November 6, 2011

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REFERENCE MATERIALS IN/FOR THE NOTEBOOK & ADDITIONAL SOURCES

1. Welcome and introduction of the program.

2. Introduction to Line Officer Training.

3. Introduction to Ritual and the work.

4. Introduction to Advanced Masonic studies.

   a & b. History of Prince Hall and Prince Hall Freemasonry, and the relationship of Prince Hall Freemasonry to mainstream Freemasonry.

1) Article entitled, “Prince Hall Materials”
2) “The Master – Prince Hall”, by Joe L. Horne, Sr. PM (pages 14-20 of SOI)
4) Prince Hall Life and Legacy, by Charles H. Wesley
5) Inside Prince Hall, by David Gray
7) Black Freemasonry: A Middle-Class Response of Racial Pilarization, by Loretta J. Williams, Ph.D., UMI Dissertation Publishing Ann Arbor, MI 48106 1977 (Also published by University of Missouri Studies Press in 1980 as Black Freemasonry and Middle-Class Realities)
8) Middle-class Blacks in a White Society Prince Hall Freemasonry in America, by William A. Muraskin, University of California Press, Berkeley CA 1975
9) Out of the Shadows The Emergence of Prince Hall Freemasonry in America (Over 225 Years of Endurance) 2006 KLR Publishing LLC, Camp Springs, MD 20748
12) Builders of Empire Freemasonry and British Imperialism, 1717-1927, by Jessica L. Harland-Jacobs

c. How to approach the overall study of Freemasonry efficiently.

1) Departments & Schools
   See “The Design: An Introduction to Advanced Masonic Study” (pages 4-7 of SOI)

2) Contextual Timeline
   See “A Contextual Timeline of “Recorded” British History and Freemasonry”, by W.Bro. Gary Kerkin PM (pages 9-12 of SOI)

3) Currents of thought underlying Freemasonry

See “The Ideas Which Made Freemasonry Possible,” by William H. Stemper Jr. MPS (16 pages). See also “The Philosophy of Freemasonry” Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts, Masonic Temple, 1915, Boston by Brother Roscoe Pound, Professor of Jurisprudence in Harvard University. (Two are intellectual systems: Preston and Krause, and two are spiritual systems from a reaction toward the mystic ideas of the hermetic philosophers in the seventeenth century: Oliver

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1The book can be accessed at http://www.archive.org/stream/cu31924030286466#page/n9/mode/2up
and Pike. “Hermetic” or Hermes Trismegistus references include an Egyptian savant who lived about 1300 B.C. who is credited with founding the art of alchemy—the philosopher’s stone which transmutes base metals into gold—which appears in some interpretations of Blue Lodge Masonry.

d. Key people of Freemasonry and key ideas of Freemasonry to study.

| Lawrence Dermott | John Byrom, MA, FRS | George Oliver, D.D. |
| Samuel Prichard | Anthony Sayer | Duke of Montagu |
| George Payne | William Hutchinson | William Stukeley, MD, FRS, FSA |
| Sir Christopher Wren | Martin Folks, FRS | Sir Robert Moray |
| Thomas Edmonds | Anthony A. Cooper | Martin Clare |
| David Hartley | Elias Ashmole | Robert F. Gould |
| John Dee | Robert Fludd | John Toland |
| John Pine |

Key Americans to identify and study include:

| Thomas Smith Webb | Albert G. Mackey | Rob Morris |
| Allen E Roberts | Henry Wilson Coil | H.L. Haywood |
| Albert Pike | Joseph Fort Newton |


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INTRODUCTORY DISSERTATION ON THE STATE OF FREEMASONRY IN THE EIGHTEENTH CENTURY, BY THE EDITOR .................................................................1

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Key ideas (fault lines) of Freemasonry to explore.

1) Religion, universality and cosmopolitanism vs. Christianization
   (a) See our “The Charges of a Freemason” (Part VI-Appendices of Masonic Constitution, Section B, General Heads, Viz: I. Concerning God and Religion, at page 610. “...yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves;...whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.” See also Mackey’s Jurisprudence of Freemasonry, Chapter II The Written Law, IX-The Charges Approved in 1722, I. Concerning God and Religion, which states the same, at page 31. See also Chapter I, The Landmarks, or the Unwritten Law; Landmark Nineteenth, A belief in the existence of God as the Grand Architect of the Universe,... At page 15; and Landmark Twenty-First,...”a “book of the Law” shall constitute an indispensible part of the furniture of every lodge.”
   (c) See the article, “George Washington’s Anglicanism: The Belief System of One of the Greatest Founding Fathers” (2 pages)
   (d) See the article, “Scholasticism” (10 pages)

2) Masonry or Geometry (science)
   Operative masonry was nothing other than applied geometry, and the two terms, masonry and geometry, became virtually synonymous, with the word geometry holding a special, mystical connotation for the masons of c. 1400. So long as that connotation remained (as it did for several hundred years) it was inevitable that when the first glimmerings of speculative symbolism began to make an appearance in the

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2 See article entitled “Exploring Operative Masonry and the Cathedrals Built ‘in the French Style.’” 16 pages.
craft, the significance of geometry would be emphasized in some way. When the craft became more structured as a speculative craft after the creation of the Premier Grand Lodge in 1717, geometry continued in its place of prominence. *Masonry Dissected*, a 1730 exposure, stated that the institution is founded on "the liberal arts and sciences, but more especially on the fifth, viz., Geometry."

Research paper (13 pages) entitled “Prove all things; hold fast to that which is good.” 1 Thessalonians 5:21, by Michael Essien, PM, DDGM

PM Essien explains how the origins of Freemasonry began with the operative stonemasons’ use of mathematics in building, and how this reliance has come down to us as “the seven liberal arts and sciences”, how this relates to our compass and square, and how this is ultimately related to our concept of God and “due proportion” as found in nature as well as elsewhere.

The seven liberal arts also specifically appear in the ritual of our Second Degree, as one example of the seven winding steps leading to the Middle Chamber.³ The uses of and significance of the liberal arts is discussed by Preston in *Illustrations of Masonry* beginning on page 66, and in *William Preston and His Work* on page 210. Preston was keenly aware that by his time, there were more than seven major subjects into which “useful knowledge” must be divided, so he was not suggesting these seven steps as a blueprint for meaningful education. Nevertheless, the subjects are listed in a progressive manner, and advancing from one to the next was and continues to be the crux of a “classical education.” Those same subjects are used today by some parents in “home schooling” their children. Their use in this education program is highly recommended because it helps us understand language, and develop the ability to think more clearly.

We recommend that everyone purchase the book *The Trivium The Liberal Arts of Logic, Grammar, and Rhetoric, Understanding the Nature and Function of Language*, by Sister Miriam Joseph as part of our study materials.⁴ It is to be read by all and talked about in study groups as well as in our discussion groups. In addition, please refer to the attached “A List of Fallacious Arguments” which identifies and explains over ninety such misleading arguments, which you can absorb at your leisure.

3) Practice of critical thinking

From Wikipedia, the free encyclopedia, critical thinking has been described as “the correct assessing of statements.” It has also been described popularly as “thinking about thinking.” It has been described in a much more comprehensive sense as “the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action” More recently, critical thinking has been described as “the process of purposeful, self-regulatory judgment, which uses reasoned consideration to evidence, context, conceptualizations, methods, and criteria."

⁴ *Quadrivium the Four Classical Liberal Arts of Number, Geometry, Music, & Cosmology*, a book edited by John Martineau, represents the “4” in the symbolism of the “3” and the “4”, and is as essential a read for today’s Prince Hall Masons as is *Trivium*, and should also be purchased and studied.
Here, we rely upon course materials provided by the Maine Masonic College. They offer and have provided to us a course on DVD entitled “Critical and Logical thinking”, their Liberal Arts and Sciences course LAS 02. It is described as an exciting and practical learning experience which involves challenging assumptions looking critically at assertions, and analyzing one’s own arguments. This DVD and its handouts will be mailed to anyone upon request.

4) Masonry and governance

Governance is defined and its origins found in the rules established by the early stonemasons in their Regius Manuscript which may be from as early as the 12th Century. What fundamental rights did it guarantee, and from whence did they come?

Research paper (11 pages) entitled “Governance”.

The paper focuses upon tracing the origins of “individual liberty” and goes back to Stoicism by way of deism and the thought of Freemasons such John Locke. The Statute of Liberty is explained as well.

5) Class struggles

We must again return to operative masonry, the Middle Ages, feudalism, then mercantilism, and then the beginnings of capitalism as early as the 16th Century to appreciate the contextual meaning of the term that Masons “meet on the Level.” Coil’s takes great pains to point out that Masonry does not teach that all men are equal or even that all Masons are equal. It teaches only the equality of all Masons in the lodge. Page 247. Nevertheless, egalitarianism as it is labeled, has been one of the fault lines of Freemasonry. H.L. Haywood wrestles with it in his book, The Newly-Made Mason when he discusses “The Three Principle Tenets” of Freemasonry. He expands the number beyond just the three of friendship, morality, and brotherly love, and does include the “equality” of man before God. Margret C. Jacob’s book, Living the Enlightenment Freemasonry and Politics in Eighteenth-Century Europe, is more direct. It discusses the idea in four different places, and points out that, “worshiping in the Temple of the enlightened may have made the tensions and hostilities born of rank and birth (and wealth) more palatable.” Using the Masonic Lodge as a refuge of equality from an otherwise very hostile world was one reason Prince Hall’s brand of Freemasonry spread among ‘Africans’ (former slaves) like wildfire in 18th Century America. Furthermore, it is clear beyond contradiction that the Revolution in Haiti—called the St. Dominque Slave Revolt of 1791-1804—led by General Toussaint L’Ouverture—was based upon principles advanced by Freemasonry.

Obviously, Freemasonry both as an organization and as embodying a set of fundamental principles has been at the forefront of class struggles in Latin America—as referenced in the research paper entitled “Governance”. Likewise, its principles stand in the vanguard today around the globe—and even in our own “backyard.”

6) Symbolism of King Solomon’s Temple

Although King Solomon’s Temple and our Grand Master Hiram Abif figures large in the degree work of our second and third degrees, we must acknowledge here that the manner of their appearance is Masonic Legend rather than actual or Biblical history—beautiful and grand though it may be. Although Solomon is mentioned in the Historical Portion of Anderson’s Constitutions of 1723, and Hiram is the subject of a long note on page 11 of that Constitution, it is said that their Masonic importance grows with the imaginations and purposes of various Masonic writers. Coil’s Masonic Encyclopedia covers the Temple of Solomon beginning on page 648, and Hiram Abif beginning at page 313. Both subjects can be thoroughly searched online, and making it unnecessary to go into detail here.

George H. Steinmetz’s Masonry Its Hidden Meaning does a commendable job of presenting the symbolic meaning[s] of the Temple, beginning with the two columns on the porch, Boaz and Jachin,

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6 For example in Part Four, section XVI Masonic Relief, beginning at page 133.
7 Living the Enlightenment Freemasonry and Politics in Eighteenth-Century Europe, page 147
8 Inside Prince Hall, page 205
beginning at page 116. Hiram, although also named in the Old Testament, in Masonry it is actually more akin to the Osirian Mystery, an ancient enactment of a tragedy befalling Osiris, Christ, as well as Hiram. Steinmetz discusses this beginning at page 35 and develops it further in other parts of the book.

7) Opposing the 3 Ruffians (ignorance, superstition, oppression)

The Ruffians are addressed in a rather straightforward manner in Coil’s Masonic Encyclopedia as possibly being names from the three sons of Lamech, who lived before the Flood and who in turn begat Jabel and Jubal. Coil comments that for the ritualist, the fact that these names were from a period of history occurring long before Solomon's time was of no mean obstacle.

Characterizations of the Ruffians as “assassins” is developed more in the ritual and work of the Scottish Rite. There, one is identified as Ignorance, the third assassin. The other two are the objects of the 10th Degree, and are identified as the enemies of freedom—variously known as tyranny, despotism, ambition and fanaticism. Pike develops these themes in Morals and Dogma, but their base can be traced back to the third degree.

8) Pursuing perfection and truth

Investigation into the foundational idea within Freemasonry of the “perfectibility” of the human condition, as well as the role pursuing ‘truth’ plays in that process of pursuing perfection, leads quite rapidly into the fields of philosophy and theology (religion)—which should not be surprising. Its immediate sponsor in Freemasonry could be identified as Jean-Jacques Rousseau (1712-1778 a Freemason), the Genevan (Swiss) philosopher, writer, and composer of 18th-century Romanticism whose political philosophy heavily influenced the French Revolution. Rousseau’s arguments became influential during the Age of Enlightenment. In a nutshell, Rousseau wrote that morality was not a societal construct, but rather “natural” in the sense of “innate”, an outgrowth from man's instinctive disinclination to witness suffering, from which arise the emotions of compassion or empathy. He argued that only in civil society can man be ennobled—through the use of reason. Man can, by substituting justice for instinct in his conduct, and by giving his actions the morality they had formerly lacked, and when the voice of duty takes the place of physical impulses and right of appetite, man can subdue his inclinations.

Rousseau’s arguments can in turn be traced back to Greek thinking, and are contradicted by the arguments of theologians such as John Calvin (1509-1564) of the Protestant Reformation and also of Martin Luther. At the center of Luther's belief was the quest for salvation through the doctrine of justification by faith, which was put forward as the main theological tool enabling believers to understand God and our souls accurately. He complained that the Scholastic doctrine of human perfectibility was untrue.9

The point being made here is that many fundamental ideas within Freemasonry are often built upon fault lines which are worthy of your serious investigation.

9) Ethics and charity

Coil’s states in part that, “the ethics of Freemasonry are defined by the Charges, Regulations, and the legislation and resolves of Grand Lodges. In some respects the ethics to be practiced among Freemasons resemble the professional ethics of a physician or attorney, for there is the same obligation to keep secrets confided in a professional or Masonic manner and the same duty to inform a brother of matters which are important to him which he may not know. But the ethics to be practiced by a Freemason toward the public are merely those of the business or commercial world and the civil law, such as honesty, frankness, discharge of financial obligations, fair dealing, and the like. Freemasonry does not pretend or

9 Watershed Onlinehttp://www.watershedonline.ca/overhearing/2006/luther1.html. This contradiction is another major “fault line” within Freemasonry.
aspire to the sanctity of some religious sects; it is not ascetic or monastic. It is a practical type of philosophy not beyond the ability of any ordinary man of good character and intentions.”

The instruction presented here is in the form of a DVD which was developed by the Maine Masonic College as a General Foundation Course, GF 03, Building Ethical Confidence, by Brother Sam McKeeman. It is an interactive, practical and basic course in ethics which is concerned with vital issues that have and continue to face individuals, organizations and society at large. The course lies at the heart of Masonry and the moral issues which affect us all. The interactive feature enables the participant to examine their own responses to choices they might confront in their own lives. Like the DVD materials offered concerning critical thinking, this DVD and its handouts will be mailed to anyone upon request.

Masonic “charity” is grounded historically in the duties of relief which operative masons assumed towards each other within the craft or guild, and to which Dr. Anderson likely alluded in Anderson’s Constitutions of 1723’s reference to the three great articles going back to Noah, most likely to have been the triad of Brotherly love, Relief and Truth. Mackey's Jurisprudence picks up the thread by discussing in Chapter III [Rights] Of a Master Mason, at Section V The Right of Relief. Here, it is vital to understand and appreciate the interaction (interdependence) between the individual Master Mason and the institution itself.

The duty [of the institution] of assisting indigent and distressed brethren is one of the most important duties inculcated by the Landmarks and Laws of the Institution, so the privilege of claiming this assistance is one of the most important rights of a Master Mason. The right to claim relief is distinctly recognized in the Old Charges, specifically within “Behavior to A Strange Brother.”

“Grand Lodge Charity” is the title of Part III of our Masonic Constitution, beginning at page 301, which establishes a “Department of Masonic Relief” to provide a more equitable and systematic form of Masonic Relief for the distressed Widows and Orphans of worthy deceased Master Masons. Its various Sections state that the object of the Department is that no Master Mason in good standing shall be buried in a potter’s field, or by public charity—military, county or state. Other provisions address the Evergreen Fund and the Big Five Program, as well as fees, management of Charitable Funds, Benefits, Disbursements, Quarterly Reports, Laws and Amendments.

However, the apparatus just described is only a part of Masonic Charity. Relief, charity, and benevolence are primarily to be administered by the lodges, and by insurance plans. Chapter XVI Masonic Relief, of H.L. Haywood’s book entitled, The Newly-Made Mason, does an excellent job of explaining the history and variety of modes of relief, which includes providing moral support, a phone call, a visit. The institution itself is, however, responsible for maintaining in place techniques for delivering such charity, and for passing along its institutional wisdom about doing so to the newest generation of Master Masons.

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10 Coil’s Masonic Encyclopedia, page 248.
11 Anderson’s Constitutions of 1723, at page 15.
12 Mackey’s Jurisprudence, beginning at page 154.
MATERIALS ON PRINCE HALL

Hall was one of fifteen free Blacks initiated into Masonry by the Irish Military Lodge No. 441, on March 6, 1775:

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<td>Fortune Howard</td>
<td>Cyrus Jonbus</td>
<td>Prince Rees</td>
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<td>Thomas Sanderson</td>
<td>Buesten Singer</td>
<td>Boston Smith</td>
<td>Cato Spean</td>
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<td>Prince Taylar</td>
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PRINCE HALL MASONS: IN THE STUGGLE TO ADVANCE

By Alton G. Roundtree

On February 22, 2011 in Honor of Black History Month Adelphic Union Lodge #14 PHA was honored to host RW Alton Roundtree at the prince Hall Masonic Temple in Harlem as he broadened our knowledge on Prince Hall Masons and their very important contributions to this country.

For Prince Hall and the Brothers of African Lode No. 459 Freemasonry was probably a means to an end. Considering Freemasonry emphasis on the “Brotherhood of Man” and the “Fatherhood of God” Freemasonry could have been an avenue to equality.

The history of Prince Hall Freemasonry is the history of the struggling, rising and advancing of blacks in America, who, in the process uplifted humanity. Masonic contributions have been prevalent for over 235 years, since March 1775 when Prince Hall and fourteen other black men were initiated into the Fraternity of Freemasonry.

Prince Hall Freemasonry has been a major contributor to freedom in the United States. Prince Hall Masons have provided community-service since March 6, 1775. The organization is one year and four months older than the United States.

Let's explore briefly W.E.B. DuBois' s involvement with Alpha Phi Alpha.

When W.E.B. DuBois convened the Niagara Conference in 1905, the predecessor to the NAACP, there were several men who would be later inducted as Alphas including Alonzo Herndon(exalted honorary in 1920) and his son Norris Herndon(Sigma Chapter, 1921), who was then a teenager at time. Alonzo Herndon established Atlanta Life Insurance Company and became Atlanta's first black millionaire. His wife was a teacher at Atlanta University with DuBois. They lived in a magnificent mansion which was the site of many Alpha functions for the brothers in Atlanta.

Any brother who has read Wesley book on Callis recalls that Callis often spoke about the work of DuBois as an inspiration. He talked about the convening of the Niagara Conference as being one of the major influences in his life. (Wesley, p. 16.) When Callis and Eugene Kinckle Jones were researching African history at Cornell's library they were not aware that DuBouis had written in 1906 a pamphlet entitled "Old African Civilization" while he

PRINCE HALL FREEMASONRY BY BRO. GEORGE DRAFFEN OF NEWINGTON, P.J.G.D., P.M. Deputy Grand Master, Grand Lodge of Scotland
garrisoned at Castle Williams (now Fort Independence), Boston Harbor on March 6, 1775,

They applied to the Grand Lodge of England for a warrant, March 2, 1784. It was issued to them as "African Lodge #459," with Prince Hall as Master, September 29, 1784. The charter was not received until May 2, 1787. The Lodge was organized under the warrant on May 6, 1787. It remained upon the English registry until the amalgamation of the rival Grand Lodges of the "Moderns and the "Ancients" into the present United Grand Lodge of England. In 1813, it and the other English Lodges in the United States were erased. Incidentally, African Lodge #459 had been renumbered #370 in 1792 but the Lodge was unaware of this.

In 1797 Prince Hall issued a license to thirteen black men who had been made Masons in England to assemble and work as a Lodge in Philadelphia. Another Lodge was organized under his authority in Providence Rhode Island. In 1808 these three Lodges joined in forming the "African Grand Lodge of Boston."

This was how African Lodge No. 1 was organized, and Prince Hall later petitioned the Mother Grand Lodge of the world, England, for a warrant that was issued on September 29, 1784, for African Lodge 459

The second Negro Grand Lodge was formed in 1815 and was called the "First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania." The third was the "Hiram Grand Lodge of Pennsylvania." These three Grand Lodges recognized each other formally in 1847 and formed a National Grand Lodge. Practically all Negro Lodges in the Country are descended from one of these three original Grand Lodges.

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The following is excerpted from “The Black Presence in the Era of the American Revolution”, by Sidney Kaplan and Emma Nogrady Kaplan, University of Massachusetts Press Published: November 30, 1989

Prince Hall

The founder of the first black lodge within the Masonic Order, Prince Hall (c.1735–1807) was a leading black citizen of Boston during the Revolutionary War era. A skilled orator, he pointed to the inherent hypocrisy of a war being waged in the name of freedom by a people that practiced the enslavement of others.

Hall supported the Revolution and may well have fought against the British. He emerged as a leader of Boston's African-American community in the years after the war. Using his position as Worshipful Master or Grandmaster of Boston's African Lodge No. 459 as a bully pulpit, he organized efforts to improve education for black Bostonians, to begin a back-to-Africa colonization movement, and to resist Northern participation in the slave
trade. In the words of his Masonic biographer Charles H. Wesley, "His drive for freedom had a dual thrust. One directed against the dominating rule of a foreign power in the American colonies, and the other against the bondage of blacks."

**Organized Masonic Fraternity**

Records of the first third of Hall's life are sparse. The slave trade in Massachusetts was heavy during the first half of the eighteenth century, and Hall's speeches on behalf of African Americans sometimes referred to Africa as a native land, so he may have been born in Africa, but no records have surfaced to support either this idea or another early account stating that he was Barbadian by birth. The best guess as to Hall's birthdate comes from records and newspaper accounts of his death in late 1807 that gave his age as 72, and thus probably places his birth in 1735. The first documentary evidence of his existence comes in the late 1740s in a list of slaves owned by William Hall of Boston, a leather-dresser or leather craftsman. It was probably from his master that Hall took his last name.

In 1756 Hall fathered a son, Primus, who likewise was involved with the Revolution and became an influential black Bostonian. The mother was a servant named Delia who worked in a nearby household. Hall joined a Congregational church in 1762 and married another slave, Sarah Ritchie (or Ritchery, the spelling on her gravestone), the following year. After her death, Hall was married four more times: to Flora Gibbs in 1770, Affee Moody in 1783, Nabby Ayrauly in 1798, and Zilpha (or Sylvia) Johnson in 1804. He learned the leather trade from his master and was given his freedom, in the form of a certificate of manumission, by William Hall in 1770. By Gibbs he had another son, Prince Africanus.

Soon after marrying Gibbs, Hall acquired a small house with a workshop and opened a leather goods store called The Golden Fleece. He also worked as a caterer. Hall's store later became a meeting place for the Masonic fraternity he organized. What drew Hall to Masonry in the first place is not known for certain, but fraternal organizations of various kinds served important community functions among free blacks at various stages in American history. Hall noticed that British soldiers in Boston had set up satellite chapters of Masonic lodges in their home countries, and he may have concluded that joining the Masons represented a path toward integration into the mainstream of American society. He may also have been motivated by the summary rejection of antislavery petitions by the colony's government in 1773 and 1774. In 1775, just before the outbreak of war in Lexington and Concord, Hall was one of a group of 14 free blacks who became members of a Masonic lodge set up by British troops stationed in Boston, perhaps an offshoot of the Irish Lodge No. 441 in the city of Dublin. The date was said to be March 6, 1775.

The membership seemed to confer only partial rights within the Masonic organization, however. When the British garrison withdrew just days later, the sergeant who had headed the British group gave Hall and his companions permission to meet as a lodge and to march in public and funeral processions. But the group was not officially chartered and could not confer membership or degrees on other Masons. With Hall as master and
leader, the black Masons formed the African Lodge No. 1 on July 3, 1775; it was the first black order of Free and Accepted Masons anywhere in the world.

**Made Drum Heads for Military**

The question of Hall's actual participation in fighting against the British remains to be settled. Several histories of the large African-American presence in the American army (according to some estimates, one in every seven soldiers was black) state that he took up arms, but the name Prince Hall was a fairly common one. What can be documented is that Hall provided Revolutionary troops with leather drumheads, according to a 1777 bill of sale.

