

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

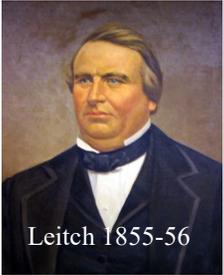
THE OFFICIAL PUBLICATION OF WIDOW'S SONS' LODGE NO. 60
A. F. & A. M., CHARLOTTESVILLE, VIRGINIA, U.S.A.
CHARTERED DECEMBER 10TH, AD 1799, AL 5799

HIRAM'S JOURNAL

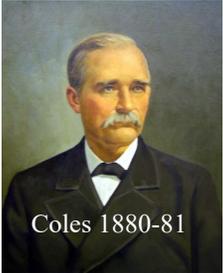
Stated Communications March 15th, 2021 (Officers ONLY with ZOOM Program
Presentation before Opening)

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

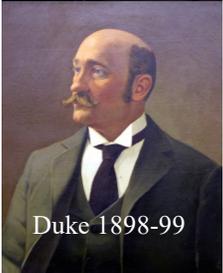
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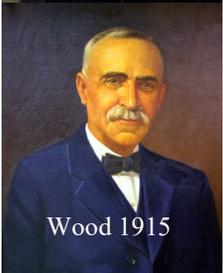
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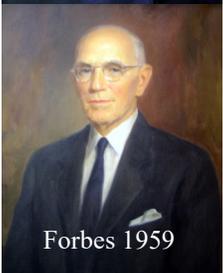
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

MESSAGE FROM THE EAST

Brethren, good news!! Widow's Sons' #60 is going to have our Stated Communication in March. It will be different than normal. Only our Lodge officers will be in the building. This, of course, is because the governor is still limiting inside gatherings to 10 people and we are limited on what we can do because of that.

What we are doing is this: at 7 pm on March 15th a program by RW Bill Hughes about Masons in World War II will be done utilizing Zoom.

After Mr. Hughes' presentation Zoom will end and we will open Lodge, conduct business, and close Lodge. Many of you have participated in our Zoom "get togethers" and are familiar with it. Instructions on how to see and hear Mr. Hughes' on Zoom are elsewhere in this issue of Hiram's Journal. I want to thank MW Jeff Hodges for this idea to have a Stated Communication and an interesting program. Let's all make it work!! I, also, want to thank RW Bill Reinhold and our Junior Warden Adam Buffington for setting up the Zoom for us.

We are working on a project to send gift baskets to some of our brothers in WSL 60. More information about this endeavor is also elsewhere in this issue. This is a worthwhile thing for us to do.

Brethren, the difficulty that the virus has caused in most every aspect of our lives will sooner or later be over. Sooner I hope. Please continue to check on our brothers and our widows and keep those in need in our prayers.

In closing, if I can help you in any way call or text 434-960-6776 or email at 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>
William F. Baskerville	03/04/1985
Richard L. Bradley	03/25/1986
William J. Douglas	03/24/1976
Mark J. Hall	03/22/1999
J. Stevens Hall	03/25/1966 (55 Yrs)
Kerry L. Harlow	03/23/1987
Walter A. Hedzik	03/07/1977
John L. James	03/09/1965 (56 Yrs)
Christopher R. Kintner	03/30/2009
Michael T. Rose	03/26/1997
Bland M. Wade	03/14/1960 (61 Yrs)
F. E. Wellman	03/10/2004

UPCOMING EVENTS



Widow's Sons' Lodge No. 60 Events:

Mar 15th, 7:00 PM—WSL60 Officers ONLY with Zoom Program Presentation before Opening
 See email for details.

Mar 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

Widow's Sons' Lodge No. 60 Friendship Baskets

Brethren,

As you see in the March 2021 issue of Hiram's Journal, Widow's Sons' #60 Lodge Officers ONLY will be meeting for our March 15th Stated Communication. We are still limited in attendance to ten Brothers at our meetings. However, the Lodge Officers wish to "activate" our members for a good cause while this limited attendance rule is present.

