

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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

904-826-4086



November 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

Ketto Primary School

True Deeds of Freemasons

A very small percentage of young men today know who we are as Freemasons or have little idea about what believe or the teachings and philosophy of the fraternity. Have we, by our own election, kept ourselves out of the limelight because we do nothing for which to be recognized? The younger generation thinks of Masonry as something to which their grandfathers belonged, something out of the past, that must remain in the past because they see or know of nothing which gives them cause to think otherwise.

We must come to grasp with the vast amount of information available to young people in the 21st century via the internet. When a young man asks "What is Freemasonry" a few indefinite, vague, or evasive answers are not acceptable. They want to know facts with the supporting evidence. Freema-

sonry is not a secret organization although we have a few secrets such as signs, words, and some ritual. When we are about Masonry by a non-Mason, we should be willing and eager to answer all question--so long as secrets are not revealed. Too many Masons, when asked about Masonry, will not say much for several reasons: they are afraid to talk for fear of being misunderstood; they lack the knowledge to respond with confidence; or, worse, they have lost interest in the Craft.

The overused saying "an educated Mason is a dedicated Mason" is exactly what is required when responding to questions about our Fraternity. What young people know is what we do, not what we say. They know what they are and what they want to become based on their observations of others—family, friends, teachers, community members, and so forth.

The emerging generations desire to lead a life of respectability and safety built upon a sound foundation that can cope with the problems facing them and their world. Masonry offers exactly that. The truest role of Freemasonry is to be of service to God, country and mankind. This is our role yesterday, today and in the future, for Freemasonry does not change.

In 1778, Gotthold Lessing, a German Freemason wrote: "If the Freemasons, who know the secrets of their order, cannot communicate them in words, how do they still manage to disseminate their order? Through deeds. They allow good men and youths

November 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 STATED COMMUNICATION 6:30 PM	2	3
4	5 OES	6	7 RAINBOW DI PINE-LAND 6:30 PM	8 EA DEGREE ASHLAR 6:30 PM	9	10 Open Book Pine-land 86 9-noon
11 VETERANS DAY	12 VETERANS DAY CELEBRATED	13 Shrine Club 7:00 pm	14	15 STATED COMMUNICATION 6:30 P-M	16	17
18	19 OES	20 YORK RITE CHAPTER/ COUNCIL 6:30 PM	21 RAINBOW	22 THANKSGIVING	23	24
25	26	27 YORK RITE COM-MANDERY 6:30 pm	28 District Association Cabul 116 6:30 pm	29	30 Fried Chicken at Shrine Club 5 -7 pm	

(True Deeds. Continued) whom they consider worthy of their company to divine and guess their deeds, to see them, in so far as they can be seen. These others find them to their liking, and perform similar deeds. . . Even the Freemasons can do something which they don't do as Freemasons. Perhaps all the good deeds you mention are only their deeds which are externally visible. But what about their true deeds? **Their true deeds are their secret.**

NOMINATIONS FOR LODGE OFFICERS

Written nominations for Lodge Officers for 2018 must be submitted to the Secretary prior to the opening of the first Stated Communication in November. For Ashlar Lodge No. 98 that will be Thursday, November 1, 2018. Nomination forms are available from the Lodge Secretary and are included in the digital Trestleboard.

December 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2	3 OES	4	5 RAIN-BOW DI Melrose 89 6:30 pm	6 STATED COM- MUNICAI TON 6:30	7	8
9	10	11 Shrine Club 7:00 pm	12 Open Book Pine- land 86 6=9 pm	13	14	15
16	17 OES	18 York Rite Com- mandery 6:30 pm	19 RAIN- BOW Dis- trict Associ- ation Mid- dleburg 6:30	20 DARK Installation Practice 6:30 pm	21	22
23/30	24 CHRIST- MAS EVE/ NEW YEARS DAY	25 CHRIST- MAS DAY	26	27 INSTAL- LATION OF OFFIC- ERS 6 PM	28	29

CHAPLAIN'S CORNER

Truth

In Freemasonry, the word "truth" is synonymous with sincerity, right dealing, and absence of deceit. Truth, however, is different from fact. When a witness swears to tell the truth, that witness is obligating himself to tell that which is known to him and believed by him without intentionally deceiving. It is truth as that person knows it. Ancient man arose each morning and witnessed the sun rise in the east and, at the end of day, set in the west. His truth was that the sun moved across the sky or around the earth. He was proved wrong.

