

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

Chartered January 18, A.D. 1888, A.L. 5888

904-826-4086



June 2018



STATED COMMUNICATIONS

Masonic Temple

105 King Street

St. Augustine, FL

1ST & 3RD Thursdays

Meal – 6:30 p.m.

Stated Communication — 7:30 p.m.

DEGREE WORK AND PRACTICE

2nd & 4th Thursdays

CHARITY OF THE QUARTER

Rodehaver Boy's Ranch

FROM THE EAST

Brethren,

Thank you for those that attended our meeting where we explained the Grand Lodge proposals for upcoming legislation. Your in put is greatly appreciated and I assure you our officers attending the Grand communication will vote to better the craft. Also thank you for those who attended our family night on the 24th. We had a great evening and W. Oscar did an incredible job with

his presentation. We will have an Entered Apprentice degree on June 14 for 2 candidates. Please plan to attend and give these guys a great entry into our Fraternity.

We will have another EA degree on the 28th for Past Masters night. We have a good team put together and it's always an "entertaining" night.

See you all in Lodge

Bo

June 2018

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|-----|---------------|--|---|---|--|--|
| | | | | | 1 | 2 |
| 3 | 4 OES | 5 | 6 Rainbow Dist. Inst. Cabul 116, 6:30 pm | 7 STATED COMMUNI- CATION 6:30 PM | 8 | 9 First Lady's Fundraiser Pineland 86 5:00 pm |
| 10 | 11 | 12 Shrine Club 7:00 pm | 13 | 14 EA DEGREE 6:30 PM | 15 | 16 |
| 17 | 18 OES | 19 York Rite Chapter/ Council 6:30 pm | 20 Rainbow Open Book Pineland 86 6.00 pm. | 21 STATED COMMUNI- CATION 6:30 PM | 22 | 23 |
| 24 | 25 | 26 York Rite Commandery 6:30 pm | 27 District Association Lake No. 72 6:30 pm | 28 PAST MASTERS' NIGHT 6:30 PM | 29 Fried Chicken, Shrine Club 5-7 pm | 30 |

FREE WILL

Free will is the ability to choose between possible courses of action and is directly linked with responsibility and judgement as well as advice and persuasion. Yet choice is influenced by preference for a course of action. Free will is a psychological capacity that enables us to direct our behavior in a way that is responsive to reason..

We are free to act as we determine best, yet acting intuitively and without consideration for outcomes could be deemed irresponsible and a reflection of diminished mental capacity. John Locke (1632-1704) who may have been a Freemason wrote “the will, in truth, signifies nothing but a power, or ability, to prefer or chose” noting that humans had the ability to postpone decisions to allow for reflection and deliberation upon the consequences of their actions.

Humans are not omniscient—they do not have the capacity to know everything. They do not know the future, but they have the capacity to judge, based on experience, the possible ramifications of their actions. They may not be able to predetermine events, but they are capable of evaluating causation and chain of events.

Free will is encapsulated in the mind-body problem. What is the relationship between consciousness, memory, and judgement and the human brain and physical body? The problem of what constitutes consciousness has yet to be solved. The psychological process of thinking—neurons are excited by an electrochemical process resulting in what is commonly called “thinking.”

Free will also implies the human ability to imagine deeds with moral imagination. What impact will words or actions have not only on ourselves, but on others? With this goes a consideration of circular causality: how our words or actions contribute to the words and actions of others.

Some philosophers have contended that free will is a pseudo-problem, yet it has been considered as a major human issue since at least the early 4th century B.C.E. Most philosophers, however, consider free will as a feature of the human condition worthy of consideration and contemplation.

July 2018

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|-----|--------|---|--|---|--|-----|
| 1 | 2 OES | 3 | 4 4th of July Parking lot rental fund- raiser | 5 STATED COMMUNI- CATION 6:30 PM | 6 | 7 |
| 8 | 9 | 10 Shrine Club 7:00 pm | 11 District Instruction Hastings 183 6:30 pm | 12 | 13 | 14 |
| 15 | 16 OES | 17 York Rite Chap- ter/Council 6:30 pm | 18 Rainbow Open Book, Pineland 86 6 pm | 19 DARK VISIT TO PINELAND NO. 86 | 20 | 21 |
| 22 | 23 | 24 York Rite Com- mandery 6:30 pm | 25 District Association Pineland 86 6:30 pm | 26 Lodge Instruction 6:00 pm | 27 Fried Chicken Shrine Club 5-7 pm | 28 |
| 29 | 30 | 31 | | | | |

CHAPLAIN'S CORNER

Freemasonry is not a religion. Religion implies a plan for salvation or path by which one reaches the after-life; a theology which attempts to describe the nature of God; and the description of ways or practices by which a man or woman may seek to communicate with God. Masonry does none of those things.