We would like to distribute "Friendship Baskets" to our local Lodge Brethren that because of health, age, and/or circumstances would appreciate a Brother's gift to cheer them up. If you know of a WSL60 brother that fits this description, then we ask that you recommend them for receiving a "Friendship Basket" that will be hand delivered to their front porch at their home. If you wish to participate in this project by making a donation for any amount to purchase a basket, then please make your check payable to WSL60 and mail it to the Lodge Secretary; or if you wish to volunteer in delivering a basket, in addition to nominating a WSL60 basket recipient, then let either the Worshipful Master (Harry Walker) or Secretary (Mark Chapman) know. Their contact information is below:



Wor Harry L Walker, Jr, Ph 434.960.6776; Email: hlw@comcast.net

Wor Mark S. Chapman, Ph 434.227.6702; Email: agw123@earthlink.net

In order to meet our schedule, we ask that all donations, volunteer deliverers and basket recipient names be provided by our March 15th Stated Communication.

Looking forward to hearing from you. Until then stay safe. S&F, Mark

Zoom Instructions

Brothers, to participate via Zoom, you can either click on the link within the email, which will open a new page directly to the meeting, or open the Zoom App or go to Zoom.com. Click on "Join a Meeting". You will need to enter the Meeting ID and then the Passcode.

When the meeting opens, allow the application to use your audio and video so we can see and hear you.

If you need any assistance, contact our Junior Warden, Adam Buffington at adam_buffington@hotmail.com.

THE "OTHER" WORKING TOOLS— THE CHISEL, THE SKIRRET, AND THE PENCIL

BY: JORGE SANCHEZ—EVANS LODGE NO. 524, EVANSTON, IL

The preponderance of triads, or sets of three items, strikes the newly made Mason. In Freemasonry, there seems to be three of everything: three Degrees, three Principal Officers, three Greater Lights, three Lesser Lights, three Immovable Jewels; the list could go on and on. In fact, Freemasonry abounds in so many symbolic triads it is even more striking when a set of Masonic symbols does not come in a group of three. In most U. S. jurisdictions, there are three working tools only in the Fellow Craft Degree; the Entered Apprentice degree has two working tools, and the Master Mason Degree but one. In other countries, notably other English-speaking countries, each Degree has a triad of working tools. Under the United Grand Lodge of England, and in most English-speaking Lodges which work Emulation or some similar or related ritual, the third working tool of an Entered Apprentice is the Chisel, and the Master Mason's working tools are the Skirret, the Pencil and the Compasses.



Why this difference? In 1832, a meeting known to Masonic history as the Baltimore Convention changed many key practices of U. S. Masonry due to the anti-Masonic sentiments caused by the Morgan Affair. Most Grand Lodges in the English speaking world -- in Canada, Australia, and elsewhere -- are descended from the Grand Lodge of Scotland or the United Grand Lodge of England, and so many Masonic practices in the English-speaking world are very similar; the differences occur in the United States. These "other" masonries have other working tools, which teach important lessons; without considering them, our Masonic journey is truly incomplete. This paper will look at the working tools of the First and Third Degree, paying special attention to the Chisel, the Skirret, and the Pencil, with a discussion of the Trowel, which will be of interest to Canadian brethren.

Under the United Grand Lodge of England, the first two working tools of the Entered Apprentice-- the 24-inch Gauge and the Common Gavel -- are the same as in the United States. It is important to note, that although the explanation of the 24-inch Gauge is very similar to what Masons in the United States know, the explanation of the Common Gavel is slightly different in another Grand Jurisdiction: Scotland. The Scottish ritual explains the Gavel "teaches us that skill without exertion is of little avail, that labour is the lot of man, for the heart may conceive, and the head may devise in vain, if the hand be not prompt to execute the design." This is an interesting contrast to the more commonly known interpretation of the Common Gavel as serving to "divest the heart and soul of the vices and superfluities of life," the Scottish Gavel explanation emphasizes the need for exertion and effort in a timely manner to accomplish our goals.



Although the 24-inch Gauge and the Common Gavel may be familiar to U. S. Craft Masons, the Chisel is not. Emulation ritual explains that the Chisel "points out to us the advantages of education, by which means alone we are rendered fit members of regularly organized Society." This equation of the chisel with education is especially interesting, since we often think of education as a cumulative endeavor, through which we amass certain knowledge, skills, and qualifications. The Chisel, of course, is a tool of great sharpness that cleaves unnecessary rock from the usable stone. The idea that education might pare away the unnecessary while leaving us with only what is vital is a profound and almost paradoxical idea that merits contemplation.

