

*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 February 15th, 2021 (VIRTUAL SOCIAL—ZOOM)

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

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

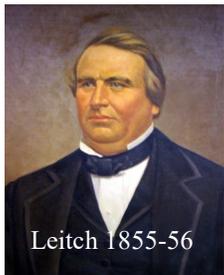
## MESSAGE FROM THE EAST

Brethren,

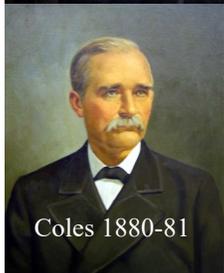
We are now in 2021. I think we are all glad to have last year behind us. Let's hope this year is much better than 2020. However, once again we have cancelled our Stated for February because of the continued COVID threat. We can't do it with the mandated 10 person limit.

I hope everyone had a good time welcoming in the new year! I, also, hope we are all staying safe and taking this virus seriously. It's certainly nothing to mess with and we all have to protect ourselves. The vaccines are extremely slow in availability to us. Too slow in my opinion.

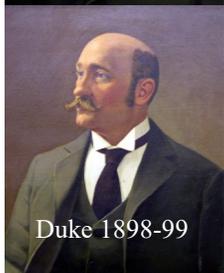
Brethren, in place of our cancelled February Stated we are having a "get together" on Zoom on February 15th (third Monday) at 7 pm. This is a new time. Previously we have had our Zoom get togethers at 6 pm. Our Zoom get togethers are a way to keep in touch during this difficult time. We want to see how everyone is doing and have a good time talking with each other. If you haven't participated in our Zooms before, please contact our Junior Warden, Brother Adam Lee Buffington at [adam\\_buffington@hotmail.com](mailto:adam_buffington@hotmail.com) or call or text him at 319-461-6850 to help get set up. I look forward to seeing you on Zoom on February 15th!!!



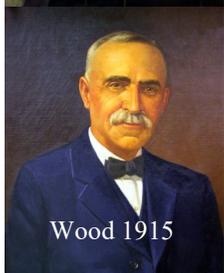
Leitch 1855-56



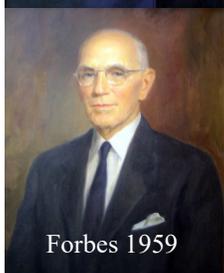
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009



MW Jeff Hodges, RW Philip Nelson and I presented Brother Mack Powell his 60 Year Pin and certificate at his home in North Garden. He and his family really appreciated us coming to his home for the ceremony.

Brethren, continue to be safe and take proper care and precautions concerning COVID-19. Check on each other and our widows. At some point we will get back to normal. It can't happen soon enough for me! If I can help in any way, call or text 434-960-6776 or email at [hlw@comcast.net](mailto:hlw@comcast.net).

Fraternally Yours,

Harry Walker

2020 Worshipful Master

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



Name:	Master Mason Degree:
Samuel D. Caughron	02/24/1992
Michael Allan Haas	02/12/1979
George G. Hocker	02/03/1999
John T. Lawson	02/19/1958 (63 Yrs)
Lewis A. Martin, III	02/21/1979
William F. Reinhold	02/23/1973
Edgar S. Robb	02/08/1966 (55 Yrs)



How-to-draw-funny-cartoons.com

## UPCOMING EVENTS



### Widow's Sons' Lodge No. 60 Events:

Feb 15th, 7:00 PM—WSL60 Virtual Social Meeting  
See email for details.

Feb 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.

### 2020 and 2021 DUES:

Brethren, the Secretary would like to remind all the members that we still need to pay 2020 and 2021 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](mailto:WidowsSons60@gmail.com)

## COVID-19 Vaccine Registration

**Hello Brothers, the website link below is for those who need to sign up for the COVID-19 vaccine. Additional information is on the website.**

**<https://www.vdh.virginia.gov/blue-ridge/covid-19-vaccination/>**

## LODGE OF SORROW



Brothers, it is with great sadness that we report Brother Bobby Cameron, Jr, Tiler of Widow's Sons' Lodge No. 60, laid down his working tools and went to the Celestial Lodge above on January 17th, 2021.

Brother Bobby has been the Tiler for Widow's Sons' Lodge from 1985 to 2020 and always greeted Brothers with a smile on his face. He also served as Junior and Senior Steward from 1977 to 1982.

He was initiated an Entered Apprentice on July 26th, 1971, passed to the degree of Fellowcraft on January 17th, 1975 and raised to the sublime degree of Master Mason on April 7th, 1975.

*"His Spirit to God, His Memory in our Hearts,  
His Body to the Earth."*

# THE TYLER

## ORIGINS AND THE WAVY BLADED SWORD

BY: JOHN W. BIZZACK—MASTER, LEXINGTON LODGE NO. 1

In many jurisdictions, the Tyler is the first officer of the Lodge to be installed. As soon as the sword is placed in his hands, the officiate reminds all present that: "As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified, so should it admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing the approach of every unworthy thought and deed, and preserving consciences void of offense toward God and man."