Absolute truth comes from study, contemplation, and mental labor. It is not easy to grasp and is not found by many. It is discoverable if the proper tools are used in the search. Logic is one of those tools in that the proper use of logic prevents us from being misled by appearances and preconceptions. Consider a table made from oak. It looks and feels solid; it casts a shadow; it has weight. Yet it is composed of atoms which, in turn, are composed of electrons which are circulating around a nucleus with—in terms of their size—considerable empty space between them. Hearing, seeing, feeling, smelling, and tasting do not suffice to reach the ultimate truth. They are beginnings, not endings.

Concrete truths are relative and often based on one person's perceptions which may be faulty. We think of other men as good or bad, wise or ignorant, moral or immoral based on our perceptions and comparison with others and ourselves. If we seek with more than our senses, if we pass that last great barrier, we may find ourselves among the lucky few who discover the magnificent Truth of Freemasonry.

VISITORS AT ASHLAR LODGE NO. 98

Bro. Omar David Ramirez Carillo, a Master Mason and member of Respetable y Centenaria Logia Simbolica Alonso Flores No. 166 located in Nogales, Sonora, Mexico, visited Ashlar Lodge No. 98 on Wednesday, October 10, 2018. He was accompanied by his son, Jose David Ramirez.

Bro. Ramirez's home Lodge was founded by Alonso Flores, a general in the Mexican Revolution, who was stationed in the northern part of Sonora. He was a 33rd degree Scottish Rite Mason who sought men of good principles to join the Fraternity.

The Lode has meet regularly since 1917 and is part of the Grand Lodge of the Pacific Sonora. The Lodge has fraternal ties with several Arizona lodges to include Nogales No. 11, Anahuac No. 81, El Quijote No. 83, and Tucson No. 4.



Omar David Ramirez and R.W. Oscar Patterson



Jose David Ramirez



RULING AND DECISION

(More commonly referred to as the ADECLARATION OF PRINCIPLES)

It is my Ruling and Decision that the Digest of Masonic Law of Florida does not authorize a member of a Particular Lodge to object to the petition for membership to receive the Three Degrees of Masonry, or to visitation by an otherwise duly qualified visiting Mason, if the objection is based upon the grounds of race, creed or color.

Such objections are illegal under the State and Federal Law and Masons are bound to abide by such laws. (AA Mason is a peaceable subject to the civil powers, wherever he resides or works....* Anderson=s Constitutions - Chapter 1 (II)). Therefore, it shall be deemed unmasonic conduct to object to a petition or a visitor based solely on these grounds. Based upon this Ruling and Decision, the Worshipful Master shall be authorized to overrule such objections. Whether the objection is premised on race, creed or color is to be determined by the Worshipful Master, who rules and governs his Lodge. Any visitor must, of course, have the Worshipful Master=s permission to enter the Lodge. This Ruling and Decision shall carry the same effect regarding Allied and Appendant Orders, or any other civic organizations using Masonic properties.

In making this, my Ruling and Decision, I have considered and reviewed the Digest of Masonic Law of Florida, and more particularly the following sections: Article XIII, (Landmarks, Page 70) Section 2(g); Article XIII, Section 3(d); Article III, 2(e), (g), Page 70, Chapter 31.01; and Chapter 1, I and II of Anderson=s Constitution. I have also reviewed the advice of counsel, as to the appropriate State and Federal laws pertaining to our Fraternity and its tax status, and particularly that section of the Internal Revenue Code (Section 3-501, Tax Exempt Organizations) and provides that tax exempt organizations can lose their tax exempt status if they fail to comply with Federal regulations regarding discrimination based on race prejudice. It is a long standing principle of Masons to abide by the Civil Law wherever Masons reside. I therefore declare any conflicting sections of the Digest of Masonic Law of Florida, or any enabling Masonic legislation authorized by the State of Florida relating to Masonry, which may be in conflict with this Ruling and Decision, be declared, and the same is null and void, by this Ruling and Decision.

So ordered this 22nd day of May, 1993.

Respectfully,
RICHARD E. LYNN, Grand Master
The Most Worshipful Grand Lodge of
Free and Accepted Masons of Florida

Shaw Statues 1598

Edinburgh, the 28th day of December AD1598.

The Statutes and Ordinances to be observed by all the Master Masons within this realm. Set down by William Schaw, Master of Work to His Majesty and Warden General of the said Craft, with consent of the Masters specified hereafter.

(1) First, they shall observe and keep all the good ordinances established before, concerning the privileges of their craft, by their predecessors of good memory; and especially. They shall be true to one another and live charitably together as becometh sworn brethren and companions of the Craft.

