

*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.
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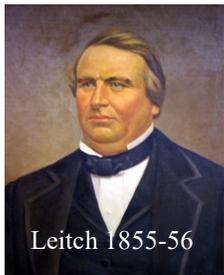
HIRAM'S JOURNAL

Stated Communications September 21st, 2020 (OPEN)

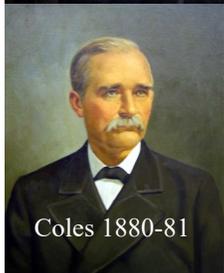
[Widow's Sons' Lodge No. 60 Website](#)

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MESSAGE FROM THE EAST



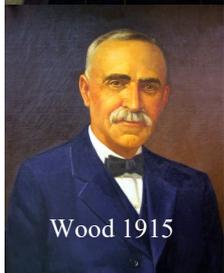
Leitch 1855-56



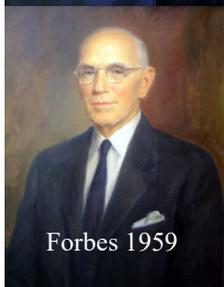
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

Brethren,

Excellent news: we are going to have our Stated Communication in September!! This will be the first one since February. It will be great to once again come to Lodge. With the help of our Masonic Corporation we feel certain that we can meet safely because of the precautions and guidelines we will be adhering to. Social distancing will be enforced. Hand sanitizers will be available. We are planning on taking temperatures. **You must wear a mask.** Also, we will dress in "summer attire" instead of coat and tie. More information about our protocols is included elsewhere in this issue of Hiram's Journal.

We are having our Stated this month, but we have cancelled our Lodge picnic at Ole Creasy Farm on Saturday September 26. It's very difficult to eat a burger with a mask on!! We look forward to be able to have our picnic in 2021!!

As I said last month, this COVID-19 will be gone at some point. It can't happen soon enough for me!! As always, continue to be safe and take proper precautions. Continue to check on our brothers and our widows.

Finally, if you don't feel that you can risk attending Lodge because of the threat of the virus, that is certainly ok. Do what you think is right for you. Call me 434-960-6776 or email me hlw@comcast.net if there is anything we can help you with and we will do our best to assist.

I look forward to seeing you in Lodge on the 3rd Monday.

Fraternally Yours,

Harry Walker

2020 Worshipful Master





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

Name:	Master Mason Degree:
Stephen G. Brown	09/25/1995
Ancel B. Davis, Jr.	09/20/1986
James F. Dickerson	09/01/1995
Craig M. Downing	09/01/1995
William K. Fields	09/20/1986
Lowell T. Hill, Jr.	09/02/2008
John E. Hopkinson	09/02/1982
Carlos E. B. McReddie	09/05/1984
Philip H. Nelson, Jr.	09/27/1999
Jason A. Pattison	09/16/2010
William H. Reichert	09/28/2017
Richard A. Rohm, Jr.	09/18/2002
Michael Sheffield	09/12/1975
David T. Simpson	09/16/2004
Charles M. Ward	09/20/1986

UPCOMING EVENTS

Widow's Sons' Lodge No. 60 Events:

Sept 21st, 7:00 PM—WSL60 Stated Communication: OPENED
See page 7 for details
Sept 28th, 6:00 pm—WSL60 Officer's Meeting

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

Old Creasy Farm Lodge Picnic—CANCELLED

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

CHARLOTTESVILLE WALK TO END ALZHEIMER'S

Brothers, this year's Charlottesville's Walk to End Alzheimer's will be on October 24th and completely online!!!

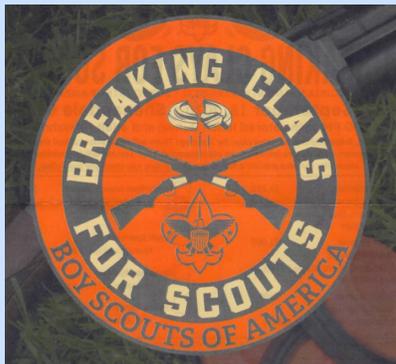
Contact the Lodge secretary (Widowssons60@gmail.com) for information about this event and/or register online for the Charlottesville Mason Team at

https://act.alz.org/site/TR/Walk2020/VA-CentralandWesternVirginia?team_id=612896&pg=team&fr_id=13696

For fundraising ideas for the Alz Walk see link:
<https://bit.ly/Alzwalkfundraising>



Breaking Clays for Scouts—Boy Scouts of America



Brothers, it is the time of year again for the Breaking Clays for Scouts. This event is for fun and fellowship and to hang out with some of the Boy Scouts of America in shooting clay pigeons. There is an instructional shooting practice for first time shooters and novices.

