'. Corn is used in the ceremony of consecrating a new lodge as an emblem of plenty. Under the Netherlandic Constitution a sheaf of corn stands in the lodge and seeds of the grain are cast for a different reason; as the ripe corn proves the germinal force of the sown seed so, in the same way, the life of a Master Mason should bear witness to the strength of the supreme principle which he is upholding.

Enriched with ... Lilywork and Pomegranates

Both lilywork and pomegranates are named in the Bible in descriptions of the pillars outside the Temple (I Kings: 7 and 2 Chronicles: 3). The pomegranate (*Punica granatim*) was widely grown in the Middle East in those days and it does indeed produce a large number of seeds.

There are several references in the Bible and perhaps most interestingly is one in the Old Testament (Exodus 28:33). Here the robes of the ephod (of Aaron and other priests) were of blue and 'upon the hem of it thou should make pomegranates of blue, and of purple and of scarlet. The most likely flower adopted for the lilywork is the Egyptian Lotus. This was a sacred plant among Egyptians which they used to symbolize the River Nile, the giver of life (because their livelihood depended on its annual flooding). It is a water-lily, *Nyniphaca lotus*, with pink flowers that fade to white. Pomegranates and the lotus were commonly used (together) in Egyptian architectural designs and this style spread to the surrounding nations. It has been suggested that King Solomon's Temple was based on Phoenician designs for these, in turn, had been derived from the Egyptian pattern. Hiram Abif, the superintendent of casting, was a Phoenician through his father's marriage to an Israelite. It is therefore likely that the lilywork and pomegranates stemmed from Egypt. The white colour of the lilies, however, was probably introduced to reflect the white of religious tradition. White lily-work denoting peace seems to be a purely masonic idea.



Industry in the Lodge

The jewel of the Secretary is two pens in saltire tied by a ribbon. The pens are quills, i.e., made from the primary wing feathers of a bird. There is probably no deep meaning to be abstracted from this other than to remind us that the Secretary uses a pen for recording the work of his lodge. In a masonic pamphlet written about 1725 and often attributed to Jonathan Swift, bees and a beehive are discussed. By the seventeenth century brethren they were considered an emblem of industry recommending the practice of that virtue to all created things from the highest seraph in Heaven to the lowest reptile in the dust.' The beehive was regularly seen as a masonic symbol from the middle of the eighteenth century onwards, on tracing boards, certificates, jewels, glass and pottery. The Lodge of Emulation (now No.21) adopted it as its



emblem more than two centuries ago and still uses it. But, at the Union of 1813, it was one of several symbols (others were the hourglass, the scythe and the ark) which were abandoned. It remains, however, as an emblem in Scottish Craft Freemasonry and many American rituals preserve explanations that had at one time been current in England.

Conclusion

The genuine symbols of our masonic Craft are there for all to see. It is often a good thing for each brother to contemplate them and, having done so, to work out his own interpretations and this I have to some extent practiced for myself. We all, of course, learn much from the ritual explanations and can if we so desire turn to the writings of those who have made a particular study of symbolism. My own experience, as I have committed myself to paper, is that our symbols, in providing visual reminders of the lessons learned in lodge, enable a freemason to carry those lessons into and so enrich his daily life.

Reprinted from "The Short Talk Bulletin", Volume 76, Number 8, August 1998, presented in "The Short Talk Bulletins Volume Bound Set V", Volumes 61-80, 1983-2002, pages 621-623.

JOB'S DAUGHTERS and MASONRY

~ by Elizabeth Meldrum



I joined Job's Daughters in 2010, but was involved pretty much before I was born. My mother's side of my family has a long history of Masonic involvement starting with my great-great-grandfather and my grandfather. Many of my relatives are members of the Eastern Star, Amaranth, Daughters of the Nile, DeMolay, and of course, Job's Daughters.



Job's Daughters was started in 1920 in Nebraska for the daughters of Master Masons to learn some of the same values taught in Masonry. Job's Daughters teaches leadership and public speaking, organizational and life skills and can create lifelong friendships. All of this is very good information about Job's Daughters. But I want to talk to you today about the relationship between Job's Daughters and Masons. Job's Daughters wouldn't exist without you! We come visit you every now and then, maybe serve you some food, sell you lots of stuff you probably don't need, and sometimes pitch in and clean your buildings. We are blessed to be able to visit you and feel welcome! But we desperately need more from you. We need you to visit our meetings and be on our Council, it's only two meetings a month! In 2017, in Virginia, we have seventeen Bethels. In 1987, there were about fifth-five Bethels. That's just been thirty years, and it's a 69% decrease in membership. Has your membership decreased also?

