

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

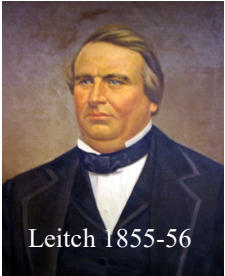
THE OFFICIAL PUBLICATION OF WIDOW'S SONS' LODGE NO. 60
A. F. & A. M., CHARLOTTESVILLE, VIRGINIA, U.S.A.
CHARTERED DECEMBER 10TH, AD 1799, AL 5799

HIRAM'S JOURNAL

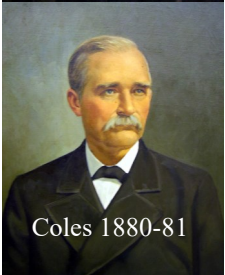
Stated Communications June 15th, 2020 (CANCELLED)

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

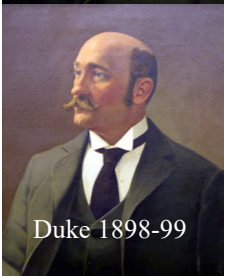
[Widow's Sons' Lodge No. 60 Facebook Page](#)



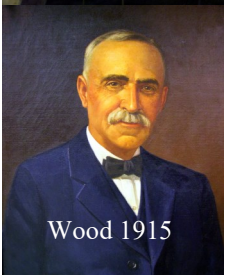
Leitch 1855-56



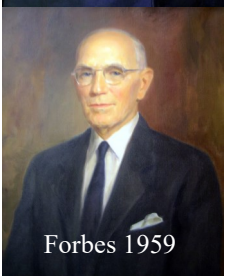
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

MESSAGE FROM THE EAST

Brethren,

We are still grappling with the virus and following the most recent guidelines. Accordingly, our Lodge activities for June are cancelled. This includes our Stated, as well as Table Lodge. The visit to our District by the Grand Master that was scheduled for June 19 has also been cancelled. We had hoped to be able to get back to some kind of normalcy in June, but it is not to be.

That being said, we are planning to re-start our Lodge activities in July. Precautions will be in place and followed. Distancing, masks, sanitizer, etc. will be utilized. Information on how we are going to do this will be forthcoming. We are planning for the official visit of the District Deputy Grand Master at our July Stated. We also want to recognize RW Bud Hogan for his 50th year Masonic Birthday. Let us hope that we can do this in July. During our Officers Meeting, utilizing Skype, we settled on re-scheduling our Lodge picnic to Saturday, September 26.

Some good news: we have selected four high school scholarship winners. They were able to complete their applications prior to COVID-19. All four have Masonic connections; two connections from our own lodge. In lieu of waiting to make lodge presentations at some later date, we are mailing congratulation letters this month with nice certificates. We are also doing something similar with our Eagle Scout awardees.

Brethren, continue to be safe. Continue to check on other brothers. Continue to check on our widows. We will get through this pandemic. If there is anything you need that we can help you with, please let me know and we will do our best to assist. Call me 434-960-6776 or email me hlw@comcast.net.



Fraternally Yours,

Harry Walker, 2020 Worshipful Master



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

<u>Name:</u>	<u>Master Mason Degree:</u>
Duane A. Adams	06/12/1989
David P. Arehart	06/14/2015
James S. Boggs	06/25/1990
William R. Bond, III	06/24/1975
Harry J. Brown, Jr.	06/27/1966 (54 Yrs)
James A. Christenson	06/12/2002
Randall R. Dorsey	06/06/1972
William B. Downer	06/06/1961 (59 Yrs)
David N. Goodwin	06/15/1996
John E. Grinnalds	06/08/1999
Harvey J. Hague	06/30/2008
Gerald W. Hogan	06/29/1970 (50 Yrs)
Ivan E. Letner, Jr.	06/15/1996
Joseph L. Marchi	06/15/1996
Forrest R. Marshall, Jr.	06/15/1996
Oran O. Oakey	06/23/1959 (61 Yrs)
Howard T. Parsons, Jr.	06/01/1981
Gerald F. Reimers, II	06/25/2003
Jeffery K. Robbins	06/29/2015
Robert N. Romanac	06/08/1994
W. Edgar Spigle	06/15/1996
Shawn B. Swingler	06/16/1998
Julian H. Taliaferro, Jr.	06/08/1994
Bobby W. Thompson	06/04/1997
Thomas L. Varner, Jr.	06/07/1983
Randy J. Whitlow	06/15/1996
John F. Williamson, Jr.	06/22/1996

UPCOMING EVENTS

Widow's Sons' Lodge No. 60 Events:

JUNE STATED AND TABLE LODGE: SUSPENDED
See note below

DDGM Official Visit– Official Visit of the District Deputy Grand Master RW Jason Pattison to WSL60 will be rescheduled for a future Stated Communication.