It was at around this time that Hall began to lead his fellow black Bostonians in trying to persuade the young nation to live up to its ideas of liberty and equality for all. He was one of four signers at the head of a 1777 petition demanding the abolition of slavery in Massachusetts. The petition's aim, in its own words (as quoted by Sidney Kaplan in *The Black Presence in the Era of the American Revolution*), was that the "inhabitance of these Stats" would, if slavery were abolished, no longer be "chargeable with the inconsistancy of acting themselves the part which they condemn and oppose in others." The Massachusetts legislature sent a bill introduced by sympathetic white lawmakers along to the national Congress of the Confederation, but the petition was not acted upon; slavery in Massachusetts would not be abolished until 1783, when it was ended by a state judicial decision.

Hall continued to operate his successful leather shop and to seek official recognition for his small Masonic lodge, its numbers further decimated as blacks joined the American army and were dispersed along the battlefront. In 1782 he penned a retort to a newspaper article that disparagingly referred to the lodge as "St. Blacks" and made light of its Feast of St. John observances. In 1784 Hall (as quoted by Kaplan) wrote to Masons in England that "this Lodge hath been founded almost eight years and we have had only a Permit to Walk on St. John's Day and to Bury our Dead in manner and form ... we hope [you] will not deny us nor treat us Beneath the rest of our fellowmen, although Poor yet Sincere Brethren of the Craft." The lodge's official charter was granted, but three years passed before it was issued and brought to America. What had been known as African Lodge No. 1 was now African Lodge No. 459.

Hall by that time was a Boston property owner, taxpayer, and voter, and the change solidified his status as a community leader. As a revolt among dispossessed farmers and war veterans broke out in western Massachusetts under the name Shays's Rebellion, Hall and other blacks faced the problem of which side to support—and of whether their support would be welcomed. Hall wrote in November of 1786 to Massachusetts governor James Bowdoin offering to raise black volunteers for the effort to put down the rebellion. The offer was turned down by a state government afraid of what an armed black militia might do.
Proposed African Colony

Disillusioned by this turn of events, Hall threw his support behind a still-tiny back-to-Africa movement. In time, the idea of African colonization would gain support and result in the establishment of the nation of Liberia, but Hall brought together 12 members of his lodge to sign a petition dated January 4, 1787, that was presented to the Massachusetts House, years ahead of even the earliest actual return voyages to Africa by African Americans or African Canadians. The importance of Hall's petition lies less in its effect—it went nowhere—than for what it reveals about the deferral of African-American dreams that followed the American Revolution. Hall's petition (quoted and reproduced by Kaplan) referred to "very disagreeable and disadvantageous circumstances; most of which must attend us, so long as we and our children live in America."

With the failure of this initiative, Hall turned his attention to improving the living conditions of black Bostonians. In 1787 and again in 1796, he led drives to provide free state schooling for black Massachusetts children, which, he argued, they were entitled to inasmuch as black tax payments supported white schools. Finally, in 1800 he offered his own home for use as a school; two students from Harvard University agreed to serve as instructors.

Hall began to discuss the evils of slavery in general, and he developed into a powerful orator. In a 1797 Feast of St. John address to the African Lodge in West Cambridge (quoted by Kaplan), he spoke of the abuse black Bostonians endured on holidays at the hands of "a mob or horde of shameless, low-lived, envious, spiteful persons" who in groups of "twenty or thirty cowards fall upon one man" or tear the clothes off old women. But he looked to the slave revolt that had occurred in Haiti as a sign of hope: if liberty had begun "to dawn in some of the West-Indian islands, then, sure enough, God would act for justice in New England too, and let Boston and the World know, that He hath no respect of persons; and that that bulwark of envy, pride, scorn, and contempt, which is so visible to be seen in some … shall fall, to rise no more."

The idea of black Masonry began to spread, especially as Hall's lodge received chilly treatment from white Masonic groups. New lodges, often bearing Hall's name, were chartered in other cities, beginning in 1797 in Providence, Rhode Island. A black Masonic lodge in Philadelphia played a key role in the evolution of independent black institutions in that city. Hall remained active until his death in Boston on April 4, 1807; his final interment the following year was attended by a large crowd of African Americans. The branch of Freemasonry he founded continued to exert a strong influence in black communities. The list of famous Prince Hall Masons in the twentieth century was a long one, and included educator Booker T. Washington, writer W.E.B. DuBois, Supreme Court Justice Thurgood Marshall, author Alex Haley, bandleaders William "Count" Basie, Lionel Hampton, and Edward Kennedy "Duke" Ellington, boxer Sugar Ray Robinson, publisher John H. Johnson, and Los Angeles mayor Tom Bradley, among many others.
Books


*Inside Prince Hall*, by David Gray

*Black Square & Compass*, by Joseph Walkes; The
William H. Upton

William H. Upton was a son of William Upton, who was a Chief Justice of the State of Oregon and Comptroller of the United States Treasury under President Rutherford B. Hayes.

William H. Upton was the sixth of eleven children. He graduated from Yale College in 1877, spent three years in the Navy Department at Washington DC, and afterward graduated with honors from the George Washington University Law School. Mr. Upton returned to Walla Walla Washington in 1880 to practice law. In 1888 he became a member of the Territorial Legislature and in 1889 and again in 1892. He was then elected Superior Judge of Walla Walla and Franklin counties.

Judge Upton was Master of Blue Mountain Lodge, No. 13, F. & A. M., of Walla Walla in 1892. He was known as a Masonic scholar, becoming Grand Master of the MW Grand Lodge of Washington in 1898.

Judge Upton made many significant contributions to Masonry; his most significant was the Committee Report delivered originally in 1897 on the recognition of Prince Hall Masonry. It stands as a historic monument within the Craft; speaking to the issue of “the Level” among Mason’s, despite the contrary “equality attitudes” more typical of the time. The Report was published with the title, “LIGHT ON A DARK SUBJECT BEING, A Critical Examination of objections to the legitimacy of the Masonry existing among the Negroes of America, by William H. Upton, A. M., LL. M., Grand Master of Masons in the State of Washington.

This Report recommended passing a resolution Prince Hall Masons in the State of Washington; however the majority of the other white Grand Lodges in the United States and Canada withdrew Masonic relations with the Grand Lodge of Washington until the resolution was repealed. The resolution was reluctantly rescinded in June 1899. William H. Upton continued to write on this subject with conviction.

In 1900, he published an article in volume 13 of Ars Quatuor Coronatorum at page 56 (AQC 13:56), entitled “Prince Hall’s Letter Book.” The article is described by PM David L. Gray as the most informative contemporary documentation of Prince Hall’s writings. The Letter Book itself contains 300 pages and has been bound by hand. It is handwritten likely by Prince Hall. Past Grand Master Upton’s work on the Letter Book is universally relied upon. Walkes, Wesley, Gray and other Prince Hall scholars use it.

His work on Black Masonry was an important chapter in Masonic history. He died on November 3, 1906. Upton’s sincere interest was demonstrated by a provision in his will that no monument should be erected over his grave until “both colored and white Masons could stand over it as Brothers”. In June 1990 the Grand Lodge of Free and Accepted Masons of Washington passed a resolution recognizing the Prince Hall Grand Lodge of Free and Accepted Masons of the State of Washington.
On June 8, 1991, both Grand Lodges gathered to lay a marker on William Upton's grave. The DVD of the ceremony showed the full day’s events. Both Grand Lodges marched down the road to the cemetery in full Masonic dress, Prince Hall members on one side of the road and Mainstream on the other. Side by side they marched in this huge long line.

And when they got to the cemetery there were speeches and prayers and hugs and recognition of William Upton's surviving family that were there that day. Guests present included Brother Joseph A. Walkes, Jr. of the Phylaxis Society. Above all, there was the ceremony of the tombstone dedication where members of both Grand Lodges using the working tools of a Master Mason declared the work of engraved stone to be square, level and plumb. And as the veil was lifted from the stone all could read these words inscribed on it.

"This memorial commemorates the fruition of the last will and testament of William H. Upton MW Past Grand Master Wash. F & AM who desired that all Masons regardless of color, should dwell together as recognized Masonic Brethren. This was accomplished in 1990 by actions of both Grand Lodges MW GL F&AM of Wash. and MW Prince Hall GL F&AM of Wash. Dedicated June 8, 1991 AL 5991"
WHAT DID PRINCE HALL KNOW ABOUT FREEMASONRY IN 1775 WHEN HE AND FOURTEEN OTHER 'AFRICANS' WERE RAISED TO THE SUBLIME DEGREE OF MASTER MASON, FROM WHENCE CAME THEIR INFORMATION, AND WHAT WERE THEIR ORIGINAL INTENTIONS?

¹ Image is from cover of "Origins of the Black Atlantic: Rewriting Histories", by Laurent Dubois and Julius S. Scon. Shows JEAN-BAPTIST BELLEY, Haitian patriot of their revolution. Not intended to depict Prince Hall.
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Masonic Education Committee
Most Worshipful Prince Hall Grand Lodge F&AM California
School of Instruction:

The Information contained herein has not been adopted by this or any Grand Lodge. The following School of Instruction Information was developed to assist Brothers on their Masonic Journey. This material is being distributed for the purpose of review by the general body of the
In 1774, about fifty years after Anderson's Constitutions of 1723 were published, and about sixty years after the premiere Grand Lodge was formed, Brother William Hutchinson, F.A.S.\textsuperscript{13} received the Grand Lodge's "Sanction" to publish a series of lectures he had given and compiled into a book. It was entitled "The Spirit of Freemasonry," and was sanctioned because the Grand Officers felt it was necessary to

\textsuperscript{13} Fellow Antiquary Society
publish a work which, "purported to treat of the religion, philosophy, spirituality, purpose, and a deeper significance of Freemasonry".

The same need exists today for exploring the deeper meanings of Masonic subjects than appear in our Constitutions and Rituals. The need exists because Americans tend to learn, understand, and apply ideas better when we 'see them' in their broadest context. (Connect the Dots.) Part of this Committee's mission is to encourage and to begin this exploration. Brother Hutchinson's book began with what he termed an "Introductory dissertation on the state of Freemasonry in the eighteenth century" which described the generally degenerate state of the Craft within English society at that time, and was, in effect, a call to arms to rescue Freemasonry by focusing on its deeper meanings.

Our materials begin in much the same manner--by focusing on context--by beginning to place Prince Hall Freemasonry within the broader context of eighteenth century history--by answering the questions, "What did Prince Hall know about Freemasonry when he and fourteen other 'Africans' were entered, passed, and raised to the Sublime Degree of Master Mason? And, "what did Prince Hall originally intend to accomplish by forming 'African Lodge'? We know that Prince Hall was a voracious reader. Had he already read Prichard's *Masonry Dissected* (1730)? Was he aware of John Locke's letter accompanying the *Leland-Locke Manuscript* (1696)? What about his awareness of John Locke's philosophical writings? Had he read other writings associated with "the Age of Enlightenment" or "the Age of Reason"?

A persuasive argument has been made that Prince Hall had discovered that many of the fundamental principles of Freemasonry were the same fundamental principles upon which this Republic was to be built. (See Brooks Essay)

The design upon this Trestleboard lists the following ten subject-areas to be covered:

- Freemasonry and Symbolism
- Freemasonry and Science
- Freemasonry and Religion
- Freemasonry and being upright (ethics and morality)
- Freemasonry and Governance
- Freemasonry and Philosophy
- Freemasonry and British and European Colonialism
- Early Freemasonry in England & America
- Early Prince Hall Freemasonry
- Practical leadership tips for lodge officers

The belief and assertion here is that Prince Hall Freemasons will learn and perform their 'work' much better when they appreciate how it fits within the larger "universe". Four of these ten subjects will be distributed now. The remainder will be distributed as they become available.

NEXT,
RECOGNIZE DIFFERENT VIEWPOINTS

Those who write about Freemasonry always bring their own points of view, and these often differ. The student should begin by first developing an overview or broad perspective with which to classify and to organize the diverse body of material. The copyrighted website of the Rite of the Rose Cross of Gold describes seven perspectives or "schools of thought" through which to study of Freemasonry.

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14 These are Coil's words, at page 322. The "Sanction" was signed by Petre, G.M. and the five other Grand Officers.

15 These subject-areas include the topics "Nature of the Lodge, Furniture of the Lodge, Apparel and Jewels of Masons, The Temple at Jerusalem, Geometry, etc.

16 © Rite of the Rose Cross of Gold ©Freemasonry 101 2000-2005, Multiplex Masonry.htm. All rights reserved. Jim Tresner, 33°, Grand Cross, PO Box 70, Guthrie, Oklahoma 73044–0070
The Authentic School: This approach is sometimes called the historic or scientific school. It is recent, being about 100 years old. The purpose of this approach to the study of Masonry is to separate historic fact from legend and myth.

The Textual Criticism School: Devoted to the study of printed materials, Masons of this school are generally most interested in the ritual and its evolution.

The Anthropological School: The focus of the Anthropological School is man, especially his long path of spiritual and intellectual development. The Anthropological School regards myth as a primary source of information about humanity and human culture. Masons of this school frequently speak of the "ancient origins of Masonry."

The Mystical School: Throughout the recorded history of thought, "mystical" has referred to a search for a sense of union with the Deity. The followers of this school usually work very hard to avoid cynicism and skepticism. The Mason of this school seeks self-development and enlightenment, and usually he seeks it through his faith as well as Freemasonry.

The Aesthetics School: This school focuses primarily on the products of Masonry, both written and tangible. Thousands of artifacts have been produced over the years, from vast buildings to pocket watches to firing glasses to painted aprons to carved furniture to commemorative china to jewelry to costumes.

The Rhapsodial School: Rhapsodes were men in ancient Greece who specialized in memorizing and reciting the great epic poems. They placed a special emphasis on accuracy of memory and transmitted the great stories down from generation to generation until they were finally committed to writing. Masons of the Rhapsodial School function in the same great tradition. Their pleasure is to learn the ritual, perform it, and teach it to others.

The Fraternal School: Masons of this approach find their greatest satisfaction simply in being Masons. They enjoy being together, as Brothers, and require little else. They are especially concerned, perhaps, with the obligations of Masonry, and many of them are the most committed to charity.

Prince Hall Freemasons seem to focus most on what are labeled here as "The Fraternal School", the Mystical School, and the Rhapsodial School. It may be more than mere coincidence that our gravitation to these Schools can be associated with the tradition of the West African Storytellers, called Griots, whose function it was to preserve the genealogies and oral traditions of the tribe.17

NEXT, RECOGNIZE
THE STRUCTURE OF YOUR MATERIALS

"Lectures on The Philosophy of Freemasonry" by Roscoe Pound18 provides a perspective to organize the study of Freemasonry. Pound begins by observing that the body of materials about Freemasonry can be divided into five "departments". They are the study of Ritual, History, Philosophy, Symbolism, and Law.19 To this, it is possible to add "Recognition", meaning the study of the various codes and symbols Masons have employed over the years to recognize each other "in the dark as well as in the light." It is equally important to recognize that a body of material exists which uses Freemasonry simply as a literary plot or dramatic backdrop, but is not part of the body of materials useful in the serious study of Freemasonry. Dan Brown’s writings and movies fall into this category. For example, The Da Vinci Code, The Lost Symbol, or The Solomon Key.

17 "Griot" derives from French, a alteration of guiriot, perhaps ultimately from Portuguese criado, meaning a domestic servant, and from Latin cretus, one brought up or trained, from the past participle of creere, to produce, to bring up, to create. The interaction of the tribe's reliance upon the Griot to preserve and to explain, and our seemingly similar reliance on our leaders is an important dynamic today.
18 The National Masonic Research Society, Anamosa, Iowa 1915
19 Ibid., Pound, Preface, iii.
Pound then proceeds to say, “I think we cannot insist too strongly that knowledge of the Ritual is the Foundation of all Masonic knowledge. The first thing which the student should do is to learn the work of the Craft degrees thoroughly. He will then be in a position to appreciate what he reads and to ask questions as he reads. As to History, I should recommend him to begin with Gould's Concise History. As to philosophy it is quite impossible to refer to any introduction. My suggestion would be that he read one of the ordinary histories of philosophy, say, for instance, the English translation of Windelband, and perceive what the problems of philosophy are with which Masonic philosophers also have been wrestling.” Pound’s book wrestles with the writings of Freemasons William Preston, George Oliver, Karl C.F. Krause, and Albert Pike.

Pound approaches examining what he calls "the science of Masonic fundamentals" by posing three questions:

1. What is the nature and purpose of Masonry as an institution. For what does it exist? What does it seek to do? Of course for the philosopher this involves also and chiefly the questions, what ought Masonry to be? For what ought it to exist? What ought it to seek as its end?

2. What is--and this involves what should be--the relation of Masonry to other human institutions, especially those directed toward similar ends? What is its place in a rational scheme of human activities?

3. What are the fundamental principles by which Masonry is governed in attaining the end it seeks? This again, to the philosopher, involves the question of what these principles ought to be.

READY, BEGIN!!

Allocate your time……..
June 15, 1215  A group of disgruntled Barons forced King John (England) to sign what later became known as the **Magna Carta**, granting certain basic rights to British gentry. This is considered a cornerstone of the American Constitution.

January 20, 1265.  First version of an English parliament held.

1390: **The Regius Poem**, often referred to as the Halliwell Manuscript, believed to date from this year, is considered to be the basis of the "Ancient Charges", although
Haywood (Editor of The Builder) asserts it is probably a book about Masonry rather than a document of Masonry. It contains 15 "articles" and 15 "points".

1425: The Cooke Manuscript, believed to have been written by a Mason, is in two parts-the first being an attempt at a history of the craft, the second being a version of the charges. It mentions 9 articles that appear to have been legally enforceable and 9 points that were not enforceable.

1429: "Masters of the Lodge" were mentioned at Canterbury Cathedral. 1444: Statute of Henry VI limited the wages of a "frank mason".

1463: The Worshipful Company of Masons of the City of London erected its first hall.

1479: The title Master Mason appeared after the name of William Orchard at Magdalen College (Oxford).

1487: The words Free Mason appeared in Statutes for the first time.

1491: Municipal law was passed at St Giles, Edinburgh, establishing the condition of employment of Master Masons and co-workers

1495: Statute of Henry VII regulated the wages of "free masons, master carpenter and rough mason."

1514: Statute of Henry VIII limited the wages of a "free mason".

1548: Statute of Edward VI prevented restriction of work of any free mason, rough mason, etc.

1549: Statute of Edward VI repealing the statute of 1548.

1562: Statue of Elizabeth codified the statutes of labourers. The term "rough mason" appears but not "free mason".

1581: The Masons Company incorporated at Newcastle-upon-Tyne and given certain powers and duties.

1598: William Schaw promulgated two sets of rules, the first regulating the Masons of Scotland, the second giving the Lodge of Kilwinning supervisory powers over the lodges of West Scotland. The term "fellow of the craft" was used.

1599: The first known record of a Masonic Lodge, Aitchinson's Haven Lodge, Mussleburgh, January 9 (Scotland). The oldest known existing lodge, Edinburgh Lodge Number 1 is recorded on July 3.

1600: John Boswell, Laird of Auchinlech, became a member of the Lodge of Edinburgh and is the first recorded admission of a non-operative Mason in a lodge of Scotland. In England the word "Freemason" appeared in the York Roll.

1619/20: The Account book of the London Mason's Company used the term "Accepted" to describe some members.

1621: Records of the Worshipful Company of Freemasons of London indicate "accepted" and "operative" members.

1633: John Stow's Survey of London mentioned the "Company of Masons being
otherwise termed Free Masons."

1634: Lord Alexander, Sir Anthony Alexander and Sir Alexander Strachan were made Masons at the Lodge of Edinburgh.

1641: The earliest recorded initiation was that of Sir Robert Moray, by a group of Masons in a Scots regiment at Newcastle-on-Tyne on 20 May.

1642: First minutes of Mother Kilwinning Lodge.

August 22, 1642, English Civil War begins

1646: Elias Ashmole recorded in his diary '1646: Oct: 16 4H 30pm, I was made a Freemason at Warrington."

August 17, 1648. Battle of Preston. Cromwell (Parliamentarians' "New Model Army") vs. Royalists.

January 30, 1649. King Charles I is captured and beheaded, parliament having stated on January 4, 1649 that the government's power derived from the people, determined after trial that King Charles I was guilty of treason.

May 19, 1649. Cromwell declares England a commonwealth, and it is managed for a decade without a monarch.

September 6, 1651. Roundheads vs. Royalists in the "long parliament" place a bounty on the head of Charles II.

December 10, 1653. Cromwell is declared "Lord Protector" of the Commonwealth.

1655: The Company of Freemasons of the City of London changed its name to "The Company of Masons."

1656: John Aubrey commenced "A Natural History of Wiltshire" in which he stated "that the Fraternity of Free Masons are known to each other by certain signs and Watch words."

May 25, 1660 Monarchy restored by parliament (The Restoration) led by General George Monck) restoring Charles II as King--the Stuart Dynasty. Cromwell had died in 1658, and his son did not follow him as Protector as he had intended. See the Declaration of Breda May 1660.

November 28, 1660. The Royal Society is founded--leading Freemasons are among its charter members.

1668: The hall of the Worshipful Company of Masons of London was rebuilt after the Great Fire of London (1666).

1670: The records of the Lodge of Aberdeen commenced. They indicate some members were operative and others were speculative.

1682: Elias Ashmole recorded that he had attended a lodge meeting at Mason's Hall, London.

1686: John Aubrey wrote his "National History of Wiltshire" and spoke of "Fraternity of Free-Masons" and described them as "adopted" and "accepted" masons.

1688: A lodge of accepted Masons met at Trinity College, Dublin, and the Society of Freemason is mentioned in a satirical speech at the commencement exercises of the
University of Dublin in July. In England Randle Holme (Deputy Garter King of Arms) described an association with members of the "Society called Free-Masons." His son became a member of a Masonic Lodge in Chester in the 1670's.

December 16, 1689. Bill of Rights passed by convention of parliament, and enabled William of Orange and Mary (Stuart's and protestants) to assume the throne.

1690: Records of the Lodge of Melrose (Scotland) used the term "fellowcraft."

1696: The Edinburgh Register House Manuscript suggests that Masons had words, a grip, signs and "five points".

1697: (Scotland) Mention on a letter of the "mason's word," used for the purpose of recognition.

1698: An anti-masonic leaflet warned people against "the Mischiefs and Evils practiced in the sight of God by those called Freed Masons."

June 12, 1701 Act of Settlement passed. It prevents Catholics, Muslims, and other religions from ascending to the throne, insuring a protestant line of succession.

October 20, 1714. King George I becomes King of Great Britain--a protestant from Hanover Germany who did not speak English. Under his reign a Cabinet form of government was formed, along with a Prime Minister. Whigs defeated Tories.

1717: First Grand Lodge formed in London on 24 June.

December 24, 1724. Benjamin Franklin arrives in London.

May 17, 1756. Start of the Seven-Years War, the first true world war, with British vs. French in North America.

February 10, 1763. Treaty of Paris ends the war, and emboldens colonists to seek independence from British taxes to pay for their war.


THE TERM "FREEMASON" MIGHT HAVE GROWN UP; IT DID GRADUALLY COME TO CONNOTE CERTAIN PRIVILEGES ENJOYED BY THE MASTER MASONS WHO BELONGED TO THE GUILDS.
The Master - Prince Hall
by Joe L. Horne, Sr., PM, Community Lodge No. 43
and references from the Black Square & Compass by Joseph A. Walkes, Jr.

We cannot begin anything serious on Prince Hall Freemasonry without first presenting some facts concerning the man and the legend responsible for the creation of the fraternity that bears his name. So much has been written about the man, Prince Hall, one may wonder what purpose is served by rehashing the same story over and over, as it involves the early history of Masonry in America, which, in itself, is quite complex. As
much as the writer would relish reviewing the early history of Masonry in Massachusetts, in this article the focus will be on Prince Hall himself.

In reviewing the early history of Freemasonry among Blacks, one must rely heavily on the numerous books that have been written on the subject. How much reliability the reader can place on these various works is questionable. The reader must rely on the writer's interpretation of events, and insofar as Prince Hall Masonry is concerned this reliance is quite risky.

Those who believe that "nothing establishes a fact until it has been verified", may very well wish to launch their own investigation. The field is far from being exhausted, and with continued research by those who seek to discover the full facts or merely to verify those that are now known, the material is available, and new discoveries are waiting to be uncovered.

The beginnings of Masonry among Blacks is surrounded by controversy, mystery, passion, and unfortunately the record of its early events contains some untruths. Harry E. Davis, the Prince Hall Masonic historian, wrote that "one of the saddest things about controversy is that it frequently obscures every other element concerning the topic except the point controverted." Black Masonry has suffered much from the blight of controversy.