Contact RW Jim Dickerson (ph. 434.466.4663) to join the WSL60 team he is organizing for the event.

Friday, September 18th, 2020
 Shenandale Gun Club
 RR 42, Swoope, VA 24479



ALBERT PIKE: THE MAN, NOT THE MYTH

~ Dr. Rex R. Hutchens

Like a few equally illustrious predecessors, such as Leonardo Da Vinci or Francis Bacon, Grand Commander Albert Pike led not a single life, but many. He was an explorer, so he knew privation; a journalist, so he knew the excesses of the press; a lawyer, so he knew the constant threat of despotism that the law entails; a teacher, so he knew the importance of education; a general, so he knew the horrors of war; a poet, so he knew the soul of man.

His contributions to so many fields vividly demonstrate the productivity possible from the wise use of time. If he knew the exaltation of success, he also knew the meaning of misfortune. The civil war estranged him from his northern roots, so he knew despair; he was a father who outlived eight of his ten children, so he knew sorrow; he once possessed great wealth but died a virtual ward of the Scottish Rite. Yet he was a Mason, so he also knew the unrivaled power of the human will.

His life exemplified the teachings of the Craft, and all of us might envy his steady dedication to those principles. Few, if any, of us have lived so completely. He came to the Craft relatively late in life, at the age of forty, so Freemasonry can take little credit for his character. What it did provide, however, was an outlet for his energy and a vehicle for his creativity. Though a man of many talents, no aspect of his life received such enduring concentration as his work for the Scottish Rite. He found it in ruins and left it a stately temple to the dignity and rights of man.

Above all else our illustrious Brother Pike taught us the meaning of leadership. No fair-weather friend of the Craft, he assumed the mantle at its lowest ebb: its membership nil, its ritual in chaos, its charities nonexistent.

Albert Pike assumed the intellectual leadership of the Scottish Rite even before he was elected as Sovereign Grand Commander. To him was entrusted the rewriting of the Rituals of the Degrees which either never existed in any coherent form or which had suffered degradation at the hands of the unlearned.

Albert Pike had a subtle motive in his rewriting of the Rituals, seeking to do more than simply improve the presentations of the lessons of the Degrees. He wished to establish the Scottish Rite as an agent for the intellectual development of the Craft. This goal was furthered by the preparation of a foundational literature for the Rite embodied in the new Ritual and a series of lectures entitled Readings, Legends, Liturgies and Morals and Dogma. These were further supplemented by The Book of Words and the 1st and 2nd Lectures on Masonic Symbolism.

By the exercise of the proper tenor of leadership, he built upon the strength of Scottish Rite teachings, expunged the Ritual of its adversely political and sectarian character and set the Rite upon a course of growth and development that clearly had as its intent to make the Southern Jurisdiction the single most influential body of Freemasonry in the world.

He sought this goal by a steady application of strength and determination, mitigated by patience and self-control. He never forgot that ours is a volunteer organization, utterly dependent upon the good will and commitment of the membership who give to it time which deprives their employment, family, church and community of a portion of their talents. But he as well understood how that commitment of time and talent bore fruit in the character of the man, making him a better employee or employer, a better father or husband, a better churchman or citizen.

Brother Pike set forth certain precepts to guide the Mason in the conduct of his life. These may be found in Morals and Dogma in the Entered Apprentice Lecture as the ten commandments of Masonry and in the Prince of Mercy Lecture as the nine great truths of Masonry. But as Martin Luther noted, "Precepts show us what we ought to do, but do not impart to us the power to do it." Pike's unique contribution was to impart to us also that power--the power of just government, the power of collective action, the power of truth.

This power is manifested in our actions. He reminded us that reward accorded to merit is a debt; without merit, it is an alms or a theft. From him we learned to make change without creating destruction; to practice charity without fostering dependence; to lead without tyranny; to counsel without criticism.

