

# Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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

904-826-4086



January, 2019



## STATED COMMUNICATIONS

Masonic Temple

105 King Street

St. Augustine, FL

1<sup>ST</sup> & 3<sup>RD</sup> Thursdays

Meal – 6:30 p.m.

Stated Communication — 7:30 p.m.

## DEGREE WORK AND PRACTICE

2<sup>nd</sup> & 4<sup>th</sup> Thursdays

## CHARITY OF THE QUARTER

Llandilo School of Special Education

such a strong, capable line of officers at my back, Our future definitely looks bright!

2018 was another amazing year for Ashlar Lodge, we saw significant improvements in our building, our property and our lodge as a whole. This year we will continue that momentum as we focus on strengthening the bonds of fraternal relations, union, and friendship, amongst ourselves and all regular Masons. **“Harmony being the strength of all societies.”**

Thank you again my Brothers, for the privilege to serve, and I will see you on Thursday!

Brethren,

I am incredibly humbled and deeply honored to have been elected to serve as worshipful master of Ashlar Lodge No. 98 for 2019, and look forward to great things in the coming year!

I would really like to start by saying, thank you brethren all, for the love, Support, and guidance throughout my journey thus far.

I am extremely fortunate to have

Sincerely & fraternally,  
Matt

## January 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 NEW YEARS DAY	2 RAIN-BOW	3 STATED COMMUNICATION 6:30 PM	4	5
6	7 OES	8 Shrine Club 7:00 pm	9 DIST. INST. ASHLAR NO. 98 6:30 PM	10	11	12 Open Book Pine-land 86 9-noon
13	14	15 York Rite Chapter/Council 6:30 pm	16 RAIN-BOW	17 STATED COMMUNICATION 6:30 PM	18	19
20	21 OES	22 York Rite Commandery 6:30 pm	23 District Association Bunnell 6:30 PM	24	25	26
27	28	29	30	31	28	29

### FROM THE WEST

Greetings from the West. I can't tell you how honored I feel to be chosen to sit as your Senior Warden this year. I am looking forward to a great year of fellowship and friendship. We have a lot of work ahead of us this year, and I look forward to the challenges we will face together. I would love to see some members who don't come to regular meetings start coming back home and spending time with us again. That will be one of my goals for this year.

Fraternally,  
Bro. Ken

# February 2019

Sun                  Mon                  Tue                  Wed                  Thu                  Fri                  Sat

					1	2
3	4 OES	5	6 RAIN- BOW DI MEL- ROSE 6:30 PM	7 STATED COMMUNI- CATION 6:30 PM	8	9 Open Book Pineland 86 9- noon
10	11	12 Shrine Club 7:00 pm	13	14	15	16
17	18 OES	19 CHAP- TER/ COUNCIL 6:30 PM	20 RAIN- BOW District As- sociation Hastings 6:30 pm	21 STATED COMMUNI- CATION 6:30 PM	22 Fried Chicken at Shrine Club 5 -7 pm	23
24	25	26 YORK RITE COM- MANDERY 6:30 PM	267	28		

## CHAPLAIN'S CORNER

**Be at War with Your Vices,  
at Peace with Your Neighbours, and  
Let Every New Year Find You a Better Man.**

**Bro. Benjamin Franklin**

**Ashlar Lodge No. 98 F. & A.M.**

**Officers for 2019**

<b>Worshipful Master</b>	<b>Matthew Sweeney</b>
<b>Senior Warden</b>	<b>Kenneth Schaffner</b>
<b>Junior Warden</b>	<b>James Carrick</b>
<b>Treasurer</b>	<b>W. Robert Gagnon, P.M.</b>
<b>Secretary</b>	<b>David Pierucci</b>
<b>Chaplain</b>	<b>R.W. Oscar Patterson III, D.D.G.M.</b>
<b>Senior Deacon</b>	<b>Christopher Clarke</b>
<b>Junior Deacon</b>	<b>Robert Wilson</b>
<b>Senior Stewart</b>	<b>Thomas Torretta</b>
<b>Junior Stewart</b>	<b>William Kenneth Smith</b>
<b>Tyler</b>	<b>Ron DeRoco</b>
<b>Musician</b>	<b>Brian Iannucci</b>
<b>Historian</b>	<b>R.W. Oscar Patterson III, D.D.G.M.</b>

ASHLAR LODGE NO. 98 F. & A.M.  
Committees for 2019

**Worshipful Master may attend and direct deliberation of all Lodge Committees.**

Finance

Kenneth Schaffner, Chair  
James Carrick  
Robert Gagnon, P.M.  
Troy Usina, P.D.D.G.M.  
David Pierucci  
Fred "Bo" Bozard, P.M.