In 1903, the Official History of Freemasonry Among the Colored People in North America was published. This book was written by William Henry Grimshaw, Past Grand Master of the District of Columbia. Grimshaw was born August 4, 1847 or 48. His father's name was Robert Tyler and his mother's name was Julia Grimshaw. He worked for a number of years in the Bureau of Equipment and Commandant's Office in the Navy Yard, was a doorkeeper in the Gallery of the House of Representatives, and was a Library Assistant and Doorkeeper in the main reading room on the Library of Congress. He was a member of Social Lodge No.1, in Washington, D.C. serving as its Worshipful Master, 1874-75.

Social Lodge No.1 was chartered on June 6, 1825, by the M.W. African Grand Lodge of North America in Philadelphia, Pennsylvania as Social
Lodge No.7. It became No.1 on the rolls of the Grand Lodge of D.C. on March 7, 1848 when this Grand Lodge was formed. Grimshaw served this Prince Hall Jurisdiction as Grand Master in 1907.

Grimshaw was well meaning in his attempt to enlarge beyond the bounds of truth regarding Prince Hall's life. The stories cooked-up by him are inexcusable and cannot be justified. Such falsehood as Prince Hall's "Being born in Bridgetown, Barbados on the 12th of September 1748, the son of Thomas Prince Hall, an English leather merchant and his wife a free negro woman of French descent. After supposedly serving his apprenticeship in the leather trade, Prince Hall went to Boston, arriving in 1765, and by hard work became a free holder and voter. He converted to Methodism and became an ordained minister."

All were figments of Grimshaw's imagination, and cannot be overlooked as an innocent stretching of the truth. These tales were accepted by Freemasonry, Black as well as White the world over, copied and recopied not only by the Craft, but by historians of Black history with the result that many of these falsehoods are recorded in other books and taught in Black studies courses across the country, even to the point that some of it has found its way into the higher degrees of Prince Hall Freemasonry. Prominent Masonic historians and scholars, friends and enemies of Prince Hall Masonry, alike, were led astray by the deliberate fabrications by one individual. This brings forth the lesson that Masonic research must be verified beyond a question and that nothing should be accepted at face value. Those who are found to falsify deliberately Masonic documentations, regardless of their good intentions, should be ostracized by the entire fraternity. The following from the proceedings of the Prince Hall Grand Lodge of Massachusetts for 1906, page 82, is of interest:

"Reference is made to the portrait of Prince Hall. This is not known to be authentic, and the sketch of his life has little in the way of authenticity to commend it. In 1795 Prince Hall told the Rev. Dr. Belknap he was fifty-seven years of age, which would make the year of his birth 1738; Brother John D. Caldwell appears to quote Bro. William S. Gardner as saying that when initiated, March 8 (sic), 1775, Prince Hall was 32 years, 3 months and 28 days old, which would make the date of birth, Nov.9,1742; and Bro. Bruce (John Edward "Bruce Grit: Bruce") quotes Bro. Grimshaw-who really did not know anything about it-as saying, Sept. 12, 1748. Our preference is for the
year 1738, being based upon Hall's statement to Belknap…How a supposedly intelligent man can write such nonsense, and other supposedly intelligent men seriously quote it, passes all comprehension."

During the Revolutionary War, it is claimed that Prince Hall headed a committee of freemen to General Washington's headquarters seeking to join the Army; (19) and that Prince Hall served in the Continental Army. There are three records of soldiers bearing the name:

Prince Hall, Dartmouth. List of men who marched from Dartmouth camp under command of Capt. Benjamin Dillingham and arrived there Feb. 15, 1776; also, Private, Capt. Joshua Wilbore's Co., Col. Ebenzor Francis's Regt; pay abstract for travel allowance from camp home, etc; said Hall credited with allowance for 3 days (65 miles); company drafted from Taunton, Raynham, Easton, Dartmouth, Freetown, Berkley, and Dighton; warrant allowed in Council Nov.29, 1776.

Prince Hall, Medford, Receipt dated Medford, May 25, 1778, for bounty paid said Hall by Richard Hall, in behalf of the town of Medford, to serve in the Continental Army; also, descriptive list of men raised in Middlesex Co. for the term of 9 months from the time of their arrival at Fishkill, agreeable to resolve of April 20, 1778; Capt. Brook's Co., Col. Thatcher's regt., age 30 yrs.; stature, 5 ft. 3 in.; residence, Medford; engaged for town of Medford; arrived at Fishkill June 21, 1778; also, list of men returned as received of Jonathan Warner, Commissioner, by Col. R. Putname, July 20, 1778

Prince Hall, Medford (also Medfiled). List of men raised to serve in the Continental Army from 1st Middlesex Co., regt., as returned by Lieut. Stephen Hall, dated Medford, Fed. 19, 1778, residence, Medford; engaged for town of Medford; joined Capt. Allen's Co., Col. Bailey's regt., term, during war; also, list of men mustered by Nat. Barbar, Muster for Suffolk Co., dated Boston, April 13, 1777; also, Private 3d co., Col. John Bailey's regt.; Continental Army pay accounts for service from April 7, 1777, to Dec.18, 1777; residence, Medfield; reported died Dec. 18, 1778; also, (late) Capt. Jacob Allen's (3d) Co., Col. Bailey's regt.; return of men in service before Aug. 15, 1777; also, same Co., and regt., company return dated Camp at Valley Forge, Jan. 24, 1778; also, Capt. Adams Bailey's (late Capt. Jacob Allen's) co., Col Bailey's (2d); muster roll made up from Jan. 1, 1777, to Jan. 1, 1780; enlisted April 7, 1777. (2)

It is this writer's contention that Grimshaw was inspired not only by the above records, but also the records of Primus Hall.

But Masonically, it is immaterial whether Prince Halls served in the Army. Of the three Prince Halls mentioned, the problem becomes one of identification. One of the Halls is listed as having died in service. Of the remaining two, not much is really known of the Prince Hall from Dartmouth.

In Charles Brooks' History of the Town of Medford, Middlesex County, Massachusetts, etc. (p. 438) he writes:

"In 1754, there were in Medford twenty-seven male and seven female slaves; total, forty-nine. In 1764, there were forty-nine free blacks. When the law freed all the slaves, many in Medford chose to remain with their masters, and they were faithful unto death."

In 1754, there were four slaves belonging to the Hall families. Benjamin Hall had a slave named Prince who died in 1766. In 1772, Stephen Hall had a servant named Prince who married Chloe, a Negro servant of Richard Hall (Medford Vital Records).
In Helen Tilden Wild’s book *Medford in the Revolution*, she describes the role of Medford during the war. Of the second Prince Hall, Miss Wild writes:

“Hall, Prince, Enlisted for 3yrs., April 7, 1777; died Dec. 18, 1778: vol. 7, p.105. Rev. Osgood records in his diary, April 1, 1777, “Prince ran away last night.” Mr. Osgood at the time boarded with Mr. Richard Hall, whose Negro servant, Chloe, married Prince, a negro servant of Stephen Hall, Esq., Sept. 15, 1772.”

Of the first Prince Hall, Miss Wild writes:

“Hall, Prince. Enlisted for 9 mos., 1778, age 30; vol. 7, p. 105. Receipt signed by him for bounty received on enlistment can be seen at state archives. Free Negro; taxed in Medford, 1778 and 1779; he was the author of the petition to the House of Representatives urging the abolition of slavery in Massachusetts. He was the founder of Free Masonry among Negroes, receiving his degrees from a military lodge, consisting of British soldiers in Boston, March 6, 1775. Married Phebe, a slave of Mrs. Lydie Bowman Baker, of Boston, who set her free. Their home was on Phillips Street, Boston, where he died Dec. 7, 1807. See archives of Prince Hall Grand Lodge F. & A.M.

The problem remains as stated before, one of identification. Benjamin Quarles makes a good point when he wrote that, “A final problem has been the determination of Negro identity. Since most of the participants in the Revolutionary War were racially anonymous, on what basis may a person be identified as a Negro? In this work I have designated an individual as Negro only when the source specifically states it or where the source is referring only to Negroes. I make only one assumption: if the first or last name of a person was Negro, he was not likely to be white. Although there are certain names largely confined to Negroes, I have not assumed that persons with such names were colored. Thus, although three of the Americans on the sloop Charming Polly, captured by the British on May 16, 1777, bore the typically Negro names of William Cuff, Prince Hall and Cuff Scott (and all came from Massachusetts coastal towns, where Negro seamen were common), I have not assumed that they were Negroes.” (21) This rationale can also be used with identifying a Prince Hall, as being the Masonic Prince Hall. So in manner of speaking there is no proof at this writing that the Masonic Prince Hall served in the Revolutionary War, nor is there any proof that he did not.
It is generally accepted that Freemasonry among Blacks in the United States began with the initiation of Prince Hall and fourteen other “free” Blacks in Lodge No. 441, Irish Constitution, attached to the 38th Regiment of Foot, British Army garrisoned at Castle Williams (now Fort Independence), Boston Harbor on March 6, 1775, the Master of the Lodge being one Sergeant J. Batt (or J.T. Batt or John Batt.)

There are documents showing that a John Batt was discharged from the 38th Regiment of Foot at Staten Island, New York, on the third of February 1777, and that he was later enlisted in the Continental Army, Col. David Henly’s Regiment on February 20, 1778, and deserted June 10, 1778.

It is claimed that when the British Army left Boston, that Hall was left a “permit” to meet as a lodge, but apparently not to confer degrees. Masonic authorities agree that this was how African Lodge No. 1 was organized, and that Prince Hall later petitioned the Mother Grand Lodge of the world, England, for a warrant that was issued on September 29, 1784, for African Lodge 459.

In order to measure the greatness of Prince Hall, one must review the written documents left by him, his petitions to the Senate and House of representatives of Massachusetts, his Letter Book and his Charges to African Lodge. There has not been on the American Masonic scene, or in the pages of its history, so unique a Black Freemason as Prince Hall. His lack of a formal education, his bondage, and the racial conditions of the time merely enhance the character of this outstanding individual enhance the character of this outstanding individual. His many accomplishments must be viewed in this light and his achievements in overcoming all of these handicaps, and the abuses, mistreatment and often viciousness that was heaped on him, his Lodge, and later the fraternity he founded, is more than proof that Prince Hall was indeed “The Master.”

REFERENCES (Cited in the Black Square & Compass by Joseph A. Walkes, Jr.)


3. Harry A. Williamson, The Negro Mason in Literature (author’s collection, microfilm, 1929)

4. William H. Grimshaw, Official History of Freemasonry Among the Colored People in North America (New York, Macoy Publishing and Masonic Supply Co., 1903), p. 69. Through this work contains many fabrications concerning the life and times of Prince Hall, there remains a wealth of material concerning the later establishment of individual Prince Hall Grand Lodges, though it is best to verify all facts presented by Grimshaw.

5. John Edward (Bruce Grit) Bruce, Prince Hall the Pioneer of Negro Masonry- Proofs of the Legitimacy of Prince Hall Masonry (author’s collection, 1921), p. 4. This is an interesting pamphlet, but for the most part follows the Grimshaw fabrications. Yet he emphasizes “the great importance and need of keeping historical records and correct biographical sketches of the important men in the order, the dates of their birth and death, and wherever possible, their photographs, so that in the coming years the boys of today, who will be the Master Masons of tomorrow, will have the data at hand from which to write the history of Negro Masonry in the Centuries to come.”

6. Jeremy Belknap, Queries respecting the Slavery and Emancipation of Negroes in Massachusetts, proposed by the Hon. Judge Tucker of Virginia, and answered by the Rev. Dr. Belknap (author’s collection, 1795), p. 199.

7. Davis, op. cit., p. 266. I am not sure where Davis got his information.


12. Davis, op. cit., p. 16.


17. Bentley, op. cit.


Brothers,

The more things change, the more they stay the same. These are the words in Old English of PM William Preston from 1772 describing responses from the Craft to his new work written in the Introduction to his book entitled "Illustrations of Masonry:"

"When I first had the honor to be elected Master of the Lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be better enabled to execute my own duty, and officially enforce obedience in others. The methods which I adopted with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and others who were better informed, a jealousy of pre-eminence which the principles on Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the Society, and of discharging with fidelity the duties of my office."

Prince Hall Masons today must also, "persevere" in discharging with fidelity the duties of [our] office.
May 7, 2010

AN INTRODUCTION TO FREEMASONRY AND SYMBOLISM

A Symbol or emblem is a thing or picture of a thing which suggests something else, usually a more complex idea or even an abstraction--such as "honesty". Generally, a simple, familiar thing is used to suggest some other idea which is less easily described. The first communications among humans were probably by means of symbols. They are all around us. Symbology or symbolism can refer to a system of symbols, as here, where we are referring to those used by and identified with Freemasonry. Coi's points out20 that Masonic writers have sometimes become confused, have not considered the elementary principles of symbology, and have studied the symbol as being the abstract uncertainty and tried to determine it's meaning.

The sole purpose of our symbolism is to teach Freemasonry. Symbolism is a means to an end, signposts pointing to values that they [the symbols] do not inherently possess. In explaining why Freemasonry uses symbolism Pike says, "No better means could be devised to rouse a dormant intellect, than those impressive exhibitions [symbols] which address it through the imagination. Instead of condemning it [the idea] to a prescribed routine creed, invite it to speak, compare, and judge [in a symbol]."21 The ultimate end of all is morality, ethics, truth.22

Symbolism of Freemasonry: Its Science, Philosophy, Legends, Myths, and Symbolism23 by Dr. Albert Gallatin Mackey is an excellent benchmark to use in navigating this subject. Its Introduction points out that the story of Freemasonry links together the spoken and written word with its use of symbols. It is this linkage or union which reinforces the ideas, and makes clear the English description of Freemasonry as, "a science of morality veiled in allegory and illustrated by symbols". Brother Mackey characterizes Freemasonry as a symbolic institution, one which has adapted a method of instruction by symbolism which makes it one of very few institutions which continue to cultivate a beautiful system of symbolism--another being the Roman Catholic Church.24

Mackey devotes the following Chapters to explaining categories and lists of symbols:

Chapter XII. Symbolism of Solomon's Temple
Chapter XIV. Form of the Lodge
Chapter XV. Officers of a Lodge25
Chapter XVI. Point within a Circle
Chapter XVII. Covering of the Lodge
Chapter XVIII. Ritualistic Symbolism26
Chapter XIX. Rite of Discalceation
Chapter XX. Rite of Investiture Chapter
XXI. Symbolism of the Gloves
Chapter XXII. Rite of Circumnambulation

20 Coi's, page 643
21 Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry (1871) Supreme Council of the Southern Jurisdiction, A.A.S.R., USA, page 356-m.
22 Coi's, page 643
23 Revised by Robert Ingham Clegg, 33º Kessinger Publishing's Rare Mystical Reprints
24 Symbolism of Freemasonry, page 72
25 Here Mackey covers the Egyptian Mysteries, Zoroasteric Mysteries of Persia, the Mysteries of Athens, the Celtic Mysteries.
26 These are described as developed in ceremonial form which is the subjects of the next Chapters.
Chapter XXIII Rite of Intrusting and Symbolism of Light
Chapter XXIV Symbolism of the Corner Stone
Chapter XXV Ineffable Name
Chapter XXVI Legends of Freemasonry
Chapter XXVII Legend of the Winding Stairs
Chapter XXVIII Legend of the third Degree
Chapter XXIX Sprig of Acacia
Chapter XXX Symbolism of Labor
Chapter XXXI Stone of Foundation
Chapter XXXII Lost Word

For Chapters which explore such subjects as the Apparel and Jewels of Masons, refer to Hutchinson's Spirit of Masonry, beginning at page 128. Another reference is needed to cover the Pillars of the Lodge--Wisdom, Strength, and Beauty, or the meaning of the broken column. No single reference book delves into all of our symbols. However, our symbols serve as an excellent bridge of ideas to take in crossing between our Constitution and Ritual with which we are familiar, and into the deeper and broader philosophies of our "science".

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27 Mackey distinguishes between those Masons following in Noah's tradition (Pure Freemasonry) and the Tyrian workmen at the building of the Temple who practiced "Spurious Freemasonry".
28 Here, Mackey asserts that "labor is worship".
29 Mackey connects stone "found" in the ruins of Solomon's Temple in the Royal Arch with Ancient Craft Freemasonry.
30 Mackey considers this symbol and the search for it the very essence of the science of Freemasonry.
to theorize,

to examine,

to dissect,
Period covered. This review covers some of the basic ideas from the *Regius Manuscript* of about 1390 through the publication in 1885 of Robert Freke Gould's 4-volume *History of Freemasonry*. This period includes the 23rd Edition of Thomas Smith Webb's *Monitor*, which was issued in 1869 by Robert Morris, and the *Encyclopedia* and other work by Dr. Albert G. Mackey, another great American Freemason writer.

Approach. The review uses what Brother Jim Tresner, 33°, in a copyrighted article entitled *Freemasonry 101* calls the "Authentic School" approach. This approach is sometimes called the Historic or Scientific School, and some of its many proponents are identified in Coil's article entitled *History of Freemasonry* beginning at page 316. It is characterized as recent, being about 100 years old. The purpose of this approach to the study of Masonry is to separate verifiable historic fact from legend and myth. Using tools of the historian, Masons of this School attempt to describe as accurate and unbiased a picture as possible of the actual events in Freemasonry's past. Having identified the approach, it's important next to identify the broad area to be covered.

Esoteric/Exoteric. According to Webster's New World Dictionary, *esoteric* is an adjective meaning confidential, private; withheld; intended for or understood by a chosen few. The opposite is *exoteric*, which is also an adjective meaning suitable for outsiders or the uninitiated; that which can be understood by the public. These words become more difficult to define in the hands of some Masonic writers, but Coil's defines esoteric Freemasonry as the secret part of the Ritual, as distinguished from the monitorial part [of the Ritual], which is printed and open to the public--the exoteric. Coil's states that classical doctrine of the Fraternity requires that the esoteric parts of the Ritual not be written, printed, or otherwise physically represented in any form. This restriction is expressed in the First Degree Obligation, and is inferred in the secrecy required in all other Obligations.

Applying Coil's definition, esoteric could be limited to the various portions of initiation ceremonies presented in the several degrees, such as oaths, charges, manners of wearing the Apron, and certain words, signs, and grips used as modes of recognition. Anyone who is familiar with Duncan's Ritual of Freemasonry or other such unauthorized "exposures" knows that for centuries this 'classical doctrine' has been honored more in its breach than in its being followed. In fact, some of the most valuable insights we have today into Masonic practices from the past were obtained from early written aids to memory and early exposures.

This article and education program is based upon the monitorial parts of our Ritual, and it attempts to explore their roots and relate many of their ideas to the present and into the future.

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31 This set covers Freemasonry in England, Scotland, Ireland, France, and Germany, and also includes histories related to Freemasonry such as that of the Essenes, the Illuminati, and the Roman Collegia.
32 *Freemasonry 101*, by Jim Tresner, 33°, Grand Cross, © Rite of the Rose Cross of Gold © 2000-2005. All rights reserved. PO Box 70 Guthrie, Oklahoma 73044-0070
33 Coil's page 248
34 See for example, *The Early Masonic Catechisms*, edited by Harry Carr, lately by Kessinger Publishing Co. which has such examples as Samuel Prichard's *Masonry Dissected* (1730).
Chronology. Coil's article on Gild[s]; Guild[s]\textsuperscript{35} points out that while Anderson, Preston, Oliver, and their adherents advanced the allegorical theory that modern Freemasonry originated at the building of King Solomon's Temple and before, those writers adhering to the Authentic School generally trace the origins of the Society to the Charges, rules, and regulations written in the group of documents labeled the "Gothic Constitutions"--most often starting with the Regius Poem of about 1390 (originally called a poem of moral duties.). Many of these manuscripts--or old records--are listed on the attached contextual timeline, which covers through 1717 and early Speculative Freemasonry.

Membership and activities in "Operative" Masonic Lodges. How did it come to be that royalty, noblemen and other persons of the highest order in Medieval Society come to join lodges of stone masons? H.L. Haywood explains that Speculative Freemasonry started among the cathedral building lodges and not among the gild Masons, though of course there must have been a certain amount of interaction and overlapping between the two.\textsuperscript{36} The cathedral builders practiced a specialized form of architecture so difficult to learn and requiring so much special knowledge that even modern scholars are at a loss to understand how the cathedral builders\textsuperscript{37} managed to solve some of their engineering and materials challenges. In such complex undertakings, all manner and types of men were involved. From priests, bishops, and the general overseer who would be an illustrious architect\textsuperscript{38}, down to the rough workmen and errand boys, a cosmopolitan group in which all classes were represented would be assembled. This assemblage included gentlemen, freemen, serfs, bondsmen, and necessitated a complex and highly developed system of coordination.

According to Haywood, from time to time assemblies were held, also called congregations--and in one MS (the Papworth) called association--in order that all lodges in a given district be kept in due order and under the control of the king's officers. The Regius refers to one "congregation" called by King Athelstan and attended by great lords and burgesses. Another version tells of such an assembly held at Windsor when Edwin was made a Mason; and nearly all of them refer to assemblies at York. "Every master that is a Mason," says the Regius," must attend the general congregation." It is mostly from these periodic "congregations" that the elite joined the cathedral builders' lodges, becoming known as "accepted" Masons.

The ecclesiastical (church) structure of Medieval Society in countries of Europe bound monarchs and noblemen together for control as well as fraternally during these congregations with those of lesser status who actually built these monuments to glorify God.

Some of the operative lodges of these highly skilled cathedral building Masons maintained trade regulations and operative skills in mathematics, science, sculpturing, and stained-glass windows up through the formation of the first symbolic Grand Lodge in 1717. One of the last in England to maintain such practices was Atnwick Lodge.\textsuperscript{39} Masonic scholars generally agree that ritualistically these lodges used only two degrees--entered apprentice and fellowcraft. For them, it was common practice to remain an apprentice for as many as seven years, because they were learning the complex applied science skills required in their building trade. In England, the ceremony of induction into Freemasonry was originally called making a Freemason rather than an initiation, and in Scotland it was called an Entry--thus leading to entered apprentice. Regulations and Charges were read to the candidate during these ceremonies, which frequently involved horseplay.

These eighteenth century English lodges met in taverns, inns, or even private homes. Lodge furniture was sparse or even absent, so it was a common practice to draw the lodge on the floor with chalk or charcoal, showing the various stations, and symbols necessary to illustrate the lectures. At the close of the lodge, it

\textsuperscript{35} Coil's Masonic Encyclopedia, page 288
\textsuperscript{36} Haywood's article entitled "Operative Masons" is attached hereto.
\textsuperscript{37} French Style architecture of the 12th through 16th Centuries was referred-to derisively as "Gothic", but its revival in 18th Century England was referred-to as "Victorian Gothic" and "Neo-Gothic". One critic was said to be Sir Christopher Wren the architect of St. Pauls' Church (Cathedral) in London and an early Freemason deserving our independent study.
\textsuperscript{38} Sir Christopher Wren for example.
\textsuperscript{39} Coil's, page 457.
was the duty of the youngest Entered Apprentice to remove these drawings with a mop and pail. This led to the creation of floor cloths, floor charts, or carpets as the lodges acquired their own meeting halls.

The history of "Masonic Education" can be said to begin with these 18th century drawings of the lodge. The goal then was the same as it is now—to gain a deeper understanding of Freemasonry and its individual and group roles in society, and to pass that knowledge and spirit along to the next generation. Exploring the history of floor cloths is a study in itself, which has taken on a life of its own. It would reveal the reality of Masonry at that time, as was done in an article entitled "Some thoughts on the history of The Tracing Boards" at the Vancouver Grand Masonic Day, October 16, 1999, by Bro. Mark S. Dwor, Centennial-King George Lodge No. 171, Richmond.

Selected Basic Ideas from the 'Gothic Constitutions'. The Regius MS (manuscript) is in verse in the form of what is called a "rude epic poem", and for that reason it is not a true gothic constitution. Its title was translated from Latin as, "Here begins the Constitutions of the Art of Geometry according to Euclid." It contains both Masonic and non-Masonic materials: (1) the legendary history of Geometry or Masonry like found in other Gothic Constitutions, (2) fifteen Articles for the Master and fifteen points for the Craftsman which are also called "Charges"; (3) an article relating to assemblies; (4) the legend of the Four Crowned Martyrs, which is a legend of Christian Martyrs from the German Steinmetzen but not otherwise found in British Constitutions; (5) rules of behavior in church; and (6) some rules of deportment and etiquette. Parts (1) (2) and (3) are purely Masonic. Part (4) relates to Masonry but is not found in the other Gothic Constitutions. Parts (5) and (6) are not exclusively Masonic. The list of Gothic Constitutions can be found online, and are given in full in CoiI's beginning at page 293.

