

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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



September, 2023



STATED COMMUNICATIONS

Masonic Temple

4 Martin Luther King Blvd.

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 MONTH

Habitat for Humanity

FROM THE EAST

Hello My Brothers,

Our friends from Bunnell Lodge came by for a visit and took our traveling Ashlar from us. I am planning on getting it back and would love for you to join me. Stay tuned, I will email the date for our trip down to Bunnell.

W George Maultsby told me about a method used in Texas to help instructors and interested Brothers learn the catechisms, Lodge opening and closing, and even lectures. We will be putting it in place

for the first time in September or October. If you are interested in learning with us or even getting a “silver” card by learning the catechisms and instructing, please let me know. We are always looking for help with our instruction and degree work.

Join us for our next Family and Friends night at the Lodge, as we kick off the holiday season together on Thursday, November 16th. If you know any of our older Brothers or any of our widows, please let them know as well, and if possible, help them get to the Lodge that night. Santa will be there to celebrate both Thanksgiving and Christmas with us. In addition, I'd also like to celebrate our veterans for their sacrifice that night. I hope to see you there.

It is hard to believe it is already September. Where has the year gone? Wishing you and yours all the best!

Fraternally,
Brother Tom Torretta

September 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4 OES	5	6 RAIN-BOW 7:00 PM	7 STAT-ED COMM 6:30 PM	8	9
10	11	12 Shrine Club 7:00 pm	13 District Instruction Cabul 116	14	15	16 MM DEGREE 8:30 am
17	18 OES	19 York Rite Chapter/Council 6:30 pm	20 RAINBOW 7:00 PM OPEN BOOKS PINELAND NO. 89 6-9	21 STAT-ED COMM 6:30 PM	22	23
24	25	26 YORK RITE COM-MANDERY 6:30 PM	27 Dist. Assn. Lake No. 72 6:30 pm	28 Lodge Instruction TBD	29 Fried Chicken, Shrine Club	30

FROM THE WEST

Myself and three other Brothers—Most Worshipful Robert P Harry, Worshipful George, Maultsby, Brother Boyce, and myself—went to the Florida School for the Deaf and the Blind and met Tracy Anderson there who is the coordinator of the development department. The tour was about an hour and a half to two hours long. She took us to many different places on the campus and showed us what they are doing with the donations that they receive. It was a very insightful experience. The campus sits on 85 acres and there is not enough room to explain all the programs they have for these children. They not only teach them a normal curriculum, but they also get them prepared for life in the hearing/seeing world. One thing really struck me was the program for the benefit of hearing parents with deaf children. They will start them at three years of age with the family and start learning American Sign Language. I could go on for a lot longer, but it was a very enlightening experience.

Also, on September 5th we would like as many Brothers as possible to come with us to Bunnell Lodge. They have our traveling Ashlar. So Brothers, please join in and let's make a huge showing and bring it back to Ashlar Lodge.

Fraternally yours

Terrell W Jones, S.W.

October 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2 OES	3	4 RAIN-BOW 7 PM	5 STATED COMM 6:30 PM	6 Elite 11th Get-Together Putnam Co. Shrine Club 6:00 PM	7
8	9	10 SHRINE CLUB 7:00 pm	11 District Instruction Hastings No. 183 6:30 pm	12 Lodge Instruc- tion TBD	13	14
15	16 OES	17 YORK RITE CHAP- TER/ COUNCIL 6:30 PM	18 RAIN- BOW 7 pm	19 STAT- ED COMM 6:30 PM	20	21 Open Books Pine- land No. 86 9am—noon
22	23	24 YORK RITE COM- MANDERY	25 Dist. Assn. Pineland No. 86 6:30 pm	26 Lodge Instruc- tion TBD	27 Fried Chicken Shrine Club	28
29	30	31				

From the South – George Maulsby J.W.