DDGM 2022 VOTE

Brothers, at our next Stated Communication on **July 20th**, we will be voting on who will be District Deputy Grand Master for the 10th Masonic District in 2022.



SUMMER DRESS CODE



Brothers, the Worshipful Master has decreed that all Stated Communications for the months of June, July and August (if Lodge is reopened) will be causal dress.

Bring your lodge polo shirt and khakis!!!



Louisa ALZ Virtual WALK

Brethren, thank you for your participation in the Virtual Walk in support of finding a cure for Alzheimer's. Over \$2,000 was raised for the Alzheimer's Association

JUNE STATED AND TABLE LODGE SUSPENDED

Brothers, due to the on-going conditions of the Coronavirus and the re-opening phases from the Virginian Government, it has been deemed that we will not be able to hold our June Stated Lodge or our Annual Table Lodge, which will not be rescheduled at this time.

We are preparing, and are hopeful, that we will be able to have our next Stated Communication on July 20th, after Virginia has gone through most of the re-opening phases and restrictions have been lifted. We are waiting to receive further communication and guidance from the Grand Lodge on how we can reopen our Lodges and what all must be done in order to conform to Grand Lodge edicts and Virginia Government orders.

We will take precautions once we can confirm that we can reopen our Lodge and come back together in Brotherhood and fellowship. These precautions, which would be required of everyone who will attend lodge, are for your safety and for the safety of our Brothers and their families. COVID-19 will still be around, even after the re-openings, so we must take your safety and health into account.

Until further communication, stay safe Brothers and stay healthy.

Feast of St. John the Baptist

Prepared by Past Master Urso, Sollie Mitchell Lodge 377, Jacksonville, FL



As an Entered Apprentice, from whence come you? From the lodge of the Holy Saints John, of Jerusalem, but what does that mean? Was there an actual lodge of the Holy St's John?

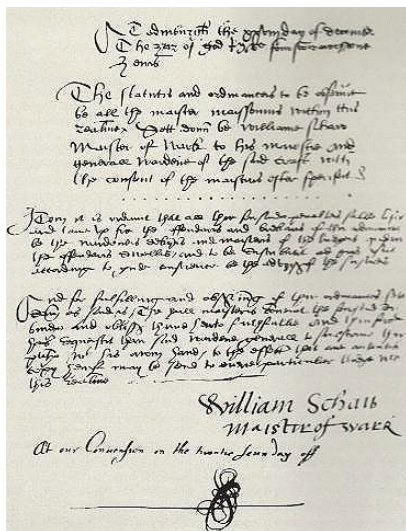
In the early days of the newly formed Catholic Church under Constantine Pagan feasts were replaced or renamed with Christian names. On the 21st of June and the 21st of December, the Pagans celebrated the Summer and Winter Solstice respectively.

The first use of the term feast of St John the Baptist also appears around the third century. The practice of baptism in pagan religions seems to have been based on a belief in the purifying properties of water. In ancient Babylon, according to the Tablets of Maklu, water was important as a spiritual cleansing agent in the cult of Enke, lord of Eridu. In Egypt, the Book of Going Forth by Day contains a treatise on the baptism of newborn children, which is performed to purify them of blemishes acquired in the womb. Water, especially the Nile's cold water, which was believed to have regenerative powers, is used to baptize the dead in a ritual based on the Osiris myth. Egyptian cults also developed the idea of regeneration through water. The bath preceding initiation into the cult of Isis seems to have been more than a simple ritual purification; it was probably intended to represent symbolically the initiate's death to the life of this world by recalling Osiris' drowning in the Nile. {1}

During the middle ages stone builders had been referred to as the Guilds. The guild of masons and carpenters attached to Cologne Cathedral was known as the Fraternity of St. John the Baptist. [2] The earliest surviving record of Grand Lodge of Ireland installing a Grand Master is dated to 24 June 1725