Masonic Education

James Carrick, Chair  
Christopher Clark  
David Pierucci  
Oscar Patterson III, D.D.G.M  
George Maulsby, P.M.

Charity

James Carrick, Chair  
Christopher Clarke  
Robert Gagnon, P.M.  
Tom Torretta  
Fred "Bo" Bozard, P.M.

Scholarship

Kenneth Schaffner, Chair  
James Carrick  
Brian Iannucci  
David Pierucci  
Sam Turner

Vigilance

James Carrick, Chair  
Troy Usina, P.D.D.G.M.  
Chris Cannan, P.M.  
Thomas Torretta  
Oscar Patterson, D.D.G.M.

Petitions

Kenneth Schaffner, Chair  
Robert S. Wilson  
David Pierucci  
Chris Clarke  
James Carrick

Lodge Property

Kenneth Schaffner, Chair  
Troy Usina, P. D.D.G.M.  
Dwight Wilkes, P.D.D.G.M.  
Charlie Metcalf, P.M.  
Oscar Patterson III, D.D.G.M.

Board of Relief

Kenneth Schaffner, Chair  
James Carrick  
Oscar Patterson III, D.D.G.M.  
Christopher Clarke

Rainbow Board

Robert Gagnon, P.M., Chair  
Matthew Sweeney  
Garret Wolfe, P.M.  
Freddy Touzette

Council of Past Masters

Robert Harry, P.G.M., Chair  
Troy Usina, P.D.D.G.M.  
Oscar Patterson III, D.D.G.M.

Visitation

Oscar Patterson III, D.D.G.M., Chair  
Dominick Perez, P.M.  
Thomas Torretta  
William Roberts

Membership Development

David Pierucci, Chair  
Brian Iannucci  
James Carrick

Public Education/Community Service

Kenneth Schaffner, Chair  
Brian Iannucci  
Sam Turner  
Josh Underwood

Lodge Instructor

Oscar Patterson III, D.D.G.M.

Lodge Mentors

George Maulsby, P.M.  
Oscar Patterson III, D.D.G.M.

Contact Numbers

Chaplain	Oscar Patterson, D.D.G.M.	904-955-9175
Mentor	George Maulsby, PM	709-956-0228
Tyler	Ron DeRoco	904-599-1584
Secretary	David Pierucci	904-404-5492

Athelstan

The Forgotten King

By

Oscar Patterson III, Ph.D.

In time of good King Athelstane's day;  
He made then both hall and even bower,  
And high temples of great honour,  
To disport him in both day and night,  
And to worship his God with all his might.  
This good lord loved this craft full well.

Athelstan, King of the Anglo Saxons from 925 to 927 and King of the English from 927 to 939 is well known to Freemasons from his appearance in the *Regius Poem* or *Halliwell Manuscript*, reputed to be the first English masonic document, where his name appears five times. But by the nineteenth century, his name had vanished from most histories of the British monarchy. Over that span, he had been supplanted by his grandfather, Alfred the Great, and relegated to the status of a minor character. Athelstan became "The Unknown King" as had Andrew Bonar Law become "The Unknown Prime Minister" when he died in November 1923 after only 209 days in office. Athelstan's disappearance from history may be the result of two aspects of his life.

First, Athelstan had no descendants. He never married and had no children, legitimate or otherwise. He was a bachelor king inspired to live his life by the monastic tradition of celibacy. He was followed on the throne first by his half-brother Edmond or Edmund who was murdered in his palace in 946 and then by his second brother, Eadred whose son followed him on the throne. Secondly, his unification efforts did not last. Immediately after Athelstan's death the men of York elected Olaf Guthfrithson, the Viking King of Dublin who, though he gave some accommodations to Christians, was considered a heathen. Olaf's tenure on the throne of York (939-941) resulted in Viking reoccupation of the five boroughs of Derby, Leicester, Lincoln, Nottingham, and Stamford once ruled by Athelstan. Olaf was succeeded on the throne by his cousin Olaf Cuaran. At the time of his death, Irish chronicles referred to Olaf as "king of Danes" and "king of the Fair Foreigners and the Dark Foreigners".