We offer no plan of salvation. We make no effort to describe the nature of God. And while we open and close our meetings with prayer, and we teach that no man should ever begin any important undertaking without first seeking the guidance of God, we never tell a man how he should pray or for what he should pray.

Instead, we tell him that he must find the answers to these great questions in his own faith, in his church or synagogue or other house of worship. We urge men not to neglect their spiritual development and to be faithful in the practice of their religion. As the Grand Lodge of England wrote in *Freemasonry and Religion*, "Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place above all other duties his duty to God by whatever name He is known." Masonry itself makes only a simple religious demand on a man – he must believe that he has an immortal soul and he must believe in God. No atheist can be a Mason. Jim Tresner, Ph.D., "Short Talk Bulletins"

Oscar Patterson III, P.M.
Chaplain

The Plan to Resurrect George Washington

Try to imagine the Father of our Country, George Washington, as the subject of an 18th century physician's attempt to resurrect the dead. And that the physician who suggested this attempt was not only a Washington family friend, but the architect of the U.S. Capitol. Dr. William Thornton, an authentic polymath or Renaissance man, proposed this most unusual scheme to the Washington family upon the death of our first president in 1799.

The 18th century is often referred to, medically, as "the age of agony" with the 19th century being termed "the age of miracles". Medical practice of the 18th century was more closely related to that of pre-Christian era Greek and Roman physicians than to modern medicine. The basic principle of diagnosis was the concept of the four bodily humors described by Hippocrates about 400 B.C. with most bodily ailments considered as the result of a misalignment of the four humors represented by black bile, yellow bile, phlegm (white bile) and blood.

There was no concept that micro-organisms caused diseases or that bacterium, viruses, protozoa, and fungi even existed--nor could they even imagine such. Further, the physicians of that day did not understand that infectious diseases are transmitted by, for example, hand-to-mouth contact with infectious material,; by bites of insects; or from contaminated water or food. The bubonic plague was the result of "noxious vapors" or bad air, not the bites of rat-borne fleas. The most common medical procedure of the period was bleeding and, based on ancient Roman texts, 18th century physicians believed that the human body contained three (3) gallons of blood--12 quarts--while, in fact, it has only about 4.5 to 5.5 quarts or a little over one gallon. Thus, it was not unusual for a physician to, literally, bleed a patient to death in eight-ounce increments.

As the 19th century dawned, some physicians were searching for a means to cure the most common of all ailments, death. And while Mary Shelly in her 1823 novel *Frankenstein or the Modern Prometheus* only imagined reanimation and resurrection, there were a number of reputable physicians who thought that such was possible.

One of the most prominent individuals considered for reanimation was George Washington. The tale of this attempt begins shortly before Washington's death in December 1799. George Washington, therefore, wasn't only America's first president; he was almost the subject of an unusual medical experiment that foreshadowed Mary Shelly's 1823 book.

William Thornton, a physician and architect, is best remembered as the first designer of the U.S. Capitol, but he also proposed reviving George Washington's deceased body by using a combination of blankets, an air pump and lamb's blood.

Washington became ill after traveling through the wet winter rain in December 1799. He finally succumbed to his illness after a painful series of "treatments" that included regular blood drawings, having his stomach drained and drinking mixtures of vinegar, molasses, and butter. Washington famously told his doctors before passing, "I die hard, but I am not afraid to go." He was, though, according to several reports, afraid of being buried alive and asked friends and family to wait three full days after his death before holding his funeral.

The morning after his death, Washington's step-granddaughter, Eleanor Parke Curtis Lewis, known as Nelly, brought Dr. Thornton to Mount Vernon. That's when Thornton made the offer to Martha Washington. The plan involved thawing Washington's body (it had been placed on ice blocks), rubbing it vigorously with blankets, performing a crude tracheotomy to pump air into Washington's lungs and, finally, infusing him with fresh lamb's blood. At that time—1799—lamb's blood was considered to have special medicinal properties.

Washington's friends and family, especially his wife, Martha, turned down Thornton's offer not because they didn't think it would work, but because they felt that Washington would have wanted to rest in peace.

As it turns out, Thornton had other plans for Washington's body, as well. Thornton included a burial vault in his design for the Capitol and hoped it would be Washington's final resting place. Martha Washington reportedly agreed to this arrangement, only stipulating that she be entombed next to Washington after her own death.

The empty vault still exists under the U.S. Capitol, but George and Martha Washington are buried, as they originally wished, at their beloved Mount Vernon, Virginia.