William Schaw author of the Schaw Statutes of 1858 one of the oldest Masonic manuscripts. Turning to Volume I. of the Records of the Lodge of Edinburgh, we find the following scrap placed first in order by the collater of these MSS (manuscripts). It is engrossed on a single leaf in the same handwriting as the minute of date November 27, 1599, and may be read in connection with it : —



Translation from Gaelic

“Item, ordanis all wardenis to be chosen upoun Sanct Johneis day yeirlie.” It., ordanis Comissionaris to be chosen at the chesing of the Warden. To conuene quhair the Generall Warden please to comand to conuene; qlk day and plac salbe keptit preciselie. The Conuensioun day to be at Sanct ”

Feast of St. John the Baptist~Continued

Although we don't speak Gaelic in the United States it is clear elections and appointments took place on St John's Day. In Ancient Craft Masonry, the Worshipful Master was called the Maister of the Wark. This would have been an appointed position as the ruling authority whether a King, Pope or Bishop would have chosen the most skilled of craftsman to build a cathedral or other great edifice. The Wardens and Stewards would have been appointed or elected on St John's the Baptist Day.

It is assumed that because the Calendar ends on December 31st that Masons in America hold their Elections at the end of the year and the installation takes place on the 3rd week of December The Feast of St John the Evangelist. The first Grand Lodge was formed on 24 June the feast day of John the Baptist in 1717 and the earliest surviving record of Grand Lodge of Ireland installing a Grand Master is dated to 24 June 1725 {3}

George Washington and Benjamin Franklin were both very particular in celebrating St John's Days. Washington celebrated St. John the Evangelist day while at Valley Forge. {4}

The Saints John: Little is known about either of the Saints John in the Masonic sense. What we do know is that: St. John the Baptist: St. John the Baptist was a stern and morally just man. He was a direct descendant from Ishmael's bloodline. (Ishmael was Abraham's eldest son, born by his servant, Hagar.) John's mother, Elizabeth was a relative of Mary, (Jesus' mother) and both John and Jesus were contemporaries (born about the same time).

John the Baptist baptized Jesus and proclaimed Him the "Lamb of God". John the Baptist is probably best known for his survivalist instincts, (as we read of his living off of locusts and honey) and for his zealous virtue in keeping God's laws.

St. John the Evangelist: St. John the Evangelist is said to be the disciple whom Jesus loved. St. John the Evangelist is also known as John the Apostle. He is probably best known as a teacher of knowledge, the author of the Gospel book of John, the book of Revelation in the New Testament and later wrote the 3 Epistles in the Bible called John 1, John 2 and John 3.

He was the only one of the 12 disciples who did not forsake Jesus at the hour of his death. He is remembered as a gentle teacher of brotherly love and was the last surviving apostle, and believed to have died at a very old age (90+), circa 101 A.D. at Ephesus, Turkey, which is about halfway between Jerusalem and Rome. At a later date, a church was built over his tomb and subsequently, a beautiful Moslem Mosque.

There is no historical evidence that either of the Saints John were ever members of the Craft of stonemasons, but because of their righteous lives and their strength of character, both of these Godly men have been adopted as the 2 Patron Saints of Masonry. {5}

In Closing, Prince Hall and 15 others sought and were initiated into Masonry by members of Lodge No. 441 of the Grand Lodge of Ireland on March 6, 1775. The Lodge was attached to the British forces stationed in Boston. Hall and other freedmen were only allowed to meet as a lodge, celebrate the Feast of The Holy St. John's and Bury their dead. This would show highly important it is for a Master Mason to celebrate the feast of the Holy St. John's.

1) The New Schaff-Herzog Encyclopedia of Religious Knowledge. Baker Book House. 1960. Vol. Pg. 440-44, 449-44-50. The Encyclopedia of Religion. McMillan. 1987. Vol 2. Pg 59-61. The Jewish Encyclopedia. KTAV Pub. House Inc. Vol. II. Pg 499-450.

2) G. W. Speth, Quatuor Coronati Antigrapha, vol I, part 3, p xiii

3) Albert Gallatin Mackey, The History of Freemasonry, Masonic History Co., 1906, Volume Four, Chapter XXXIX, pp. 1043-1078

4) Benjamin Franklin Lodge #83, Madison, WI

5) <http://www.masonic-lodge-of-education.com/point-within-a-circle.html>

Obtained from the Masonic Observer Website

<https://themasonobserver.wordpress.com/feast-of-st-john-the-baptist/>

GRAND MASTER'S APPEAL FOR MASONIC RELIEF



My Brothers:

As we continue to navigate the uncharted waters of COVID-19, we have rightly focused as a Fraternity and as Virginians on taking any and all steps available to reduce the spread of the virus. As we hunker down, it's easy to feel like we're stuck at home but maybe the better perspective is we're safe at home.