Beginning on page 296, CoiI's discusses five characteristics of these old Constitutions. They included (1) an invocation which was Trinitarian Christian in conformity to Roman Catholic Church creed; (2) the legends were fanciful and varied; (3) the chief interest was in giving the legendary history of the inauguration of Masonry in England—claimed to be under King Athelstan; (4) the Charges, such as from the Regius MS; (5) the oath or obligation usually terminated with "So help you God and his holy Doome." Its meaning has not been determined, but it may have originated in a Saxon expression. Our Ritual uses "So mote it be." The Constitutions did not include floor work or ceremony for opening or closing a lodge. The article concludes that they have three main elements or trends: the religious, the scientific, and the regal, which elements have continued throughout Masonry even today.

Basic Ideas— from "Exposures". The first documents to bear the name Rituals that have come to light were the Catechetical Rituals or catechisms. They were unauthorized exposures of the early years of the primer Grand Lodge, beginning around 1723. It is said that a new one of these exposures came out each year on average for 25 or 30 years. Demand for publication of them was driven largely by the public's desire to penetrate and set aside the secrecy of the fraternity. They are called catechisms because they were almost entirely in the form of questions and answers. The questions were propounded by the Mason and the answers returned by the candidate. Often, they did not contain charges, oaths or obligations. Study of these exposures as well as writings which were actually aids for memorization is essential to gaining an understanding of the contents of today's rituals. For example, learning how long "the five points of fellowship" has been a part of the ritual, and its meanings. Several are reproduced in a book entitled "Early Masonic Catechisms" edited by Harry Carr. It is possible, for example, to identify the influence of

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40 From the German Steinmetzen.
41 The furniture, altar, and symbols first laid out in chalk or charcoal, and then on floor cloths, and the floor work—such as circumambulation—carry very important basic ideas of Masonry, but they are discussed elsewhere.
42 CoiI's page 563.
43 The exchanges in opening and closing between the Master and Senior Warden beginning with "From whence came you?" Originated in Catechisms.
44 The earliest known reference to the Points of Fellowship is in the Graham MS (1726), where Father Noah is being raised foot-to-foot and knee-to-knee by his three sons who sought to gain a secret, but which died with their father. The Early Masonic Catechisms, page 2.
45 Kessinger Publishing Co.
deistic doctrine on Freemasonry in *A Letter from the Grand Mistress of Female Free-Masons* published in 1724 in Dublin. Or, the connection between Freemasonry and the Jewish doctrine of the Kabbala found in *The Grand Mystery Laid Open* published in 1726. Perhaps the most famous exposure was Prichard's *Masonry Dissected* published in October 1730 which claimed to have the proceedings for initiating a new candidate in each of the three degrees of Masonry (a first), the Hiramic Legend, and the explanation of the letter G. W. Smith's *Pocket Companion* published in 1734-5 contained a "Charge to new admitted Brethren." It and similar publications caused Dr. Desaguliers to propose a Resolution at a session of Grand Lodge to institute rules to protect itself from open and secret enemies to the Craft. Although these catechisms evolved, they often contained: (1) words of entry, (2) allusions to horseplay, (3) reference to the Mason Word, (4) and distinction between those who have been in the kitchen and those who have been in the hall.

The 'Secret Doctrine'. Concerns for secrecy in studying Masonry which go beyond what is esoteric/exoteric are about applying the 'secret doctrine'. Albert Pike says "secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice." 47 Rev. Joseph F. Newton devotes an entire chapter and other references in *The Builders* to discussion of "The Secret Doctrine." In essence, this doctrine involves the value of curiosity, of wonder and expectation in the teaching of great truths. It is also the allure of excluding from one's ranks the uninitiated, excluding the "profane". The entire Ritual of some jurisdictions of Freemasonry is written in cypher to preserve its secrecy. 48 It is this tradition—that behind a system of faith accepted by the masses there is an inner and deeper doctrine that is taught only to those able to grasp it—that is the heart of 'the secret doctrine'. Examples include the Grecian Mysteries, the Cabalists, or even the Magi. Some argue 49 that Masonry perpetuates the instituted Mysteries of antiquity. The importance of maintaining secrecy is discussed in the Twenty-Third Landmark of the Order (in our Masonic Constitution, page 627). Newton points out on page 61 50 that, "what is called the Secret Doctrine differs not one whit from what has been taught openly and earnestly, so far as such truth can be taught...by the highest minds of almost every land..." What, then, is served education-wise by extending this Doctrine beyond the limits of 'protecting' our modes of recognition?

Origins of Speculative Freemasonry. The goal here is to identify when and how the trade regulations and moral precepts of various MS Constitutions, and certain usages associated with the imparting of the Mason Word, were modified and elaborated upon so as to support the claim that Freemasonry was "a system of morality, veiled in allegory and illustrated by symbols." 51 Koop argues that the innovations to operative workings which were introduced as speculative Masonry began in lodges of accepted Masons in England. He refers to the writing in 1686 of Dr. Robert Plot describing how adopted Masonry had spread over much of England.

Koop identifies and discusses the following seven changes as the genesis of speculative masonry: (1) The operative practice was to read the legend or history of the building industry to the candidate along with the Charges and Regulations governing Masons as contained in the *MS Constitutions of Masonry*. They were then sworn on the Bible to keep the Charges. Anderson edited and revised this in his *Constitutions of 1723*. The history was edited. The *Charges were "digested"*, and the first Charge-- "Concerning God

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46 Douglas Koop's "The Genesis of Speculative Masonry", Kessinger Publishing Co. states at pages 6-7 that he was not aware of English operative Masons using secret methods of recognition until the practice was introduced from Scotland. Further, that in the early eighteenth century, English non-operative or speculative masons made use of signs or tokens and other methods of recognition, following practices from Scotland.

47 *Morals and Dogma*, page 109 middle.

48 Commonwealth of Virginia, for example.

49 Works by Arthur Edward Waite for example.

50 *The Builders*

and Religion"—replaced Trinitarian Christianity with Theism.52 The Charges General and Singular of the MS were replaced with "The Charges of a Free-Mason", which were to be read to a New Brother in place of the old versions. The old instruction about administering the oath to observe the Charges was omitted. Anderson included an "Approval (approval) of Grand Lodge and an Order and signature of the Grand Master and Deputy Grand Master—which triggered an objection that in granting "approval" of the rules, the Grand Master was claiming authority reserved for the Grand Lodge itself. (2) In 1734, William Smith published in London the "Pocket Companion for Free-Masons" which contained a Short Charge to be given to new admitted Brethren. Koop reprints both side-by-side to show their differences—and by implication how they differ from what we use today. Anderson's Charge includes the words: "He is to be a Lover of the Arts and Sciences, and to take all opportunities of improving himself therein", but these words are omitted in our present Charge.53 (3) Anderson's Constitutions of 1723 contained a Postscript giving the manner of constituting a new lodge, and the installation of a new Master. (4) Anderson's Installation Ceremony for a new Master was intended to give an impression of dignity much different from the ceremonies shown in early masonic catechisms. This emphasis on dignity was also reflected in the elimination of a "thousand ridiculous postures and grimaces" used to frighten the candidate, and an effort to eliminate horseplay. (5) Replacing the system of drawing the lodge with chalk or charcoal with a system of using nails and tape, or using a tracing board or floor cloth was another change. (6) A prayer to be said at the opening of a lodge", or making of a new brother, was another modification. (7) Another innovation was introduction of the Trigradal System—three degrees rather than two. In summarizing, Koop concludes that these changes occurred gradually and were not a sudden "revolution" created by the creation of the premiere Grand Lodge in 1717. A concluding example supporting this gradual approach was the treatment of "charity." Koop points out that the only reference to Charity in the MS Constitutions was the charge to receive and cherish strange masons, either by setting them to work for a fortnight, or refreshing them with money to the next lodge. In contrast, the Statutes of the Lodge at Aberdeen contain regulations about the Mason Box, suggesting that a more formal supplement on charity had been introduced, possibly in the 1680's.

William Preston, his contemporaries, and the Age of Enlightenment William Preston was born in Scotland July 28, 1742 and died in London April 1, 1818. He was a leading English ritualist, for a considerable time lived in London, and was employed by William Strahan, Printer to the King. Preston became a Mason in 1762, during the period when the Antient and premier (Modern) Grand Lodges were competing. His biography54 describes how he systematically visited many lodges—city and country—studying their ritualistic work, whose practices he carefully incorporated into his first masonic publication, in 1772, entitled Illustrations of Masonry. In May of that same year, he staged and hosted what he called a Grand Gala at the Crown and Anchor Tavern in the Strand. It was attended by Grand Lodge Officers and other dignitaries. He presented his Lecture in the First Degree, which was well received. In 1774, he delivered a course of lectures in all three degrees. The improvements Preston made in the ritual created renewed interest in Masonry and improved its reputation. The most prominent men in society were attracted to the Order.

Preston was always outspoken and controversial. In 1777, he presented an argument that the Four Old Lodges which had formed the Grand Lodge possessed immemorial rights which predated and were superior

52 Theism conceives of God as personal and active in the governance and organization of the world and the universe, and, as indicating a particular doctrine of monotheism, arose in the wake of the scientific revolution of the seventeenth century to contrast with deism which contended that God — though transcendent and supreme — did not intervene in the natural world and could be known rationally but not via revelation. From Wikipedia, the free encyclopedia. Koop says that John Pennell, Editor of the Irish Book of Constitutions issued in 1730 revised that Charge to be entirely non-sectarian.

53 The most important question is whether these words were included in the Charge taken by Prince Hall and his fellow newly admitted African Brothers.

54 William Preston and His Work, by Colin Dyer, Lewis Masonic, 1987
to the authority of the Grand Lodge. When he refused to make a retraction, he was expelled. Later, through Antiquity Lodge, he led an effort which resulted in the formation in 1779 of the Grand Lodge of England South of the River Trent. In 1787, Preston formed the Grand Chapter of Harodim which was essentially a lodge of instruction used to disseminate his lectures. It is largely from these lectures that it was suggested that Masonry—especially the Second Degree—might be an instrument of higher learning. His Lectures were described as long and prolix, because he refused to exclude materials which he knew were actually used in lodges. Content of his Lectures also made the connection between Masonic practices and the broader general principles of philosophy of his era. The tradition of his Lectures was continued annually by the Modern Grand Lodge after his death by an endowment as the Prestonian Lectures.

In a copyrighted power point presentation given in 2004 before distinguished Masonic organizations in England and in the United States entitled "ENGLISH SPECULATIVE FREEMASONRY – Some Possible Origins, Themes and Developments", Bro. Trevor Stewart, PM Quatuor Coronati Lodge, no. 2076, and Prestonian Lecturer suggested which direction we might take next following two centuries of Masonic history which were so strongly dominated by William Preston and others of his era. Brother Stewart examined Freemasonry as an identifiable body of moral ideas and aspirations, and identified several key persons and ideas that contributed greatly to its dramatic transformation. They included:

**Martin Clare**’s "The Defence of Masonry" published in 1736 in response to Prichard's "Masonry Dissected", without Grand Lodge's permission, which itself either exposed or confirmed practices of Masonry which were not previously acknowledged. Clare stressed lodge meetings being "conversations".

**Thomas Edmondes**, whose 1763 Address also emphasized 'conversation' as the mark of a civilized gentleman, and important in the lodge. Through polite discourse – a corporate interchange could be simultaneously challenging, stimulating and intellectually pleasing. ‘Self-improvement’ could thereby be brought about.

**Martin Folkes**, a Fellow of the Royal Society, was also an active and popular Freemason before Preston began his work. Folkes was also a diligent member of debating clubs and a contributor to furthering ‘Newtonianism’ by publishing Newton’s work on KST.

**William Stukeley**, MD, FRS, FSA (1687-1765), made rapid entry into London’s intellectual, social and Masonic activities. Stukeley was fascinated with Newtonian thinking, and his mixture of club memberships (freemasons and non-masons), the frequency of their meetings and their location, their preoccupations with all things ‘scientific’ and theological, cultural, artistic etc.

**John Byrom**, MA, FRS (1691-1763). He was a discrete Jacobite, was a member of Newton’s own Cambridge college, Trinity, was a skilled cryptographer and a member of the mysterious ‘Cabala Club’ which met at places used by several London Lodges simultaneously. Desaguliers visited the club in 1729.

**Anthony Ashley Cooper**, 3rd Earl of Shaftesbury (1671-1713) He was never a freemason, nor a FRS. His famous book, Characteristicks of Men, Manners, Opinions, Times (many editions.) is to be found in nearly all of the libraries owned by 18th century freemasons traced by Stewart so far. There is hardly any writer of national significance of those days who was not influenced, directly or indirectly, by his ideas. What were Shaftesbury’s key ideas? Human Nature is essentially benevolent; our natural impulses towards exercising humanitarian sentiments are in harmony with an orderly universe; his

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55 His Introductions to these Three Lectures are attached.
‘amicable collision’ theme of social intercourse (echoed in First degree Charge) and entertained an exuberant confidence in human sociability and fellow feeling and was entirely committed to open-ended conversations, emphasizing individual liberty & toleration for others.

He presented a thoroughly materialistic view of ethics, not founded on traditional Judeo-Christian values, he insisted on a pragmatic worldliness while retaining some sense of transcendence. He had a thorough-going adherence to the prevailing ‘Newtonianism’ and formulated an optimistic assessment of a divinely created cosmos.

Following his great mentor, John Locke, he espoused the notion that philosophy teaches and has practical, even therapeutic uses. His many quotations from classical and other authors and his support for an aesthetic of classical regularity appealed to contemporary taste while his use of the Socratic form of dialogue matched the Craft’s adherence to a catechismical form of instruction.

**David Hartley** MA, FRS (1705-1757). A Cambridge Man, though not a member of Byrom’s ‘Cabala’ Club, he was a loyal associate of Byrom. He advocated the possibility of a rigorous definition and extension to the bounds of Moral Philosophy similar to what he had already accomplished in Newton's Natural Sciences. Eventually Hartley took up this challenge with his book entitled *Observations on Man, his Frame, his Duty and His Expectations* (1747) – also found in every one of the 36 libraries owned by freemasons alluded to above.

Hartley’s main ideas were a thoroughly unified view of the physiological, the ethical and the spiritual dimensions of human existence. The human individual can be properly seen as a ‘mechanism’ that is entirely susceptible to scientific study. His ethics too were not entirely dependent on traditional Judeo-Christian values and expectations.

Brother Stewart identified several contributing ideas and institutions, including:

* Premier Grand Lodge membership lists in 1723 and 1725 included members of the Royal Society for a start. Some possible Royal Society influences were
  a. the popularizing of Newtonian Philosophy with many books and public lectures by many of Newton’s ‘disciples’ who were FRS and also freemasons.
  b. Large numbers of early FRS who were also freemasons for several decades – but numbers are really too small to allow for substantial and accurate inferences to be made.
  c. The Royal Society did have direct influences in devising Anderson’s 1723 & 1738 Books of Constitutions – clues are in his lists of those who helped him.
* By 1770, in London Lodges up to 16%--and 26% in Provinces--came from landowners and emergent professions. These were just the sort of men who would have been among the most articulate sectors of society at that time.
* Some of the ritual advances instituted around 1723--the rise of the Third Degree, new legend and new ‘theological’ focus, the rise of the Royal Arch rite, new complex symbolism etc.
* The unifying and leveling features of debating clubs--whose membership included Freemasons. These clubs’ discussions were wide ranging, on scientific and controversial
Almost any subject was considered worthwhile, cosmopolitan, and energetic. Their sheer excitement in making and reporting new discoveries was infectious.

* Brother Stewart identified several other crucial changes, including:

1. the names used to refer to God: e.g., ‘The Grand Geometrician’ recurring images of God as a benevolent interventionist,
2. recurring clockwork images of the universe
3. sustained emphasis on measuring & quantification and other mathematical concepts; obsession with symmetry & patterning: e.g., ‘triplicates’
   much emphasis on codes, encrypting, secrecy & typological exegesis.

Crucial dimensions of what he call ‘Stage II were:

a. perfectibility of human nature (that can be brought about by participation in the Craft);

b. homogeneity of human nature – men are the same everywhere.

c. Ethical ‘mechanics’ creating a harmony that mirrors that in the heavens;

d. living utopia via the associationalism of the Lodges.

6. The Craft’s universal and universalizing mission in the world; the freemason as the instinctively ‘good natured man’.

Brother Stewart concluded that these factors—along with William Preston's work—are responsible for modern Freemasonry being described as a "beautiful system of morality, veiled in allegory and illustrated by symbols."

The most crucial idea presented here for Freemasonry was the **perfectibility of human nature**. It can be traced to the Scholastics of the thirteenth century and before, especially to St. Thomas Aquinas. St. Thomas Aquinas solved the greatest problem of his time so far as Christian speculation is concerned, by showing that the sciences and reason could be reconciled with Revelation, and that the two were distinct fields of study. The sciences included the seven liberal arts, and they included dialectic. Revelation on the other hand included the doctrine of mysticism and spiritual intuition. These philosophies could be captured in man by his continuing effort to improve his nature—by seeking PERFECTION.

Principles of Freemasonry also reflect ideas from the" Age of Enlightenment", which is a term used to describe a phase in Western philosophy and cultural life centered upon the eighteenth century, in which Reason was advocated as the primary source and basis of authority. Developing in Germany, France and Britain, the movement spread through much of Europe, including Russia and Scandinavia. The signatories of the American Declaration of Independence, the United States Bill of Rights and the French Declaration of the Rights of Man and of the Citizen were motivated by "Enlightenment" principles. The intellectual and philosophical developments of that age (and their impact in moral and social reform) aspired towards governmental consolidation, centralization and primacy of the nation-state, and greater rights for common people. There was also a strong attempt to supplant the authority of aristocracy and established churches in social and political life, forces that were viewed as reactionary, oppressive and superstitious.

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**A History of Freemasonry**  Robert Freke Gould, born 1836 - died March 26, 1915, was a founding member and the second Master of Quatuor Coronati Lodge No. 2076, London. He contributed twenty-five papers and many notes to *Ars Quatuor Coronatorum*. A lieutenant in the 31st Regiment, English Army and later a barrister

56 Who was also crucial in development of the paradigm of "seven vices and seven virtues" from which our four virtues of faith, hope, etc. originate.
from 1868, he is best remembered as an early proponent of the authentic school of masonic research and for his three-volume *History of Freemasonry* (1883-1887). Its full title is *The History of Freemasonry, its antiquities, symbols, constitutions, customs, etc.* (London: Thomas C. Jack, 1884-1887). It has been described as a compendious nineteenth-century antiquarian history of freemasonry. Displays the characteristic strengths and weaknesses of such antiquarian scholarship: it incorporates the results of extremely energetic investigation of primary sources, but tends to be diffuse and rambling in its discussion and to be preoccupied with issues which were only of interest to Victorian freemasons. Nevertheless, Gould's energy as a researcher was such that this compilation is still frequently the first port of call on many questions, particularly for the history of English freemasonry. The publication history of Gould is very confusing. The first edition of the six volumes were published by Thomas C. Jack of London between 1884 and 1887. This was reprinted at least nine times. In 1931, a revised version, edited and brought up to date by Dudley Wright, was published by the Caxton Publishing Company. A third edition was produced in 1951, edited by Rev. Herbert Poole, produced by same publisher. In general, the first edition is closer to Gould's original research, which is firmly grounded on primary sources, but later editions should be checked as well. For a detailed breakdown of the publication history, see A.R. Hewitt, 'R.F. Gould's "History of Freemasonry"', *Ars Quatuor Coronatorum* 85 (1972), pp. 61-68.57

*Modifications by Americans: Thomas Smith Webb and Dr. Albert G. Mackey.*

Thomas Smith Webb58, born October 13, 1771 - died July 6, 1819. Born and educated in Massachusetts, Thomas Smith Webb was either a bookbinder or printer whose trade first took him to New Hampshire and then to Albany, New York. He later relocated to Providence, Rhode Island to engage in wallpaper manufacturing and then retired to Boston in 1815. Web is revered by American freemasons for his *The Freemason's Monitor; or, Illustrations of Masonry* (1797), a distillation of Preston's ritual into what is now called the "American Rite". In practically all jurisdictions some of his words are used: in a majority, all the "work" is Smith, or, more properly, Preston heard from the lips of Smith. **This is found in our Ritual.** He was an active and tireless promoter of concordant bodies and is considered to be the founder of the American system of chapter and encampment Freemasonry.

Dr. Albert Gallatin Mackey was born in Charleston, S.C. March 12, 1807, and died at Ft. Monroe Virginia on June 20, 1881, according to Coil's.59 He was a historian, ritualist, and symbolist, but was especially devoted to ancient mysteries and societies.60 He was one of the most voluminous of Masonic writers--according to Coil's--compared with Rob Morris from Kentucky, and Dr. Robert Oliver, the English writer. He was a medical doctor, and practiced his profession in Charleston until 1854 when he turned his attention to Freemasonry and antiquities. Although he had no legal training, he became known as the outstanding lawgiver of American Freemasonry.61 His writings include an

57 The Centre for Research into Freemasonry and Fraternalism; The University of Sheffield

58 From Wikipedia, the Free Encyclopedia, and from Masonic Service Association's - Short Talk Bulletins

59 Coil's page 394

60 Such as the Ancient Mysteries, Magism, Paganism, Egyptology, and Hermeticism.

61 Mackey's Jurisprudence of Freemasonry, Macoy Publishing Co., 1927
encyclopedia, and his *History of Freemasonry*. Coil's describes Mackey's early writing as following Oliver's, while his later works attempted to escape from false positions into which Oliver had led him.

It is also necessary to mention Rob Morris, born August 31, 1818, died 1881, who was a very prominent Freemason and writer. He advocated the unification of rituals throughout the United States under a program entitled Conservators of Symbolic Masonry. He was the founder of the ritual of the Order of the Eastern Star, and served as President of the Masonic University in LaGrange Kentucky.
SETTING MAUL
Freemasonry, Prince Hall, Reverend John Marrant, and Genealogy
by Joanna Brooks, Ph.D.

This essay is recommended by PM Darryl W. Washington, Philomatheon Lodge No. 2

It was written by Dr. Joanna Brooks, an Assistant Professor of English at the University of Texas, Austin. Her research generally focuses on early American religions and literatures. She is one of a growing number of scholars who are doing research which explore Prince Hall the man, and Prince Hall Freemasonry. Although this is the most complex, challenging work presented here, it is the most important, because it provides a new framework of ideas—a new perspective—from which to examine and practice Prince Hall Freemasonry within the universal body of Freemasonry in the 21st Century. Her observations deserve our close attention and analysis.

For scholars of early African-American literature, the question of influence can be particularly vexing. American writing about Africa and Africans preceded the emergence of the first African-American writers by a century or more. On the basis of this written record, the old historicists could claim that religion made a Phillis Wheatley; only belief in artistic genius or a commitment to the idea of resistance prevents new historicists from saying the same, not only about Wheatley but about eighteenth-century Black poet Jupiter Hammon as well. [1]

The origins of Black political discourses have proven similarly resistant to historicist unraveling. When did Africans in America begin to describe themselves as a "people"? How did geographical formulations such as "Africa," "Ethiopia," and "Egypt" become keywords and conceptual touchstones of early Black nationalism? Robert Alexander Young's Ethiopian Manifesto (1827) and David Walker's Appeal to the Colored Citizens of the World (1829) are generally acknowledged as primary print instances of Black nationalism or literary Ethiopiaism, but the intellectual prehistories of the Manifesto and the Appeal remain the subject of speculation and debate. W. E. B. Du Bois claimed that "the tale of Ethiopia the Shadowy and Egypt the Sphinx" was a remnant of "Egyptian" and "African" ideas preserved by the diaspora's "scattered" "tribes." [2] Following Du Bois, some scholars continue to affirm the "veiled" origins of Black nationalism, Ethiopiaism, and Egyptophilia as the products of "instinct," "ideology," or "experience." Others have attempted to specify textual sources for these traditions. St. Clair Drake emphasized the influence of Biblical "proof texts" on the development of Ethiopiaism. More recently, it has been suggested that "African-Americans first got the idea" of a glorious African past from eighteenth-century natural histories excerpted in the American Colonization Society's African Repository and reprinted in Freedom's Journal (1827-1828) (Dain 146-47).

