

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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

904-826-4086



June, 2019



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

St. Augustine Youth Services

This letter is to be read at every Stated Communication until the 190th Annual Grand Communication.

To: All Particular Lodges

Re: Mutual Fraternal Amity/Recognition

The Most Worshipful Union Grand Lodge Jurisdiction of Florida,

Belize, Central America, Incorporated, Prince Hall Affiliated

Dear Brethren:

On Tuesday, May 29, 2018, at the 189th Annual Grand Communication the Chairman of the Jurisprudence Sub-Committee on Foreign Relations presented a Report on Prince Hall which was adopted by the Craft. The adoption of this report empowered the Grand Master to sign an acceptable agreement extending "Recognition" to The Most Worshipful Union Grand Lodge Jurisdiction of Florida, Belize, Central America, Incorporated, Prince Hall Affiliated.

On April 23, 2019, a letter was received from

M.W. Walter Gulley, Jr., Grand Master of The Most Worshipful Union Grand Lodge Jurisdiction of Florida, Belize, Central America, Incorporated, Prince Hall Affiliated, informing me that their Grand Lodge voted in favor of requesting mutual Amity/Recognition with our Grand Lodge with safeguards with both institutions' membership in mind.

Therefore, in accordance with the report adopted by the Craft and in response to M.W. Gulley's letter, I, as Grand Master of Masons of Florida, entered into a treaty agreeing to the following terms of mutual Fraternal Amity/Recognition:

1. It is agreed by both parties that the Amity/Recognition Agreement shall never constitute future merger, consolidation, and/or amalgamation of our Grand Lodges;
2. It is agreed by both parties that there shall be no transferring of membership from one Grand Jurisdiction to the other;
3. It is agreed by both parties that visitation shall only occur at the Grand Lodge level with visitation of the Grand Master's Official Delegation during the Grand Lodge Session of either Grand Jurisdiction and the Grand Secretary of the visiting Grand Lodge shall communicate in advance a list of the Grand Master's Official Delegation to his counterpart Grand Secretary; further, it is agreed that the Grand Master of either Grand Jurisdiction may set a limit to the number of the proposed delegation should he deem it necessary;
4. Lastly, it is agreed by both parties that there shall be no visitation at the Subordinate Lodge level of either Grand Jurisdiction.

Sincerely and fraternally,
John E. Karroum
Grand Master

June 2019

Sun Mon Tue Wed Thu Fri Sat

						1 Lodge Work Day Time TBA
2	3 BUILDING CLOSED FUMIGATION	4 BUILDING CLOSED FUMIGATION	5 BUILDING CLOSED FUMIGATION	6 BUILDING CLOSED FUMIGATION	6 BUILDING CLOSED FUMIGATION	8 First Lady's Fund-raiser Pine-land 5 pm
9	10	11 Shrine Club 7 pm	12 RAINBOW 7 PM DISTRICT INSTRUCTION Palatka 34 6:30	13 LODGE INSTRUCTION 6 PM	14	15 Open Book Pine-land 86 9-noon
16	17 OES	18 YORK RITE CHAPTER/ COUNCIL 6:30 PM	19 RAINBOW 7 PM	20 STATED COMMUNICATION 6:30 PM	21	22
23/30	24	25 YORK RITE COM-MANDERY 6:30 PM	26 District Association ASHLAR 98 6:30 PM	27 PAST MASTERS' NIGHT MM DE-GREE 6 PM	28 Fried Chicken at Shrine Club 5 -7 pm	29



July 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 OES	2	3 RAIN-BOW	4 DARK FOR HOL-	5	6
7	8	9 Shrine Club 7:00 pm	10 District Instruction Lake No. 72 6:30 pm	11	12	13
14	15 OES	16 York Rite Chapter/Council 6:30 pm	17 RAIN-BOW /Open Book Pine-land 6-9 pm	18 STATED COMMUNICATION 6:30 PM	19	20
21	22	23 York Rite Commandery 6:30 pm	24 District Association Middleburg 10	25 LODGE INSTRUCTION 6 PM	26 Shrine Club Fried Chicken	27
28	26	30	31			

RETURN TO PROFICIENCY

In a move rarely seen in Masonry, delegates at the Grand Lodge of Nebraska's 2019 Annual Communication abandoned 30 years of candidates memorizing a meager number of words to advance in the degrees and returned to full-form proficiency. Two-thirds of the delegates approved the longer proficiencies. The membership in 1989 justified the shorter proficiency requirement citing the greater potential to attract men because of an easier memorization requirement. The number of Masons raised did increase between 1989 and 1992, but between 1992 and 2017, except for coincidental spikes, the number of men raised steadily and drastically declined.

