

# Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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

904-826-4086



March, 2022



## STATED COMMUNICATIONS

Masonic Temple

4 Martin Luther King Blvd.

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 MONTH

K9 for Warriors

The plan is subject to change, however, as it stands now, we will meet at the Lodge at 9:00 AM. Coffee and doughnuts will be available. Open Lodge at 10:00 and confer the Degree and then go to refreshment. Pizza will be served after which we will complete our requirements with the Brothers on an individual basis. I hope to see strong support for these good men as they begin their journey.

## From the East

Take Care,

W.: Jim

Greetings from the East my Brothers,

We are looking forward to our EA Degree on Saturday March 5th. At this time it appears that we will have five candidates and possibly more may be prepared by then. A Saturday Degree seems to be the best way to go with this many candidates, because, for one reason many of our older Brethren, including the Worshipful Master would rather not be out so late on a Thursday.

# March 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 RAIN-BOW 7:00 PM	3 STAT-ED COMM 6:30 PM	4	5 EA DEGREE 9:00 AM
6	7 OES	8 Shrine Club 7:00 pm	9 District Instruction Cabul No. 116 6:30 pm	10	11	12
13	14	15	16 RAINBOW 7:00 PM	17 STAT-ED COMM 6:30 PM	18	19
20	21 OES	22 York Rite Chapter/Council 6:30 pm	23 Dist. Assn. Lake No. 72 6:30 pm	24 LODGE INSTRUCTION TBA	25 Fried Chicken, Shrine Club	26
27	28	29 York Rite Commandery 6:30 pm	30 Open Books Pine-land No. 86 6-9 pm	31		

## FROM THE WEST

Hello my Brothers,

Our Sweetheart Luncheon with the widows and their guests went very well. We had about 15 widows attend this year. I want to thank Brothers Dwight and Kenny for helping get the Shrine Club setup, decorated and the great job on the food and drinks.

If you haven't seen the Shrine Club, I suggest you check it out. The last Friday of each month, the Shriners have a Fried Chicken Dinner. You get three pieces of chicken, 2 sides, corn bread dessert and a drink for \$12. They are located at 250 Brainard Dr, St. Augustine, FL 32086. Go check it out and support our brothers.

I also want to thank Brother Ed Manfredi for providing the entertainment. You can find his videos on Youtube by search for Edward Manfredi or clicking this link: <https://www.youtube.com/channel/UCII8YVPPi6W6bqC8zJ0cEGA>.

We had a FC Degree in February, and will have an EA Degree on Saturday, March 5<sup>th</sup> at Ashlar Lodge. We will have between 6 and 8 candidates. Come support these "new brothers".

Happy St. Patrick's Day! I look forward to seeing you soon!  
Fraternally,  
Brother Tom Torretta

# April 2022

Sun                  Mon                  Tue                  Wed                  Thu                  Fri                  Sat

					1	2
3	4 <b>OES</b>	5	6 <b>RAIN-BOW 7 pm</b>	7 <b>STATED COMM 6:30 PM</b>	8	9
10	11	12 <b>SHRINE CLUB 7:00 pm</b>	13 <b>Dist. Inst. Hastings No 116 6:30 p.m.</b>	14	15	16
17	18 <b>OES</b>	19 <b>YORK RITE CHAPTER/ COUNCIL 6:30 PM</b>	20	21 <b>STAT-ED COMM 6:30 PM</b>	22	23 <b>Open Books Pineland No. 86 9-noon</b>
24	25	26 <b>YORK RITE COMMANDERY 6:30 pm</b>	27 <b>Dis- trict Assn. Pineland No. 86 6:30 pm</b>	28 <b>Lodge Instruction TBA</b>	29 <b>Fried Chicken Shrine Club</b>	30

## From the South

Greetings My Brothers:

I am happy to report that your building committee has had a meeting with Dimare Construction to go over plans for pricing and getting started on the egress and to start planning for new heating and AC units for the lodge room, dining room, and bathroom areas. We hope that these two projects can be done at the same time and not disrupt any meetings held at our Lodge.