(2) They shall be obedient to their wardens, deacons, and masters in all things concerning their craft.

(3) They shall be honest, faithful, and diligent in their calling, and deal uprightly with their masters, or the employers, on the work which they shall take in hand, whether it be piece-work with meals and pay [task, melt, & fie], or for wages by the week.

(4) None shall undertake any work great or small, which he is not capable to perform adequately, under penalty of forty pounds lawful money or else the fourth part of the worth and value of the work, besides making satisfactory amends to the employers, according as the Warden General may direct or, in the absence of the latter, as may be ordered by the wardens, deacons, and masters of the sheriffdom in which the work is undertaken and carried on.

(5) No master shall take away another master's work after the latter has entered into an agreement with the employer by contract or otherwise, under penalty of forty pounds.

(6) No master shall take over any work at which other masters have been engaged previously, until the latter shall have been paid in full for the work they did, under penalty of forty pounds.

(7) A warden shall be elected annually to have charge of every lodge in the district for which he is chosen by the votes of the masters of the lodges of such district and the consent of the Warden General if he happens to be present; otherwise the Warden General shall be notified of the election that he may send to the warden-elect necessary directions.

(8) No master shall take more than three 'prentices in his lifetime, without the special consent of all the wardens, deacons, and masters of the sheriffdom in which the to-be-received 'prentice resides.

(9) No master shall take on any 'prentice except by binding him to serve him as such for at least seven years, and it shall not be lawful to make such 'prentice a brother or fellow of the craft until he shall have served other seven years after the completion of his 'prenticeship,

without a special license granted by the wardens, deacons, and masters, assembled for that purpose, after sufficient trial shall have been made by them of the worthiness, qualifications and skill of the person desiring to be made a fellowcraft. A fine of forty pounds shall be collected as a pecuniary penalty from the person who is made a fellow of the craft in violation of this order, besides the penalties to be levied against his person by order of the lodge of the place where he resides.

(10) It shall not be lawful for any master to sell his 'prentice to another master, nor to curtail the years of his 'prenticeship by selling these off to the 'prentice himself, under the penalty of forty pounds.

(11) No master shall take on a 'Prentice without notice to the warden of the lodge where he sides, so that the 'Prentice and the day of his reception may be duly booked.

(12) No 'Prentice shall be entered except according to the aforesaid regulations in order that the day of entry may be duly booked.

(13) No master or fellow of craft shall be received or admitted without there being present six masters and two entered 'prentices, the warden of the lodge being one of the six, when the day of receiving the new fellow of craft or master shall be duly booked and his mark inserted in the same book, with the names of the six admitters and entered 'prentices, as also the names of the intenders which shall be chosen for every person so entered in the book of the lodge. Providing always that no man be admitted without an essay and sufficient trial of his skill and worthiness in his vocation and craft.

(14) No master shall engage in any mason work under the charge or command of any other craftsman who has undertaken the doing of any mason work.

(15) No master or fellow of craft shall accept any cowan to work in his society or company, nor send any of his servants to work with cowans, under the penalty of twenty pounds as often as any person offends in this matter.

(16) It shall not be lawful for any entered 'Prentice to undertake any greater task or work for an employer, which amounts to as much as ten pounds, under the penalty just mentioned, to wit twenty pounds, and that task being done he shall not undertake any other work without license of the masters or warden where he dwells.

(17) If any question, strife, or variance shall arise among any of the masters, servants, or entered 'prentices, the parties involved in such questions or debate shall make known the causes of their quarrel to the particular warden and deacon of their lodge, within the space of twenty-four hours, under penalty of ten pounds, to the end that they may be reconciled and agreed and their variances removed by their said warden, deacon, and masters; and if any of the said parties shall remain willful or obstinate, they shall be deprived of the privilege of their lodge and not permitted to work thereat unto the time that they shall submit themselves to reason according to the view of the said wardens, deacons, and masters.

(18) All masters, undertakers of works, shall be very careful to see that the scaffolds and gangways are set and placed securely in order that by reason of their negligence and sloth no injury or damage may come to any persons employed in the said work, under penalty of their being excluded thereafter from working as masters having charge of any work, and shall ever be subject all the rest of their days to work under or with an other principal master in charge of the work.

(19) No master shall receive or house [a 'Prentice or servant of any other master, who shall have run away from his master's service, nor entertain him in his company after he has received knowledge thereof, under penalty of forty pounds.