Three lately republished and repopularized eighteenth-century speeches--John Marrant's Sermon to the African Lodge of the Honourable Society of Free and Accepted Masons (1789) and Prince Hall's Charges to the Lodge at Charlestown (1792) and Metonomy (1797)—suggest a more extensive and complex history for Ethiopiaism. [4] Prince Hall established the African Lodge of Freemasons in Boston in the 1780s and invited celebrity evangelist John Marrant to serve as its chaplain. In the Sermon and the Charges, Marrant and Hall expostulated a vital and portentous genealogy of African America. Their public claims to a common Black history and destiny—to the legacy of Ancient Egypt and the prophetic future of Ethiopia—prefigure and precede similar claims by David Walker and Robert Alexander Young. These three speeches document an early and little understood chapter in Black intellectual history, and they posit a much earlier point of inception for literary Ethiopiaism than that generally agreed upon by scholars of the discourse. Marrant's Sermon and Hall's Charges also reveal the influence of early American mysticism on the development of Ethiopiaism. Prince Hall's initiation into Freemasonry in 1775 admitted him to a parallel universe where Hermeticism, Egyptophilia, and Kabbalism flourished alongside, if not intertwined...
with, Enlightenment rationalism. [5] By the time he invited John Marrant to give the 1789 Sermon to the African Lodge, Hall had spent fourteen years wending his way through the fraternal networks and dusty bookshelves of New England Freemasonry. His researches in the mystical vernacular prepared him to compose an unnatural history of African America, a counter-narrative to eighteenth-century empiricisms and "natural histories" which classified Africa as a cipher, perpetually primitive and unintelligible. [6]

More than an archival resource, Freemasonry was also a venue for the exercise of cultural authority. Freemasons believed that their Lodges were not just fraternal gathering places but functioning models of the universe itself, like the temples of Solomon and Ancient Egypt. Initiates learned key words and gestures which qualified them to pass from the prosaic and profane world into the realm of mystery, the Holy of Holies. Master Masons were entitled to guide initiates through these rites of transformation and were considered possessors of a second sight, like magi’s, seers, or alchemists. As the founding Grand Master of the African Lodge, Hall signified on conventional Freemasonry by transforming the signs, symbols, and secretive practices of the Masonic temple into a template for race consciousness. Moreover, he institutionalized an affiliative system which ensured the continuance and propagation of this wisdom.

This essay will examine the composition of John Marrant's Sermon and Prince Hall's Charges, and it will investigate Hall's African Lodge of Freemasons as a point of origination for Ethiopianist tradition.

Prince Hall's life history, like the history of Black Freemasonry, has been a subject of some debate. William Grimshaw's 1903 Official History of Freemasonry Among the Colored People of North America initiated the popular story that Prince Hall was born in Barbados to a white father and free mulatto mother "of French descent," that his family fled the "terrors" for America, and that Hall later became a Methodist minister. Contemporary scholars of Black Freemasonry have observed inconsistencies in Grimshaw's account and for the most part rejected it. Historian Charles Wesley, working from a compelling set of archival documents, claims that Prince Hall (1738?-1807) was made a slave to the household of Boston leather tanner William Hall at age eleven and was married on November 2, 1763, to Sarah Ritchie, a servant in another Boston household. Shortly after Rithie's death in 1770, Prince Hall was manumitted. A number of men named "Prince Hall" appear in Boston marriage records after 1770 and in the records of the Revolutionary War. [7] One of these men was aboard the Charming Polly when it was captured in 1777 and subsequently spent three months with Black abolitionist Paul Cuffe under British imprisonment in New York (Wesley 38).

The details of Prince Hall's Masonic life are more certain. Hall was one of fifteen free Blacks initiated into Masonry by the members of Irish Military Lodge No. 441, on March 6, 1775. In the tax records of post-War Boston, Hall appears in connection with a number of business enterprises as a leather, tanner, caterer, merchant, and "grandmaster," or honorary Masonic official. Hall's shops--located first on Water Street under the sign of the "Golden Fleece" and later "just opposite the Quaker Meeting House, Quaker Lane"--served as staging grounds for the sometimes theatrical public activities of Boston's Black Masons. On December 30, 1782, Boston's Independent Ledger reported that "Saint Black's Lodge of Free and Acc-pt-d M-s-ns" made a ceremonial procession to Hall's Water Street house, "where an elegant and splendid entertainment was given upon the occasion" (31).

Hall later filed a correction with the printers:
Our title is not St. Black's Lodge; neither do we aspire after high titles. But our only desire is that the Great Architect of the Universe would diffuse in our hearts the true spirit of Masonry, which is love to God and universal love to all mankind. These I humbly conceive to be the two grand pillars of Masonry. Instead of a splendid entertainment, we had an agreeable one in brotherly love. (qtd. in Wesley 210)

Ever conscious of the powers of self-promotion, Hall also directed the vigorous publication activity of the African Lodge, distributing Marrant's 1789 Sermon widely among his Masonic affiliates and advertising the sale of his 1797 Charge in the Boston Gazette (August 28, 1797). Hall's approach to Massachusetts politics was similarly high profile. In January 1787, Hall and seventy-three other African-American men presented an emigrationist plea to the State legislature, explaining that conditions in Boston induce us earnestly to desire to return to Africa[,] our native country, which warm climate is more natural and agreeable to us; and where we shall live among our equals and be more comfortable and happy, than we can be in our present situation; and at the same time, may have a prospect of usefulness to our brethren there. (qtd. in Wesley 66-68)

The petition came at a time of renewed interest in African colonization, anticipating by one month the embarkation of the British-sponsored Sierra Leone project. In America, the colonization argument dismantled by Anthony Benezet in 1773 was revived with the publication of Thomas Clarkson's Essay on the Slavery and Commerce of the Human Species (1785) and Thomas Jefferson's Notes on Virginia (1787). William Thornton, later a Jefferson appointee to the Patent Office, traveled the New England lecture circuit in the late 1780s to promote his own colonial scheme. Along the way, Thornton met with New Divinity minister Samuel Hopkins, who was seeking resettlement for the members of his "African Union Society" (Carlisle 10-11). Early American advocates of colonization like Jefferson, Thornton, and Hopkins shared little by way of ideology except a common view of the African as essentially alien.

On this point, Prince Hall differed. In October 1787, ten months after petitioning for emigration, he returned to the legislature demanding public education for Black children. Arguing that the tax dollars exacted from Black workers should not be withheld from their families, Hall claimed for African Americans the "no taxation without representation" logic of the American Revolution and implicitly the full rights of citizenship. The State of Massachusetts rejected Hall's logic and his petition.

Although denied full citizenship by the State, the members of Hall's African Lodge found fellowship of another order. In April 1787, twelve years after receiving a provisional permit from the Irish Military Lodge and three years after making application to the Grand Lodge of England, the African Lodge of Boston received its official charter. Some white American Freemasons debated--and continue to debate--the legitimacy of the chartering document and of the Lodge itself. Many claimed that Prince Hall's 1775 initiation into an Irish Military Lodge was invalid because Irish Freemasonry itself was illegitimate. In the 1720s, working-class Irish Masons living in London were barred from entry to the city's more aristocratic English Lodges. English officials claimed that Irish Masonic rituals were irregular and that the Irish Lodge itself was clandestine"; the Irish countered, claiming to be the "Antient" practitioners of the craft and therefore not subject to "Modern" English regulation. [8]

**Predictable dissent did not deter the African Lodge from putting its Masonic connections to political purposes.** For example, in February 1788, Prince Hall and twenty-two Lodge members petitioned the government of Massachusetts on behalf of three free Blacks kidnapped from Boston and taken to the West
Indies for sale. News of the incident quickly circulated among white Masons and up through the ranks of power. Jeremy Belknap recalled, "One of [the three] was a sensible fellow and a Freemason. The merchant to whom they were offered was of this fraternity. They soon became acquainted. The Negro told his story. They were carried before the Governor, with the shipmaster and the supercargo" (qtd. in Davis 430). The State of Massachusetts intervened on behalf of the captives, who were released shortly thereafter. Upon their return to Boston, the three were escorted by Prince Hall to the homes of their chief supporters. Belknap remembered the impact of such a visit in a letter to a friend: "Really, my dear sir, I felt, and do still feel, from this circumstance, a pleasure which is a rich compensation for all the curses of the whole tribe of African traders, aided by the distillers, which have been liberally bestowed on the clergy of this town for their agency in the above petition" (qtd. in Davis 430-31). Belknap's "pleasure" in the accomplishment of the petition and his pointed denunciation of the savage "tribe of African traders" witness to Hall's efficacy as an organizer among Bostonians, Black and white.

Political networking among friendly Masons, though influential, was not the only factor at work in this instance. Belknap's letter reveals that the key to the captives' release was their ability to engage the attention of their would-be traders and "tell their story." It is likely that the kidnapped Black Freemason accomplished this by means of "signs and tokens," performing the gestures by which members of the Order could make their affiliation known to each other. Certain gestures could also serve as distress signals, obliging fellow Masons to come to the aid of a "Brother." Masonic lore recounts many instances in which fellow Masons breached the boundaries of nations, parties, or factions in the name of mutual assistance. Perhaps fraternal duty obliged the slave merchant, also a Freemason, to respond to the gestures of the captive, or perhaps his initial inquiry was motivated only by curiosity. Nonetheless, the "signs and tokens" of Freemasonry were powerful enough to open a discursive space which, after significant political persuasion, became an escape route.

These "signs and tokens" proved a powerful political tool in the Lodge's internal operations as well as in its external affairs, because these gestures could be used both to open avenues of discourse and to close them. Only those who knew the passwords and signals of Freemasonry were welcome into a regular Lodge meeting, and although these "secrets" were not difficult to discover--printed exposes of Freemasonry abounded in the late eighteenth century, sometimes doubling as or adapted from Masonic primers--Lodge officials could deny admittance to any whose credentials seemed questionable. Segregationist social habits and widespread prejudice against the reputedly "clandestine" African Lodge further bolstered the Black Freemasons' ability to regulate membership and attendance. Thus, the "Africans" of this organization could exercise a degree of self-governance unparalleled among the proliferation of similarly named groups in the Northeast. The "African Societies" of New York and Pennsylvania, for example, were not societies of "Africans" but of anti-slavery whites; others, like Samuel Hopkins's "African Union Society," organized African Americans according to the political or religious agendas of a few white leaders.

The difference between the African Lodge and its more paternalistic counterparts was further underscored by the Lodge's mutual assistance ethos. Even the "signs and tokens" of Freemasonry could be considered properly African. Masons worldwide claimed that their ritual practices--secrecy, ceremony, hierarchy--derived from an ancient Egyptian order, a history to which the members of the African Lodge could make a double claim. The occluded or "occult" character of this history lent itself to active speculation and creative elaboration. Thus, the Egyptian "roots" of the Order came to be a recognized and celebrated dimension of
Prince Hall Freemasonry. [9] Harry A. Williamson, this century's most prolific scholar of Black Freemasonry, compiled volumes of genealogical observations, such as this:

“Of all the ancient legends that of Isis, Osiris and Horus of Egypt is very closely linked with certain ceremonies of our Order. In fact, those members of our Craft who are students of Occult Science state the esoteric ceremonies of Freemasonry are of Egyptian origin but that following the enslavement of the Hebrew people in Egypt, Moses, because of his position of great power gradually transformed those ceremonies from Egyptian to Hebrew traditions, and that is the reason one finds so much of Judaism in our ceremonies.” (127-28)

Through elective identification and conscious study, Black Freemasons built a genealogical tradition for themselves, articulating and re-articulating the line of descent through which the wisdom of the ancients passed on to American Blacks. Marrant and Hall delivered their Sermon and Charges on days set aside by Masonic tradition for public celebration of the Order's "anciency," the Feast of John the Baptist, June 24, and the Feast of St. John the Evangelist, December 29. New England Masons usually celebrated these days by making processions through town in their ceremonial aprons, gloves, and jewels and by delivering speeches on the history and progress of their Lodges. On this public occasion, Marrant and Hall rehearsed the African Lodge's genealogy before mixed audiences --both Masons and non-Masons, Blacks and whites, insiders and outsiders. Their speeches play the divide between a public Blackness and a secret African brotherhood, between race as a social signifier and race as a privately felt experience, and between the particulars of a general Masonic history and the potential energy of a re-collected genealogy.

Over the course of this lecture series, Hall gradually developed a unique symbolic system. In the tradition of the Alchemists, Kabbalists, Rosicrucians, and mystics of the Enlightenment era, he drew from a number of theological and occult writings to fashion his genealogy. Hall's letter books reveal some of his sources: Immediately after Marrant's Sermon, Hall wrote a thirty-five-page entry of "Remarks on Mr. John Edwards compleat History or Summary of the Dispensations and Methods of Religion from the Beginning of the World to the Consummation of All Things" and "The Lives of Some of the Fathers and Learned and Famous Divines in the Christian Church from our Lord and Saviour Jesus Christ" (Wesley 214). Jonathan Edwards's A History of the Work of Redemption, containing the Outlines of a Body of Divinity, including a View of Church History(published 1773) was a favorite text among the proponents of dispensationalist history and New Divinity. The influence of abolitionist arguments by New Divinity minister Samuel Hopkins and historical writings by Josephus is also manifest in the sermons. But Hall maintained a critical relationship to his source materials in his writing as in his politics. His goal, after all, was not just the collection and systematization of an African legacy but the divination of a properly African-American mode of being, a consciousness.

John Marrant's Sermon to the Brethren of the African Lodge of the Honorable Society of Free and Accepted Masons, Preached at the Request of Grand Master Prince Hall, is a coming out" piece for the African Lodge. Marrant, an American-born free Black, won fame as a preacher in George Whitefield's trans-Atlantic Huntingdon Connection. His ordination sermon-a narrative of Marrant's dramatic conversion and captivity among the Cherokee and Creek Indians--was published in London in 1785 and enjoyed numerous reprintings on both sides of the Atlantic. As an emissary of the Connection, Marrant spent three years preaching in and around Birchtown, Nova Scotia, a community of Black Loyalist exiles. Birchtown afforded Marrant space to develop a Zionist covenant theology which centered on displaced Black peoples as the subjects of a prophetic history. In 1788, Marrant left Birchtown for Boston, bringing his vision and
his celebrity with him. He met Prince Hall in March 1789 and lodged with the Masonic leader during several turbulent months of public preaching and persecution; sometime during his stay, Marrant was initiated into the African Lodge of Masons.

Prince Hall undoubtedly recognized the value of Marrant's name when he asked the Methodist minister to deliver his ceremonial address at a Lodge-sponsored celebration of St. John the Baptist's day, June 24. Hall also enlisted two prominent white Masons, Thomas and John Fleet, to print and distribute the sermon. The full title of the published text--A Sermon Preached on the 24th Day of June 1789, Being the Festival of St. John the Baptist, at the Request of the Right Worshipful the Grand Master Prince Hall and the Rest of the Brethren of the African Lodge of the Honorable Society of Free and Accepted Masons in Boston by the Reverend Brother Marrant, Chaplain--and the design of its title-page highlight the name of Prince Hall and indicate the Grand Master's heavy involvement in the production of the sermon. Clearly, the experienced Mason and the Methodist minister collaborated in the development of the speech, which reflects the influence of their respective traditions. [10] Following Masonic feast day tradition, it presents the genealogy of the Masonic Order from its Biblical beginnings; like a sermon, it interprets and applies the significance of ancient pre-text to the present occasion. Preacher Marrant opens the sermon, taking as his text Romans 12:10: "Be kindly affectioned one to another, with brotherly love, in honour preferring one another." The scripture recalls the instructions of Paul, a man himself divided between Old and New Testaments, to Christian converts cultivating a sense of community. Paul's declaration "We, being many, are one body in Christ, and every one members one of another" (Romans 12:5) might have served earlier American preachers as a tool for church discipline. Some might also use we as an exegetical shortcut, applying this scripture to any group of churchgoers. But on June 24, 1789--a public feast day open to Masons and non-Masons, Blacks and whites--Marrant could not assume homogeneity in his audience. Negotiating these social complexities without negating them, Marrant preached to an ambiguous Masons might hear it as a fraternal overture, African Americans a declaration of brotherhood. A non-Masonic white auditor might interrogate his or her own relationship to the "body" of the address. In each case, Marrant's method underscored his message: community is the product of conscious affiliation and collective identification. He explains, "First, my Brethren, let us learn to pray to God through our Lord Jesus Christ for understanding, that we may know ourselves; for without this we can never be fit for the society of man, we must learn to guide ourselves before we can guide others" (4; emphasis added). Self-knowledge here concerns not the singular subject but the community, be it Masonic or African-American. So too are mutual assistance and respect "required of us as Christians, every one of which are like so many links of a chain, which when joined together make one complete member of Christ" (5). This is not the Great Chain of Being, the bondage of slavery, or a symbol inherited from Masonic tradition, but rather a sign of interlocked interest and conscious affiliation.

The figure of the chain models both the emerging Lodge community and the composition of Marrant's Sermon. He follows this introduction with a traditional demonstration of "the anciency of Masonry," drawing out the chain of descent through which the Craft was passed down to the African Lodge. In each generation from Adam, Marrant finds an example of brotherly affection, applies it--sometimes with a radical shift in tone--to the present, and closes the link by returning to his patrilineal framework. The design is chiasmatic, both in the formal sense of the term and in the Black vernacular tradition of repetition and reversal. [11] It allows Marrant to signify, quite seriously, on the parallel histories of the Masonic Order, the Old Testament patriarchs, and Western "civilization" itself. Every stage of this history is rendered meaningful to members of the African Lodge.
As Marrant tells it, Creation rests on principles of mutuality and respect. God, "the Grand Architect of the Universe," made man "to converse with his fellow creatures that are of his own order, to maintain mutual love and society, and to serve God in comfort" (5-6). Twice Marrant emphasizes this appointed order. Abruptly, his tone changes:

Then what can these God-provoking wretches think, who despise their fellow men, as tho' they were not of the same species with themselves, and would if in their power deprive them of the blessings and comforts of this life, which God in his bountiful goodness, hath freely given to all his creatures to improve and enjoy? Surely such monsters never came out of the hand of God in such a forlorn condition.--Which brings me to consider the fall of man. (6-7)

Ceremony gives way to uncompromising critique as Marrant's focus shifts from history to the present. Calling the "despisers of their fellow men" "monsters," he asserts the deviance of both racism and of the polygenetic view of the human species. This degeneracy belongs not to Creation but to the Fall; those who live above it may inherit not only an ancient wisdom but also their original estate.

The location of Eden invited much speculation from adepts of the eighteenth century. A prevailing view mapped its borders at the Ganges, Nile, Tigris, and Euphrates, and Marrant concurred. More controversial was his improvement on ancient authorities like Galtruchius and Josephus: Marrant locates Paradise at "the principal part of African Ethiopia" and situates members of the African Lodge as its natural heirs. He writes:

"These [rivers] are the four grand landmarks which the all-wise and gracious God was pleased to draw as the bounds and habitation of all nations which he was about to settle in this world; if so, what nation or people dare, without highly displeasing and provoking that God to pour down his judgments upon them.--I say, dare to despise or tyrannize over their lives or liberties, or incroach on their lands, or to enslave their bodies? (8-9) To colonize, invade, enslave, or abuse the "nations" of this 'African Ethiopia,' even those scattered across the African diaspora, is to act against the order of Creation."

Marrant elaborates upon this correlation, linking Africa with civilization and racism with degradation. The slave trade, the fall of Lucifer, and the temptation of Adam and Eve prove in parallel examples that "envy and pride are the leading lines to all the miseries that mankind have suffered from the beginning of the world to this present day" (9). Especially potent is his re-vision of Cain as an oppressor of Africa and Abel as his oppressed victim:

Envy at [Adam's] prosperity hath taken the crown of glory from his head, and hath made us his posterity miserable.--What was it but this that made Cain murder his brother, whence is it but from these that our modern Cains call us Africans the sons of Cain? (We admit it if you please) and we will find from him and his sons Masonry began, after the fall of his father. (9)

Some Christians had identified Cain as the "Adam" of racial distinction, claiming that the "mark" with which God punished him was genetically revisited on his descendants as a skin of blackness.

Marrant attributes this racist mythology to the envy of a degraded people. "Our modern Cains," he calls them, echoing Phillis Wheatley's disdain for "our modem Egyptians." After reversing the story of the curse, Marrant continues to rework the legacy of Cain according to Masonic legend. Masons looked to Cain as a founder of the Craft, as an engineer of weights and measures, and as the builder of the city of Nod. His son Tubal-Cain is credited with the invention of brass and metal-working (Genesis 4:16-22). If "Africans" are "the sons of Cain"--Marrant quips, "we admit it if you please"--learning and authority run in the family:
Bad as Cain was, yet God took not from him his faculty of studying architecture, arts and sciences--his sons also were endued with the same spirit, and in some convenient place no doubt they met and communed with each other for instruction. It seems that the all-wise God put this into the hearts of Cain's family thus to employ themselves, to divert their minds from musing on their father's murder and the wofeful curse God had pronounced on him, as we don't find any more of Cain's complaints after this. (10)

Marrant uses the example of an educated Cain to shame the Massachusetts politicians, some of them probably seated in his audience, who denied free Blacks access to public education. In October 1787, the African Lodge had petitioned the legislature that schools supported with Black workers' taxes be opened to Black children. Denied this petition and an education, the so-called "sons of Cain" were cut off from even their mythological legacy.

Folk belief placed a mark of racial distinction upon Noah's son Ham, charging him with the preservation of "blackness" during the time of the Flood. Some claimed his color was punishment for violating Noah's privacy; others suggested that the source of Canaan's color was Ham's spouse, Egyptus (Genesis 9:18-27). Marrant remembers Ham as the vessel of a greater legacy: Through him the secret wisdom passed on to Cush and Nimrod, to Ethiopia, to Babylon, and across North Africa:

From Shinar the arts were carried to distant parts of the earth notwithstanding the confusion of languages, which gave rise to Masons' faculty and universal practice of conversing without speaking and of knowing each other by signs and tokens; they settled the dispersion in case any of them should meet in distant parts of the world who had been before in Shinar. (12-13; emphasis added)

Upon his initiation into a Lodge, every Mason learned these "signs and tokens," manual gestures signifying one's affiliation with and rank within the Order. Only those who could perform these gestures correctly were admitted to a regular Lodge meeting. "Signs and tokens" also allowed Masons meeting abroad to identify each other reliably as such or oblige fraternal bystanders to deliver aid. Marrant takes an example of this mode of communication from the biblical story of Benhadad and Ahab, leaders of the warring Syrians and Israelites:

[Benhadad] sends a message to Ahab king of Israel to request only his life as a captive; but behold the brotherly love of a Mason! No sooner was the message delivered, but he cries out in rapture--is he alive--he is my brother! Every Mason knows that they were both of the craft, and also the messengers. (11)

In this story of captivity and rescue, the audience would have recognized the likeness of the kidnapped African Lodge member who used Masonic hand signals to negotiate a way out of the slave trade.

Signs and tokens demonstrated both the global character of Masonic fellowship and its anciency as well. In these gestures the ritual core of Masonic affiliation perpetuated itself through time and space. According to Marrant, the sons of Ham carried the Order through its crucial years after the scattering of nations at the Tower of Babel:

Thus the earth was again planted and replenished with Masons the second son of Ham carried into Egypt; there he built the city of Heliopolis--Thebes with an hundred gates--they built also the statue of Sphynx... the first or earliest of the seven wonders of arts. (13)

Ham's brother Shem and his descendants could not be credited with these accomplishments, as they instead "diverted themselves at Ur in mathematical studies, teaching Peleg[,] the father of Rehu, of Sereg, Nachor, and Terah, father of Abram" (13). Abraham came from "a learned race of mathematicians and geometricians," Marrant explains, but his Chaldean education was incomplete without the practical wisdom of Masonry:
The descendants of Abram sojourned in Egypt, as shepherds still lived in tents, practiced very little of the art of architecture till about eighty years before their Exodus, when by the overruling hand of providence they were trained up to the building with stone and brick, in order to make them expert Masons before they possessed the promised land. (23-14)

Apologists had long excused slavery as a means of educating a "heathen" people; dispensationalists like New Divinity minister Samuel Hopkins strained to see a Christian purpose in it. Marrant's interpretation of Israelite slavery takes Providence out of the hands of slaveholders and mainline theologians and designates the Kingdom, not a Christian education, as the destiny of the enslaved. It also posits Freemasonry as a stopping place on the way to the "promised land."

As he writes the hand of God into history, Marrant writes so-called "Gentile nations" out of it. It is God who inspires all learned progress and who chooses as his instruments the descendants of Ham-Canaanites, Phoenicians, Sidonians renowned for "their perfect knowledge of what was solid in architecture." These were the nations called upon by King Solomon to construct his celebrated temple. Marrant remembers that Solomon sought out the legendary Hiram Abiff, king of Tyre and a key figure in Masonic lore, "for some of his people ... to cut down and hew cedar trees, as his servants understood it better than his own" (15). In so stating, he signifies on another pro-slavery myth. To be "hewers of wood and drawers of water" was Joshua's curse on the Gibeonites (Joshua 9:23-27). A curse some claimed was realized in American slavery. Marrant claims otherwise: "Nothing more can redound to [the] honour" of these sons of Ham than their labor on Solomon's temple (15).