In the ninth century when Athelstan was born, there were four kingdoms remaining from the multitude of Anglo-Saxon fiefdoms: Wessex, Mercia, Northmubia, and East Anglica, all located south of the Humber River and Danelaw which began in York north of that river. Wessex, Athelstan's home kingdom, was south of the Thames and extended from Kent in the east to Cornwall in the west. But the submission of other minor kingdoms to Ed-

ward the Elder, Athelstan's father, in 920 did not result in the type of government instituted by his son when his charter authors listed him as *Rex Anglorum*.

Most of what is known about Athelstan is taken from William of Malmesbury (c. 1095- c. 1143), a Medieval chronicler who is considered the foremost English historian of the twelfth century. William was a cloistered monk at Malmesbury Abbey in Wiltshire and is rated by modern historians to have been the most learned man of his age in western Europe. His writings suggest that he had access to more than four hundred manuscripts written by at least two hundred authors. The abbey had been founded as a Benedictine monastery about 676 by Aldhelm, a nephew of King Ine of Wessex. During William's lifetime, the abbey's library was the second largest in Europe exceeded in size only by the Abbey of Montecassino in Italy. William is of the same stature as a historian as Bede, a monk at Jarrow and author of *Ecclesiastical History of the English People* completed in 721, and the author of the *Chronicle of the Abbey of Croyland* which covers Medieval England from about 1140 to 1486. William include in his history the apocryphal story of King Arthur which suggests that he may have had access to the ninth century Welsh monk Nennius' *Historia Brittonum*, but much of his work suggests that he had first-hand or immediate knowledge from participants of events associated with the Norman Conquest and subsequent history.

### **Halliwell Manuscript**

The *Regius Poem* or *Halliwell Manuscript* is accepted as the oldest extant document related to masonry in the English language. Traditionally dated to 1390, current research dates it to after 1425 but no later than 1450. This is the period of Henry V and VI. King Henry V died in 1422 leaving the throne of England to his nine-month-old son, Henry VI. Henry VI remained on the throne until 1471 even though his reign was interrupted by mental illness, imprisonment in the Tower of London, and Edward IV between 1461 and 1470. He was succeeded as king by the same Edward IV in 1471.

The manuscript is a long poem written in verse and is notable for that fact: it is not in narrative format. It is written in Middle English, the vernacular language, not the scholarly or religious Latin nor in Old English which was prevalent from the fifth to late eleventh centuries. All of Athelstan's existing charters are written in Latin and Old English which would have been the vernacular language of his day. The headings in the poem are in Latin which suggests that the author was familiar with that language, but the headings do not fit into the rhyme scheme

suggesting that they may have been added later. Masonic scholar Rev. Adolphus Frederick Alexander Woodford writing in the early 1880s found that the poem incorporated portions of two other Middle English texts *Instructions for a Parish Priest* by John Mirk dated to about 1410 and an anonymous undated poem entitled *Urbanitatis*. There is also some evidence that Dan John Lydgate's poem *Merita Missa* is incorporated into those sections attributed to *Instructions for a Parish Priest*. The poem is obviously Roman Catholic in origin and is probably the product of a parish priest rather than a cloistered monk.

The manuscript appeared in several estate or personal inventories as it changed hands and was finally deposited in the Royal Library before being donated to the British Museum in 1757 by King George II. It was not referred to as a "Freemasonic" document until 1838 being listed in an inventory of 1734 only as "a Poem of Moral Duties." James Halliwell, though not a Freemason, published a short paper about the manuscript in 1840 giving it the 1390 date. It is assumed, based on the numerous Biblical allusions, writing style, language, grammar, fineness of the script, and other exegesis, that the author was well-versed in *The Bible* as well as classical literature. It is possible that document was written about to counter the 1425 edict banning guild meetings.