(20) All persons of the mason craft shall convene at the time and place lawfully made known to them, under penalty of ten pounds.

(21) All the masters who shall happen to be sent to any assembly or meeting, shall be sworn by their great oath that they will neither hide nor conceal any faults or wrongs done to the employers on the work they have in hand, so far as they know, and that under penalty of ten pounds to be collected from the concealers of the said faults.

(22) It is ordained that all the aforesaid penalties shall be lifted and taken up from the offenders and breakers of their ordinances by the wardens, deacons, and masters of the lodges where the offenders dwell, the moneys to be expended *ad pios usus* according to good conscience and by the advice of such wardens, deacons, and masters.

For the fulfilling and observing of these ordinances, as set down above, the master convened on the aforesaid day bind and obligate themselves faithfully. Therefore they have requested their said Warden General to sign these ordinances by his own hand in order that an authentic copy hereof may be sent to every particular lodge within this realm.

WILLIAM SCHAW,
Master of the Work

THE FIRST SCHAW STATUTE OF 1598

ORIGINAL VERSION

At Edinburgh the XXVIII day of December, The zeir of God I' V' four scoir awchtene zeiris.

The statutis ordinance is to be obseruit be all the maister maissounis within this realme, Sett down be Wil-liame Schaw, Maister of Wark, to his maiestie And generall Wardene of the said craft, with the consent of the maisteris efter specifeit.

Item, first that they obserue and keip all the gude ordinanceis sett down ofbefoir concernyng the privilegis of thair Craft be thair predicesso' of gude memorie, And specialie That thay be trew ane to ane vther and leve cheritable togidder as becumis sworne brether and companzeounis of craft.

Item, that thay be obedient to thair wardenis, dekynis, andmaisteris in alithingis concernyng thair craft.

Item, that thay be honest, faithfull, and diligent in thair calling, and deill uprichtlie w'the maisteris or awnaris of the warkis that they sall tak vpoun hand, be it in task, meit, & fie, or owlkie wage.

Item, that name tak vpoun hand ony wark gritt or small quhilk he is no'abill to performe qualifeitlie vnder the pane of fourtie pundis money or ellis the fourt pairt of the worth and valo'of the said wark, and that by and atto' ane condigne amendis and satisfioun to be maid to the awnaris of the wark at the sycht and discretioun of the generall Wardene, or in his absence at the sycht of the wardeneis, dekynis, and maisteris of the shrefdome quhair the said wark is interprisit and wrocht.

Item, that na maister sali tak anevther maisteris wark over his heid, efter that the first maister hes aggreit w'the awnar of the wark ather be contract, arlis, or verball conditioun, vnder the paine of fourtie pundis.

Item, that na maister sall tak the wirking of ony wark that vther maisteris hes wrocht at of befoir, vnto the tyme that the first wirkaris be satisfeit for the wark quhilk thay haif wrocht, vnder the pane foirsaid.

Item, that thair be ane wardene chosin and electit Ilk zeir to haif the charge over everie ludge, as thay are devidit particularlie, and that be the voitis of the maisteris of the saids ludgeis, and consent of thair Wardene generall gif he happynis to be pn', And vtherwyis that he be aduerteist that sic ane wardene is chosin for sic ane zeir, to the effect that the Wardene generall may send sic directionis to that wardene electit, as effeiris.

Item, that na maister sall tak ony ma prenteissis nor thre during his lyfetye w'out ane speciall consent of the haill wardeneis, dekynis, and maisteris of the schirefdome quhair the said prenteiss that is to be ressaueit dwellis and remanis.

Item, that na maister ressaue ony prenteiss bund for fewar zeiris nor sevin at the leist, and siclyke it sall no'be lesum to mak the said prenteiss brother and fallow in craft vnto the tyme thathe haif seruit the space of vther sevin zeiris efter the ische of his said prenteischip w'out ane speciall licenc granttit be the wardeneis, dekynis, and maisteris assemblit for the caus, and that sufficient tryall be tane of thair worthynes, qualificatioun, and skill of the persone that desyirs to be maid fallow in craft, and that vnder the pane of fourtie pundis to be upliftit as ane pecuniall penaltie fra the persone that is maid fallow in craft aganis this ord', besyde the penalteis to be set down aganis his persone, accordyng to the ord'of the ludge quhair he remanis.

Item, it sall no' be lesum to na maister to sell his prenteiss to ony vther maister nor zit to dispens w'the zeiris of his prenteischip be selling y'of to the prenteisses self, vnder the pane of fourtie pundis.