When seasoned members reminisced with candidates about their time spent with instructors and mentors, a relationship that created strong bonds, the new members felt they had missed something. Some memorized the full-form proficiency and presented it in lodge.

After seeing more and more suspensions for NPD, then-Deputy Grand Master Dean Skokam developed an enrollment program that relied on lodges to assign mentors to teach, advise, and become a friend for life for each candidate. "Nothing compared to the mentoring received through 'posting'," noted M.W. Scott Krieger who continued by saying "Lodges never fully embraced our substitute mentoring program."

A survey conducted of Nebraska's 130+ lodges in 2017 found that two-thirds were unable to confer degrees because members didn't know the ritual. Many believed this was the result of the shorter proficiency. And as older ritualists died, there were none to replace them.

Leaders of Nebraska's lodges were reminded that the bond created when a new Mason is mentored in catechism is something never forgotten. "Making it quick and easy to become a Masson only makes it quick and easy for them to leave us," noted M.W. Barger. "Full-form proficiency ensures that a candidate invests something of himself in the Fraternity, making him less willing to throw it all away by leaving."

Short Talk Bulletin, April 2019, "Nebraska's Return to Proficiency."

TO LEARN MORE OF OUR RITUAL, W. GEORGE MAULTSBY AND BRO. JIM CARRICK MEET AT ASHLAR LODGE AT 5 PM EACH MONDAY. ALL BROTHERS ARE WELCOME. MONTHLY LODGE INSTRUCTION IS HELD ON THE 4TH THURSDAY, AND DISTRICT INSTRUCTION IS ON THE 2ND WEDNESDAY MONTHLY. CHECK THE TRESTLEBOARD FOR DISTRICT INSTRUCTION LOCATIONS. OPEN BOOK IS AT PINE-LAND LODGE NO. 86, DATES AND TIMES IN THE TRESTLEBOARD.

LODGE COMMITTEES 2019
ASHLAR LODGE NO. 98 F. & A.M.
MATTHEW SWEENEY,
WORSHIPFUL MASTER

Dwight Wilkes, P.D.D.G.M.
Charlie Metcalf, P.M.
Oscar Patterson III, D.D.G.M.

Finance

Kenneth Schaffner, Chair
James Carrick
Oscar Patterson III, D.D.G.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 Maultsby, P.M.

Charity

James Carrick, Chair
Christopher Clarke
David Pierucci
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
Tom Torretta
David Pierucci
Chris Clarke
James Carrick

Lodge Property

Kenneth Schaffner, Chair
Troy Usina, P. D.D.G.M.

Board of Relief

Kenneth Schaffner, Chair
James Carrick
David Pierucci
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

William Roberts, Chair
Dominick Perez, P.M.
Thomas Torretta
Robert Richmond

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

Contact Numbers

Chaplain	William Roberts	904-825-1598
Instructor	Oscar Patterson, PDDGM	904-955-9175
Mentor	George Maultsby, PM	709-956-0228
Tyler	Ron DeRoco	904-599-1584
Secretary	David Pierucci	904-404-5492

The Legend Begins: Regius Poem, Cooke Manuscript, Graham Manuscript, and Schaw Statues

There are still in existence more than 140 Masonic manuscripts known collectively as the *Old Charges* or *Constitutions* and include rituals as well as catechisms. The documents include:

Old Charges

Halliwell Manuscript or *Regius Poem*

The Matthew Cooke Manuscript

The Dowland Manuscript

Grand Lodge No. 1

Later Manuscripts

Lansdowne

York No. 4

Melrose No. 2

Rituals

Edinburgh Register House

Airlie

Trinity College, Dublin

The Haughfoot fragment

Graham Manuscript

Minutes

Mary's Chapel

York Minutes

London Grand Lodges

Other Documents

Fabric Rolls of York Minster

Statues of Ratisbon

Schaw Statues

Kirkwell Scroll

London Masons' Ordances 1481 and 1521.

Catechisms

Three Distinct Knocks at the Door

Edinburgh Register House

The Grand Mystery of Free-Mason's Discover'd

Prichard's Masonry Dissected

(A more complete list of the more than 140 documents may be found in Appendix I.)

