

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

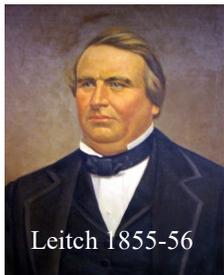
THE OFFICIAL PUBLICATION OF WIDOW'S SONS' LODGE NO. 60
A. F. & A. M., CHARLOTTESVILLE, VIRGINIA, U.S.A.
CHARTERED DECEMBER 10TH, AD 1799, AL 5799

HIRAM'S JOURNAL

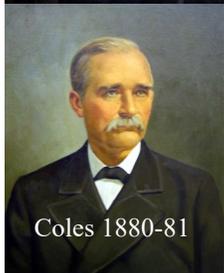
Stated Communications April 15th, 2024

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

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



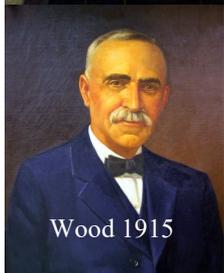
Leitch 1855-56



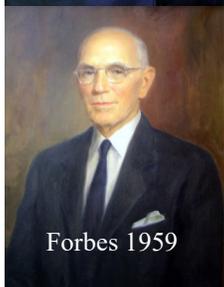
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

MESSAGE FROM THE EAST

Welcome to Spring Brothers,

March Stated this year was a first for me. We had to meet in the Royal Arch Room because our heating system was not working properly on the 3rd floor. Thank you to all the Brothers that scrambled to get all we needed downstairs and to RW Keller for getting this fixed. If you see RW Keller be sure to thank him. He does a lot of work behind the scenes for our lodge building.

March is Founder's Month for Prince Hall Freemasonry. Prince Hall Freemasonry had its beginnings on March 6, 1775, when Prince Hall along with fourteen other free black men were initiated into Freemasonry. We were honored to have Brother Hiawatha Clemons, III from Raphael Lodge #162, 1st Masonic District in Norfolk, Virginia, come and speak on Prince Hall Masonry for us.

As you are reading this we have three Entered Apprentices that are working on their catechism before being examined and passed to Fellowcraft. If you are interested in learning the catechism or teaching the catechism please let an officer know.

In April we will have Brother Lawrence Levine from New Zealand. He will be doing an "interactive" talk on the differences between New Zealand Freemasonry and Virginia Freemasonry. This will be a pretty interesting talk and one not to be missed.



Sincerely and Fraternaly,
Jason A. Pattison
2024 Worshipful Master



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

<u>Name:</u>	<u>Master Mason Degree:</u>
Daniel A. Albert	04/26/1965 (59 Yrs)
Frank W. Bauer	04/17/1985
M. Wayne Bilby	04/01/1991
Nickolas J. Digiorgio	04/10/2019
Timothy J. Edwards	04/24/1976
Joseph S. Gorak	04/04/2022
Samuel L. Griffin	04/29/2023
James M. Landreth	04/05/1976
Peter-John Leone	04/25/2012
Monte S. Parsons	04/02/1992
Ronald G. Ridge	04/26/1965 (59 Yrs)
A. Frederick Seaman, Jr.	04/13/1971 (53 Yrs)
Matthew C. Stimart	04/06/2009



UPCOMING EVENTS



Widow's Sons' Lodge No. 60 Events:

Apr. 2nd, 5:30 PM—WSL60 Officers Meeting at WSL60

Apr. 15th, 7:00 PM—WSL60 Stated Meeting, Dinner at 6:00 PM in Dining Hall (Coat and Tie)

Apr. 20th, 8:30 AM—Bring a Friend Breakfast, Louisa Methodist Church, Casual Dress

Apr. 23rd, 6:00 PM—Charlottesville Commandery No. 3 Meeting in Red Room

Apr. 23rd, 7:00 PM—Keystone Chapter No. 59 Meeting in Red Room

Apr. 26th, 12 PM—Men's Lunch, El Puerto Restaurant, Barracks Road, Charlottesville.
See Jim Dickerson for more details.

May 6th, 6:30 PM—Annual Widow's Aid Fund Meeting, see below for information

May 17th—Grand Master Official Visit to Districts 7 and 10, Culpeper, VA.