Oddly, the chisel seems to be a tool of paradoxes: small, yet powerful; emblematic of education by elimination, and not accumulation. It makes sense, though, when you consider the paradoxical nature of a candidate's preparation: "neither naked nor clad, barefoot nor shod," and, I would add, unable to see and yet not lost. The chisel points, in some sense, to the paradoxical nature of life: just as we "neither naked nor clad, barefoot nor shod," can be small, yet powerful.

THE "OTHER" WORKING TOOLS— THE CHISEL, THE SKIRRET, AND THE PENCIL ~ CONTINUED

The three English Working Tools of a Master Mason are wholly foreign to the American Mason. Although the Compasses has special significance to the Master Mason, the Emulation ritual ascribes and reinforces the use of this valuable tool as taught to the Entered Apprentice in the United States. Emulation states that "the Compasses remind us of [God's] unerring and impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands." The circumscribing aspect of the Compasses is here reiterated, with a special emphasis on the idea of justice, and that if we fail to subdue our passions we will be judged for it, even if we escape earthly punishment.

As stated before, while the Compasses are familiar to every Master Mason in the United States, the Skirret and Pencil are not, but neither are their lessons only apt for those who have been raised to the Sublime Degree. The Emulation ritual explains that the Skirret "is an implement which acts on a centre pin, whence a line is drawn to mark out ground for the foundation of the intended structure." This is the operative use of the Skirret, and the ritual goes on to explain that, for the speculative mason, "the Skirret points out that straight and undeviating line of conduct laid down for our pursuit in the Volume of Sacred Law."



The Skirret is a tool to be used in the preparations for laying a foundation. It is similar to a spool of thread with a handle. The loose end of the thread has a loop or ring which will catch the centre pin. The Skirret's thread is allowed to unwind and is kept taut. Once the desired length is reached, a piece of chalk or other marking implement may be used to mark the foundation, the Skirret's thread keeping the chalk in a straight line all the while. It serves a similar purpose to a ruler used when drawing a straight line on a piece of paper. The genius of the Skirret is, in part, its versatility. With the thread wound up, it takes up little space, and could even be carried in the pocket of an apron. When the Skirret's thread is affixed to a centre pin and allowed to unwind, it becomes longer than any practicable ruler or straightedge could be, and just as sure. When we consider these qualities in relation to the Volume of Sacred Law, the Skirret becomes the tool which helps us to understand how the Volume of Sacred

Law applies to our own lives. Most of the Volumes of the Sacred Law -- be it the Bible, Tanach, Koran, Vedas, Zend Avesta -- were written millennia ago, in cultures and contexts very different from our contemporary world. And yet we are instructed that the Volume of the Sacred Law as "the rule and guide of our faith." How do we apply the stories and laws of ancient books to our daily life? Through the use of reason and faith, which is here represented by the Skirret.

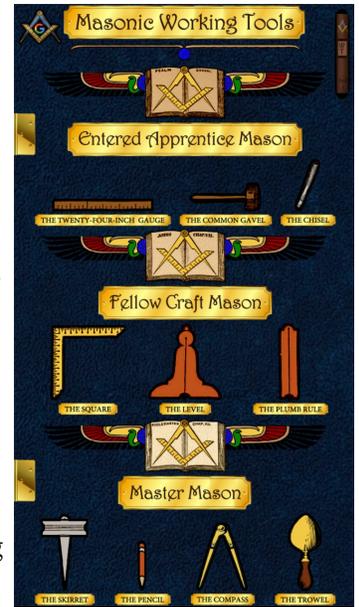


The third working tool of the Third Degree is the Pencil. For many of us, the pencil was the first writing implement we took into our hands. After playing with finger-paints and crayons, our first arithmetic and writing lessons were done with a pencil. The Canadian Rite ritual explains that the pencil "teaches us that all our words and actions are not only observed but recorded by the Most High, to whom we must render an account of our conduct through life." The pencil reminds us that our actions not only have consequences on earth but also write a record of our conduct by which we will ultimately be judged. If we look at the Pencil more literally, it is, like the Compasses and Skirret, a tool of planning. The Compasses and Pencil can be used to draw designs upon the Trestleboard, and the Skirret then helps the Master Mason prepare the ground for the foundation, before the first Fellow Craft tries the first squared stone, even before the first Apprentice descends to the quarry with gauge, gavel, and chisel in hand.