Our recent tour of the Florida School for the Deaf and Blind was both enlightening and uplifting, and is recommended to everyone who is afforded the opportunity. The following is only a brief account of what we learned during our two hour visit, guided by Tracy Anderson, Executive Director of Advancement.

FSDB is a nationally accredited, tuition-free state public school for eligible pre-K and K-12 students who are deaf/hard of hearing, blind/visually impaired, or deafblind. FSDB is a trusted statewide resource and nationally recognized for its comprehensive educational services designed for students' unique communication and accessibility needs. FSDB serves more than 1,000 students each year through statewide parent-infant programs as well as a Montessori Pre-K early learning center and five K-12 elementary, middle, and high schools on its St. Augustine campus. Small class sizes and advanced technologies enable teachers to provide individualized and group instruction for student success. Highly qualified teachers hold certifications in academic content areas and in the education of students who are deaf/hard of hearing or blind/visually impaired. Academic programs based on the Florida's Benchmarks for Excellent Student Thinking (B.E.S.T.) Standards for English Language Arts (ELA) and Mathematics Florida Standards, including virtual classes for high school and college credit. Career and technical education courses are offered on campus and through partnerships with post-secondary schools and businesses. Teachers, specialized service professionals and staff members work with students based on Individualized Education Plan (IEP) yearly goals. Specialized services for students include literacy and mathematics, American Sign Language, assistive technology, braille, speech and audiology, orientation and mobility, English for speakers of other languages, physical and occupational therapy, health care and related services, and more. Transportation is available free of charge for day and boarding students.

Students learn, live, and play on a safe and secure campus of more than 80 acres in historic St. Augustine. • Extracurricular, recreational, and performing arts activities are available for students, including statewide and national academic and athletic competitions. • FSDB students discover ways to do more, be more, and achieve more, fulfilling our vision of preparing them for a lifetime of success.

Ancient Masonic Documents

Source

Wikipedia

The **Halliwell Manuscript**, also known as the **Regius Poem**, is the earliest of the *Old Charges*. It consists of 64 vellum pages of Middle English written in rhyming couplets. In this, it differs from the prose of all the later charges. The poem begins by describing how Euclid "counterfeited geometry" and called it masonry, for the employment of the children of the nobility in Ancient Egypt. It then recounts the spread of the art of geometry in "divers lands." The document relates how the craft of masonry was brought to England during the reign of King Athelstan (924–939). It tells how all the masons of the land came to the King for direction as to their own good governance, and how Athelstan, together with the nobility and landed gentry, forged the fifteen articles and fifteen points for their rule. This is followed by fifteen articles for the master concerning both moral behavior (do not harbor thieves, do not take bribes, attend church regularly, etc.) and the operation of work on a building site (do not make your masons labor at night, teach apprentices properly, do not take on jobs that you cannot do, etc.). There are then fifteen points for craftsmen which follow a similar pattern. Warnings of punishment for those breaking the ordinances are followed by provision for annual assemblies. There follows the legend of the Four Crowned Martyrs, a series of moral aphorisms, and finally a blessing.

"Fyftene artyculus þey þer sowʒton, and fyftene poyntys þer þey wroʒton." (Fifteen articles they there sought and fifteen points there they wrought.) —Regius MS, ca. 1425–50.

The origins of the Regius are obscure. The manuscript was recorded in various personal inventories as it changed hands until it came into possession of the Royal Library, which was donated to the British Museum in 1757 by King George II to form the nucleus of the present British Library.^[4] It came to the attention of Freemasonry much later, this oversight being mainly due to the librarian David Casley, who described it as "a Poem of Moral Duties" when he catalogued it in 1734. It was in the 1838–39 session of the Royal Society that James Halliwell, who was not a Freemason, delivered a paper on "The early History of Freemasonry in England", based on the Regius, which was published in 1840. The manuscript was dated to 1390, and supported by such authorities as Woodford and Hughan; the dating of Edward Augustus Bond, the curator of manuscripts at the British Museum, to fifty years later was largely sidelined. Hughan also mentions that it was probably written by a priest.