Masons viewed Solomon's temple as the apex of achievement and patterned their own Lodges after its design. Marrant presents its construction as a template of interracial brotherhood. He recalls that "70,000 men who carried burdens, who were not numbered among Masons," men "of different nations and different colours," worked together on Solomon's temple "strongly cemented in brotherly love and friendship" (1617). Even the completion of the temple and the dispersion of the workers across the globe and through the ages did not diminish their loyalty to one another: "These are the laudable bonds that unite Free Masons together in one indissoluble fraternity" (18). Certainly this "laudable" ideal did not accord with the experience of the African Lodge. Many white American Freemasons denied the legitimacy of the Lodge and refused to admit Black Masons to their meetings, preferring skin color over signs and tokens as a means of selection. Responding to this racist permutation of Masonic practice, Marrant asserts that those who refuse their brothers violate the basic principles of the Order:

Let them make parties who will and despise those they would make, if they could, a species below them and as not made of the same clay with themselves; but if you study the holy book of God, you will there find that you stand on the level not only with them, but with the greatest kings on the earth, as Men and as Masons, and these truly great men are not ashamed of the meanest of their brethren. (20)

The Masons of history stand with the African Lodge, Marrant claims. The prejudicial views of their contemporaries are only an unstudied, unnatural, and temporary aberration.

From ancient history, Marrant draws examples of "Africans who were truly good, wise, and learned men, and as eloquent as any other nation whatever," including Tertullian, Cyprian, Origen, and Augustine (20). History also provides evidence of the temporary quality of slavery and refutes any attempt to naturalize the condition to African peoples: "We shall not find a nation on earth but has at some period or other of their existence been in slavery, from the Jews down to the English nation, under many Emperors, Kings and Princes." On this point, Marrant cites Bede's Ecclesiastical History of the English People:
In the life of Gregory, about the year 580 ... he passing [through Rome] saw many young boys with white bodies, fair faces, beautiful countenances and lovely hair, set forth for sale; he went to the merchant their owner and asked him from what country he brought them; he answered from Britain. Gregory (sighing) said, alas! for grief that such fair faces should be under the power of the prince of darkness. (20)

"Darkness" is a condition of slaveholders, not slaves--to this the "white bodies" and "fair faces" of young enslaved Britons attest. Perhaps the "fair faces" of America's British colonists demonstrate that masters have not always been masters and that slaves might not always be slaves. Marrant does not say this much. But he does present a view of history in which connections between blackness and slavery or between whiteness and privilege are consistently broken. Neither blackness nor whiteness should be read as symbols, he argues, for "all that is outward, whether opinions, rites or ceremonies, cannot be of importance in regard to eternal salvation, any further than they have a tendency to produce inward righteousness and goodness" (24; Romans 2:25-29). Returning to his point of origination in Paul, Marrant exhorts his audience to deny their illusory prejudices and honor "eternal" truths. He concludes, "We shall all, I hope, meet at that great day, when our great Grand Master shall sit at the head of the great and glorious Lodge in heaven" (24). Thus he seals the bonds of brotherhood and the last link of his sermon. His is a message of clarity, delivered with a necessary degree of indirection. It was proper to Freemasonry and critical to the security of the emerging free Black community to leave the connections occluded. Indeed, the constructed quality of the story--its complicated nexus of biblical and historical reference, its playful relationship to those pretexts, its skillful reversal and revision--defies conventional explication. To look into it is to find not answers but patterns, not systems but similarities and differences. Its references point beyond the meaning of this text, to other texts, to a world of instincts and clues whose value is in their fecundity, not their verification. This is the world of signs and tokens, the world to which members of the African Lodge announced themselves legitimate heirs.

What audience members actually heard in Marrant's Sermon would be determined by their own presuppositions about Marrant, about the Lodge, and about African Americans in general. In crafting a consciously African-American genealogy, Marrant played at a practice of critical revision, or revelation, that would come to be a hallmark of Black theology. The Reverend James Cone explains, "Since the biblical story of God's dealings with his people can be told in various ways, the chief concern of the people is not the information the preacher includes in his message but rather how he arranges that information into a story and how he relates it all to the daily lives of the people" (148). The constructed quality of the story, its textuality, serves the community's need for self-possession. [12] What Gates says of the protective function of the Black vernacular, Cone says also of the story: Story is not only easy to understand and to remember, it is often deceptive to those who stand outside the community where it was created. White slave masters were no brighter than our contemporary white theologians who can only see in black religion what their axiological presuppositions permit them to see. (150)

Many in the audience would suspect the legitimacy of Marrant's story, just as many had already contested the legitimacy of Black Freemasonry by calling it a counterfeit or an imitation, as Jefferson had judged Phillis Wheatley's poetry. Prince Hall and John Marrant set out to answer these charges by verifying the genealogical connection between the African Lodge and the Ancient Order. In the process, they found that the mystical kernel of civilization could be shown to have resided always with Africans. Some would
contest the accuracy of this genealogy, but few could deny its force: the power that comes with a remembrance of one's primordial place in history.

When Prince Hall reconvened the Lodge for a public St. John the Baptist Day's discourse three years later, in 1792, he opened his remarks by remembering John Marrant: "It is requisite that we should on these public days, and when we appear in form, give some reason as a foundation for our so doing, but... this has been already done, in a discourse delivered in substance by our late Reverend Brother John Marrant" (1). Marrant returned to England and died in 1791; his 1789 Sermon provided the groundwork for Hall's CHARGE Delivered to the Brethren of the AFRICAN LODGE On the 25th of June, 1792. At the Hall of Brother William Smith, In CHARLESTOWN. Hall announces that his own task is to "raise part of the superstructure" of Masonic fraternity: "the duty of a Mason" to "the great Architect of this visible world" who "governs all things here below by his almighty power, and [whose] watchful eye is over all works" (1).

This "all-seeing eye of God," commemorated most famously on the printed currency of the United States of America, represented to eighteenth-century audiences an omniscient and sovereign Divine. For Hall, God was not the absentee landlord idealized in Deist philosophy, but rather a present power and a constant witness. Correspondingly, the 1792 Charge focuses on the visible activities, the "duties" of the Lodge. He advises members on issues of decorum, reminding them their behavior will demonstrate to "spectators" that their celebration of St. John the Baptist's Day is not "a feast of Bacchus," but "a refreshment with Masons" (12). The very title of the Charge reflects Hall's concern for image: he had secured as a meeting place the Charlestown, Massachusetts, hall of William Smith, a prominent white Freemason whose name on the frontispiece would bolster the credibility of the meeting. Hall's stated themes of duty to God and loyalty to country would do the same. The Charge was designed for the critical eyes of the public as much as for the all-seeing eye of God.

But it was the unseen forces of chaos that most occupied the public during the turbulent years of the so-called "early Republic." The African Lodge sustained a double weight of suspicion: any gathering of Blacks could be seen as insurrectionary, let alone a formally organized secret society. Freemasons specifically had been associated with a number of uprisings, both Black and white. The chroniclers of the 1741 New York City slave rebellion remembered the ominous appearance in the 1730s of a group of Black men "assum[ing] the Stile and Title of FREEMASONS" (Jordan 130). The leaders of Shay's Rebellion (1786) had joined the Masons during the Revolutionary War; during the Rebellion itself, Daniel Shay and fellow Regulators Elijah and Luke Day attended a Masonic meeting together. Doubtlessly aware of the dangers of association, Hall wrote to Massachusetts Governor Bowdoin, volunteering the "help and support" of the African Lodge in putting down Shay's Rebellion and explaining that Freemasonry "forbids our having concern in any plot or conspiracies against the state where we dwell" (Davis 431). He reaffirms this pledge in the Charge of 1792 and declares that "we have no hand in any plots or conspiracies or rebellion, or side or assist in them."

Careful to separate the African Lodge from "the bloodshed, the devastation of towns and cities that hath been done by" the rebels, Hall nonetheless expresses concern for the affected parties. "What heart can be so hard as not to pity those our distressed brethren, and keep at the greatest distance from them?" he asks. "However just it may be on the side of the oppress, yet it doth not in the least, or rather ought not, abate that love and fellow-feeling which we ought to have for our brother fellow men" (1-2). Hall will not weigh the "justness" of the rebellion against his "pity" for those who suffer its violence. Nor will he particularize, for
the present, his loyalty to the African-American community. Instead, he presents duty to "brother fellow men" as a consequence of duty to God: "For if I love a man for the sake of the image of God which is on him, I must love all, for he made all, and upholds all ... let them be of what color or nation they may, yea even our very enemies, much more a brother Mason" (4). Speaking for an "us" that is importantly indeterminate and powerfully overarching, Hall asserts a duty more pressing than partisanship.

Similarly exceptional are the benevolent exemplars Hall puts before his audience for imitation. Ebedmelech, the Ethiopian eunuch, "made intercession" for the captive prophet Jeremiah; Elisha preserved his Syrian captives, though the Israelites wanted to "kill them out of the way, as not worthy to live on the same earth"; and Abraham "prevent[ed] the storm, or rebellion that was rising between Lot's servants and his" by dividing their land claims (4-5). Each story highlights the personal effects of war, "rebellion," and captivity; each addresses the boundaries of race, class, or caste as well. But in these three anecdotes a number of possible godly responses to politicized difference are modeled, from the subversive humanity of Ebedmelech to the wise governance of Abraham. And no option is recommended above the others. Hall leaves the application to his audience, a knowing and necessary tactic in a time of suspicion and supervision.

But the high visibility afforded the Lodge on this occasion also gave Hall the opportunity to expose discrimination endured by its members and perpetuated by state officials and fellow Freemasons: "I hope you will endeavour to follow [these examples] so far as your abilities will permit in your present situation and the disadvantages you labour under on account of your being deprived of the means of education in your younger days. as you see it is at this day with our children, for we see notwithstanding we are rated for that, and other Town charges, we are deprived of that blessing." (9-10)

Four years after the Lodge petitioned the state for access to public education, the injustice was still uncorrected. So Hall publicly turned to a higher authority for redress, encouraging his brethren to seek out their own means of education and to "look forward to a better day."

Biblical prophecy promised that day would come: "Hear what the great Architect of the universal world saith: Aethiopia shall stretch forth her hands unto me" (10). Here Hall cites the Ethiopianist vision of Psalms 68:31, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

Subsequent generations of Black writers and preachers would return to this verse as a discursive touchstone and a common refrain. Scholars once located the first print instance of American "Ethiopianism" in the 1820s, but Hall's Charge extends the recorded history of this discursive tradition. Thirty-five years before the publication of Robert Alexander Young's Ethiopian Manifesto (1827), Prince Hall preached that Ethiopia was always already forthcoming. The State of Massachusetts may have been able to claim the tax dollars of its African citizens, but it could not repress a foretold conclusion. He continues:

But in the meantime let us lay by our recreations, and all superfluities, so that we may have that to educate our rising generation, which was spent in those follies. Make you this beginning, and who knows but God may raise up some friend or body of friends, as he did in Philadelphia, to open a School for the blacks here, as that friendly city has done there. (10)

Hall did not preach a mystical, "otherworldly" hope but rather an activist "this worldly" faith. Just as David Walker made a direct "appeal" to "the colored citizens of the world," Hall "charged" his audience with responsibility for their destiny as a community. He called upon them to "make a beginning," and he promised that prophecy would be fulfilled.

Hall also used the public forum of his St. John the Baptist's Day speech to expose white Freemasons who had refused to welcome members of the African Lodge into their fellowship. Taking a page from Masonic
history, he reminds his audience that the "Order of St. John" had built temples across northern Africa and then asks:

...whether at that day, when there was an African church, and perhaps the largest Christian church on earth, whether there was no African of that order; or whether, if they were all whites, they would refuse to accept them as their fellow Christians and brother Masons; or whether there were any so weak, or rather so foolish, as to say, because they were Blacks, that would make their lodge or army too common or too cheap? (11-12)

He does not answer his own question. But he observes that the labor of Black soldiers was welcome in the Revolutionary Army, where Blacks and whites "marched shoulder to shoulder, brother soldier and brother soldier, to the field of battle" (12). Many of the leaders of that war, including General Washington himself, were prominent Freemasons. That the same men should refuse full fellowship to Black Freemasons in peace time was, Prince Hall implied, a violation of the duties of their Order. Prejudice against color was a violation of the will of God, the "all-seeing."

Hall's Deist contemporaries might appreciate his characterization of an omniscient, "all-seeing" God. Still, there were significant differences between a Deism grounded in the apparent order of things and Hall's prophetic witness. Rational minds might mistake color-coded surveillance for a substantive vision; Hall looked forward to millennial revelation. A postscript poem to the Charge so states:

Then shall we hear and see and know,
All we desir'd and wish'd below ....
Then burst the chains with sweet surprize,
And in our Saviour's image rise. (13)

At the end of time, the temporary codes of color would resolve themselves into more significant images. It is, finally, this imaginary and not a more particular kind of nationalistic or partisan duty, that Hall charges his audience to observe.

If the public image of the African Lodge drew scrutiny and sometimes hostility from whites, it also drew great interest from African Americans. During the mid-1790s, Black community organizations took root in Philadelphia, Providence, and Boston and extended their branches between these cities to create networks.

Absalom Jones and Richard Allen founded two independent Black churches in Philadelphia--St. Thomas Protestant Episcopal Church and Bethel African Methodist Episcopal Church--in July 1794. Peter Manton, a free Black of that city, asked Prince Hall to charter a Masonic Lodge there in March 1797. Manton explained, "The white Masons have refused to grant us a Dispensation, fearing that black men living in Virginia would get to be Masons, too. ...If we are under you, we shall always be ready to assist in the furtherance of Masonry among us" (qtd. in Davis 425). Hall formally organized the Lodge on September 22, 1797, appointing Absalom Jones its Master and Richard Allen its treasurer. That same year, Hall chartered a third African Lodge in Providence for the benefit of Masons who routinely traveled to Boston for meetings.

Hall's Charge Delivered to the African Lodge, June 24, 1797, at Menotomy reflects his growing concern with the work of organizing the Black community. It was designed to build on and complete Marrant's 1789 Sermon and his own 1792 Charge, to add to the "foundation" a second "pillar" of the African Lodge: "Our duty to sympathise with our fellow men under their troubles" (3). When Hall says sympathy, he does not mean to follow the then-fashionable conventions of sentimentality. His rhetoric does at times reflect the influence of its proof-texts. For example, he encourages his audience to "weep with those that weep" (5) and refers to the rescue of "the captives among the Algerines" (17), which Hall might have known from Susanna Rowson's Slaves in Algiers (1794), Royall Tyler's The Algerine Captive (1797), or published variants thereof. But he does not propound the universal (if flimsy) humanism of sentimentality. Instead,
Hall devotes his Charge to the particular situation of the African Lodge and its responsibility to the Black community.

The 1797 Charge is less a public discourse than an internal review focused on the conditions, resources, and needs of African Americans. Hall first surveys the spectacle of slavery and the slave trade, sampling language from Proverbs 12: "Let us see them dragg'd from their native country, by the iron hand of tyranny and oppression, from their dear friends and connections, with weeping eyes and aching hearts, to a strange land and strange people, whose tender mercies are cruel" (4). He also attends to the free Blacks in New England:

Daily insults you meet with in the streets of Boston; much more on public days of recreation, how are you shamefully abus'd, and that at such a degree, that you may be said to carry your lives in your hands; and the arrows of death are flying about your heads.... Helpless old women have their clothes torn off their backs, even to the exposing of their nakedness. (10)

Both enslaved and free Blacks are set apart by their suffering. Hall presents them as a chosen people: like the Israelites at Passover, they find the "arrows of death" flying about them; like Noah, they are stripped of their dignity. Their suffering does not prove the world's general sickness, but their own destiny as a people at the center of a specific sacred narrative.

Millenarians like Samuel Hopkins reckoned slavery and African redemption as scenes in a broader theologicohistorical drama. Hopkins, the leader of Rhode Island's "African Society," was undoubtedly known to Hall through mutual acquaintances. It appears that Hall was also acquainted with Hopkins's publications: The 1797 Charge reiterates some points from Hopkins's Treatise on the Millennium (1793) and specifically adopts Hopkins's correlation of the slave trade with the commerce of Babylon described in Revelations 18. But Hall did not share in Hopkins's belief that African colonization would hasten the return of Christ. Instead he put the millennium in the hands of Africans themselves:

And if I mistake it not, it now begins to dawn in some of the West-India islands; which puts me in mind of a nation (that I have somewhere read of) called Ethiopians, that cannot change their skin: But God can and will change their conditions, and their hearts too; and let Boston and the world know that He bath no respect of persons; and that that bulwark of envy, pride, scorn and contempt; which is so visible to be seen in some and felt, shall fall, to rise no more. (5)

The Haitian revolution demonstrated that redemption was not a change of skin" but a "change of heart." And the hearts most in need of change were those enthralled by a racism so virulent as to make itself "visible." In the millennium, racism will "fall, to rise no more," Hall promises, while Ethiopia will soon "come forth":

Remember what a dark day it was with our African brethren six years ago, in the French West-Indies. Nothing but the snap of the whip was heard from morning to evening; hanging, broken on the wheel, burning, and all manner of tortures inflicted on those unhappy people...but blessed be God, the scene is changed.... Thus doth Ethiopia begin to stretch forth her hand, from a sink of slavery to freedom and equality. (11-12)

Hall gathers the Africans of the Western diaspora under the sign of Ethiopia and the promise of Psalms 68, "Ethiopia shall soon stretch out her hands unto God." Haiti may have been the first to "stretch forth her hand," but American Blacks, slave and free, would have their day as the wheel of time turned.

Hall claims for his growing catalog of African Lodge exemplars a number of biblical "Ethiopians." These include Jethro, called by Hall "an Ethiopian" and a Mason, who taught his son-in-law Moses "how to regulate his courts of justice, and what sort of men to choose for the different offices" (6-7); the Ethiopian eunuch baptized by Philip, a "great monarch" who did not "think it beneath him to take a poor servant of the Lord by the hand, and invite him into his carriage"; and the Queen of Sheba, of whom the founder of
Freemasonry, "our Grand Master, Solomon," "was not asham'd" when he led her "by the hand...into his court, at the hour of high twelve, and there converse[d] with her on points of masonry" (9). Neither would these worthies be ashamed to stand with their latter-day brethren. Carefully, Hall affirms in his brethren a comparable capacity for distinction.

Hall recognizes that African Americans denied access to public education were developing their own intellectual resources in "thinking, hearing and weighing matters, men, and things in your own mind, and making that judgment of them as you think reasonable to satisfy your minds and give an answer to those who may ask you a question" (12). He also celebrates the literary achievements of the non-literate, those who "repeat psalms and hymns, and a great part of a sermon, only by hearing it read or preached," and the divinatory skills of Black sailors:

How many of this class of our brethren that follow the seas can foretell a storm some days before it comes; whether it will be a heavy or light, a long or short one; foretell a hurricane, whether it will be destructive or moderate, without any other means than observation and consideration. So in the observation of heavenly bodies, this same class without a telescope or other apparatus have through a smoked glass observed the eclipse of the sun: One being ask'd what he saw through his smoaked glass, said, Saw, saw, de dipsey, or declipseys. And what do you think of it?--Stop, dere be two. Right, and what do they look like?--Look like, why if I tell you, they look like the two ships sailing one bigger than tother; so they sail by one another, and make no noise. (12-13)

In this passage, one of the earliest representations of the Black vernacular by an African American, Hall lovingly promotes his community's achievements. "As simple as the answers are they have a meaning," he declares, "and shew that God can out of the mouths of babes and Africans shew forth his glory" (13). That this glory manifests itself by non-rational means is, of course, no accident. The advocates of Reason could see little "enlightenment" in "Black" peoples and disdained ways of knowing familiar to those deprived of formal literacy, libraries, or technological improvement. But Hall claimed that those who see through a "smoaked glass," as through the veil of blackness, could "foretell" movements and perceive "meaning." Even an eclipse had its significance--as an indication of change on the horizon or as a witness to the changeable, ever-turning nature of the world itself. In such moments, the "jack tars" had the upper hand on the wheel of time, because the idea of cataclysmic change was simply too disruptive to factor meaningfully into the static-state systems of Enlightenment thought.

Hall encourages his African brethren to recognize their powers of divination as a source of political strength. The unseen world could prove the seat of their resistance. Thus he exhorts Lodge members to keep their secrets, using the example of two successful robbers who betray each other under circumstance of fear:

... if [a man] was truly bold, and void of fear, he would keep the whole plunder to himself: so when either of them is detected and not the other, he may be call'd to oath to keep it secret, but through fear, (and that passion is so strong) he will not confess, till the fatal cord is put on his neck; then death will deliver him from the fear of man, and he will confess the truth when it will not be of any good to himself or the community. (13)

The good of the "community," Hall explains, will not be served by confession, or by oath-breaking, or by fear. The secret must be kept within the veil.

As to the content of that guarded secret, contemporary readers cannot be sure. We may suspect that Hall had a plot in mind; we may hope the Lodge was then formulating strategies of resistance. More powerful, though, is the existence of the secret itself. In a time when free Blacks could count on few guarantees of person or property, and slaves could count on none, the secret was something the African Lodge could claim as its own. It was a seedling for the concept of self-possession. What was unknown and unseen they
could secure for themselves through second sight, a sense educated, according to Hall, "by our searches and researches into men and things" (18; emphasis added). The prestige of the visible world would prove, in time, a mere distraction. Hall concludes the Charge on this point, with a poem he claims to have "found among some papers":

Let blind admirers handsome faces praise,
And graceful features to great honor raise,
The glories of the red and white express,
I know no beauty but in holiness;
If God of beauty be the uncreate
Perfect idea, in this lower state,
The greatest beauties of an human mould,
Who most resemble him we justly hold;
Whom we resemble not in flesh and blood,
But being pure and holy, just and good:
May such a beauty fall but to my share,
For curious shape or face I'll never care. (18)

Human "faces" and the "red and white" tokens of nationalism counted only as "curiosities." And for all their seeing, the scopophiliacs of the Enlightenment could still never know "the uncreate / Perfect idea in this lower state." The secret of that all-powerful God dwelt in "holiness," revealing itself only to those willing to stand within the veil.

Read as a suite, the 1789 Sermon and the Charges of 1792 and 1797 present a number of suggestive possibilities. Perhaps they were designed as a series of initiation lectures, each one preparing the members of the African Lodge for the Masonic Order's three symbolic degrees: Apprentice, Fellow Craft, and Master. Prince Hall framed the lectures as steps in a building process: Marrant's Sermon provided a foundation of "anciency," Hall's 1792 Charge introduced the pillar of duty, and his 1797 Charge established a second pillar, sympathy. Within the context of Freemasonry, these pillars represent the two columns in the porch at Solomon's Temple--one pillar is named Jachin, meaning strength; the other is Boaz, meaning establishment (1 Kings 7:21, 2 Chronicles 3:17). Kabbalists and mystics have interpreted them as active and passive principles, the binary and the unitary, the spiritual and the material. Together, they form the portal to the Holy of Holies; between them hangs the veil, which marks the divide between worlds.

In Masonic temples, initiates learned the secrets to passing through this veil and thus from the profane into the sacred. Perhaps Prince Hall and his African Lodge recognized in this ritual configuration of space and symbol a semblance of their own passage through the profane logic of racial formation. Empiricism might reduce their common condition to the consequence of skin color, but by their "searches and researches" into mysticism, theology, and history Hall and Marrant constructed a more significant vision of their community. They redrew the veil of Blackness around their African brethren and counted all who stood within it as participants in the unfolding of a mystery, a common consciousness, and a culture.

To insist that Hall and Marrant played an originary role in the history of Black nationalist discourse would be to simplify and overstate the case: Their speeches do not articulate the radical separatist tenets of a fully elaborated Black nationalism, and there is little evidence that Black nationalists of the nineteenth or twentieth centuries looked to Hall and Marrant as progenitors. Still, as organizers and preceptors of the African Lodge, Hall and Marrant collected a critical mass of Black political and cultural resources. First,
they established a social space which belonged uniquely to Black people. Premises of secrecy ritualized in Masonic practice safeguarded the sanctity of this space and its potential as a site of political organization. The membership rosters of Prince Hall Masonry provide one indication of this political potency: almost every free Black male political leader of the nineteenth century—from David Walker, Henry Highland Garnet, and Martin Delany to W.E.B. DuBois, with the note worthy exception of Frederick Douglass—was initiated into Prince Hall Freemasonry. There is also evidence that the influence of the African Lodges extended beyond the Masonic Hall. Scholars of African-American quilting have recently discovered provocative connections between quilt patterns, Masonic symbols, and a code used to direct slaves to the Underground Railroad (Tobin and Dobard). These findings underscore the value of Prince Hall Freemasonry not only as a social space but also as a discursive resource. Hall and Marrant institutionalized a crucial African-American lexicon—a lexicon of gestures, keywords, phrases, and concepts—which would be revised and reinvigorated by succeeding generations of preachers, writers, and activists.