THE "OTHER" WORKING TOOLS— THE CHISEL, THE SKIRRET, AND THE PENCIL ~ CONTINUED

As Masters, we are now overseers of the work -- we are Masters not just of the Craft, but of ourselves. Apprentices are rough ashlar, selected for the building but completely unprepared, unworked. Fellow Crafts are perfect ashlar, made ready by the hands of the workmen and tried by the plumb, square, and level. Masters, however, are stones ready to become part of the building itself. A Master, ideally, has subdued his passions, learned his work, and is now complete. Masonry, if done correctly, will have done its work on the Master, and then the Master takes a step back, to guide the Apprentices and Fellow Crafts; he is part of the Temple, and he will now direct the rest of the Temple to be built. In the same way, Masters are expected to be able to oversee the work of building the Temple in their own souls. It is no longer sufficient to chip away upon the stone, or to try ourselves by Fellow Craft's tools; now, as Masters, we must actively plan and contemplate the building, using the Compasses, Skirret, and Pencil.

Although the Third Degree is the culmination and completion of the Craft Degrees, we see many times in the ritual suggestions that the Third Degree is also a degree of commencement, and of a return to the beginning or foundation of our Masonic journey. The Compasses, Skirret, and Pencil are the tools used before all others. They are tools of planning and design; we are masters of that which we can control; as Masters, we ought to be stones, tried and true, fitting and ready for the Temple, while also helping govern the craft with wisdom, providing strength and support for the other workmen, and adorning the Craft with the beauty of the fine work we will leave behind.



The Trowel is the Master Mason's unique working tool in the United States, he being invested with all the implements of Masonry as well. The ritual tells us that operative Masons used it "to spread the cement that unites the building into one common mass," and that speculative Masonry uses it "to spread the cement of brotherly love and affection which unites us into one sacred band or society of friends and brothers, among whom should exist no contention, except that noble contention, or rather, emulation, of who best can work and best agree." Considered so, the Trowel is an excellent complement to the Compasses, Skirret, and Pencil. While the Compasses, Skirret, and Pencil are used before the first stone is hewn, the Trowel is used to complete the building, both literally and symbolically, uniting the stones and the brethren as well as the disparate elements which make up our very selves.

If the Entered Apprentice's degree symbolizes the physical and the Fellow Craft's degree the spiritual, with the Master Mason's degree introducing some sense of balance, then it would make sense that the complete complement of a Master's working tools would be tools both of beginning, which the 24-inch Gauge, Gavel, Chisel, Compasses, Skirret, and Pencil all are, and tools of finishing, which the Plumb, Square, Level, and Trowel are.



In most English, Canadian, Australian, and Scottish lodges, the trowel is unknown, and in American Lodges, Pencils are absent and Skirrets unidentifiable. Although we all share a common Masonic heritage, these differences indicate a diversity of Masonic practice. One of the greatest things about Masonry is the chance to travel, both within our own jurisdictions and within the greater Masonic world. These are just a few of the differences that we can notice if we travel to a Canadian Rite lodge, or a lodge working Emulation ritual in downtown London.

Canadian Rite lodges would be well-served to consider the Trowel, just as lodges in the United States would profit from considering Compasses, Skirret, and Plumb. In many ways, the best set of working tools for the Master Mason would be all four: tools of planning as well as tools of completion, since Master Masons must oversee the construction of the Temple from start to finish, from the laying of the first stone in the North East corner, to the final touches that complete the edifice of our Temple, our Craft, our lodges, and ourselves.

Reprinted from "The Short Talk Bulletin", Volume 84, Number 3, March 2006, presented in "The Short Talk Bulletins Volume Bound Set VI", Volumes 81-95, 2003-2017, pages 126—128.

TRIVIUM AND QUADRIVIUM

Adapted from an original publication and reiterated by Excellent Companion James C. Landerkin. Presented at Cherrydale Masonic Lodge, July 17, 2019.