Why should we work together to make our organizations grow? Why would you consider helping us out? What could teenage girls do to help out a bunch of grown men? I know of two reasons:

The most obvious—teenage girls have fathers. Masonic organizations used to be the social gathering spots. Many families have grandfathers and great-uncles who are Masons, but this generation is not involved. If the Job's Daughters is interested in becoming a better girl, maybe her father is interested in becoming a better man? Another slightly less obvious reason—teenage girls usually grow up and get married. Do you think their husbands will share the same values as our teenage girls? Most likely! If Job's Daughters helped make her a better girl, don't you think she might want her husband to be a better man? And wives usually have some pretty fierce influence over their husbands! Now those are reasons we should work together to benefit both of our organizations. What about some reasons that benefit both the girls and the men? Now these reasons get a little personal but I don't know how else to convey to you how important you could be in the life of a Job's Daughter.

FRIENDSHIP. We can all use more friends. But wouldn't it be great to have a friend that is of a different generation than you? With a bit of a different perspective? To a teenager, you can provide wisdom and guidance about your experiences. You can help with job and career advice, how to deal with their first car, or encourage them to try something new. And we can help you with your new iPhone! Some of my very favorite people are Masons. They tell me how bad the boys are, talk to me about what college I want to go to, and ask about my volleyball and rugby games. They are my friends!



HUMOR. They say being with younger people keeps you young yourself. I think it's because the differences in our generations are funny. You think our clothes and our music are sometimes funny. You laugh at the pink stripes in our hair. Our innocence reminds you of some of the silly things you did "way back when". You laugh at, or with, us. And we laugh at how slow you drive and how you "dance". There are MANY Masons who laugh with me. They make fun of my clumsiness. They call me "Lizard" and "Trouble". They tease me if I go on a date. I laugh at their hair styles and their silly jokes. We laugh a LOT!

TRUST. Teenage girls are learning about so many things in the world. New experiences, new people, new challenges. Who can we turn to for help? Sometimes it's embarrassing to talk to a teacher, or maybe we don't want to stress our mom out. If you are a friend, and we can trust you, our confidence soars. We believe it when you say we should go for it when trying out for a play at school. We listen when you say we probably should get started on that book report for school—since we don't really listen to our parents when they say that! Sometimes hearing a good message from someone other than our parents carries a little more weight! And you can trust us when we say you probably shouldn't wear those plaid pants!

HOPE. Hope for the future. Hope for a better world for all of us. We have joined Job's Daughters because we, and our family, want us to live a better life. We share the same values as you do. There are lots of activities for teenagers these days. But do they have the same values and teachings that Masonry does? Job's Daughters, Rainbow for Girls, and DeMolay have the SAME values and teachings. We want to be better people. We want to make the world better. Please help us. I promise that if you become involved with my friends in these Masonic youth organizations you will feel that hope. You will see talent and compassion and intelligence and love. Please share your talents and compassion and intelligence and love with us.

The last reason I have for you is very personal. It comes from a story that I remember overhearing my mother tell lots of times. It is faith. Faith in our values and teachings. The last and most important reason to work with Job's Daughters is FAITH.

When I was nine years old, my dad committed suicide. My mother called my grandfather to come and get me and my brother out of the house while the many police and rescue people were there. My grandmother came over too and helped my mom. My mom was scared and angry and sad, as you can imagine. Most of all Mom was worried. Worried about me and my brother, worried about the future, worried about everything. My grandmother made her go sit in the living room and get a drink of water. Then a big detective came in to talk to her. Mom was pretty nervous about that. He started talking and she was probably crying a little. Then she looked at his hand and he was wearing a Masonic ring. She said at that moment she knew everything would be OK and that maybe God had put this particular detective in her path for that very reason. I will never forget this story. In this horrible, scary time the thing that gave my mother faith was the square and compasses.

My dad wasn't a Mason, but my grandfather was. And lots of the significant people in my Mom's life growing up were Masons. These men interacted with her as a teenager in Job's Daughters and gave her faith. Faith to believe that she could trust a Mason, that they were her friend and gave her hope that everything would be OK. I know that's a pretty extreme example of the good things Masons can do for Job's Daughters. But what if that one girl that you talk to after visiting a Job's Daughter meeting ends up with a story like my Mother's? Don't you want to be one of the reasons she has that Faith? Thank you.

Presented by Elizabeth Meldrum, the 2016-2017 Miss Job's Daughter of Virginia in her address before the Grand Lodge of Virginia.

Reprinted from "The Short Talk Bulletin", Volume 95, Number 12, December 2017, presented in "The Short Talk Bulletins Volume Bound Set VI", Volumes 81-95, 2003-2017, pages 513-514.

MASONIC BOOK CLUB

Brothers, the Masonic Book Club was originally established in 1970 by two Illinois Masons and primarily reprinted out-of-print Masonic books with a scholarly introduction. The Club was dissolved in 2010. The Scottish Rite Supreme Council, 33°, SJ USA has decided to re-established the Masonic Book Club and is open to anyone. The best part: **THERE ARE NO DUES** and being a member entitles you to purchase books at a pre-publication discount.