ALBERT PIKE: THE MAN, NOT THE MYTH ~Continued

It is difficult to reflect upon the man without wondering what he would think of our present edifice, the foundation of which he laid. It is certain that he would find no fault with the extensive system of charities that has evolved over the years. He probably would have tolerated the changes in emphasis responsible for the rapid growth of the Scottish Rite in this century. After all, great charities require a broad membership base to support them. He did not hold the rules he devised for the government of the Rite to be inviolate; he changed them often himself.

Equally evident would have been his deep disappointment in the numerous versions of the Ritual in use within the Rite today.

In contravention of the edicts of The Supreme Council, our Ritual has been continually reworked and elaborated or simplified by sincere, hardworking, dedicated Brethren who all too often have had only the vaguest notion of the intent of the original Ritual. The result has been the corruption of Scottish Rite teachings. The sublime lessons portrayed in our original Ritual have become so simplified or, more accurately, diluted, that the experience of receiving the Degrees has become, for many, a numbing rather than an uplifting experience.

Brother Pike knew that this eventuality was possible, even inevitable, if the sanctity of the Ritual was not preserved from additions by the unlearned. Thus, the authority for the changes in the Ritual was confined to The Supreme Council itself through its Committee on Ritual and Ceremonial Forms, instead of the dozens of Orients, hundreds of Valleys or the now 600,000 plus members of the Rite in his Jurisdiction.

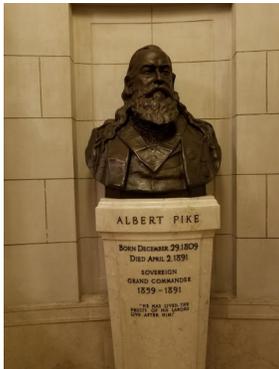
The lack of enforcement of his formally instituted controls over the Ritual of the Rite has resulted in just the changes Brother Pike feared and just the consequences he anticipated.

He would also have been disappointed in the waning of his goal that the Scottish Rite become the agent for the intellectual leadership of the Craft. It is in the area of Masonic research that this trend is clearly seen. There is an almost total absence of Scottish Rite research to be found in the literature. Those few research papers and books which are found usually treat of minor historical matters rather than any analysis of the symbols and teachings of the Scottish Rite. Until this shortcoming is corrected, we shall never attain that influence in the intellectual life of Freemasonry that he sought.

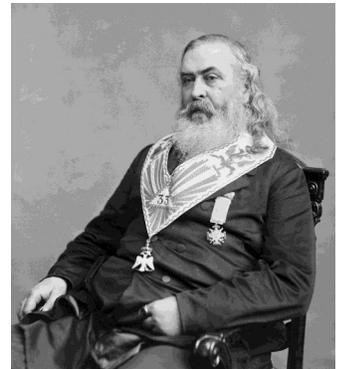
The spirit of Brother Pike bids us to protect from corruption those lessons from ancient history which he gave to us and to reassert his goal of contributing to the intellectual leadership of the Craft. His wise counsel pervades the literature of the Scottish Rite, even in those jurisdictions where his Rituals are not used.

It is often said today that no one reads Pike's writings anymore. This is, of course, an exaggeration. But it is true that his intellectual influence is less today than it has been in the past. That this is unfortunate stems, not from the need to read what Pike wrote, but to learn what he taught.

It is certain that the Scottish Rite possesses the talent to preserve those lessons of the past and once again contribute to the intellectual leadership of the craft, always keeping in mind the example of Brother Pike. Quoting from Pope's Essay on Man, we may say of him that he was:



*Slave of no sect, who takes no private road,
But looks through Nature up to Nature's God;
Pursues that chain which links the immense design,
Joins heaven and earth, and mortal and divine;
Sees, that no being any bliss can know,
But touches some above, and some below;
Learns from this union of the rising whole,
The first, last purpose of the human soul;
And knows where faith, law, morals, all began,
All end, in Love of God, and Love of Man.*



Pike was a great man because he lived greatly. Although few will ever attain such stature in history and probably none of us will ever decide to begin learning Sanskrit at the age of sixty-five, Albert Pike is a worthy model. For us, he is a reminder that perseverance in the face of adversity and hope in the future are the most excellent qualities we can possess.

Reprinted from "The Short Talk Bulletin", Volume 68, Number 6, June 1990, presented in "The Short Talk Bulletins Volume Bound Set V", Volumes 61-80, 1982-2002, pages 302-305.

