

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

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

904-826-4086



April, 2022



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

St. Johns Food Bank

As Albert Mackey wrote in his *Encyclopedia of Freemasonry*, following the regulated labor of bees in the hive naturally deems it an appropriate emblem of systematized industry. When reflecting on our ancestors in the operative lodges, the old meaning of *Industry* described how the guilds' work was completed without modern heavy machinery. In this antiquated system of Industry, individual stonemasons were assigned specific tasks based on their skill level, whether it was carrying a stone or building tools or sculpting a proper piece for the structure. Every man from the apprentice to the master was essential for completing the job just as every bee contributes to the success of the hive.

April is Bee Season in the Carrick house, time to get busy.

Take care my Brothers,
See you in Lodge.
W. Jim

From the East

The Beehive

The Beehive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in the heavens, to the lowest reptile of the dust. It teaches us, that as we come into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves.

April 2022

Sun Mon Tue Wed Thu Fri Sat

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

From the West

Hello my Brothers,

We have some new Entered Apprentices! We had an EA degree on Saturday, 3/5. I want to thank everyone for coming out and helping us put on a good degree.

I would like to suggest that the Brothers who sign petitions for new candidates be there for them on their journey into Freemasonry. It would be great if you attended Lodge during the different degrees, and acted as their mentor as they progress. I believe they would appreciate your support and guidance.

I would also like to remind those who sign petitions that you are opening the doors of Freemasonry to these candidates. Please do not take that responsibility lightly. The importance of "guarding the West Gate" has come up in Lodge before. If you are going to sign a petition, please make sure you know the person you are signing for, and be willing to be there to represent him as he works his way to a Master Mason.

Happy Easter! I hope to see you soon!

Fraternally,
Brother Tom Torretta, SW

May 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2 OES	3	4 RAINBOW 7:00 PM	5 STAT- ED COMM 6:30 PM	5	7
8	9	10 Shrine Club 7:00 pm	11 District Instruction Bunnell No. 200 6:30 pm	12 MM Degree 6:00 pm	13	14
15	16 OES	17	18 RAIN- BOW 7:00 PM / Open Books Pine- land No. 86	19 STATED COMM 6:30 PM	20	21
22	23	24 York Rite Chap- ter/Council 6:30 pm	25 Dist. Assn. Melrose No. 89 6:30 pm	26 LODGE INSTRUC- TION TBA	27 Fried Chicken, Shrine Club	28
29 Grand Lodge	30 Grand Lodge	31 York Rite Command- ery 6:30 pm Grand Lodge	30 Grand Lodge	31		

FROM THE SOUTH

The Building Committee is moving forward with Di Mare Construction Company and our architect Dave Mancino . The egress is in the process of final drawings to be able to obtain a building permit and pricing. And we are gathering more information to pursue and having our heating and AC units replaced. We will keep everyone informed as we move forward.

Also I would like to thank our Senior and Junior Stewards, Brother Darrell Lindsey and Brother Kevin Stees for taking these positions and commend them for their efforts thus far and hope all the Brethren will do the same.

Fraternally, Brother Terrell Jones, JW

LODGE OFFICERS 2022

Worshipful Master	James Carrick	904-501-4348
Senior Warden	Thomas Torretta	602-881-3206
Junior Warden	Terrell Jones	904-669-5249
Secretary Pro Tempore	Troy Usina	904-451-5283
Treasurer	Oscar Patterson III	904-955-9175
Senior Deacon	George Maulsby	703-956-0228
Junior Deacon	Mark Williams	904-669-9694
Chaplain	Robert Harry, Jr.	904-806-1255

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

Operative to Speculative, Part II

The formation of the Grand Lodge of England is wrapped in as much mystery and speculation as are the rites and history of the Fraternity itself. There are no minutes from the inception of the Grand Lodge in 1717 until 1723. Neither are any minutes from individual Lodges in London from that period extant. The principle source for information about its formation is James Anderson. Anderson, educated at Marischal College in Aberdeen, was a minister in the Church of Scotland. His father was a non-operative Mason in the Lodge of Aberdeen and was its Master on two occasions, but there is no record of the son being *made* a Mason in that lodge nor is there any record of his participation in the formation of the Grand Lodge in 1716-1717. It is possible, however, that a statement in the *Constitutions* which notes that several gentlemen of the best rank to include *clergymen and scholars* joined the Society under Lord Montagu's leadership may refer to Anderson. If Anderson was present at the formation of Grand Lodge, he would of necessity have been a Master or Warden of a regular lodge, but there is no record to support this contention.

Anderson's main claim to fame comes from his authorship of the *Constitutions*. By his own account, he was appointed to produce a first edition, but it is possible, according to Walter Begemann, that Anderson volunteered for the job. However, the assignment came about, in December 1721 Montagu appointed fourteen *learned Brothers* to review Anderson's work and, after some amendments, it was approved and printed. In 1735 Anderson sought approval from the Grand Lodge to create a second edition of the *Constitutions* based on his contention that one William Smith had pirated the original work in such a manner as "to the prejudice of the said Br. Anderson it being his Sole Property." The problem with the 1738 edition, though, is that Anderson gives the impression of being unable to copy exactly from his earlier work. That being the case, Anderson's account of the history of masonry in England does appear to rest on the facts as *then known and accepted*, but he was also in the habit of assigning to men throughout all ages grand Masonic titles when no such titles had existed. Anderson wrote much like the Renaissance artists who depicted Biblical events in Renaissance attire and with Renaissance architecture.