June 24th, 6:00 PM—WSL60 Table Lodge (Hawaiian Theme—Rock Your Best Hawaiian Shirt)

PRACTICAL TIPS TO IMPROVE OUR LIVES AS MEN AND MASONS

Links to View:

Manage Your Stressors, Not Your Stress

<https://nickwignall.com/manage-your-stressors-not-your-stress/?ref=refind>

5 Things to Do When You Have Too Many Ideas and Never Finish Anything

<https://www.mayooshin.com/5-things-to-do-too-many-ideas?ref=refind>

ANNUAL WIDOW'S AID FUND MEETING

The Annual Widow's Aid Fund meeting will be held on Monday, May 6, 2024 at 6:30 pm at Widow's Sons' Lodge No. 60. Dress is casual. This is the annual business meeting to review the finances, elect one new board member, and elect officers. This is an open meeting. Any mason who has any interest in the Widow's Aid Fund is welcome to come and see what we do. All masons in the 10th Masonic District are eligible to join.

Phillip Nelson, Secretary/Treasurer, (434) 953-5226

TWO PILLARS ~ CONTINUED

Mackey (Revised Encyclopedia of Freemasonry) says:

“Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, and the diameter about six feet, and the thickness of the brass three inches. Above the pillar and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out of from the pillar at the junction of the chapiter with it, was a row of lotus petals, which first spreading around the chapiter, afterwards gently curved downward toward the pillar, something like the acanthus leaves on the capital of a Corinthian column. About two fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.”



This description, it seemed to Dr. Mackey, is the only one that can be reconciled with the various passages which relate to these pillars in the Books of Kings, Chronicles, and Josephus, to give a correct conception of the architecture of these symbols. In 1904 Brother John W. Barry, of Iowa, later to become Grand Master, rendered an exhaustive report to his Grand Lodge on the height of the pillars, proving anew the belief, practically accepted by Biblical students, that “thirty-five” dimension is that of both pillars together, the actual height of each being eighteen cubits. The confusion arises in the two accounts in Chronicles and Kings. Various explanations have been advanced as to the discrepancy between thirty-five as the height of each. The missing cubit is explained on the theory that while actually each pillar from root to summit was eighteen cubits, only seventeen and one-half showed. The rest being hidden in chapter and base.

This explanation apparently began with the Genevan Bible (Breeches Bible) in which is a marginal note stating of the pillars “every one was eighteen cubits long, but halfe cubite could not be feene, for it was hid in the roundeneffe of the chapiter, and therefore he giueth to every one 17 and a halfe.”

To know the “actual” size of the pillars, it is necessary to know the length of a cubit. And here is room for speculation and many authorities! The Abingdon Bible Commentaries says: “The common cubit, equal to about 18 inches, the longer Royal cubit to about 20-½ inches.” John Wesley Kelchner, whose restorations of King Solomon's Temple are to be found in Masonic Bibles, considers the cubit to be equal to two feet. The Standard Dictionary gives the cubit as the measure of length determined by the average arm from elbow to middle finger tip. The Britannica considers that the Temple cubit must have been in excess if 25 inches, Canon J.W. Horsley, Past Grand Chaplain, England, who has studied and written much upon the pillars, give a table of sizes in which the cubit is but 14 2/5 inches.

Many rituals set forth the fact that Hiram cast the pillars on the plains of the Jordan, in the clay ground between Succoth and Zarthan, or Zeredetha. Both I Kings and II Chronicles are authority for the statement. But if there ever existed a “clay ground” in the location specified, it has disappeared and left no trace. Explorations (Lynch in 1847, Ridegway in 1874 not only found no clay ground, but no trace of smelters, furnaces, or other means of melting and casting brass. The point is of little importance - the pillars and the Temple vessels were cast, somewhere. But a failure of fact in a statement so absolute may be an indication the other I Kings and II Chronicles' statements about the pillars were also inaccurate as to facts - “vide” the height statements.

The “globes celestial and terrestrial” which usually surmount American Lodge room pillars are wholly modern inventions, without basis in Scriptural fact. Somewhere, at some time, some ritual maker confused the spherical form of the chapiter with an additional an additional sphere. Desiring to account for it, he drew a map of the world on one and a map of the heavens on the other! But in the Kings and Chronicles accounts and in Josephus, there are no mentions of celestial and terrestrial globes.