TYLERS: OPERATIVE AND SPECULATIVE

~ Bro. P. J. Adrian



Tyler's Chair at the House of the Temple, Washington, DC. With Know Thyself inscribed on the chair.

Origin of The Word Tyler

Various dictionaries indicate that the spelling "Tyler" is simply an older form of the more modern "Tiler". Freemasonry with its leaning towards antiquity has merely adopted the older spelling. The word "tile" is derived from the Latin "Tegula" and became in Old English "Tigule". The word "hele" as used in our obligations is derived from the word "helan" in Old English with the meaning "to cover", and led to the common use of the word "helyer", for a tradesman who thatched with reeds, heled with tiles or daubed with plaster to cover in a dwelling or other building. In London Ordinances of 1382 we find the word "Tylere", from the Bristol Ordinances of 1450 — "tyler" and in 1475 — "tiler". Workers at the St. Mary Redcliff Church between 1509 and 1534 were described as tilars, tilers or tylers. In 1753 a list of London Companies contained that of the "Tylours".

The Early Tylers

The more permanent building materials such as bricks and tiles were introduced by the Romans during their occupation of Britain but after their departure the ancient Britains went back to building with wood and covering with thatch and straw. The population grew, houses were built closer together and the inevitable happened. After a number of devastating fires in 1077 and again in 1087 and 1161 in London and many more in other towns and villages, a London Ordinance was issued in 1212, requiring that in the future no roofs be covered with the inflammable materials such as straw and reeds but only with tiles, lead, shingles or plastered straw.

This was obviously a great boost for the tilers' trade, which was further enhanced when in 1362 an uncommonly heavy storm flattened many houses throughout Britain and unroofed many more. The tilers' profiteering was quickly stopped by a Royal Order prohibiting the tilers from charging more for their labour and materials than they had done before the disaster. They were not to charge more than 6 pence per day for their labour and not more than 7 shillings per 1000 plain tiles.

A mere 20 years later, on 10 May 1382, another Proclamation settled the wages of a tiler at 12 pence per day, a rate of inflation of 100% in 20 years which is one we have not had the luxury of for many years.

It is not certain when the Guild of Operative Tilers was formed but it is likely to have been in the period around 1212 when tiles and slate were used in preference to straw and reeds. In 1461 another Ordinance decreed: "That the tilers of the City shall henceforth be reputed as labourers and shall not be incorporated nor deemed to constitute an Art or Society". In 1468, however, the tilers requested that "The Fellowship of the Craft of Tilers be re-instated" as indeed they were and their status as an Incorporated Society was redeemed. The Tilers' Guilds continued for many years and much of their activity is recorded. One of the last was at the coronation of Queen Victoria on the 28th June 1838: "Four Masonic Lodges, all members wearing regalia, took part in a procession. They were followed by various trade guild representatives, amongst which were the tilers and the stone-masons, each man with an emblematic apron."

The Tyler's Place in Freemasonry

Skilled workers have guarded their trade secrets through the centuries and the use of a member of their own group as a sentry to keep out intruders was an established custom in medieval times. That they were not always successful is evident and industrial espionage is today almost a respected occupation. These sentries are referred to in various Masonic documents as Outerguards, Junior Entered Apprentices, doorkeepers, guarders and janitors. After the word "Tyler" first appeared in print, these various other titles continued in use for many years thereafter.

So, when did the word first appear in print? Dr. James Anderson in describing the formation of the first Grand Lodge in 1717, in the second Book of Constitutions which was issued in 1738, wrote: "Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in communication at the place he should appoint in his summons sent by the Tyler."

So there it is ... but why was it not in the first edition of the Book of Constitutions, which was issued in 1723? There is no record that indicates that Dr. Anderson took part in or even attended the 1717 formation of Grand Lodge and it is therefore likely that the good Doctor (of Divinity) quotes Grand Master Sayer from notes taken by someone else. It might well be that the title had come into use subsequent to the formation of Grand Lodge and that Dr. Anderson in recording an event that took place 21 years earlier might well have used the word in current use rather than the actual word used by our first Grand Master. We shall never know.