A key focus in the Fellowcraft Degree is the Seven Liberal Arts and Sciences. Why are these important, and what does that have to do with the Royal Arch Degree?

Plato initially came up with the idea of a formal syllabus for study, building upon an idea formulated by Pythagoras, of a school where both men and women could study. The idea was expanded in a book by a moderately obscure author of the 5th Century, a pagan living in North Africa called Martianus Capella. In his book *De nuptiis Philologiae et Mercurii* (On the Marriage of Philology and Mercury), he outlined the seven liberal arts and sciences in a wordy book full of allegory and poetry, in which each Art or Science is explained in great – sometimes bizarre – detail by seven maidens who will serve Philology on her marriage to Mercury.

The reason attention was drawn to the fact that Martianus was a pagan is because it was this book which ultimately led to the establishment of the formal educational system throughout Western Europe. Of course, all early schools and universities were run by or controlled by the Church, and so it is interesting to note that the very skills taught as a means towards greater understanding of the world and man in the context of theology should be formulated by a non-Christian!

The Seven Liberal Arts and Sciences were divided into two courses, reflected even today in most European University Degrees by a division into two streams of basic and advanced studies. For example, in Oxford the first two or three terms lead to examinations called Preliminaries, or Prelims; while the next two years of study lead to the Finals, or ‘Schools’.

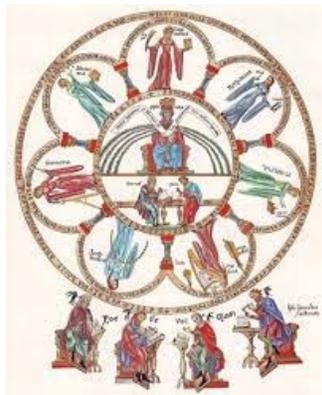
So in the classical educational system, we find the Arts and Sciences presented in two groups, called the trivium (or three roads) and quadrivium (or four roads). The trivium comprised Grammar, Logic and Rhetoric; while the quadrivium was made up of Arithmetic, Geometry, Music and Astronomy.

This approach to university education lasted from the early Middle Ages right up to the 18th Century. Its function is well described in an article in *The New Atlantis*: “At the center of the liberal arts were the humanities, the education of how to be a human being. Each new generation was encouraged to consult the great works of our tradition, the vast epics, the classic tragedies and comedies, the reflections of philosophers and theologians, the revealed Word of God, those countless books that sought to teach us what it was to be human — above all, how to use our liberty well.”

As Freemasonry in its present form began in the early 18th Century, it was expected that all educated men would have been taught the liberal arts and sciences at university, and no doubt those members of the Royal Society and many founders of Freemasonry would have had that background. Therefore, an education in these subjects was seen as an essential part of becoming a refined gentleman, capable of holding elegant discourse in parlors and possessing the skills to discuss the important topics of the day, and to participate in the great social and scientific experiments of the Age.

It was not until later that, despite ferocious opposition from the establishments and the church, the subjects taught in universities began to move away from the subjects which had been taught since their creation, and a more objective and scientific approach began to replace it. However, this new form of thought had little time for the introspection and philosophy of old educational values, and subjective contemplation was replaced by objective observation.

TRIVIUM AND QUADRIVIUM ~continued



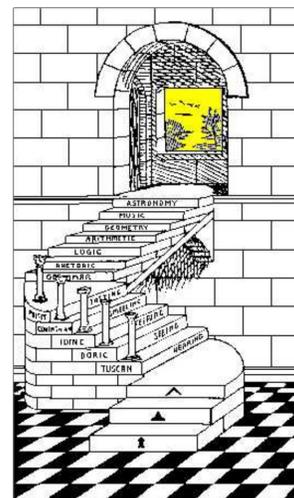
It is interesting to see that the Fellowcraft Degree still retains the lesson that it is valuable for us to study the original topics which lead to philosophical inquiry, and ultimately a better understanding of ourselves and our relationship with God and man. Now, it is no coincidence that there were seven liberal arts and sciences, not six or eight! Seven had always been seen as a powerful and mystical number, which signifies completion or perfection. Just as the trivium and quadrivium were made up of three and four grades, degrees or steps, so we see that our own rituals reflect this perfect journey of seven steps in the three Lodge Degrees and four Chapter Degrees.