Notes
(1.) Many literary critics have, in fact, written off Jupiter Hammon as uncritically derivative; for a notable rebuttal, see Phillip Richards.
(2.) W.E.B. DuBois describes the Black Church as "the most characteristic expression of African character" in The Souls of Black Folk (157); in The Philadelphia Negro, he claims that "the Church really represented all that was left of African tribal life, and was the sole expression of the organized efforts of the slaves" (197); and in The Negro Church, he writes, There can be no reasonable doubt...that the scattered remains of religious systems in Africa to-day among the Negro tribes are survivals of the religious ideas upon which the Egyptian was based" (2).
(3.) Sterling Stuckey credits Pan-Africanism to an "almost elemental, instinctual recoil from the constraints of a narrow nationalism" and to the "detribalizing process" of the slave trade (1n). Wilson Jeremiah Moses claims that Ethiopianism "sprang organically out of certain shared political and religious experiences of English-speaking Africans during the late eighteenth and early nineteenth centuries" ("Poetics" 411); see also Moses's Classical Black Nationalism and The Wings of Ethiopia. In his study of David Walker, Peter Hinks concludes that the early Black nationalists were "as indebted to...ideological assumptions about black character and slavery as they were to the still very limited body of archeological, anthropological, and historical knowledge about early Egypt and Africa" (192).
(4.) Marrant's 1789 Sermon appears in Potkay and Burr. Variants and excerpts of Prince Hall's 1797 Charge have appeared in several anthologies of Black writing, but Dorothy Porter was the first to republish both the 1792 and the 1797 Charges verbatim in her landmark collection Early Negro Writing, 1760-1837.
(5.) The influence of Ancient Egyptian mystery on Enlightenment-era esoterica has been argued most famously, and most aggressively, by Martin Bernal. Even critics of Bernal's thesis acknowledge the powerful presence of Egypt in eighteenth-century thought; see Palter.
(6.) On the ideological implications of Enlightenment-era classification, see Jordan 482-511 and West 50-65.
(7.) Records show at least four "Prince Hall" marriages in the vicinity of Boston during the late eighteenth century. There is evidence of possible paternity as well. Baptismal records for the New North Church show a Prince Africanus, son of Prince and Flora, baptized on November 14, 1784. Primus Hall (b. 1756) claimed himself the son of Prince and Delia Hall in an attempt to secure his deceased father's Revolutionary War pension. Hall's last marriage is his most certain--death records show that he was survived by a Sylvia Ward Hall, to whom he was married on June 28, 1806. See Wesley 141-44.
(8.) Charges of clandestine and irregularity, bolstered by racism, would follow Prince Hall Freemasonry into the twentieth century, drawing defenses of the Order from Black and white Masonic scholars. The first was Martin Delany's _Origin and Objects of Ancient Freemasonry; Its Introduction into the United States, and Legitimacy Among Colored Men. A Treatise Delivered Before St. Cyprian Lodge, No. 13, June 24th, A.D. 1853--AL 5853(1853)._ See also Upton, Grimshaw, Crawford, Voorhis, and Walkes. Voorhis later rescinded his published work because it drew from Grimshaw's "enhanced" representation of Prince Hall's life and early Freemasonry.

(9.) On the Order's self-styled Egyptianism, see Horton and Horton 126-27.

(10.) Jeremy Belknap addressed a copy of the Sermon to a friend with a note explaining that "Prince Hall claims the whole of this composition as his own except the beginning + the end." In a letter to another friend, Belknap writes that those who heard the sermon "say it is much improved since the delivery. This I can easily believe from what I observed myself when I heard [Marrant] preach" (Potkay and Burr 74).

(11.) On chiasmus, repetition, and reversal, see Gates xxiv-xxv and 153-54.

(12.) Felder, Copher, and Wimbush also discuss critical revision as a feature of Black theology. Francoise Lionnet has identified similar practices of recontextualization in Zora Neale Hurston's anthropology.

(13.) On the development of kinship networks and social organizations, see Frey, Reed, and Horton and Horton.

(14.) Women were routinely denied admission to most Masonic Lodge meetings. They did, however, participate in the public activities of the Lodge and in the more intimate work of sewing their male relatives' Masonic regalia. A Masonic women's auxiliary, the Eastern Star, was established in the nineteenth century.


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63 Revised by Robert Ingham Clegg 33º, available through Kessinger Publishing's Rare Mystical Reprints
THE IDEAS WHICH MADE FREEMASONRY POSSIBLE

by William H. Stemper Jr. MPS

Found at: www:
themasonictrowel.com/Articles?Freemasonry/Philosophy-files/

The purpose of this paper is to discuss the origin of fraternalism in general and
Freemasonry in particular, in terms of the intellectual currents which made the Masonic
Fraternity conceivable as an institution.

The presuppositions of the paper are twofold:

(1) that there was achieved an intellectual and institutional synthesis near the beginning
of 18th century culture, ca. 1717-1738, which, in essence, "created " Freemasonry as we
have come to know it in subsequent times further

(2) that since Freemasonry is the prototype for much of subsequent fraternalism, and that
most major fraternal orders have utilized both the ritual and Masonic structure as a
model, then to understand the intellectual preconditions for Freemasonry, allow the
student to grasp with greater clarity the unique phenomenon off fraternalism in western
culture.

Freemasonry, as we know it, has existed in various places and times for about 300 years.
Yet, nowhere has its impact upon culture been more profound than in the United States of
America. After the Revolution of 1776 the fraternity provided a source of symbols,
myths, and a public ethic or virtue, which--to the same extent--because of a similar role
of the Monarchy and the Established Church in England makes the United States a
unique laboratory for understanding the role of Freemasonry as a civilizational or cultural
phenomenon.

Thus, to define the exact nature--as far as possible--of what was unique about early
Freemasonry in the United States helps any inquiry into the preconditions for the
synthesis or creation of Freemasonry itself.

Further, to understand the unique American experience assists the Masonic student to
understand what specific philosophical currents in the 17th Century and before made
Freemasonry possible.

If this paper succeeds in clarifying these latter currents--even to a small and suggestive
degree--then its purpose will have been served. The U.S. Masonic Imprint: 'What the
Craft Achieved'

Apart from the heroic role of key Freemasons in the American Revolution, the fund of
ideas, symbols, and myths associated with Freemasonry were instrumental to the birth of
the new nation.
Historian of religions, Joseph Campbell (1) summarizes this achievement in two ways:

(1) that the symbols of the Craft became the symbolism of the nation; and

(2) that the ideas of fraternity within the Craft were projected beyond the mere teachings of a particular order, into the popular mindset of the revolutionaries themselves.

This latter point is particularly important because it signifies that the Founding Fathers were able to articulate a vision which achieved two potentially opposite objectives simultaneously--the good of the whole, or the commonwealth; and the rights of the individual within that whole.

Thus, two potentially contradictory aims, the rights of the State vs. the rights of the person, were reconciled, and preserved in creative tension.

Symbolically, Freemasonry's imagery provided a third, alternative path between the symbols of the Church, on the one side; and the symbols of Monarchy, on the other; both of which were the prevailing systems of authority in the 18th Century European milieu.

The point becomes more evident when it is remembered that the Revolutionary and later the Federalist period spawned a unique architectural school which reflected not only the egalitarian and enlightened ideals of the Founding Fathers, but also which lent an aesthetic aura of believable respectability to buildings such as the White House and Federal Hall, in New York, which came to embody the public image of the new nation.

Nation-making is of course no easy task. Because the United States was the first modern nation built not upon arbitrary military power, dynastic ambition, or even pure self-interest, the foremost task of the Founding Fathers after the Revolution was to articulate a unifying philosophy or ideology which made sense to the educated classes of the era.

This meant that the political promises in the Declaration of Independence (1776) and the Constitution (1787), i.e., individual rights, had to be reconciled by a public philosophy which explained, or at least made understandable, the reality that everyone was not economically equal (2).

In other words they had to find a philosophy which spoke of the dignity of work, the essential democracy of hierarchical representation--itself a potentially contradictory concept--all within a vision of harmony which avoided sectarian strife. The answer was of course Freemasonry.

In specific, early American Freemasonry performed three particular functions which illuminate its earlier origins in European intellectual history:

1. It achieved a kind of truce with sectarian religion, notably Puritanism and Congregationalism in New England, which allowed for persons who did not agree in theology to conduct a successful war against a third, "greater evil," British tyranny.
Because most of the Founding Fathers were in some way associated with the Church of England, this achievement is all the more significant. (3)(4)

2. It occasioned and justified an intelligentsia, and politica, elite, which was both committed to the dissemination of knowledge, and to the effective, responsible brokering of power in a progressive spirit. (5)

3. When the Anti-Masonic era forced a restructuring of Freemasonry's public image, and a lessening of its elitist composition, ca. 1826, it "recovered" to assume still another cultural role as the acceptable middle class symbol of cooperation in commerce and civic affairs. During the period of the United States' relative absence from European affairs, 1776-1914, indeed Freemasonry remained the essential philosophy of harmonious pluralism for the entire nation. (6)

In another context, (7) I have suggested that Freemasonry can best be understood by reference to symbolic strata within the ritual motifs: biblical, medieval, hermetic (or occult) and Deistic or Enlightenment elements.

This way of approaching the study of Masonic origins is helpful because it enables the student to think of the synthesis of Masonic ideas in the early 18th century in terms of prevailing currents of ideas in the broader English and European context. For example, one can usefully trace the medieval, chivalric motif, including the degrees of the Royal Order of Ssotlands to the 1745 Jacobite era with its interest in the revival of chivalric; and the organization of modern Templary to the English Romantic era, ca. 1798 (9) to 1850 (beginnings of French Realism), when both the Grand Encampment of Knights Templar, U.S.A. was instituted (1817) and the English and Welsh "United Religious and Military Orders of the Temple and of St. John of Jerusalem," etc. was reorganized under the Duke of Sussex (1812-1843).

With the exception of the biblical motif, which was probably absorbed into Free-masonry in the 17th Century with the saga of the building of King Solomon's Temple, (10) the medieval, hermetic, and Enlightenment motifs can indeed be traced to the same chronological, times in which each of these currents prospered. which each of these currents prospered. Further, we can trace key Masonic emblems to each of these eras, as follows:

1. Operative working tools; to the Gothic Mss., 1390 ca., ff.

2. The use of architecture as a memory or mnemonic for ethics and morality, to the 16th and 17th century "occult revival" and to Puritan moralizing literature. (11)

3. The All Seeing Eye, as the central symbol of English and American Deism, to the iconography of the era. (12)

One can understand the Founding Fathers, and indeed those who synthesized Freemasonry into a coherent moral system and into an institution simultaneously, if--and
only if--it is understood that the use of particular emblems reflect a living, mythic connection between society, including government, and the perception of the structure of the universe.

Thus, to understand the origin of Freemasonry, and its imprint upon the psyche of the new American nation, for example, it is important to understand that emblems were not as we view them today--intellectual devices to help us recall particular precepts or teachings, but actual, bridges between human experience and the perceived nature of the created universe.

Another way to emphasize this point is to suggest that what 20th century man has come to understand as a difference between the exact, literal meaning of a word, or image; and its symbolic meaning, or allegorical, significance, did not exist in the same way for a person in the 17th or 18th Century. What we mean today to be "Symbolical," they meant as "literal."

Thus, to understand the exact currents in the intellectual history of Europe--without which there would be no Freemasonry as we know it--it is important also to understand that each current utilized its symbols in unique ways. The 16th Century philosopher looking at medieval working tools, for example, would see them as instruments of a change in consciousness; Solomon's Temple, for example, would be a means to experience man's place in the order of the universe; and the All-seeing Eye would be a statement that enlightened rationality might put one in touch with the mind of God.

ARCHETYPAL MEN: THE CREATIVE INTELLECTS WHO CONCEIVED PRE-MASONIC IDEAS

Freemasonry is quintessentially the product of certain historical elites: small groups of influential or powerful men who not only were able to conceive of an organization such as the Craft became, but also to imprint their surrounding culture with the significance of their ideas.

This is most clearly seen in American history, as I have noted above, by the Founding Fathers, and the generation of men following them, such as DeWitt Clinton (1769-1828) and Andrew Jackson (1767-1845), who were the links between the upper-class Freemasonry of Washington and Franklin, and the more middle class Fraternity of the post-Morgan period.

Thus Freemasonry has always been at its best when it has captured the enthusiasm and loyalty of influential persons.

In England, two intellectual and/or commercial elites were particularly important to the founding of Grand Lodge: the members of the Royal Society, and the Huguenot emigres of Reformed, or Protestant faith, who flocked to England after the Revocation of the Edicts of Nantes by Louis XIV in 1685.
Elias Ashmole, the first recorded English speculative Freemason, was a Fellow of the Royal Society. Jean Theophile des Aguliers, later John Theophilus Desaguliers, was both a Fellow of the Royal Society (1714) and a Huguenot, as well as the third Grand Master of the premier Grand Lodge. (13)

The function of the Craft in this period 1685-1717-1723, indeed, can be seen as that of convening inquiring, progressive intellects who believed themselves to be part of either an aristocracy of learning; or in the case of Desaguliers and Presbyerian James Anderson (ca. 1678-1739), a spiritual aristocracy associated with the principles of Calvinism, notably its doctrine of the elect. Even the Chevalier Ramsay (1686-88-1743)--though a Roman Catholic-- was reared as a Calvinist.

It is helpful, therefore, to examine representative members of the intellectual elite of England in the period prior to the creation of Grand Lodge, and to do so in terms of their association not only with the "corridors of power," political or intellectual, but also because they and their writings embody the concepts which are to be found at the very heart of speculative Freemasonry.

These 'archetypal' figures will help us to understand what unique comingling of specific ideas, myths, symbols, etc., made Freemasonry as we have come to know possible.

THE MEDIEVAL STRATUM: GIORDANO BRUNO

Apart from the Gothic Manuscripts and the existence of operative Lodges we have little evidence today that Freemasonry began in the middle ages in any form.

Cyril Batham, Past Master and former Secretary of the premier Lodge of Masonic Research, has nailed his scholarly "colours" to the mast by saying that he no longer believes that speculative Freemasonry evolved from operative Freemasonry. (14) Rather, we should look to the survival and existence of philosophically inclined cells within religious fraternities which went underground when they were disendowed in 1547 at the end of the reign of Henry VIII.

If we turn to the general history of ideas in Renaissance England, however, we find a general, though muted, fascination with the medieval view of life far after the close of the so-called middle ages. This motif can be seen in a revival of interest in medieval chivalry, and the codes of ethics and morality associated with it, far after the knight on horseback ceased to be a viable military or social figure, and long after feudalism ceased to be the principal factor in European economic organization.

The essential dynamic was a tension between an intellectual appreciation for an older form of medieval thought which was not scholastic or dogmatic, versus the imported Italian humanism familiar to us through the lives of such men as Sir Thomas More (1478-1535), Sir Thomas Cromwell (1485-1540), and Sir Thomas Elyot (c. 1490-1546; pub. Bolce of the Govenour (1531)--all of whom studied in Italy. The humanists regarded all
things medieval as corrupt--and left the universities, notably Oxford, because they
deemed them to be devoid of honest intellectual inquiry.

The 'older form' of medieval thought was not narrowly-speaking scholastic, however, and
is significant to the origin of Masonic ideas because it incorporated through such figures
as Friar Roger Bacon (c. 1214-1292); the so-called Merton College school of astronomy,
and Bishop Robert Grossteste, one of the fathers of modern experimental science (c.
1175-1253), a deep interest in the mystica, significance of numbers. The philosophical
trends, or currents, most associated with this form might be termed a combination of
Platonism, with its emphasis upon the enduring idea, as the only reality, and the medieval
understanding of Pythagoras.

By the end of the 16th century, it is possible to identify a distinct movement within the
intellectual circles of Elizabethan England which might be characterized as including the
following elements:

1. The mystically-oriented medievalism, mentioned above.

2. Renaissance humanism, which itself was deeply imprinted with a fresher, and more
secular view of Plato, called "Neo-Platonism." (15)

3. A form of courtly, chivalric manners which was knightly in character, but an
anachronistic application of the way the Renaissance viewed knighthood as the idea, of
Renaissance manhood. (16)

Each of these elements existed not only in a kind of creative tension with each other, but
also--after the Act of Supremacy in 1535--with increasingly extreme forms of religious
sentiment: Roman Catholic reaction to the English Reformation under Henry VIII during
the reign of Mary Tudor (1553-1558); and strong expressions of Calvinism which
became dominant during the reign of the boy- King, Edward VI ( 1547-1553), and toward
the end of the reign of Queen Elizabeth (1603).

The medieval strain of mysticism suffered both from the hand of secular humanists, who
considered anything medieval corrupt and intellectually dishonest and from the newly
formed Puritan Calvinists, who considered anything medieval to be under the influence
of Roman Catholic idolatry.

The result was that those who affirmed the value of the earlier tradition attempted to
preserve a broader vision of society, and of the life of the mind, than was acceptable to
established ecclesiastical and political authorities.

Into this situation moved--like a comet--the pivotal or bridge figure of a former Italian,
Dominican monk, Giordano Bruno (1548-1600) whose short visit to England in 1583-
1584 belies the enormous impact he had upon intellectually and spiritually minded
Englishmen. (17)
In brief, Bruno was able to meld, or merge existing English interest in the medieval mystical tradition, with his own fascination in the legendary Egyptian philosopher Hermes Trismegistus--assumed at the time to be a contemporary of Moses, and a foreteller of the coming of Christ.

Bruno, who was ultimately executed by the Roman inquisition, is important to the origin of Masonic ideas because he actively advocated the preservation of medieval architecture--in a period when Protestants were pulling down medieval abbeys and statuary wholesale--and because he was the first major Renaissance figure to call for a broad, tolerant international ethic of world peace and universal brotherhood. That he did so with self-conscious reference to Egyptian mythology and philosophy makes him--in the spirit of Mozart's Magic Flute, two hundred years later, the first identifiable pre-Masonic figure.

There is an important sense in which the pre-Masonic ethic of Bruno was reinforced by the enduring presence of medieval political philosophy in the writings of Renaissance scholars such as Richard Hooker (c. 1554-1600), the arch defender of a broad based national Church of England against the increasing influence of Puritanism. Hooker, who rejects the political use of the Bible as too subjective and sectarian and who advocates an early form of constitutional monarchy, puts forward political ideas of tolerance and justice which--balanced with Bruno's philosophy--produce a strong re-interpretation of the medieval commonwealth appropriate to a more modern England. After Bruno and Hooker, the stage was set for the usage of medieval elements in both morality and political structure which we find in Freemasonry after the synthesis of 1717.

THE "OCCULT" STRATUM: JOHN DEE

No stratum, or layer of pre-Masonic ideas is either so elusive or important to Freemasonry as the esoteric, or "occult" aspect of the Fraternity. Because Freemasonry is by definition secretive, and therefore unlike other English institutions created at the same time, notably livery companies, scholarly societies, schools, churches, etc., we should be open to substantive, scholarly inquiries into the flow of occult ideas in and around London prior to the creation of Grand Lodge.

But, this is not the case. The proliferation of quasi-mystical, and sometimes irregular degrees in Europe after 1717; the ambivalence of English Freemasonry about the Royal Arch until the Union of 1813, and the general hostility of Masonic researchers to the whole issue, has made this most important of all Masonic scholarly questions the most difficult to answer.

It is helpful to understand the exact nature of the question. In short, this writer's framing of the inquiry would be something like the following:

What secret, esoteric, or hermetic influences shaped the environment out of which Freemasonry emerged in the 17th Century?
Put this way, scholars can achieve two important objectives:

(1) the avoidance of an uncritical association of Freemasonry with pre-Grand Lodge precedents for morally grounded, secret societies—or societies with secrets; and

(2) explore the reason or rationale the esoteric or occult was so important to Freemasons after Grand Lodge—important enough either to embrace and embellish; or important enough to curtail or suppress.

The question is made more manageable if we select one of the most important Masonic symbols: the Temple of Solomon in Jerusalem, as a key to the inquiry.

By considering the way in which the occult/hermetic tradition utilizes the Temple, we can perhaps understand more sharply what its function was.

In the briefest of terms this is presaged or anticipated first in the life and work of the Renaissance, Elizabethan Magus

John Dee (1527-1608), the Astrologer Royal to Queen Elizabeth I, and reputedly the most learned man in England at the time. (21)

Dee was convinced that architecture was the key to a comprehensive understanding of the universe. The architect's role in society was indeed that of the actualization, and symbol of the universal, enlightened scholar. (22)

More germane to the origin of Freemasonry, John Dee was convinced that architecture was an 'immaterial' art, the basis for which was in the individual moral imagination. (23)

Actual physical architecture was a magical or mystical enterprise because "ideally structures were patterned after potent celestia, harmonies." (24)

By 1570--147 years prior to Grand Lodge--Dee was publishing such ideas among the emerging class of English artisans, whose descendants two generations later were among the first Freemasons.

John Dee was anticipating the purpose or function of architecture as a moral teaching device notably the literature Alex Horne has pointed out with regard to the role of King Solomon's Temple as a moralizing device among Puritans. (25)

Such literature later in the 17th century was similar to the allegorical writings of John Milton (1608-1674) and John Bunyon (1628-1688).

But Dee's contribution as a pre-Masonic archetype is unique not only because he was a profound mathematician and geographer—a premier intellect of his day—but because he understood that the specific function of architecture was a memory device: a means for
man to recall harmonies and proportions in the universe which were related to the harmonious ordering of human society and of the individual soul.

He was instrumental in re-introducing the insights of the Roman architect Vitruvius (First Century BC First Century AD) whose work, De architectura was much used by Renaissance architects in the classical revival.

The full use of architecture as a moral memory device (26) --to recall and apply the harmonies of the heavens to earthly forms-- does not develop until the influence of Rosicrucianism upon English intellectuals, notably Robert Fludd (1574-1637), Thomas Vaughan, and Elias Ashmole (1617-1692), but with John Dee the stage is set for a combination of the moral medievalism of Bruno and the symbol-making of Rosicrucianism to make speculative Freemasonry more conceivable to those who were eventually to become the synthesizers of the Craft.

The scope of Rosicrucianism is beyond this paper. However, no single current of ideas is more significant to the formation of Freemasonry than this unique and subtle current of concepts in European intellectual circles in the early 17th century.

It is premature to state categorically that Rosicrucianism had a direct, tangible impact upon the Craft degrees (This thesis was the subject of a not altogether successful paper to Quatuor Coronati Lodge No. 2076, by A.C.F. Jackson, on June 28, 1984). Yet, apart from the Rose Croix (27) which appears after 1750, and the Royal Arch, which appeared sometime in the 1740's, (28) it is important that many of us have been asking the "wrong" question about Rosicrucian influence upon Masonic symbolism.

This issue is not to prove or disprove a mystical, magical, or even esoterically Christian influence upon Freemasonry, but rather to examine how precisely such images as King Solomon's Temple were utilized--in terms of function--which might provide a clue to why the Temple is such a central symbol.

The answer is, I suspect, to be found in a German text by an obscure scholar known as Simon Studion, called Naomdria published in 1604. The manuscript is important for pre-Masonic history because it suggests that the real purpose for utilizing King Solomon's Temple in Masonic ritual is the interpretation of history; in a simplistic manner, to predict or prophesy about the future in terms of the 17th century pre-Scientific Revolution mindset, but also more philosophically to give meaning to history, in the same way that the great classical historians, such as Polybius, Augustine, Suetonius, Thucydides, Tacitus, etc.,--and later Edward Gibbon himself--sought to give moral meaning to historica, narrative.

Naometria suggests that the whole span of history can be interpreted from the measurements of King Solomon's Temple. To us this sounds ludicrous; but to the more mythically oriented mind of the late Renaissance, it is plausible not only because the Temple was the chosen biblical vessel of God's presence before Christ, but because it
became a symbol for Christian pilgrimage in the Middle Ages. Such an effort is also similar to other 17th century efforts such as the Discourse on Universal History by French Roman Catholic Bishop Jacques Benigne Bossuet (1627-1704), whose work seeks to prove that the French Kingdom is the inheritor of the spiritual warrant of the Holy Roman Empire, and thus the embodiment of the virtues of earlier classical empires, Greek and Roman.

This method is all the more significant for an inquiry into the pre-Masonic origins of Grand Lodge because later Masonic writers, notably George Oliver (1782-1867) in England; and Salem Town (1779-1864) in the United States both utilize Masonic symbolism, including the Temple, as a means to interpret all of history, from pre-Christian antiquity to their present day.

We have been put off such writers because they are--of course--not empirical, critical historians--and indeed, the great accomplishment of Robert Freke Gould and other founders of Quatuor Coronati Lodge No. 2076 was to repudiate the claims of such men to be actual historians.

But today, to read George Oliver, (29) and to a lesser extent Salem Town,(30) is not so much to be reminded of Alex Horne's Puritan moralizing on the Temple, (31) but to be transported to the very beginning of the 17th century in Simon Studion's Germany: 219 years prior to Oliver.