TYLERS: OPERATIVE AND SPECULATIVE ~Continued

In the By-Laws of a Lodge, probably written towards the end of 1732, appear 16 rules, the ninth one of which reads: "That the Master or Secretary do give notice by letter to all members of the time of election or any other emergency that at any time shall happen. Also that the Tyler do require from every Brother, as soon as the Lodge is closed his apron. Also that the Tyler admit no visitor into the Lodge room except there be some present who can vouch for his being a regular Brother."

We have already seen that the word was not used in the first edition of the Book of Constitutions. In Old Regulation XXXIII we read: "Another Brother, who must be a fellowcraft should be appointed to look after the door of Grand Lodge but shall be no member of it." The same regulation in the 1738 second edition reads: "Another Brother and Master Mason should be appointed Tyler, to look after the door, but he must be no member of the Grand Lodge.

In the same second edition is this interesting paragraph; "In ancient times the Master, Wardens and Fellows on St. John's Day met, either in a Monastery or on the top of the highest Hill near them, by peep of Day and having there chosen their new Grand Officers they descended walking in due form to the place of the Feast, either a Monastery or the House of an Eminent Mason, or some large House of Entertainment as they thought best tyled."

Before dismissing Dr. Anderson as having misquoted our first Grand Master it needs to be remembered that the second Grand Master George Payne, elected in 1718, was a member of the committee formed to issue the third edition of the Book of Constitutions, that the relevant paragraph was the same in that edition and that George Payne was present at the formation of Grand Lodge. But how good was his memory for words actually used in 1717 when the third edition came out in 1756, nearly 40 years later?

The Tyler's Sword

The trowel now seen as a working tool or symbol, was used differently in the early days of Masonry. From the minutes of a Lodge in Carmarthen we learn that they paid for "5 trowels and mending 12 others". From some versions of the old catechism we learn that the Junior Entered Apprentice was armed with a "Sharp Instrument" which was a pointed trowel.

Bernard Jones suggests that the sentence in the Charge after Initiation: "that in every age monarchs themselves have been promoters of the art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel" refers to the practice of the most recent initiate, the Junior Entered Apprentice being armed with the trowel as the means of keeping out all cowans and intruders. So the earlier use of the trowel may have been transferred to the sword.

The Tyler's Dress

First impressions being considered as very important, Tylers in days gone by were decked out in colorful clothes. The Grand Tyler in 1736 wore a red waistcoat under a dark blue coat trimmed with gold lace. A Tyler's coat in the possession of the Eaton Lodge No. 533 E.C. is of black serge, lined, faced and edged with red while the collar, cape and cuffs are edged with light blue flannel. How proud they must have been, these Tylers of old. Dressed in their blue and red coats with yellow trousers and cocked hats going around delivering the notice papers to all the Brethren. Everyone must have known them as being Freemasons. There was no secrecy about being a Freemason. They walked in processions in all their regalia, carrying their swords.

A beautiful illustration of the wearing of regalia in public is the well known painting of Brother Hogarth "Night". Thomas Johnson, who was Grand Tyler in 1784, had a business card which had various Masonic emblems on the front as well as his name and that he was "Tyler to the Honourable Society of Free and Accepted Masons." On the reverse it stated where he lived and where letters or messages for him could be left, which he undertook to duly answer.

The Tyler's (of Old) Duties

Unlike the Tyler of today who keeps off all cowans and intruders and sees that the candidates are properly prepared, the Tyler of old had in many Lodges the job of "Drawing the Lodge"; the delivery of the summonses, now better known as the notice paper and was also often in charge of the various assets of the Lodge.

The drawing of the Lodge stems from the days when the speculative Masons were meeting in taverns. The rooms available in those inns were usually pretty sparsely furnished and with bare floorboards. On a clear space in front of the Master's pedestal the Tyler would draw with chalk and charcoal a rectangle and therein various Masonic emblems, such as the Pillars, the Tesselated Pavement, the various Working Tools and many others. The Tyler was also paid for the delivery of the summonses. In the second half of the 18th century the delivery of a note in an envelope by the postal service would cost 4 pence, where the Tyler was usually paid about 12 pence for delivering all the summonses, so obviously a good moneysaver for the Lodge.