By this, we should understand that in addition to the Tyler who guards the Lodge, all Masons should symbolically perform the same duties in their own lives and ward away temptations and unvirtuous actions. It is only by "setting a guard over our thoughts" that we will be able to "subdue every discordant passion within us." Thus, the Tyler and his sword also represents a Mason's moral consciousness and self control.

### Origin of the Title of the Office

Much of what is found before 1977 about the origin and spelling of Tyler (or Tiler) was debatable. The term is seen in writings spelled with a "y" or an "i." That year, Harry Carr's *Freemasons at Work* was published. Carr, was Past Master of Quatuor Coronati Lodge 2076 In London. He was Secretary and Editor for twelve years of that premier research lodge. We learn from Carr the earliest mention of the word in Masonic usage is in the minutes of the Grand Lodge of England in 1732; there it is spelled "Tyler." In 1738 (and perhaps before) the officer of the Grand Lodge who stood without the door was called "Garder of ye Grand Lodge." But apparently, this title was soon altered to Grand Tyler, and thereafter both in England and in America the brother "without the door, armed with the proper instrument [a sword] of his office." We know this because 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."

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. Observing the earliest usage of the spelling (1732, 1738) in Masonic records, it is certainly appropriate to use the spelling, Tyler.

### Early Tyler Attire

In many places, the Tyler was clothed differently than the other brethren. This usually took the form of a cloak, cape, or full robe of striking design. Some were deep blue and decorated with golden shapes of suns, moons, and stars. Others were red and orange, with similar decorations. In other words, the Tyler was dressed as a cherub - a celestial being of fire.

An early description of the appearance of the Tyler in The Antients Boyne Lodge № 84 in Bandon, County Cork, Ireland survives in a book written on the history of the town. The Masonic lodge there was founded in 1738. In the book we find:



# THE TYLER

## ORIGINS AND THE WAVY BLADED SWORD ~ CONTINUED



“Arriving at the landing, [the candidate] gently asked the Tyler may he go in; but the redoubtable Dick Baylie would not even allow him to put his nose inside the scarlet curtain which hung some feet in front of the lodge door. Even the dress the Tyler wore appeared in harmony with the sanguinary and mysterious deeds that are said to have been perpetuated within. A huge red cloak covered him to the very toes; the large sleeves, which hung below his hands, terminated in cuffs of orange velvet, on each of which was a representation of a skull and cross-bones in lustrous black; the blue collar had on it moons and stars of bright yellow; and candlesticks, compasses, and other cabalistic symbols of the craft, nearly covered it with odd-looking devices. On his head was a gigantic cocked hat, which would almost have served him for a boat, it was so large. This was surmounted with blue and red feathers; and in his hand was a flaming falchion [wavy sword]. It is likely that over time, as the symbolism of this sort of costume was forgotten,

it was seen as merely whimsical and thus fell out of fashion. But we should study the traditional form for the lessons and wisdom it contains.

### The Tyler's Sword

The Tyler has not been armed with a sword through all Masonic history. In early Freemasonry, the Tyler was “armed with the proper implement of his office”, which was appropriately a trowel used by operative stonemasons to spread cement or mortar, which binds bricks together and setting tiles. Later, the trowel, became a symbolic instrument in the Craft, representing the tool that spreads the cement which binds brethren together (along with the ceremonies and practices of Masonry) to help each other and all society.

By 1738, at least in English lodge jurisdictions, we know the Tyler was armed with a sword instead of the trowel. The blade of that sword was originally described as curved or wavy to represent the shape of fire. According to Coil's Masonic Encyclopedia (1996, p. 252), "In early days, the Tyler's sword was always of that kind." Wavy blade swords, of course, were not commonly manufactured. Over the centuries, lodges began using what was available in standard shapes.



A sword whose blade is of a spiral or twisted form is called by the heralds (angels) a flaming sword because of its resemblance to the ascending curvature of a flame of fire. In Masonry, until late in the 19th century, this implement was referred to as “The Flaming Sword of the Tyler,” making the wavy blade the truest form of the instrument of the office of Tyler.

The design of the wavy Tyler's sword was not intended for mundane purposes such as actual defense, nor to inspire fright. The Masonic writers of the eighteenth century inform us the fiery blade represented a sacred allusion to the flaming, flashing, turning sword wielded by the angels who were tasked to guard the way to the Tree of Life in the Garden of Eden, after the first humans were expelled: As found in Genesis 3:24, "So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The Tyler's Sword remains a symbol representing the collective obligations of all Freemasons of our shared responsibility to monitor every thought, word, and deed, and to reflect carefully on the importance of preserving intact the aim and purpose of Freemasonry. survive, and some are still in use, both in Great Britain and the United States. Many Grand Jurisdictions, including the Grand Lodge of California, display such wavy blades found on their two-handed Swords of State, preserving the old symbolism.