Modern analysis has confirmed Bond's dating to the second quarter of the fifteenth century, and placed its composition in Shropshire. This dating leads to the hypothesis that the document's composition, and especially its narrative of a royal authority for annual assemblies, was intended as a counterblast to the statute of 1425 banning such meetings.^[1]

Matthew Cooke Manuscript[

The **Matthew Cooke Manuscript** is the second oldest of the *Old Charges* or *Gothic Constitutions* of Freemasonry, and the oldest known set of charges to be written in prose. It contains some repetition, but compared to the Regius there is also much new material, much of which is repeated in later constitutions. After an opening thanksgiving prayer, the text enumerates the Seven Liberal Arts, giving precedence to geometry, which it equates with masonry. There follows the tale of the children of Lamech, expanded from the Book of Genesis. Jubal discovered geometry, and became Cain's Master Mason. Jubal discovered music, Tubal Cain discovered metallurgy and the art of the smith, while Lamech's daughter Naamah invented weaving. Discovering that the earth would be destroyed either by fire or by flood, they inscribed all their knowledge on two pillars of stone, one that would be impervious to fire, and one that would not sink. Generations after the flood both pillars were discovered, one by Pythagoras, the other by the philosopher Hermes. The seven sciences were then passed down through Nimrod, the architect of the Tower of Babel, to Abraham, who taught them to the Egyptians, including Euclid, who in turn taught masonry to the children of the nobility as an instructive discipline. The craft is then taught to the children of Israel, and from the Temple of Solomon finds its way to France, and thence to Saint Alban's England. Athelstan now became one of a line of kings actively supporting masonry. His youngest son, unnamed here, is introduced for the first time as leader and mentor of masons. There follow nine articles and nine points, and the document finishes in a similar manner to the Regius.

Unlike the majority of the old constitutions, which are written on rolls, the Cooke manuscript is written on sheets of vellum, four and three-eighth inches high and three and three eighth inches broad (112mm x 86mm) bound into a book, still retaining its original oak covers. The manuscript was published by R. Spencer, London, in 1861 when it was edited by Mr. Matthew Cooke — hence the name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198", and is now dated to 1450 or thereabouts, although errors in Cooke's transcription caused it originally to be dated to after 1482. In line 140, *And in policronico a cronycle p'yned*, Cooke translated the last word as "printed", causing Hughan to give the earliest date as Caxton's Polychronicon of 1482. Later retranslation as "proved" justified the earlier dating. Obvious scribal errors indicate that the document is a copy, and repetition of part of the stories of Euclid and Athelstan seems to indicate two sources. Speth postulated, in 1890, that these sources were much older than the manuscript, a view that remained unchallenged for over a century.

Recent analysis of the Middle English of the document date it to the same period as the writing, around 1450, implying that the source or sources from which it was copied were almost contemporary with the Cooke, and contemporary with, or only slightly later than the Regius poem. It was probably composed in the West Midlands, near to the origin of the Regius in Shropshire. The historian Andrew Prescott sees both the Regius and Cooke manuscripts as part of the struggle of mediaeval masons to determine their own pay, particularly after the statute of 1425 banning assemblies of masons. Masons sought to show that their assemblies had royal approval, and added the detail that the King's son had become a mason himself.^[1] At line 603 we find *For of specculatyfe he was a master and he lovyd well masonry and masons. And he bicome a mason hym selfe*.

James Anderson had access to the Cooke manuscript when he produced his 1723 Constitutions. He quotes the final sixty lines in a footnote to his description of the York assembly. The Woodford manuscript, which is a copy of the Cooke, has a note explaining that it was made in 1728 by the Grand Secretary of the Premier Grand Lodge of England, William Reid, for William Cowper, *Clerk of the Parliaments*, who had also been Grand Secretary.