Albert Mackey suggests that the extant rhymed verse manuscript is a copy of two earlier documents with what he refers to as "a careless admixture." Woodford, as noted, confirmed this to some extent. The poem consists of 5,260 words in 794 lines written in a fine hand on sixty-four pages of small quarto vellum. It appears to come from the German stone mason tradition which suggests that the author was familiar with the legends and principles of the Germanic guild in the medieval period. This legend was modified by masons from France or Gaul who came to England as early as the 650s per Bede. The *Regius Poem* makes no mention of King Solomon's Temple which constitutes such an important part of modern Freemasonic ritual and legend. It does, however, note the Four Crowned Martyrs--*Sancti Quatuor Coronati*--of Roman origin also referenced by Bede but absent from later manuscripts. What is interesting about the document is that while the poem attributes masonry in England to Athelstan, it makes no reference to Edwin of the later York Legend nor is there any reference to St. Alban or Bishop Benedict noted by Bede. This poem does, however, provide a beginnings of craft history in England which will become known as *The Legend of the Craft*. And while the *Legend of the Craft* is first recorded in this late 14<sup>th</sup> century document, it will soon expand to include the legends of Lamech's sons and the pillars (The Legend of Noah); Hermes; the Tower of Babel; Nimrod; Euclid; the Temple of Solomon; St. Alban; and the more complete York legend.

The date 926 often associated with the portion of the poem related to Athelstan is not supported by the document itself which has no dates in the text. The 926 date appears to have originated with Dr. George Oliver, an English cleric and Freemason. It is also found in Albert Mackey's writings. The historical record demonstrates that Athelstan did not conquer York until the second half of 927. In January 926, six months after his coronation, he arranged for his sister, Sihtric, to marry the Danish king of York. Sihtric died in 927 and Athelstan used her death as the justification to invade his brother-in-law's real in the summer of the same year—927.

### **Athelstan, King of All England**

Athelstan, in Old Norse meaning “noble stone,” was born into the West Saxon royal family while his grandfather, Alfred the Great, was still king. At the time of his birth, his father, Edward the Elder, Alfred's oldest son, was playing an active role in state affairs and had been formally designed Alfred's heir and the next king. Edward was married twice producing at least fifteen children of which Athelstan was the oldest male by his first wife, Ecgwynn. At Edward's death on 17 July 924, Aelfweard, the oldest son by Edward's second wife, Aelfflaed, appears to have been chosen by the lords in Mercia to succeed Edward on the throne while the lords in Wessex selected Athelstan. Aelfweard, however, lived only sixteen days after the death of his father, and on September 4, 925 Athelstan was installed on the throne at Kingston upon Thames, a symbolic location located on the border between Mercia and Wessex.

Athelstan's position on the throne did not go unchallenged. Some sources suggest that Edwin, Athelstan's brother, plotted with a nobleman named Alfred to blind the soon to be crowned king thus rendering him ineligible to assume the throne. Blinding in that age did not incur the penalty nor revulsion associated with murder and would have given the throne to Edwin. According to these sources, members of the court accused Edwin of plotting against the chosen king and the rumors were so powerful and persuasive that Athelstan refused to accept or believe his brother's denial under oath; drove him into exile; and became complicit in his death.

His cruelty took a form without parallel; for he compelled his brother, attended by a single squire, to go aboard a boat without oars or oarsmen and, what is more, rotten of the winds; Edwin, struggling to cope in the conditions, dived overboard into the water and was drowned. His squire hauled his body aboard and managed to get it back to Kent. King Athelstan, appalled at having unwittingly caused his brother's death, undertook a

seven-year penance and executed the informant who had condemned his brother.

William of Malmesbury, though reporting the story of Edwin's death, was skeptical of the account. Other sources concur that something very unpleasant happened to Edwin, but the *Anglo-Saxon Chronicles* includes only a single sentence noting that in the year 933 Edwin was drowned at sea. Folcuin, a monk at the abbey of Saint-Bertin in France, writes that a failed coup or disturbance in Wessex resulted in Edwin being driven from the kingdom, drowned at sea, and eventually interred at Saint-Bertin.

Athelstan also had many sisters who, as they approached marriageable age, became a focus of his attention. First, he was sensitive to the dangers of dynastic competition and the accompanying necessity of restricting the number of claimants to the family estates and the throne. Female royal children faced two possible futures: marriage with a suitable noble suitor or entrance into a convent. And while entry into a religious order was common in the period, marriage was preferred since it served to establish political and military alliances. Four of Athelstan's sisters married into continental noble families. The others appear to have become nuns though one may have joined a convent after the death of her husband. There is considerable confusion with sisters' names which make tracing female relatives difficult.

Of similar military and political importance to medieval royalty was the fostering of sons. Kings "adopted" other kings' sons at baptism and took them into their households as squires both for protection and training. Athelstan followed this tradition and took under his care many young men. He is noted for the geographical breadth from which he selected his foster children. Such a group of young men of noble blood and similar ages served as a counterbalance in court to the influence of Athelstan's many sisters and female relatives as it provided a cohort of suitable companions for his brothers.