Reprinted from <https://thecraftsman.org>

## THE OLD TYLER: By Rob Morris

It was a happy thought  
To have these gavels wrought  
By the old Tyler, for the honored Craft  
Though placed without the door,  
To make the Lodge secure,  
You know him as a bright and polished shaft.

How many a year he's stood,  
Old Cameron\*, brave and good,  
And guarder you while secret works went on!  
How many a Brother's dead,  
Since first his honored head  
Was seen amongst you in the early June.

Can you forget him? No  
His earthly form may go  
His kindly smile be hidden in the sod  
But when those gavels ring,  
Fond memories they will bring  
Of the old Tyler gone to rest with God.

Then let his gavels sound  
At every annual round,  
And when you hear them think of him that gave  
'Tis but a fleeting dat,  
And then the Craft will say,  
The Lodge has joined old Cameron\* in the grave!

A knock will yet be heard,  
The sheeted dead be stirred,  
With all that are and have been we shall rise  
Oh, may each Brother come,  
Thus summoned from his tomb,  
And share eternal glory in the skies!

Reprinted from <https://masonicsshop.com>.

\*Original poem had name of Brother Theodore Schreiner, who was the Grand Tyler of the Grand Lodge of Iowa for many years during the 1800's.

## THE TYLER: By Rob Morris

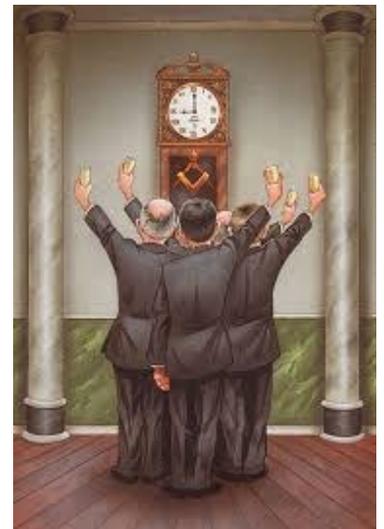
God bless the Old Tyler! How long has he trued  
Through sunshine and storm with his "summons due"  
No pain nor fatigue the Old Tyler has grued  
To serve the great Order, Freemasonry, and you.

God bless the Old Tyler! How oft he has led  
The funeral procession from Lodge door to grave!  
How grandly his weapon has guarded the dead  
To their last quiet home where Acacia boughs wave.

God bless the Old Tyler! How oft he has knocked  
When, vigilant, strangers craved welcome and rest!  
How widely your portals though guarded and locked,  
Have swung to the signal the Tyler knows best.

There's a lodge where the door is not guarded or tyled,  
There's a land without graves, without mourners or sin,  
There's a Master most gracious, paternal and mild  
And he waits the Old Tyler and bids him come in!

And there the Old Tyler no longer outside,  
No longer with weapon of war in his hand,  
A glorified spirit, shall grandly abide  
And close by the Master high-honored, shall stand.



Reprinted from [www.skirret.com](http://www.skirret.com)

# CHANGE

By Raymond Sydney James Daniels, PGM

*Antiquity cannot privilege an error, nor novelty prejudice a truth.*

“Change is the one constant, and Freemasons have done little to keep pace with change.” That is the conclusion drawn after a year of study by a special task force commissioned by the 2004 Conference of Grand Masters in North America. It is not a new idea! More than two centuries ago, Bro. Robert Burns, with characteristic insight and wisdom, wrote: “Nature’s mighty law is change.”

Too often, change connotes pessimism and regret, expressed in the line of the hymn, “Change and decay in all around I see.” It is a common fallacy of modern man to think that our problems are more complex and difficulties more challenging than those of our forebears in “the good old days” when we romantically imagine that life was simple and living was easy.

Think of the challenges faced in everyday life by our pioneering forefathers—before modern heating and lighting, before modern transportation and communication, before Medicare, Social Security, and pension plans, when it cost the full week’s wage of a common laborer to join a Masonic lodge, when brethren walked miles over country roads lit only by the moon to attend a lodge meeting. Yet, Freemasonry flourished.

By 1906, after the Grand Lodge of Canada was formed, during the first fifty years, membership had grown from 1,179 to 37,728, and the forty-one lodges that united to form the first grand lodge had increased to 395—a phenomenal growth by any standards!

The motive of change is some Uneasiness: nothing sets us upon the change of a State or upon any new Action but some Uneasiness. This is the great motive that works on the Mind to put it upon Action.