We are looking forward to having the continued interest in our fraternity that we are seeing happen and would like to see as many Brothers as possible attend the degrees has listed in the Trestleboard to support of our new Brothers.

Respectfully  
Terrel W Jones JW

England, and with it the rest of Europe, changed dramatically during the seventeenth and eighteenth centuries. Large-scale production replaced the smaller, cottage industries prevalent during previous centuries. Technology improved, and the transition from medieval to early modern social, political, and industrial systems moved quickly forward. Transition in the building industry did not occur, however, in a fashion similar to that in, for example, the weaving industry where technology exemplified by the introduction of Kay's fly-shuttle marked the beginning of the industrial revolution. There was no similar drastic or sudden break with the past for the building trades,

In the medieval world, there was no clear demarcation between ecclesiastical and secular masons. There was interchangeability of function and responsibility. Walter of Hereford is listed as Master Mason at Vale Abbey in 1278 and then as Master of the Works at Caernarvon Castle; Henry Yevele was both Master Mason at Westminster Abbey and Disposer of the King's Works at Westminster Palace; and Richard Beke was Chief Bridge Mason at London Bridge and, later, Master Mason at Canterbury Cathedral. While the Dissolution of the Monasteries under Henry VIII markedly slowed ecclesiastical work, a similar decline in Crown building activity followed at the end of the sixteenth century. With this decline went profound change in the industry accompanied by transformation in public taste. Classical architecture began to replace the Gothic and that change was accompanied by the rise of professional architects who supplanted the medieval Master Mason. These architects preferred brick to stone because of lower costs; ready availability; and the ease with which it could be worked. They also expressed an advanced interest in all things Greek and Roman which was accompanied by a new interest on the part of scholars in architecture. This may well account for a part of the transition from operative to speculative Masonry.

This new age of inquiry was characterized by the revival of classical learning and style. The Italian style was adopted throughout Europe with a renewed focus on the classical orders of architecture. There already existed at this period, according to William Dugdale, author of *A History of St. Paul's*, a fraternity of *adopted masons*. The men responsible for the great medieval buildings were not professional architects like Knoop and Jones, rather they were "freemason[s] which can draw his plat, work and set cunningly." The men who reconstructed London after 1666 were of the likes of Christopher Wren, more architect and designer than stone layer. A close study of the records of the Masons' Lodges indicates that, along with working and ex-masons, people of high social standing or wealth as well as those who were not trained as masons were on the rolls as members of the guild. William Suthis, listed as King's Master Mason, was a member of the Goldsmith's Company and Samuel Fulkes, a renowned mason-contractor, was by guild membership a Haberdasher. Since membership in the London Masons' Company granted holders no special or definitive privileges why, then, did non-operatives associate with the guild in the first place?

Reasons for becoming an *accepted free mason* obviously varied. The main ones, based on diaries of such members, appear to include a sincere desire for knowledge about art and architecture; a fascination with and a desire to share in the Masons' *secrets*; and personal curiosity about the admission ritual and mysteries. Fraternal or friendly relations also played a significant part as did moral and spiritual endeavors. Non-operative clerks of previous generations had been closely associated with the Craft, but the renewed interest in classical architecture on the part of scholars and the gentry led many to seek the trade secrets possessed by the fraternity as well as to gain access to the technical and geometrical knowledge operative masons possessed. As noted in Chapter I, these men were simply *made a mason*.

There appear to have been four main categories of men who sought membership in the speculative fraternity: landed gentry such as Col. Henry Mainwaring who was associated with Elias Ashmole; professionals, academics, clergy, and scholars such as Ashmole and Gotthold Lessing; men already connected with the trade such as goldsmiths, sculptors, and tomb makers; and other tradesmen such as tailors, bakers, and beer-sellers who had a product to offer the guild. Yet others were attracted to the Craft because of their interest in heraldry and antiquarianism with these men also indicating a strong interest in the *mysteries* of the craft and its association with ancient mystery religions. The probability is strong, therefore, that what is now purely speculative Masonry arose out of the non-operatives who attached themselves to the guild especially in the seventeenth century.