This health crisis is impacting mind and body in a way we could never have imagined, and I fear that many of our Brothers and their families will also feel the impact in their personal finances. With all but essential services grinding to a halt, many businesses are struggling to survive and others have been forced to close and may never be able to reopen. This will, of course, trickle down to reduced pay checks or no pay at all, and many in our Masonic Family will feel the pain in a mighty way.

This is why I appeal to you today to consider a donation to the Grand Lodge of Virginia Masonic Relief Fund. Through this Fund, your Grand Lodge provides relief to Brethren experiencing tragedy or hardship in their life. Far from a steady flow of income or the ultimate answer to the need at hand, the Fund can provide a "bridge over troubled water" when a Brother and his family find themselves in a dire situation. So, if you have the means, I ask you to consider doing what you can, because as the next few weeks wear on, some of our Brethren and their families will most assuredly need a hand.

**Donations can be made to:
The Grand Lodge of Virginia Masonic Relief Fund
4115 Nine Mile Road
Richmond, VA 23223-4926**

(Your gift is tax deductible—100% of the dollars collected are for relief purposes, no administrative overhead)

See website <https://grandlodgeofvirginia.org/relief/> for more information and options on donating.

HAPPY 50TH MASONIC BIRTHDAY RW BUD HOGAN!!!

Brethren, this year marks our Senior Deacon RW Gerald William "Bud" Hogan's 50th Masonic Birthday. He has given much to the Fraternity and to the Brothers and helps out a lot within Lodge. We wish our Brother RW Bud Hogan a Happy Masonic Birthday and thanks for his many years of service to the Lodge and the Fraternity.

THE SYMBOLISM OF STONE by Leon Zeldis

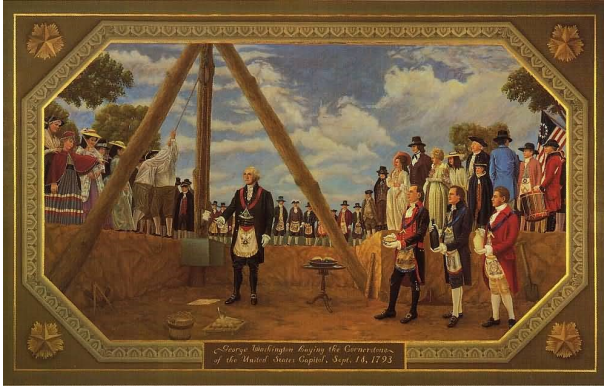


Image: George Washington and the laying of the Capitol Cornerstone

A fundamental question, rarely asked is the reason why our forerunners, the brethren who wrote and developed the complicated symbolic structures of moral and philosophical teachings we now know as Speculative Freemasonry, would choose to base their system on such modest materials as the builder's trade, his tools and legends. Such activities as seafaring, metalworking, agriculture, and husbandry, among others, could have been used just as well in developing a "peculiar system of morality veiled in allegory and illustrated by symbols." Indeed, they have been used for this purpose at one time or another, by various individual thinkers and organizations.

I hope to show that the stonemason's trade, and his material—stone—have such profound, far-reaching, and universal significance and connotations that the choice was not only justified but inevitable.

It is my belief that a study of the rich symbolism of stone will illuminate many facets of Freemasonry and will lead to a better understanding of our rituals and traditions.

Stone has been, from prehistoric times, the principal material used to build and adorn important structures, where solidity and permanence are the paramount considerations. Stone became paradigmatic of stability, hardness, and endurance in all languages, bearing a wealth of symbolic meaning, with many deep-rooted psychological and historical associations and suggestions.

The scientific or chemical definition of stone is of no concern to us. Suffice it to say that stone is the non-metallic component of rock and that it appears in many forms, colors, and degrees of hardness and brittleness. Stones are used for construction and jewelry, for sculpture and for industry.

Stone, having a chemical structure, reacts with the atmosphere. It may change color, erode, combine with different airborne chemicals. It "ages" both chemically and physically due to the release of the stresses to which it had been subjected in the geologic past.