These manuscripts outline the history of the Craft as well as its organization and regulation. During the operative period and early speculative period, each Lodge maintained a hand-written copy of its charges written either on a vellum or parchment scroll or entered into the first pages of the minute books. This was their authority to meet as a lodge and to exercise certain privileges and duties. Of the old charges, the *Regius Poem* is unique in that it is set in verse. Excluding the *Schaw Manuscript*, these charges open with either a prayer, an invocation of God, or a general declaration of purpose. What follows includes a history of the craft which varies from document to document; a capitulation of the seven liberal arts and sciences, especially geometry; and a set of rules and regulations for masters and fellows. These early documents demonstrate the evolution of craft's legends often beginning with Noah and the flood and concluding with the establishment of the masonic guild at York by Athelstan.

Regius Poem or Halliwell Manuscript

The *Regius Poem* or *Halliwell Manuscript* is accepted as the most ancient of these documents with modern analysis dating it to about 1390. The manuscript appears in several estate or personal inventories as it changed hands and was finally deposited in the Royal Library and then donated to the British Museum in 1757 by King George II. It was first noted as a "Freemasonic" document in 1838 by James Halliwell, even though it is listed in an inventory of 1734 where it is described as "a Poem of Moral Duties." 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, Latin grammar, fineness of the script, and other exegesis, that the poem was written by a Catholic priest or monk. It was mistakenly assumed that the document was written about 1440 to counter the 1425 edicts banning guild meetings.

Albert Mackey suggests that the extant rhymed verse manuscript is a copy of two earlier documents with what Mackey refers to as “a careless admixture.” The poem consists of 5,260 words in 794 lines finely written 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 thoughts 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 according to Bede. The *Regius Poem* makes no mention of King Solomon’s Temple which constitutes such an important 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 the later manuscripts. What is interesting about the document is that the poem attributed masonry in England to Athelstan with no reference to Edwin of the later York Legend nor is there any reference to St. Alban or Bishop Benedict. This poem does, however, provide the 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 14th 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; St. Alban; and the more complete York legend.

Matthew Cooke Manuscript

The Matthew Cooke Manuscript or *Gothic Constitution* is the oldest what is identified as a Freemasonic document written in prose. The documents includes the legend of the children of Lamech including Jabal’s discovery of geometry, Tubal Cain’s discovery of metallurgy, and Naamah’s invention of weaving and their inscription of their mysteries on pillars that would be discovered after the great flood. Nimrod, the Tower of Bable, Euclid and, even, Egyptians are found in Cooke’s rendition of Masonic history. The Cooke manuscript is written on sheets of vellum 112mm x 86mm (4 3/8 inch x 3 3/8 inch) and bound into a book with oak covers. The Middle English of the documents supports a date of around 1450. The *Regius Poem* and *The Cooke Manuscript* demonstrate early masons’ attempts to establish their immemorial history and determine their privileges in light of the 1425 ban on assemblies. Both of these documents endeavor so prove that their craft had royal approval and that even the King’s (Athelstan) son has been a mason.

Graham Manuscript

The Graham Manuscript, which dates from about 1725 and comes after the foundation of the Grand Lodge of England, is the first to offer the Legend of Hiram Abiff though in greatly abbreviated form, and the older

Legend of Noah (see Graham Manuscript) is still included. The first reference to the death of Hiram Abiff is found in Pritchard's *Masonry Dissected* even though there are references to Hiram in the 1723 and 1738 Anderson's *Constitution*. The existing version of Graham was discovered in Yorkshire in 1930 but the location of its origin is unknown. It is filled with editorial errors which indicates that it is a copy of an earlier document. Unlike the older documents, this manuscript is written in a catechism format with set questions and answers.

Schaw Statues

The Schaw Statues were written by William Schaw, Master of the Works under James VI of Scotland and later general warden of all Scottish stonemasons' lodges. He was responsible not only the general oversight of royal building projects, but was oversaw the operations of a fraternity already in existence. Schaw set about to codify and create uniformity in the rules governing the building trade. His rules or statues covered the proper qualifications of a person admitted into the craft; provisions for the sick and widows; and the formalization of an already existing oath. The statues also provided rules for the election of wardens; set in writing the seven-year apprenticeship; and established examinations for promotion to *fellow of the craft*. The document did meet opposition which focused, primarily, on which existing Lodge would be declared Lodge No. 1. The issue was settled in 1599 with Edinburgh being declared first or principle Lodge and Kilwinning in West Scotland the second and head Lodge.