-John Locke (1632-1704)

“An Essay Concerning Human Understanding,” 1690

The question has been posed, “How did our predecessors in Freemasonry change?” “How did the early leaders attempt to modify the practice of Freemasonry in their day?” “Did their efforts succeed or fail?” “What was done—how was it done—was it achieved?” These are appropriate and legitimate questions to which history can provide illustrative answers and from which we may derive instructive lessons.



Grand Lodge of Canada, A.M. & F.M., in the Province of Ontario

The published proceedings of our grand lodge abound with the documentary evidence to enlighten and encourage those who follow. The formation of the independent Grand Lodge of Canada under the leadership of MW William Mercer Wilson, the first grand master, is the great example of “change way back then” achieved by the determination and perseverance of a few good men. They had a dream, a vision of how change could achieve a better way of practicing their Craft in Upper Canada, adapting Old World conventions in principle to serve the needs of their brethren and conditions in the New World. That is what we recently celebrated in the sesquicentennial year just past. They understood the delicate balance between timeless values and the necessity of adapting them to the present times and conditions. In this sense, they proved that Freemasonry is both timeless and timely.

# CHANGE ~continued

“The successful innovator is one who conceives new ways to carry on the old traditions of an old established organization” - MW R Johnston, Grand Master New South Wales, 1991.

“Destiny is not a matter of chance, it is a matter of choice; it is not a thing to be waited for, it is a thing to be achieved.” Williams Jennings Bryan (1860-1925). At present, many lodges are enjoying an influx of candidates for initiation. At last, it would seem that we have turned the corner—initiations are balancing deaths.

It is easy to bring a man into Masonry; it takes only about forty-five minutes. The challenge is to keep these intelligent, curious, young men interested and active in the practice of Freemasonry for the rest of their lives. A lodge must be more than a degree mill; more than a social club. A meeting must have more than the reading of minutes.

The conduct of routine business, and the perfunctory conferral of yet another degree to supply the “mysteries and privileges” we promise every man that enters the lodge. The lodge must be a place of lively learning—an experience that is rewarding through participation, study, and discussion—education and self-improvement.

“The great thing in this world is not so much where we are, but in what direction we are moving” - Oliver Wendell Holmes (1809-1894). In short, “Decisions determine destiny” - Frederick Speakman. “We must therefore take account of this changeable nature of things and of human institutions, and prepare for them with enlightened foresight.” - Pope Pius XI, Achille Ratii (1857-1939).

The words chosen for the community entrance signs by the town of Huntsville, Ontario, capture perfectly the essence of that balance we must ever try to achieve in our understanding and practice of Freemasonry:

## **Touch the Past—Embrace the Future.**



We cannot live in the past, however great and glorious our history may be. When we boast proudly of the great and famous men that were Masons, and publish lists of eminent political leaders and statesmen, renowned writers, artists and musicians, and well-known captains of industry and business that were members of the Craft, many are invariably long dead.

Masonry is the men, and a lodge is the members today. The report of the special task force of the Masonic Information Center, *It's About Time: Moving Masonry into the 21st Century* (2005) begins with this wakeup call quoting Michael Hammer: “One thing that tells me a company is in trouble is when they tell me how good they were in the past. Same with countries. You don't want to forget your identity. I am glad you were great in the 14th century, but that was then and this is now. When memories exceed dreams, the end is near.”

The report concluded with this call to arms: “Cast off negativism. Turn the objection around to a challenge. Encourage and reward open and positive communication through each stage of change. Share ideas and ask yourself to take ownership of transforming the identity of Masonry through each and every action, regardless of how small. Make the fraternity you want—brother by brother, lodge by lodge.”

Reprinted from “The Short Talk Bulletin”, Volume 95, Number 5, May 2017, presented in “The Short Talk Bulletins Volume Bound Set VI”, Volumes 81-95, 2003-2017, pages 499-500.

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

1799—2021  
The 222nd Year of Service to the  
Charlottesville Community and beyond.  
"Freemasonry, a way of life"

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Hiram's Journal



## **Widow's Sons' Lodge #60 Scholarships**



### **Members of Widow's Sons' Lodge No. 60:**

The lodge is planning to present four \$3,000 scholarships to local seniors this year graduating from Charlottesville and Albemarle High Schools. Applications have already been sent to the local guidance counselor's offices.

If you live outside the local area and wish to have your child apply, please request an application from RW Jason Pattison at 434-989-4109 or [Jaspatt82@yahoo.com](mailto:Jaspatt82@yahoo.com). **Applications are due back to Jason no later than March 31<sup>st</sup>, 2021.** Completed applications should be emailed to Jason, or you can send by USPS to: Jason Pattison, 1741 County Line Lane, Ruckersville, VA, 22968. Please do not mail applications to the Lodge PO Box.