To sign up or see more information, go to the following website:

<https://scottishrite.org/media-publications/masonic-book-club>



OCTOBER STATED PRESENTATIONS



WM Harry Walker recognized the Brothers present with Masonic Birthdays in October.
 L-R: Wor. Seth Spivey (35 Yrs), RW Mike Griffin (24 Yrs), Bro. Earl Jorgensen (7 Yrs), WM Harry Walker (18 Yrs); Wor. Nick Bragg (7 Yrs), and Wor. Mark Chapman (13 Yrs).



Many WSL60 Brothers became Scottish Rite Masons on October 24th at the Richmond Scottish Rite Temple.
 L-R: RW Harvey Fleshman, KCCH, Bros. Stewart Plemons, Sam Caughron, Jim O'Kelley and Steve Blair.



RW Greg Hosaflook, District Instructor of Work for the 10th Masonic District, presented Bro. Ed Creasy with his Wardens Certificate, thus permitting him to assume the East as WM next year. Brother Ed has worked hard to achieve his certification.

Certificate No. 10573



Wor. Mark Chapman presented a program on Royal Arch Masonry and how the local RA Chapter and WSL60 supports the Masonic Home of Virginia. Wor. Chapman presented the WM for the Lodge a framed copy of his Royal Arch Degree paintings.

Entered Apprentice

P I G H D Y R S A S E S P I T O P V R E N T N E Y
 I J M K R S T Y T R R R C E B A V E G L O O R V T
 R D H M A S X I U R U I M U T H L U E H I U B A I
 G B D U O K A T L D E P H R B I A S N T T S A N R
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 B E I A R L M W X E H U R N N S K T A N X V P D I
 M O U S Y I Y E A S T P I Z L T B M H R W E V O L

Entered Apprentice Words

ALL MEN	ASHLAR	BAPTIST
BEAUTY	BROTHERLY LOVE	CHALK
CHARCOAL	CHARGE	CHARITY
CHARTER	CLAY	DARKNESS
DOOR	EAST	EVANGELIST
FAITH	FORTITUDE	FURNITURE
GAUGE	GAVEL	GOD
GREATER LIGHTS	GRIP	HOODWINK
HOPE	IMMOVABLE	INCULCATE
INITIATION	INVOLABLE	JEWELS
JUSTICE	KNEELING	KNOCKS
LAMBSKIN	LECTURE	LESSER LIGHTS
LIGHT	MAXIMS	MOVEABLE
NEIGHBOR	OATH	OBLIGATION
ORNAMENTS	PATRONIZE	PENALTY
PRAYER	PREPARATION	PRUDENCE
PSALM	RELIEF	SACRED
SAINTS JOHN	SALUTATION	SELF
SIGN	STRENGTH	SWORD
TEMPERANCE	TILER	TOKEN
TRESTLE BOARD	TRUTH	UNITY
UNIVERSALITY	VIRTUES	WARRANT
WISDOM	WORKING TOOLS	

Word Search obtained from whatisamason.org

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

1799—2020
The 221st Year of Service to the
Charlottesville Community and beyond.
"Freemasonry, a way of life"

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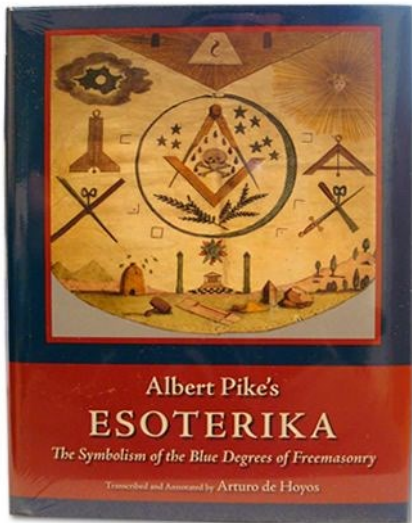


**DATED MATERIAL
PLEASE PROCESS**

Hiram's Journal

MASONIC BOOK REVIEW

Albert Pike's ESOTERIKA: The Symbolism of the Blue Degrees of Freemasonry



Edited by Arturo de Hoyos, 33, Grand Archivist and Grand Historian
Forward by Ronald A. Seale, 33, Sovereign Grand Commander

Contains the complete text of Albert Pike's never-before-published esoteric study of the symbols of Blue Lodge Degrees. Subjects include "The Compasses and the Square," "The Weapons and Blows of the Assassins," "The Three Grips," "The Substitute for the Masters Word," "The 47th Problem of Euclid," "The Truth," "Is the Cable-tow a Symbol?," "Corner Stones," "The Ladder of Jacob," "Tubal Cain," "Shibboleth," and "Solomon and Hiram."

In addition to the above, Ill. de Hoyos added five appendices: [1] Parallels to the Symbolism of the Blue Degrees, [2] A Letter Touching Masonic Symbolism, [3] Pike's Dependence on Other Sources, [4] The Faith of Albert Pike, and [5] Four Valuable Exposés.

The latter section includes the complete texts of "A Mason's Examination" (1723), "The Grand Mystery of Free Masons Discovered" (1725), Samuel Prichard's "Masonry Dissected" (1730), and "Jachin and Boaz" (1762). The editors' critical notes help the reader follow Pike's dissertation and provide additional documentation.