TWO PILLARS ~ CONTINUED

All this is more interesting than important. The symbolical meaning of the pillars is the vital matter to Freemasons. In the eyes of critical scholarship, the ancient meaning was of the might and majesty of Deity. From the dawn of religion the pillar, monolith or built up, has played an important part of the worship of the Unseen. From the huge boulders of Stonehenge, among which the Druids are supposed to have performed their rites, through East Indian temples, to the religion of ancient Egypt, scholars trace the use of pillars as an essential part of the religious worship indeed, in Egypt the obelisk stood for the very presence of the Sun God himself.

The ancient believed the earth to be flat and that it was supported by two Pillars of God, placed at the western entrance of the world as then known. These are now called Gibraltar, on one side of the strait and Cueta on the other.

Some writers have suggested that the pillars represent the masculine and feminine elements in nature others, that they stand for authority of Church and State, because on stated occasions the high priest stood before one pillar and the King before the other. Some students think that they allude to the two legendary pillars of Enoch, upon which, tradition informs us, all the wisdom of the ancient world was inscribed in order to preserve it from inundations and conflagrations. William Preston supposed that, by them, Solomon had reference to the pillars of cloud and fire which guided the Children of Israel out of the bondage and into the promise land. One authority says a literal translation of their names is: "In thee is strength," and, "It shall be established," and by a natural transposition may thus be expressed: "Oh Lord, Thou art almighty and Thy Power is established from everlasting to everlasting."



Quoting Abingdon again:

The fact that each pillar had a particular name further suggests that they were not simply a part of the architectural adornment, but originally bore some analogy to the pillars which, singly or in pairs, formed an important feature of the Semitic sanctuaries. At Melkart's shrine at Tyre there were, according to Herodotus, two costly obelisks at which Melkart (and probably his wife-consort) was worshiped. Two pillars also stood before the temples in Paphos and in Hierapolis. Ashurbanipal on the occasion of his expedition to Egypt and Ethiopia recounts that part of his spoil included "two obelisks high with resplendent plating of fine workmanship . . . from the threshold of the gate of the Temple." Therefore these pillars at Jerusalem, built, like the Temple itself, by Phoenician workmen, were probably intended to be symbols of the Deity they were an artistic refinement of the Mezzabah, or stone obelisk which, at many Israelite sanctuaries, still stood beside the altar in much later days. But it does not necessarily follow that Solomon and his subjects so interpreted the significance of these novel and foreign brass objects: for them the Ark in the "oracle" seemed to have symbolized Jehovah.

But it is possible that instead of Jachin (or Jakin,) "he (Jehovah) was carved on one pillar by Hiram-abi and subsequently altered into his name and Boaz (i.e., "in him is strength") may be a later substitution for "Tammuz," whose cult was very prevalent in the Semitic world." The Entered Apprentice in the process of being passed to the degree of Fellowcraft "passes between the pillars." No hint is given that he should pass nearer to one than the other no suggestion is made that he either may work a greater influence than the other. He merely passes between. A deep significance is in this very omission. Masons refer to the promise of God unto David the interested may read Chapter VII of II Samuel, and gather that the establishment promised by the Lord was that of a house, a family, a descent of blood from David unto his children and his children's children.

TWO PILLARS ~ CONTINUED

Used to blast stumps from fields, dynamite is an aid to the farmer. Used in war it kills and maims. Fire cooks food and makes steam for engines, fire also burns houses and destroys forests. But it is not the power but the use of power which is good or bad. The truth applies to any power spiritual, legal, monarchical, political or personal. Power is without either virtue or vice the user may use it well or ill, as he pleases.