The first three subjects of the trivium are Grammar, Logic and Rhetoric. By studying Grammar we are given a framework in which to work. Then by studying Logic we are given the tools to analyze a situation; and finally, with Rhetoric, the ability to communicate this effectively. Indeed, these three subjects have been referred to as: Knowledge, Understanding and Wisdom, words familiar to a Mason. The Blue Lodge is the realm in which the basic tools are provided to allow a man to work upon himself and to knock off the 'superfluous knobs and excrescences' thereby allowing him to become a perfect living stone, fit for the celestial temple.

Another way of looking at the trivium is that it gives us the skills to formulate, to build hypotheses about what we experience, and finally to communicate these ideas to others. This realm is dedicated to man, to the individual and to mankind. Louis-Claude de Saint-Martin, an 18th Century French philosopher and mystic, accorded to the Great Books of learning, the Book of Man and the Book of Nature.

The trivium refers to the Book of Man. The quadrivium refers to the Book of Nature. It considers the cyclical nature of all things, how they come into existence or are born, live, and die, or are destroyed. We see this in all of Nature, in seeds and flowers, in the harvest, in animals and in mankind. In a slower cycle we learn in our history books about the rise and fall of clans or royal families – even of civilizations and nations. We identify patterns and learn to apply these in order to learn. If the trivium focuses on language, the quadrivium focuses on number.

Arithmetic considers Number. Geometry considers number in Space as dimension. Music considers number in Time. Finally, Astronomy considers number in Space and Time. In studying these, we come to appreciate the oneness of everything, and how everything is interrelated. We also learn to use those skills of communication we received in the trivium to analyze what we perceive with our five senses and learn the art and science of mind as well as the art and science of matter.



Freemasonry does not require us to make a personal study of the Seven Liberal Arts and Sciences (though there is nothing to prevent the interested Mason from doing exactly that!). When it talks about the Arts and Sciences it is employing allegory and analogy as it does so often in its lessons. It is telling us to look beyond the obvious, deeper than the superficial, to examine and contemplate the symbols it places before us to see the truth within.

If the seventh Liberal Art is astronomy, the study of Time and Space, an Art which requires you to look up at the sky and consider in humility our unimportance in the great scheme of things – yet also our centrality in the Divine Plan – then we should expect this Degree, the Royal Arch, to contain messages and lessons which will lift us out of the mundane world and furnish us with an appreciation of an altogether higher plane of existence, where we will learn important truths about ourselves.

The previous six Degrees will then have been but a preparation for this final, seventh step. Here we arrive on the threshold of Time and Space where learning ends, and, having examined ourselves, and then the universe around us, it is now for us to put the pieces together and understand the profound lesson we are being led to learn.

Reprinted from The Grand Chapter of Royal Arch Masons in Virginia Education Website:
<https://virginiaroyalarch.org/education>

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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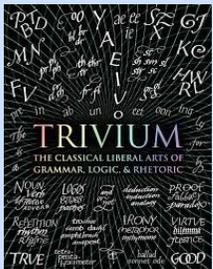


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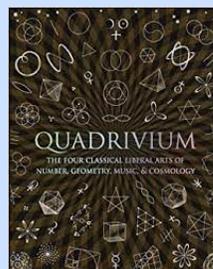
Hiram's Journal

MASONIC BOOK REVIEW

Trivium and Quadrivium



The **TRIVIUM** refers to the three liberal arts considered in classical Greece to be the pillars of critical thought: grammar, logic, and rhetoric.



The **QUADRIVIUM**-the classical curriculum-comprises the four liberal arts of number, geometry, music, and cosmology.

Lodge of Sorrow



Brother James Edward Craig
Jan 7th, 1935—Feb 13th, 2021

Brother James E. Craig has laid down his working tools for a final time on February 13th, 2021. The Masonic Rites will be in April . . . more details to follow. Bro. Craig was raised to the sublime degree of Master Mason on August 16th, 2008 at Widow's Sons' Lodge No. 60 in Charlottesville, VA.

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