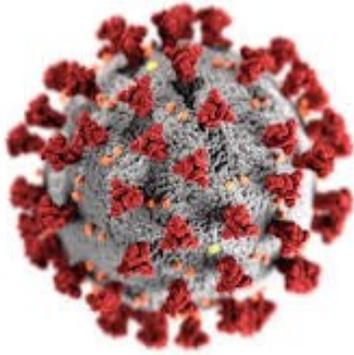
TYLERS: OPERATIVE AND SPECULATIVE ~Continued

Tylers Today

Bernard Jones in his Freemasons' Guide and Compendium writes "The officer responsible for the preparation of the candidate is the Tyler, who should be an experienced craftsman well able to ensure, both by his knowledge and personality, that the candidate enters upon his preparation in the right spirit." Although today the preparation is usually done by a steward or one of the deacons, it is still the Tyler's job to actually see that the preparation is properly carried out. And, as noted earlier, the Tyler is also responsible for ensuring that each Brother will enter the Lodgeroom properly "clothed" and to admit only properly vouched for Brethren!

The written history of Tylers does not go beyond 1732 but from various Lodge Minutes and reports we have been able to form a reasonably good picture of the duties of Tylers and how they appeared to the outside world. No more important injunction can be given the Tyler than the advice of Brother Bernard Jones, who wrote that " the Tyler should be an experienced craftsman, well able to ensure that the candidate enters upon his preparation in the right spirit"

Reprinted from "The Short Talk Bulletin", Volume 69, Number 8, August 1991, presented in "The Short Talk Bulletins Volume Bound Set V", Volumes 61-80, 1982-2002, pages 348-350.



Rules for Use of the Masonic Temple During COVID-19 From the Masonic Corporation

Members

Russell Snodgrass, Gerald Hogan, Stewart Plemons, Kent Schussel and David Goodwin

- 1) Wear a mask and maintain proper social distancing at all times (6 feet minimum).**
- 2) If you have a cough or fever or if you are not feeling well, do not enter the building.**
- 3) If you are in a high risk health category, do not enter the building.**
- 4) Use of the elevator is restricted to one person at a time, unless persons are of the same household or traveled to the meeting in the same vehicle.**
- 5) Only go to the floor that the meeting is being held.**
- 6) Only use seats that do not have an "X" on them. Do not move any of the furniture.**
- 7) When the meeting is over, do not linger and socialize.**
- 8) The dining area and kitchen are on lockdown. Do not enter.**
- 9) Only one person may be in the bathroom at a time.**



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”

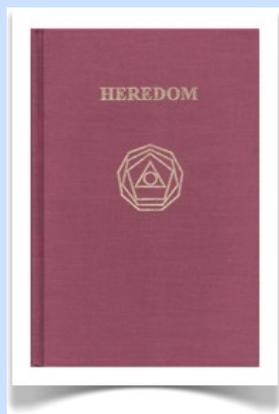
Return Service Requested



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Hiram's Journal

MASONIC BOOK REVIEW



HEREDOM

THE TRANSACTIONS OF THE SCOTTISH RITE RESEARCH SOCIETY

Heredom is the flagship publication of the Society and has been delivered annually to members since 1992. This is the preeminent publication of scholarly Masonic research, recognized and highly anticipated by Masonic scholars worldwide. It is a peerless collection of the finest and most thought-provoking essays on contemporary and historical Freemasonry, emphasizing the Scottish Rite. This annual hardback volume is delivered directly to members of the Society as a benefit of membership. Each volume contains multiple, in-depth manuscripts of Masonic research, reviewed by the SRRS editorial board.

Reprinted from the Scottish Rite Research Society Website: <http://scottishriteresearch.com/publications/heredom/>

So where can young (or older) Masons find the Light of the Scottish Rite? One place is inside the pages of *Heredom*. Since 1992, the Scottish Rite Research Society has given us one outstanding edition of this publication after another. Inside of these pages (edited by S. Brent Morris, 33°, GC, in my opinion one of the finest editors around) you will find the “real deal” of the history and teachings of the Scottish Rite. World class Scottish Rite writers are in the pages along-side newer promising Masonic authors with papers of obvious value to anyone with an interest in the Scottish Rite. Inside the various editions of *Heredom*, you will find papers on not only the history of the Scottish Rite, but of Freemasonry itself. You will find papers on symbolism, ritual analysis, as well as in-depth studies of some of the personalities who have contributed so much to the development of the Scottish Rite and other Orders. I truly believe that any Masonic library without a healthy number of editions of *Heredom* is a library in need of some serious evaluation. **Reviewed by Michael R. Poll, The Scottish Rite Research Society**

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