Item, that na maister ressaue ony prenteiss w'out he signifie the samyn to the wardene of the ludge quhair he dwellis, to the effect that the said prenteissis name and the day of his ressauyng may be ord'lie buikit.

Item, that na prenteiss be enterit bot be the samyn ord', that the day of thair enteres may be buikit.

Item, that na maister or fallow of craft be ressaute nor admittit w'out the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex, and that the day of the ressaung of the said fallow of craft or maister be ord'lie buikit and his name and mark insert in the said buik w' the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosin to everie persone to be alsua insert in thair buik. Providing alwayis that na man be admittit w'out ane assay and sufficient tryall of his skill and worthynes in his vocatioun and craft.

Item, that na maister wrik ony maissoun wark vnder charge or command of ony vther craftsman that takis vpoun hand or vpoun him the wriking of ony maissoun wark.

Item, that na maister or farow of craft ressaue ony cowanis to wrik in his societie or cumpanye, nor send nane of his servands to wrik w'cowanis, under the pane of twentie pundis sa oft as ony persone offendis heirintill.

Item, it sall no'be lesum to na enterit prenteiss to tak ony gritter task or wark vpon hand fra a awnar nor will extend to the soume of ten pundis vnder the pane foirsaid, to wit xx libs, and that task being done they sall Interpryiss na mair w'out licence of the maisteris or warden q'thay dwell.

Item, gif ony questioun, stryfe, or varianc sall fall out amang ony of the maisteris, servands, or entert prenteissis, that the parteis that fallis in questioun or debait, sall signifie the causis of thair querrell to he perticular wardeneis or dekynis of thair ludge w'in the space of xxiiij ho" vnder the pane of ten pnds, to the effect that thay may be reconcilit and aggreit and their variance removit be thair said wardeneis, dekynis, and maisteris; and gif ony of the saidis parteis salhappin to remane wilfull or obstinat that they salbe deprivit of the privilege of thair ludge and no'permittit to wrik y'at vnto the tyme that thay submit thame selffis to ressaue at the sycht of thair wardenis, dekynis, and maisteris, as said is.

Item, that all maisteris, Inte priseris of warkis, be verray cairfull to sie thair skaffellis and futegangis surelie sett and placeit, to the effect that throw thair negligence and siewth na hurt or skaith cum vnto ony personis that wrikis at the said wark, vnder pain of dischargeing of thaim y efter to wrik as maisteris havand charge of ane wark, bot sall ever be subiect all the rest of thair dayis to wrik vnder or w ane other principall maister havand charge of the wark.

Item, that na maister ressaue or ressett ane vther maisteris prenteiss or servand that salhappin to ryn away fra his maisteris seruice, nor interteine him in his cumpanye efter that he hes gottin knowledge y'of, vnder the paine of fourtie pundis.

Item, that all personis of the maissoun craft conuene in tyme and place being lawchfullie warnit, vnder the pane of ten pundis.

Item, that all the maisteris that salhappin to be send for to ony assemble or meitting sall be sworne be thair grit aith that thay sall hyde nor coneill na fawltis nor wrangis done be ane to ane vther, nor zit the faultis or wrangis that ony man hes done to the awnaris of the warkis that they haif had in hand sa fer as they know, and that vnder the pane of ten pundis to be takin vp frae the conceillairs of the saidis faultis.

Item, it is ordanit that all thir foirsaidis penalteis salbe liftit and tane vp fra the offenderis and brekaris of thir ordinances be the wardeneis, dekynis, and maisteris of the ludgeis quhair the offenderis dwellis, and to be distributit ad pios vsus according to gud conscience be the advyis of the foirsaidis.

And for fulfilling and observing of thir ordinances, sett down as said is, The haill maisteris conuenit the foirsaid day binds and oblisses thaim heirto faithfullie. And thairfore hes requeistit thair said Wardene gener-
all to subscriue thir presentis wt his awn hand, to the effect that ane autentik copy heirof may be send to eu-
erie particular ludge w'in this realme.

WILLIAM SCHAW,
Maistir of Wark.

William Schaw was appointed Master of the Works by James VI of Scotland on 21 December 1583. On 28 December 1598 as Master of the Works and General Warden of master stonemasons, he issued his statutes. Copies of the statute is written into the minutes of the Lodges of Edinburgh and Aitchison's Haven.

In December 1599, Schaw published a second set of statutes, some of which were addressed specifically to Lodge Mother Kilwinning. These rules dealt primarily with record keeping and fees.