The minimal evidence available suggests that the account of the establishment of Grand Lodge of England was not an invention of Anderson and that some of the facts in his interpretation are accurate though some details are in doubt. For example, Christopher Wren is named by Anderson as a starting point referring to him as Grand Master, but at Wren's death in 1723, only two newspapers made reference to his association with Freemasonry and they most probably were using the term in its operative sense as was then common, though Aubrey appears to suggest otherwise. Secondly, there is some confusion regarding the number of local lodges that met to form the Grand Lodge with Anderson listing four and the *Multa Paucis* noting six but giving no specific names.

Both accounts of The Grand Lodge of England's formation do agree that Anthony Sayer was elected Grand Master. Anderson refers to him as a *gentleman* which suggests that he was of the landed gentry. By the end of his life, however, his circumstances had severely diminished when he petitioned Grand Lodge more than once for *relief*. Sayer was followed in the office of Grand Master by George Payne and John Desaguliers. Sayer, Payne, and Desaguliers were commoners who were succeeded by a long line of aristocracy and, ultimately, royalty as Grand Master and becoming Past Grand Master upon assuming the throne. These included George IV (1790), Edward VII (1874), and Edward VIII (1936).

In the United States, while there is no single Grand Lodge System, many of the nation's founding fathers and presidents were Freemasons. Among the founding fathers were George Washington, Paul Revere, and Benjamin Franklin. Presidents who were Freemasons began with Washington and included Andrew Jackson, James Garfield, William Taft, Theodore and Franklin Roosevelt, Harry Truman and Gerald Ford—fourteen in all. President Truman was Grand Master of Missouri in 1940 and President Taft was *made a Mason on sight* at Kilwinning Lodge No. 356 in Cincinnati, Ohio. President Ronald Reagan was an Honorary Scottish Rite Freemason and President William Clinton was a member of the Order of DeMolay and inducted into the DeMolay Hall of Fame in 1988. President Abraham Lincoln applied for membership in Tyrian Lodge in Springfield, Illinois, in 1860. He withdrew his petition noting that he did not want it to be construed as a political move to obtain votes. He commented that he would resubmit his petition when he returned from the presidency. Sadly, Lincoln was assassinated in 1865. He was followed in the office by Andrew Johnson who was a Freemason.

Early English Grand Masters, especially those of *conspicuous birth*, lent distinction to the Craft but apparently exercised little authority. The most prominent officer in terms of influence on the Fraternity in England appears to have been the Deputy Grand Master with the existing minutes strongly suggesting that these men were active Freemasons and the moving force within the organization. The current Grand Master of the United Grand Lodge of England is Edward George Nicholas Paul Patrick, Prince Edward, Duke of Kent a grandchild of King George V and Queen Mary and first cousin of Queen Elizabeth II.

Operative to Speculative Charges

The *new or speculative* Freemasons focused their attention on issues of charity and morality while specifically excluding politics and religion from the Lodge. The *Constitution* of 1723 notes that

"if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd; You must employ him some Days, or else recommend to be employ'd. But you are not charged to go beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances."

Masons have throughout their history practiced charity in its many forms from providing food, clothing, and housing to needy Brothers to caring for widows and orphans, and establishing cemeteries for the interment of members of their Fraternity. This mandate for charity fits perfectly with the Craft's principle tenets which are brotherly love, relief, and truth. In putting this clause into his constitution, Anderson was affirming an ancient and honorable tradition not establishing a new precedent.

Throughout their history, Masons had been charged to be loyal to their king (or president) and their country, and if aware of any treason to properly report it to the civil authorities. In Anderson's constitution, this mandate is modified somewhat and political discussion within the lodge is prohibited.

"A Mason is a peaceful Subject to the Civil Powers, wherever he resides or Works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd in Times of Peace. So that if a Brother should be a Rebel against the State,

he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage of Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible."

Anderson goes on to note that private quarrels are not to be brought within the Lodge "far less any Quarrels about Religion, or Nations, or State Policy . . . we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against *all Politics*." Regarding religion, Anderson charges Freemasons to "obey the moral Law." Later authors have argued that Anderson's reference to Freemasonry as being the Center of Union suggests a strong association with deism if not a direct affiliation with that philosophy. Considering what is known about him, however, it is improbable that he would attempt to impose his personal belief system on others, something deist philosophy and Freemasonry prohibit, as well. Based on both Masonic and non-masonic writings from the period, there is nothing to suggest that these new Anderson charges in any way went against established attitudes or that he introduced into the Fraternity any unusual innovations. Many influential men of the age were identified with the deist movement or had deist leanings to include Adam Smith, Benjamin Franklin, George Washington, Thomas Paine, Gotthold Lessing, and Voltaire. A considerable number of these individuals were also Freemasons.

Deism

Deism is a philosophy that derives its name from *Deus* the Latin word for *God*. It came of age during the Enlightenment in Europe among Christians who believed in One God but had become disillusioned with organized religion. Classical Deists did not necessarily conceive of The Deity as non-interventionists, but rather as the creator of the natural world and of all that it contained. They sought the Deity through reason and the observation of nature, but included within their philosophy spiritual elements which included a personal knowledge of God through nature. They rejected dogma and were skeptical of miracles yet they strongly espoused the existence of God and that He gave to man the singular ability to reason thereby raising him above all other creatures. They believed that God could be experienced and that man, through reason, could partake of His perfection though they themselves were imperfect creatures. They tended to hold a variety of beliefs about immortality, with a sizeable number espousing the belief that the soul existed and that in the afterlife there would be reward or punishment for their behavior in life. They commonly used terms such as *Grand Architect of the Universe* and *Nature's God* to refer to the Supreme Being with Benjamin Franklin specifically referring to Him as the *Father of Light*. These eighteenth-century Deists were not believers in a cold, impersonal, non-interventionist creator. They inculcated a strong moral order and were wholly committed to intra-personal and inter-personal relationships with the Deity. They prayed what we now call Affirmative Prayer and were consistently appreciative to God saying *we thank you* rather than *please, God, grant unto me*.