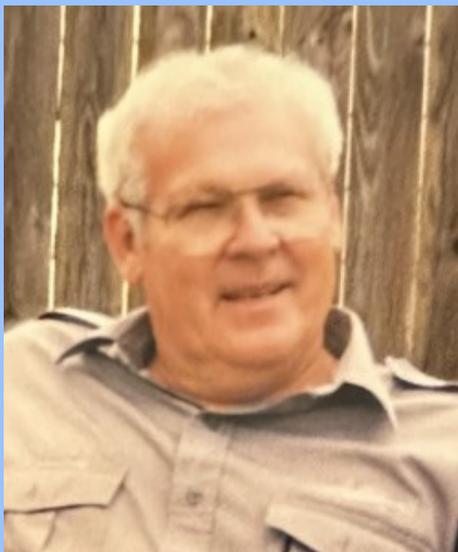
Freemasonry passes the brother in the process of becoming a Fellowcraft between the pillar of strength - power and the pillar of establishment - choice or control. He is a man now and no minor or infant. He has grown up masonically. Before him are spread the two great essentials to all success, all greatness, and all happiness. Like any other power - temporal or physical, religious or spiritual - Freemasonry can be used well or ill. Here is the lesson set before the Fellowcraft if he, like David, would have his kingdom of Masonic manhood established in strength he must pass between the pillars with understanding that power without control is useless, and control without power, futile. Each is a complement of the other in the passage between the pillars the Fellowcraft not only has his feet set upon the Winding Stairs but is given - so he has eyes to see and ears to hear - secret instructions as to how he shall climb those stairs that he may, indeed, reach the Middle Chamber. He is to climb by strength, but directed by wisdom he is to progress by power, but guided by control, he must rise by the might that is in him, but arrive by the wisdom of his heart.

So considered, the inaccuracies and misstatements of ritual regarding the pillars become relatively unimportant whether eighteen or thirty-five cubits high, whether cast in one place or another, whether or not surmounted in Solomon's day with globes terrestrial and celestial, matter little. The lesson is there, the meaning of the symbol to be read. The initiate of old saw in the obelisk the very spirit of the God he worshiped. The modern Masonic initiate may see in the two pillars the means by which he may travel a little further, a little higher towards the secret Middle Chamber of life, in which dwells the Unseen Presence.

Reprinted from "The Short Talk Bulletin", Volume 13, Number , September 1935, presented in "The Short Talk Bulletins Volume Bound Set I", Volumes 1-15, 1923-1937, pages 585-588.



Brother Charles Martin Long



Born in New Orleans, LA, on January 6, 1945, Brother Charles was initiated as an Entered Apprentice on August 30th, 1976, passed to the degree of Fellow Craft on September 30th, 1976 and raised a Master Mason on October 25th, 1976 at Widow's Sons' Lodge No. 60 before moving to Houston, Texas in 1977.

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

MARCH PRESENTATIONS



RW Jim Dickerson [L] presenting the Stokes Award for WSL60 to WM Jason Pattison [R]. Presented to Lodges who total annual gifts to MAHOVA equals or exceeds \$25 per member.



Bro. Mark Hall was presented his 25 Year Masonic Veteran Award by MW Jeffery E. Hodges.

L-R: WM Jason Pattison, Bro Mark Hall, MW Jeffery Hodges.



The evening's presentation entitled, "Why I Joined Prince Hall Masonry" was presented by Bro. Hiawatha Clemons, III.

L-R: WM Jason Pattison, Bro. Hiawatha Clemons



WM Jason Pattison recognized the brothers with March Masonic Birthdays and asked them to come to the East for presentation to the Lodge.

L-R:
WM Jason Pattison, Bro. Bland Wale, Bro. Mark Hall, RW William Baskerville and Bro. Alberto Pola.

Elected Officers for 2024

Worshipful Master: R.W. Jason Andrew Pattison
 Senior Warden: R.W. Gregory Dean Hosaflook
 Junior Warden: Wor. Christopher Nicholas Bragg
 Treasurer: R.W. James Friend Dickerson
 Secretary: Wor. Mike Daniel Griffin
 Chaplain: R.W. Philip Harding Nelson, Jr.

Senior Deacon: Bro. Thomas Matthew Castellanos
 Junior Deacon: Bro. Randall Lee Arnold
 Senior Steward: Bro. David Francis Riddick
 Junior Steward: Vacant
 Marshall: Bro. Jacobi Keith Leathers
 Tyler: Bro. William Chester Olewnik, Jr.

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

1799—2024
The 225th Year of Service to the
Charlottesville Community and beyond.
"Freemasonry, a way of life"

Return Service Requested



**DATED MATERIAL
PLEASE PROCESS**

Hiram's Journal



HOT TIME AT LODGE

**Due to high temperatures within the Lodge Room,
Brothers took refuge in the Red Room for the
Stated Meeting, enjoying the Royal Arch Paint-
ings by Bro. Mark Chapman.**