Dowland Manuscript

The **Dowland Manuscript** was first printed in the *Gentleman's Magazine* in 1815. The contributor, James Dowland, wrote "For the gratification of your readers, I send you a curious address respecting Freemasonry which not long since came into my possession. It is written on a long roll of parchment, in a very clear hand apparently in the 17th century, and probably was copied from a MS. of earlier date." This earlier date is still estimated to be around 1550, making the Dowland the second oldest prose constitutions known. The wages mentioned in the text agree with other manuscripts known to originate in the second half of the sixteenth century. Unfortunately, the original is now lost.

The history is similar to that of the Cooke manuscript. In this case we are told that the first charges proceeded from Euclid's instruction of the sons of the Egyptian Lords. The Master Mason at the construction of the Temple of Solomon is a son of King Hiram of Tyre called Avnon. Again masonry diffuses from the Temple and enters Saint Alban's England from France. The science suffers in the wars following Alban's death, but is restored under Athelstan. His son, now named as *Edwinne*, is the expert geometrician who obtains his father's charter for an annual assembly of masons, that should be "renewed from Kinge to Kinge". The assembly under Edwin is for the first time identified as having occurred at York. The articles and points are now replaced with a series of charges, in the form of an oath.

The emergence of York, and the appearance of the more modern form of the charges after a century of silence in the documentary record, have been linked by Prescott to government policy in from the second half of the sixteenth century, which allowed wage increases for London masons, while attempting rigid wage control in the North of England.

Grand Lodge No 1

This manuscript inexplicably appears in Hughan's *Old Charges* with a date of 1632, which Speth, the next editor, attributed to the terrible handwriting of Rev. Woodford, Hughan's collaborator. It is the first of the charges to bear a date, which is just discernible as 1583, on 25 December. The document is in the form of a roll of parchment nine feet long and five inches wide, being made up of four pieces pasted at the ends. The United Grand Lodge of England acquired it in 1839 for twenty-five pounds from a Miss Sidall, the great-granddaughter of Thomas Dunckerley's second wife. The handwriting is compatible with the date of 1583, although the language is older, leading Henry Jenner to propose that it was copied from an original up to a century older. The contents of Grand Lodge 1 tell the same tale as the Dowland manuscript, with only minor changes. Again, the charges take the

an oath on a sacred book.

Within this manuscript and the Dowland we find a *curious mason* called Naymus Grecus (Dowland has Maymus or Mamus Grecus), who had been at the building of Solomon's Temple, and who taught masonry to [Charles Martel](#) before he became King of France, thus bringing masonry to Europe. This obvious absurdity has been interpreted by Neville Barker Cryer as a coded reference to [Alcuin](#) of York, possibly from a misunderstanding of one of his poems. In Carmen XXVI is the line, "Et *Nemias Greco* infundat sua poculo Baccho", expressing the wish that Nemias should fill Alcuin's cup with Greek wine. Nemias, or Nehemias, was Alcuin's code name for Eberhard, Charlemagne's cupbearer. Cryer presents the possibility that a misunderstanding allowed Nemias Greco to be assumed to refer to the Yorkshire saint and scholar.

LODGE OFFICERS 2022

Worshipful Master

Thomas Torretta 602-881-3206

Senior Warden

Terrell Jones 904-669-5249

Junior Warden

George Maulsby 703-956-0228

Secretary

Troy Usina 904-451-5283

Treasurer

Oscar Patterson III 904-955-9175

Senior Deacon

Mark Williams 904-669-9694

Junior Deacon

Darrell Lindsey 904-814-7158

Chaplain

Robert Harry, Jr. 904-806-1255

Tyler

Russell Sellers 512-801-7831

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

FRATERNAL NOTICES AND DATES

O.E.S. Chapter #12.....1st & 3rd
Mondays

Rainbow Assembly #42.....1st & 3rd
Wednesdays

York Rite Bodies.....3rd & 4th
Tuesdays