This group of emerging speculative Masons focused on the legends of the craft and developed ever more elaborate symbolism to include expanded uses of grips, words, signs, and spiritual or moral meanings for the working tools of the operative mason's trade. They also began to shorten or, even, eliminate, the recitation of operative rules and regulations which were the main portions of the *Old Charges* (see Chapter III). They instituted in their place moral teachings *veiled in allegory and illustrated by symbols*. From the latter part of the seventeenth century into the early part of the eighteenth century, the ceremony of gaining admission was significantly elaborated upon and expanded, eventually developing by the mid-eighteenth century into the three-degree system familiar today (see Chapter I for a description of an early *acceptation* ceremony). These rites and ceremonies did not, however, any more than the Fraternity itself, emerge fully formed. They evolved as the members innovated to meet changing demands and interests.

Speculative Masonry, or what Murray Lyon calls *symbolic* Masonry, was soon synonymous with *Freemasonry*. A speech delivered at Trinity College in 1688 notes that a "Society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen, hucksters, divines, tinkers, knights" had been formed at the college and that a collection had been made to provide charity for a reduced brother. There existed in England, Ireland, and Scotland in the seventeenth century, lodges of Accepted Masons that functioned in parallel with the traditional operative lodges, but there was no central authority and only loose control of the fraternity's legends or the *Mason's Word*. A document dated 1686 attributed to Robert Padegett gives his title as "clerke to the Worshippful Society of Free Masons of the City of London," but it appears to relate only to a single company or lodge not some larger organization. And while the evidence is far from conclusive, English lodges appear to have derived their work in some way from Scotland and may even have looked to that nation's lodge system for guidance. The result of this transition was the formation of the Grand Lodge of England in 1716-1717.

Other evidence for the existence of some form of Freemasonry or Accepted Masonry prior to the creation of the Grand Lodge of England may be found in Plott's 1686 *Natural History of Staffordshire* where he wrote of the existence of a Society of Free-Masons which consisted of five or six members of the *Ancients* order who wore gloves and communicated with *secret signs* that they were Fellows of the society otherwise called *accepted masons*. And John Aubrey in *A Natural History of Wiltshire*, also dated 1686, refers to a *fraternity of adopted-masons* whose manner of *adoption* is formal with an oath of secrecy included. A 1691 addition to Aubrey's text states that "a Fraternity of Accepted Masons was to be held at St. Paul's Church, where Sir Christopher Wren and certain others were to be adopted as Brothers." Also in existence are references to a lodge at Warrington based upon Elias Ashmole's diary and a comment by Randle Holme III in his *Accademie of Armory* that he was a "member of the Society called Free Masons."

**LODGE OFFICERS 2021**

**Worshipful Master**  
James Carrick 904-501-4348  
Senior Warden  
Thomas Torretta 602-881-3206  
Junior Warden  
Terrell Jones 904-669-5249  
Secretary  
David Pierucci 904-460-9477  
Treasurer  
Oscar Patterson III 904-955-9175  
Tyler  
William Snyder 561-662-3211

**FRATERNAL NOTICES AND DATES**

O.E.S. Chapter #12.....1st & 3rd  
Mondays  
Rainbow Assembly #42.....1st & 3rd  
Wednesdays  
York Rite Bodies.....3rd & 4th  
Tuesdays

**OTHER 11th MASONIC  
DISTRICT LODGES**

**Palatka No. 34**  
Palatka—2nd & 4th Mondays  
**Lake No. 72**  
Crescent City—1st & 3rd Mondays  
**Pineland No. 86**  
Peniel—1st & 3rd Thursdays  
**Melrose No 89**  
Keystone Heights—2nd & 4th Tuesdays  
**Middleburg No. 107**  
Middleburg—1st & 3rd Tuesdays  
**Cabul No. 116**  
Green Cove Springs—2nd & 4th Thursdays  
**Hastings No. 183**  
Hastings—2nd & 4th Tuesdays  
**Bunnell No. 200**  
Bunnell—1st and 3rd Tuesdays