E.M. Winkler noted that, "Granite blocks can increase in compressive strength by a third in only six months aging through recovery from the natural pre-stressing."

All these phenomena must have appeared to men of an earlier age as proof that stone was not totally inert, but held a certain form of life.

STONE IN ANTIQUITY

Stone was in all probability the first material used by primitive man. The first coarse tools were simply rough stones used to hammer, cut, and grind. The first giant step taken by mankind toward civilization was the change from using natural stones to chip or flaked implements and weapons, with improved cutting edges, or allowing the use of a handle. By this apparently simple act, of modifying a stone before using it as a tool, *Homo sapiens* became *Homo faber* and started to fashion his environment, instead of being the passive user of what nature had to offer.

Stones were not only used as tools, but became the object of veneration of primitive men, whose survival depended on them. As M.L. von Franz said:

Rubbing and polishing stones is a well-known, exceeding ancient activity of man. In Europe, holy stones, wrapped in bark and hidden in caves, have been found in many places; as containers of divine powers they were probably kept there by men of the Stone Age. At the present time, some of the Australian aborigines believe that their dead ancestors continue to exist in stones as virtuous and divine powers, and that if they rub these stones, the power increases (like charging them with electricity) for the benefit of both the living and the dead.

The belief in "living stones" or stones have a soul is not restricted to barbarous tribes. An astonishing number of primitive myths describe man as born of stone. In the myth of Deucalion and Pyrrha, the Greek parallel to the biblical story of the flood, the earth is repopulated by Deucalion throwing "his mother's bones" (stones) over his shoulder.

Many holy stones existed in antiquity. In Greece they were called *baetulus*, a name probably derived from the Hebrew *bethel* (beit-el, house of God). The stone was regarded as the abiding place or symbol of a god. The *Encyclopedia Britannica* says, "The most famous example is the holy stone at Delphi, the omphalos ("navel") that reposed in the temple of Apollo and supposedly marked the exact center of the universe."

Stone, then, is the key to the growth or metamorphosis of the other elements.



Image: Rough Ashlar (Left), Perfect Ashlar (Right)

THE SYMBOLISM OF STONE ~Continued

STONE IN MASONIC LITERATURE



Image: Laying of Widow's Sons' Lodge #60 cornerstone in 1959 with Lodge Officers and members

In Masonic rituals and legends, stone plays a leading role, beginning with the Entered Apprentice, who is enjoined to polish the rough stone with hammer and chisel, and culminating with the variously-shaped stones appearing in diverse Master Mason and Royal Arch Degrees. There is hardly a ceremony in symbolic Freemasonry which is not connected in some way with stones.

After completion of the initiation ceremony, the new Mason is placed in a particular position within the lodge and is usually told that he represents the cornerstone on which Freemasonry's spiritual Temple must be built.

Bro. G.W. Speth has provided a wealth of evidence to support the theory that cornerstones had originally a sacrificial character, destined to provide a soul that would protect the new building.

In the course of his advancement, the Entered Apprentice eventually becomes a Master Mason, and then he plays the part of the victim in a crime that, apparently, has little connection with cornerstones.

However, a particular explanation for this is that it, too, refers to a ritual sacrifice, designed to provide a human soul for King Solomon's Temple. In the initiation ceremony, a person plays the role of cornerstone, while in the builder's ceremony, the stone plays the role of a human victim. The exchange—ability of stone and flesh finds here another application.

In the *Edinburgh Register House Manuscript (1696)*, one of the earliest Masonic documents that have survived, the jewels of the lodge include the *perpend esler* and the *broad oval*. The first, the perpendicular ashlar, is a stone placed crosswise through a wall, while the second is believed to be a corruption of a "broached dornal", that is, a chiseled stone.

Similar information appears in the *Chetwode Crawley Manuscript (ca. 1700)*: "perpendester" and "broked-mail."

The Mason's work is thus described in the *Dumfries No. 4 Manuscript (ca. 1710)*: "to work in all manner of worthy work in stone: Temple. Churches, Cloysters, Cities. Castles, Pirimides, Towers & all other worthy buildings of stone." In the same manuscript we find a reference to the "two pillars of stone," one that would not sink and the other that would not burn, which held the noble art or science.

The Mason himself, as we have noted, is likened to a stone. In *Long Livers*, a book published in London in 1722, we find this pithy definition: "Ye are living stones, built up a spiritual House, who believe and rely on the chief Lapis Angularis, which the refractory and disobedient Builders disallowed. . . ."