The imperial phase of Athelstan's reign lasted from 925 until his death in 939. During this period kings of Wales and Scotland attended on Athelstan and often witnessed his charters. He was generous in his support of the church established ministers at Beverley and York. He was especially generous to the Archbishop of York when he purchased vast estates from in Lancashire and gave them to him. But through out his reign, he was resented in the northern territory where he was considered an outsider and, at his death, as noted, York reverted to the pagan Norse king of Dublin.

Athelstan did, however, attempt to extend his political and military control into Scotland which he invaded in 934. He began the campaign accompanied by four Welsh kings, eighteen bishops, and thirteen earls, six of

whom were Danish. The campaign was a combined sea land assault. The various chronicles do not record any battles during the invasion nor do they give its outcome.

Athelstan is recorded to have participated in one “great, lamentable, and horrible battle.” Olaf Guthfrithson succeed his father as Norse King of Dublin in 934. By August 937 he had consolidated his control of the Viking part of Ireland and began his effort to reclaim the Norse kingdom of York. Athelstan was slow to react to the attack, probably because it came late in the year. He finally gathered his army of West Saxons and Mercians and marched north. This time, the Welsh did not join him. The two armies met at the Battle of Brunanburh in the fall of 937 though the specific date is known. Losses were reported to have been heavy on both sides, but Olaf escaped back to Ireland and Athelstan returned to Wessex. While some historians do not consider the battle significant, others concur on the opinion that, had Athelstan been defeated, Anglo-Saxon control of large parts of Britain would have been significantly demised.

### **Legacy**

Athelstan made marked achievements in military, political, legal, and diplomatic endeavors during his reign. His memory was prominent among the Saxons until the time of the Norman Conquest and in English history until the late medieval period. He laid the groundwork for unified English monarchy. But he was never granted the honor of sainthood even though he is recorded as having been a strong Christian king. His grandfather, Alfred the Great, had eclipsed him as the model British monarch by the time of Elizabeth I.

Administratively, Athelstan made effective utilization of the system he inherited. Kings ruled through ealdormen who often witnessed his charters and provided military support. Beneath the ealdormen were the reeves or noble land owners. These lay officials worked closely with both church and state and were responsible for taxation as well as land management. Then came bishops and abbots, clergymen who also had a political and, often, military place in society. The central feature of government was the witan or Royal Council. Even though there was no national capital nor fixed seat of government with kings and their courts roaming the countryside, Athelstan stayed mainly in his principal kingdom of Wessex. Some scholars refer to Athelstan as the founder of the English parliament.

More legal texts from Athelstan’s reign survive than from any other tenth century English king. His laws were strongly influenced by the continental Carolingian code which dated back to Charlemagne. And while there

are differences of opinion about the viability of his edicts, his code is considered to have been the expression of a king focused on his subjects and the maintenance of social order.

Athelstan had a reputation for founding churches and appointing members of his inner circle to high clerical positions. He also sought to establish strong connections with continental churches and sent Cenwald, later Bishop of Worcester, on a tour of German monasteries making lavish gifts on Athelstan's behalf. He also revived ecclesiastical scholarship in his realm. He is reputed to have been a collector of books as well as holy relics and he gave extensive financial assistance to clergymen escaping Viking raids in Brittany. Notable among the scholars in Athelstan's court was the Frank, Israel the Grammarian. The court itself was instrumental in the monastic reforms that took place during his reign.

In terms of foreign relations, Athelstan had strong connections with various European courts through the marriages of his sisters. The most important of these were with Charles the Simple, king of the West Franks and Hugh, Duke of the Franks. He was foster father to Alan II, Duke of Brittany and Hakon, son of Harald Fairhair, king of Norway.

Athelstan died on October 27, 939 and was interred at Malmesbury Abbey to demonstrate his commitment to the seventh century abbot, Saint Aldhelm. William of Malmesbury claims to have seen his remains "beautifully intertwined with gold threads." His tomb is now empty, the bones having been removed and lost during the Reformation. Athelstan's grandfather, Alfred, and his father Edward, and his half-brother are interred at Winchester. This first King of the English suffered from having no biographer and the lack of reporting on his accomplishments in the existing Chronicles is flimsy. But in his day, he was "the roof-tree of the honor of the western world."

#### Bibliography

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