The reference, of course, is to Psalm 118, used in the Mark Degree. In the Royal Ark Mariner Degree, a porphyry stone is used in place of the Volume of the Sacred Law. This refers to one of the myths connected with Noah, which is the discovery of a cave on Mount Moriah in which he found a mysterious stone (presumably a porphyry stone) with certain mystic characters engraved thereon.

I could multiply the examples of stone symbolism in our rituals, but enough has been said already to justify our thesis.

In conclusion, the deep and various meanings of stone as a physical object and as allegory makes it easy to understand why the art of the builder should have been selected as the appropriate vehicle to convey the philosophical and mystical teachings of Speculative Freemasonry in its different manifestations.

The Mason, the stone carver, is seen to share many an attribute with the priest and the demiurge, which in Platonic philosophy represents the Architect who fashions the sensible world.

Reprinted from "The Short Talk Bulletin", Volume 84, Number 11, November 2006, presented in "The Short Talk Bulletins Volume Bound Set VI", Volumes 81-95, 2003-2017, pages 150-152.

Elected Officers for 2020

Worshipful Master: Wor. Harry Lee Walker, Jr.
Senior Warden: Bro. Eddie O'Hare Creasy
Junior Warden: Bro. Adam Lee Buffington
Treasurer: RW Mike Daniel Griffin
Secretary: Wor. Mark Stephen Chapman

Senior Deacon: RW Gerald William "Bud" Hogan
Junior Deacon: RW Jason Andrew Pattison
Chaplain: RW Philip Harding Nelson, Jr.
Marshall: Bro. Anthony Curtis Schienschang
Tyler: Bro. Bobby Cameron, Jr.

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”

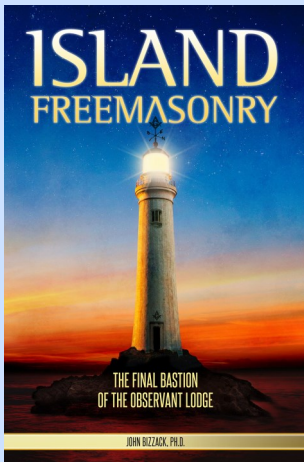
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**DATED MATERIAL
PLEASE PROCESS**

Hiram's Journal

ISLAND FREEMASONRY—Book Review, Yasser Al-Khatib 32°



Island Freemasonry, by Dr. John W. Bizzack, examines the Masonic problem of dwindling membership and participation in North American Lodges through a review of a handful of major historical events that impacted the surge or severe decline in membership among Masonic Jurisdictions throughout the United States of America. In his review, he explores trends that have led to the “watering down” of Masonic ritual and education thus resulting in misinformed members and of an unprepared leadership that continued to repeat the same mistakes over time. This endemic created new norms within our fraternity that foster more rigid attitudes toward transformative efforts. Some of the mindsets that results from this rigidity took the shape of that very familiar motto which we all must have heard at least once in our lodges and Masonic circles—“this is the way we always did it.” And while some Masonic problems are too obvious to ignore, this author attempts courageously to offer a solution. His very impressive record in education, service, and leadership makes him qualified to do so. He does this eloquently with full regard to the weakness in the existent body of research and statistics. Dr. Bizzack attributes this weakness to the lack of support from the top. However, he does a great job in giving credit to some of the scholars that emerged beginning the last quarter of the 20th century and utilizes their literature to support his analysis. In reading this book, I passed through

three emotional states. At first, I was concerned that it was going to leave me with more problems and fewer solutions. At the end, I was filled with optimism in realizing that the proposed solutions are within the reach of every Mason as long as he is willing to labor and collaborate with his Brothers for the betterment of Freemasonry. I highly recommend that you make your own decisions on the proposed solutions by reading his very well-written book. At minimum you will gain an important body of knowledge on the early history of Freemasonry west of the Appalachian trail and on the impact of major events such as the Morgan Affair.

Book is available in WSL60 Library or can be purchased from Macoy's Publishing:

<https://www.macoy.com/Masonic-Bible-Masonic-Books/Masonic-Books-In-the-East/Island-Freemasonry-by-John-Bizzack.aspx>

Reprinted from *The Northern Light: The Magazine for the Scottish Rite Masons of America*, November 2018, Vol. 49, NO. 4, pg 23.