Here we come to a remarkable issue in the understanding of the Masonic synthesis which produced Grand Lodge, which might be expressed as follows: Since both Dee's and the genera, Rosicrucian influence, (32) was so notable in the lives of Elias Ashmole (initiated, 1646) and Robert Moray, the first recorded speculative initiate in Scotland (1641), and both were associated with the Royal Society, as were so many founders of Grand Lodge, why was not the occult influence more overt and noticeable in the first Constitutions (1723-1725)?

The obvious response is that Anderson's role was not only that of a codifier, law-writer, and historian (by the standards of the day), but also an arbiter, compromiser, and filterer of ideas--deciding--perhaps with a committee--what would be included, and what would not.

There is little question that intelligent men of the late 17th and early 18th century were horrified at the incipient violence of the century through which they had just passed: the holocaust of the Thirty Years' War (1618-1648), the English Civil War (1642-1660), the English Revolution (1688-1690), and the upheaval of the Puritan Commonwealth, could not have but repelled men of sensibility, when countless men and women were killed in the name of religion.

Understandably, anything that would feed sectarian strife--most particularly quasimystica, or occult issues--were omitted from the constitution, and--when standardized--ritual formularies.
More tangibly, any reference to King Solomon's Temple which was not explicit in the Authorized Version of the Bible's accounts (1611) of the building of the Temple must have given respectable-minded men pause. Any esoteric reference would have been suspect.

The issue of the filtration of occult ideas from Masonic ritual and practice is also one of the increasing scientific sophistication of critical scholarship in the late 1600's. Antiquaries such as John Aubrey (1626-1697) and Elias Ashmole as models of scholarship were giving way to persons such as Christopher Wren (1632-1723), first an astronomer, then an architect, and Isaac Newton (1642-1727), physicist, but also a student of the esoteric aspects of Holy Scripture, both of whom were transitional figures from the late Renaissance to the age of the Scientific Revolution.

An excellent laboratory to examine the filtration process is also the so-called Cambridge Platonists--a group of scholars at Cambridge University from 1633-1688. They sought to purify and apply the philosophy of Neo-Platonism--which was the common denominator both to secular Renaissance humanism, and to the earlier medieval strain associated with Giordano Bruno--to expand the spiritual meaning of Christianity, and to avoid the extremes of dogmatic, scholastic Catholicism, and literalistic Puritanism. In this effort they were not unlike classic early Christian apologists for Christianity, such as Origen and Clement of Alexandria, who found much in Plato's thought to enrich Christian theology in order that cultured non-Christian Greeks and Romans might understand, as well as believe the Christian Faith.

The Cambridge Platonists were also self-consciously attempting to relate Christianity to the new spirit of philosophical thought associated with Rene Descartes (1596-1650), which was a harbinger of modern scientific method.

They are an intellectual, and an academic precedent for Freemasonry because they appealed to "Reason," from Neo-Platonic sources, and because they nurtured a concept of "Summum Bonum"--the greatest good--which anticipates the Masonic concept of the Tetragrammaton--the ineffable Name of God, toward which Masonic initiation is directed.

One of these gentle scholars, Benjamin Whichcote (1609-1683) advocated toleration for Jews during Cromwell's Protectorate--and the then revolutionary idea that one did not have to be Christian to be a moral person.

A second Cambridge Platonist, Henry Moore (1614-1687) advocated a doctrine of higher truth which was attainable through steps, or degrees; and a third Ralph Cudworth (1617-1688) considered ethics and morality as a reflection of the harmony implicit in the universe. Yet, in spite of their considerable toleration and efforts to reconcile ethics and religion with science, they are a principal "filter" through which pre-Masonic intellectual currents were cleansed of any reference to the deep mystical symbolism of Bruno or John Dee.
They preserved the basic framework of Neo-Platonic philosophy which Free-masonry exhibits in its degree system; the concept of Light; toleration; and Reason, but were persuaded to jettison any trace of mysticism. In this they were blood brothers under the skin of James Anderson!

**THE DEISTIC " STRATUM "; JOHN TOLAND**

Beyond the medievalism of Giordano Bruno, and the occultism of John Dee, the origin of Masonic ideas can be traced to Deism--the quintessential philosophy of Freemasonry, and of our own Founding Fathers.

No element is as crystalline clear in Masonic ritual as this one--conspicuously God as the Great Architect of the Universe: a God who does not interfere in human affairs, but whose very nature orders and structures all of creation.

Deism is implicit in much Greek and Roman philosophy, notably the stoicism of Marcus Aurelius--yet can be traced in specific to three early modern scholars 'who again 'set the stage' for the mind set to be found in the Masonic view of man and the universe:

Jean Bodin (1530-1596); Pierre Charron (1541-1603), both French, and the Englishman Lord Edward Herbert of Cherbury (1583-1648).

Deism also recalls the philosophy of nominalism, in England most conspicuously represented by William of Occam (c. 1300-1349)--who advocated the separation of faith-as dealing only with the theological attributes of God--from Reason, the hallmark of Masonic philosophy four centuries later.

Importantly, Deism implies a kind of practicalism in public affairs and government which first becomes evident in the role of the new educated urban classes of urban England.

Whereas the medieval state took a view only to the preservation of order; the Renaissance Tudor State, and the State during the Deistic era of the 18th Century presumed that educated, affluent elites would be par excellence active and informed citizens.

Because Deism was--in effect--the "religion" of the Founding Fathers, (36) we are accustomed to thinking of it as a backdrop for both the American Revolution of 1776, and the French, 1789.

But in terms of pre-Masonry, Deism is important to understand because it was the "compromise" between Bruno's medievalism and Dee's occultism which was acceptable to Desaguliers, Anderson, and countless other progenitors of Grand Lodge.

I have mentioned the political grounds which made such a compromise necessary. But there were other bases for a pruning down of Masonic symbolism at the time of the synthesis: it became intellectually and academically indefensible to uphold the pre-
Christian, "Egyptian" grounds for Bruno's and Dee's symbolism after the scholarly work of the Swiss-born Anglican, Isaac Casaubon (1559-1614), who disproved the existence of Hermes.

Casaubon's career signals the point at which alchemy, cabbalism, and hermeticism cease to appeal to serious, established scholars--and likewise the beginning of a separate intellectual elite, apart from universities and major scholarly societies, who pursued esoteric studies.

He, and his son Meric (1599-1671) relentlessly debunked any idea that a mystical, pre-Christian world vision of universal brotherhood ever existed. If we recall that John Dee articulated such a vision, which by the way also justified to him the Elizabethan imperial colonization of the world in terms of Neo-Platonism, (37) we can begin to see that the respectability of Dee's vision was dealt a death-blow. After Casaubon, and certainly after his son's French contemporary Jean Mabillon (1632-1707)--the French Benedictine scholar who more than anyone else is the founder of modern historical scholarship--none of the premier intellects of the late 17th or 18th century would touch the kind of "mythic" history associated with Dee or Bruno. If history were written to make a moral point, the moral point was that of current political philosophy, such as Gibbon's Decline and Fall and not a quasi-mystical advocacy of world brotherhood.

The path of making Deism the prevailing philosophy of Freemasonry was a fateful one, containing both positive and negative aspects.

On the positive side was the fact that Deism was the only practical comprehensive successor to the occultism of Bruno and Dee which also advocated a world brotherhood of harmony and peace; and without the risk of offending scientists or theologians, or just plain, everyday secular businessmen.

The negative side is that much of the depth or richness of Masonic symbolism was probably lost--at least until the recrudescence of the so-called hautes grades after 1750.

I suspect that one thing that was lost was the possibility of Freemasonry remaining what it certainly was at the creation of Grand Lodge--a premier world-class gathering of the major intellects of the day. After 1750, few truly great civilizational figures--with the exception of the Founding Fathers and W.A. Mozart were self-conscious Masonic intellects. It was perhaps the price of respectability that Deistic Freemasonry did not attract--for whatever reason--the major leaders of the 19th century, and certainly not the 20th.

Divorced from the centers of scholarship and intellect, occultism became increasingly idiosyncratic, under the leadership of such persons as Robert Fludd (1574-1637) who debated Casaubon--but without entertaining or refuting the seriousness of his points. (38)
And without what might be termed a spiritual center, Deism--under the intellectual leadership of such men as John Toland (1670-1722)--became increasingly iconoclastic, and anticlerical.

While Fludd was attempting to "re-establish" the capacity of architecture and music to evoke the divine harmony within man Toland--the quintessential Deist--wrote a book, Christianity Not Mysterious, (1696) in which he claims that all we need to know of God can be discerned by and through human reason. Toland's intellectual cousin was Voltaire--and the other French philosophers, who tended to treat the baby the same as the bath water.

This is where we come full circle. I suspect that the genius of the Founding Fathers was that they perceived that there was more than a passing connection between the rational Deism of the Enlightenment and the earlier deeper symbolic richness of Giordano Bruno and John Dee. At least, they maintained a keen--even razor-sharp sense of the power of myth and symbolism, without succumbing to occultism or superstition. They knew they were creating a 'new order of the ages'--which their architecture and their words described, but they made an intellectual connection directly between Dee's appreciation of the power of symbol-as-reality and Toland's practical rationality, without going to the excess of either. When we see the excess of the French Revolution, and the never-never land inhabited by 19th Century occultists, we can perhaps be grateful that this small group of Masons and their friends had a vision--and achieved that vision both in the American Republic, and within the Masonic Fraternity of their time.

Perhaps our task as Masons in the 21st century is to recover, rearticulate, and realize that vision once again--with direct relevance to the cosmos which lies at our feet.

ENDNOTES


Barbara Franco, "Scipio Lodge Reflects Time Capsule of Early 19th Century." The Northern Light, February, 1989, p. 5, "Scipio Lodge's classical proportions and Masonic symbolism created an environment that evoked both the republics of antiquity and the Masonic virtues..."


It is important to note that the relationship between Renaissance magic and "orthodox" religion in the 17th Century was not sharply defined, which suggests the complexity of separating the 'occult' from the 'rational' in early Masonic constitutions, cf. Keith Thomas, Religion and the Decline of Magic, Harmondsworth, Middlesex, England: Penguin Books, 1984, pp. 318-323 ff. Also note references to King Solomon's Temple, Hermes, Pythagoras d. at. in English translations of the German Mystic Jacob Boehme (1575-1624), cited in Rufus Jones, "Jacob Boehme's Influence in England " pp. 208-234, Spiritual Reformers in the 16th and 17th Centuries, London: Macmillan and Co., 1914.

French, p. 57.

French, p. 58.

French, p. 58-59.

Horne, Symbolism, supra.


29. Oliver's laborious The Antiquities of Freemasonry comprising illustrations of the Fioc Crand Paiods o Masony, from the creation of the World to the Dedication of King Solomon's Temple, 1823.


31. Also cf. Rosenau, supra.


33. I Kings 5-9; II Chronicles 2-8; Ezekiel 40-47.


George Washington's Anglicanism:
The Belief System of One of the Greatest Founding Fathers

By Michael Streich


Although Washington regularly attended church and even visited Quaker meeting houses and the sanctuaries of other faith traditions, he was also a Freemason and, as Shorto correctly stated, “Steeped in an Enlightenment rationalism…” At best it can be said that Washington was an Enlightenment Christian whose view of the Creator was strong but transcendent. Washington’s primary religious experiences were tied to Anglicanism and the “high church” tradition that developed alongside the more fervent and emotional revivalist approaches of cyclical evangelicalism. Washington’s belief system was also strongly influenced by the Stoicism of classical Rome. Historian Henry Wiencek notes Washington’s keen interest in Addison’s 1713 play Cato, which highlighted Cato the Younger’s devotion to republican virtue. Wiencek also notes the influence of Seneca on Washington. “All of this was not veneer,” Wiencek writes, “but the struts and trusses of Washington’s frame of mind.” Washington’s Anglicanism cannot be separated from the impact of these strong challenges that, “Profoundly influenced Washington’s generation.”

Stoicism (Greek Στοά) was a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early 3rd century BC. The Stoics considered destructive emotions to be the result of errors in judgment, and that a sage, or person of "moral and intellectual perfection," would not suffer such emotions. Stoics were concerned with the active relationship between cosmic determinism and human freedom, and the belief that it is virtuous to maintain a will (called prohairesis) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life, and they thought that the best indication of an individual's philosophy was not what a person said but how he behaved. Later Stoics, such as Seneca and Epictetus, emphasized that because "virtue is sufficient for happiness," a sage was immune to misfortune. This belief is similar to the meaning of the phrase 'stoic calm', though the phrase does not include the "radical ethical" Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious.

Stoic doctrine was a popular and durable philosophy, with a following throughout Greece and the Roman Empire, from its founding until the closing of all philosophy schools in 529 AD by order of the Emperor Justinian I, who perceived their pagan character to be at odds with the Christian faith.
Stoicism became the foremost popular philosophy among the educated elite in the Hellenistic world and the Roman Empire, to the point where, in the words of Gilbert Murray "nearly all the successors of Alexander [...] professed themselves Stoics."

A distinctive feature of Stoicism is its cosmopolitanism: All people are manifestations of the one universal spirit and should, according to the Stoics, live in brotherly love and readily help one another. In the Discourses, Epictetus comments on man's relationship with the world: "Each human being is primarily a citizen of his own commonwealth; but he is also a member of the great city of gods and men, where of the city political is only a copy." This sentiment echoes that of Socrates, who said "I am not an Athenian or a Corinthian, but a citizen of the world."

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On Happiness: Aristotle, Epicurus, and the Stoics
Lectures on the Philosophy of Freemasonry
by Roscoe Pound
Published in 1915 by The National Masonic Research Society in Anamosa, Iowa.

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Preston: masonry in its relation of education.
Krause: masonry in its relation to morals and law.
Oliver: Masonry in its relation to religion.
Pike: masonry in its relation to metaphysics and the problem of reality.
A twentieth-century Masonic philosophy: the relation of masonry to civilization.
Bibliography (p.[89]-92)

Edition Notes

"These lectures were first delivered before the Harvard chapter of the Acacia fraternity in the school-year 1911-12, except the lecture on Krause, which was first delivered before the Grand lodge of Nebraska in 1908, and was originally printed in the Proceedings of the body for that year. Afterwards all five lectures, revised and corrected, were published in successive numbers of the Builder, from January to May, 1915, from which they are now reprinted."--Pref.

In 1923, Bro. H. L. Haywood published an article in THE BUILDER MAGAZINE which was about Dean Pound’s Lectures. It was entitled SCHOOLS OF MASONIC PHILOSOPHY. His article says:

I

LECTURES on the "Philosophy of Freemasonry" by Roscoe Pound, of the Law School of Harvard University, is the book wherewith to begin a study of the Philosophy of Masonry in a technical and systematic manner. The book is not bulky, and the language is simple, so that a novice need have no difficulties in reading it. I value this little manual so highly that I shall bring this series of studies of the Great Teachings of Freemasonry to conclusion by giving a rapid review of its contents, the same to be followed by reference to two or three schools not canvassed by Brother Pound, and by a suggestion of my own concerning Masonic philosophy.

The eighteenth century in England was a period of comparative quiet, despite the blow-up that came at the end of it, and men ceased very generally to quarrel over fundamental matters. It was a period of formalism when more attention was paid to manner than to matter. Also, and this is most important, it was everywhere believed that Knowledge is the greatest thing in the world and must therefore be the one aim of all endeavour.
William Preston was a true child of his century in these things, and he gave to Freemasonry a typical eighteenth century interpretation. This is especially seen in our second degree, most of which came from his hands, or at least took shape under his influence, for in that ceremony knowledge is made the great object of Masonic endeavour. The lectures consist of a series of courses in instruction in the arts and sciences after the fashion of school-room discourses. "For what does Masonry exist? What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men." In criticizing this position Brother Pound has the following provocative words to say: "Preston of course was wrong knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end - at least one proximate end - and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century - the mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures - shorn and abridged till they mean nothing to the hearer - and gravely presenting them as a system of Masonic knowledge? ... I hate to think that all initiative is gone from our Order and that no new Preston will arise to take up his conception of knowledge as an end of the Fraternity and present to the Masons of today the knowledge which they ought to possess."

II

Of a very different cast, both as to intellectual equipment and moral nature, was Karl Christian Friedrich Krause, born near Leipzig in 1781, the founder of the great school of Masonic thought of which Ahrens afterwards became so powerful an exponent. In the period in which Krause grew up conceptions of the human race and of human life underwent a profound change: thinkers abandoned their allegiance to the Roman Catholic theological leaders of the Middle Ages with their dependence on supernatural ideas and resumed the principal idea of the classical Greek and Roman scientists and jurists which was that man must be known for what he is actually found to be and dealt with accordingly. The goal of all endeavours, according to this modern way of thinking, is the betterment of human life in the interest of men and women themselves - a vastly different conception from that of the Middle Ages, which was that human life must be twisted and hewn to fit a scheme of things lying outside of human life. Krause believed that Freemasonry exists in order to help perfect the human race. Our Fraternity should work in cooperation with the other institutions, such as Government, School, Church, etc., all of which exist for the same purpose. According to what principles should Masonry be governed in seeking to attain this end? "Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint - measurement by reason and restraint by reason - and it teaches these as a means of achieving perfection."

Contemporaneous with Krause, but of a type strikingly different, was the Rev. George Oliver, whose teachings so universally influenced English and American Masonic thought a half century ago. Romanticism (understood as the technical name of a school of thought) was the center of his thinking, as religion was the center of his heart. Like Sam'l
Taylor Coleridge, the most eloquent interpreter of Oliver's own period, he rebelled against the dry intellectualism of the eighteenth century in behalf of speculation and imagination; he insisted that reason make way for intuition and faith; he attached a very high value to tradition: and he was very eager to reconcile Christianity with philosophy.

"What then are Oliver's answers to the three fundamental questions of Masonic philosophy?

"1. What is the end of Masonry, for what does the institution exist? Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute. They are the means through which we know God and his works.

"2. How does Masonry seek to achieve its end? Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race.

"3. What are the fundamental principles by which Masonry is governed in achieving its task? Oliver would say, the fundamental principles of Masonry are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbour."

Albert Pike was, during a large part of his life contemporaneous with Oliver and Krause, and consequently grew up in the same thought world, but for all that he worked out an interpretation of Masonry radically different from others. In spite of all his studies in antiquity and in forgotten philosophies and religions Pike, at the bottom of his mind, attacked the problems of Masonic thought as though no other man before him had ever heard of it. He was impatient of traditions, often scornful of other opinions, and as for the dogmas and shibboleths of the schools he would have nothing of them. What is genuinely real? that was the great question of his thinking: and accordingly his interpretation of Freemasonry took the form of a metaphysic. He was more interested in nature than in function.

"1. What is the end of Masonry? What is the purpose for which it exists? Pike would answer: The immediate end is the pursuit of light. But light means here attainment of the fundamental principle of the universe and bringing of ourselves into harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the Absolute - interpreted by our individual creed if we like but recognized as the final unity into which all things merge and with which in the end all things must accord. You will see here at once a purely philosophical version of what, with Oliver, was purely religious.

"2. What is the relation of Masonry to other human institutions and particularly to the state and to religion? He would answer it seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the
ultimate reality of which they are manifestations. It teaches us that there is but one Absolute and that everything short of that Absolute is relative; is but a manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principle by which we shall come to the real. In other words, it is the universal institution of which other spiritual, moral and social institutions are local and temporary phases.

"3. How does Masonry seek to reach these ends? He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself. Masonry in Pike's view does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. But what a feast! It is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe."

III

Brother Pound, it seems to me, might well have included in his survey two other well defined schools, one of which, it is probable, is destined to out-do all its predecessors in influence. I refer to the Historical School, and to the Mystical School, neither of which thus far has developed a leader worthy of conferring his own name on his group, though it may be said that Robert Freke Gould and Arthur Edward Waite are typical representatives.

The fundamental tenet of the historical school is that Freemasonry interprets itself through its own history. This history is not broken into separate fragments but is continuous and progressive throughout so that the unfolding story of Masonry is a gradual revelation of the nature of Masonry. Would you know what Masonry actually is, apart from what in the theory of men it appears to be? read its history. Would you know what is the future of Masonry? trace out the tracks of its past development, and from them you can plot the curves of its future developments. Would you discover what are the ideals and possibilities of the Fraternity? study to learn what it has been trying to do in the past and is now trying to do.

This philosophy makes a profound appeal to men in this day when science, with its interest in history, development and evolution, rules in the fields of thought, and I have no doubt that more and more it will be found necessary for the leaders of contemporary Masonry to master the history of past Masonry, especially because Masonry, more than most institutions, derives from and is dependent on its own past. Nevertheless, in Masonry as in all other fields, philosophy cannot be made identical with history for the reason that such a method does not provide for new developments. What if some mighty leader - another Albert Pike, for example - were to arise now and give the course of Masonic evolution an entirely new twist, what could the historians do about it? Nothing.
They would have no precedents to go by. An adequate philosophy must understand the nature of Masonry by insight and intuition as well as by history. Also, Masonry must not shut itself away from the creative genius of new leaders, else it petrify itself into immobile sterility, and condemn itself to the mere repetition of its own past. A great public institution must ever-more work in the midst of the world and constantly learn to apply itself to its own new tasks as they arise in the world; otherwise it becomes no institution at all, but the plaything of a little coteric.

Of the school of Masonic Mysticism it is more difficult to speak, and this partly for the reason that mysticism itself, by virtue of its own inner nature, cannot become clearly articulate but must utter itself darkly by hints and symbols. On the one side mysticism is ever tending to become occultism; on the other side it has close affinities with theology. All three words - mysticism, occultism, and theology - are frequently used interchangeably in such wise as to cause great confusion of thought. Owing to this shuffling of use and meaning of its own ideas and terms the school of Masonic mysticism has thus far not been able to wrest itself free from entangling alliances in order to stand independently on its own feet as an authentic interpreter of the Great Teachings of the Craft. But in spite of all these handicaps a few of our scholars have been able to give us a tolerably consistent and, in some cases, a very noble account of Freemasonry in the terms of mysticism. Notable among these is Bro. A.E. Waite, whose volume, "Studies in Mysticism," is not as widely known as it should be.

To Brother Waite - unless I have sadly misread him, a thing not at all impossible, for he is not always easy to follow - the inner and living stuff of all religion consists of mysticism; and mysticism is a first-hand experience of things Divine, the classic examples of which are the great mystics among whom Plotinus, St. Francis, St. Theresa, Ruysbroeck, and St. Rose of Lima may be named as typical. According to the hypothesis the spiritual experience of these geniuses in religion gives us an authentic report of the Unseen and is as much to be relied on as any flesh-and-blood report of the Seen; but unfortunately the realities of the Unseen are ineffable, consequently they cannot be described to the ordinary non-mystical person at all except in the language of ritual and symbolism. It is at this point that Freemasonry comes in. According to the mystical theory our Order is an instituted form of mysticism in the ceremonies and symbols of which men may find, if they care to follow them, the roads that lead to a direct and first-hand experience of God.

IV

If I may come at last to speak for myself I believe that there is now shaping in our midst, and will some day come to the front, a Masonic philosophy that will not quarrel with these great schools but will at the same time replace them by a larger and more complete synthesis. I have no idea what this school will be called. It will be human, social, and pragmatic, and it will exist for use rather than show. It will not strive to carry the Masonic institution to some goal beyond and outside of humanity but will see in Freemasonry a wise and well-equipped means of enriching human life as it now is and in this present familiar world. We men do not exist to glorify the angels or to realize some
superhuman scheme remote from us. Human life is an end in itself, and it is the first duty of men to live happily, freely, joyously. This is God's own purpose for us, and, unless all modern religious thinking has gone hopelessly astray, God's life and ours are so bound up together that His purposes and His will coincide with our own great human aims. When man is completely man God's will then be done.

As things now are we men and women have not yet learned how to live happily with each other, and there is a great rarity of human charity under the sun. Why can't we learn to know ourselves and each other and our world in such wise as to organize ourselves together into a human family living happily together? That, it seems to me, should be the great object of Freemasonry.
Scholasticism

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Scholasticism is a term used to designate both a method and a system. It is applied to theology as well as to philosophy. Scholastic theology is distinguished from Patristic theology on the one hand, and from positive theology on the other. The schoolmen themselves distinguished between theologia speculativa sive scholastica and theologia positiva. Applied to philosophy, the word "Scholastic" is often used also, to designate a chronological division intervening between the end of the Patristic era in the fifth century and the beginning of the modern era, about 1450. It will, therefore, make for clearness and order if we consider:

I. The origin of the word "Scholastic";
II. The history of the period called Scholastic in the history of philosophy;
III. The Scholastic method in philosophy, with incidental reference to the Scholastic method in theology; and
IV. The contents of the Scholastic system.

Origin of the name "Scholastic"

There are in Greek literature a few instances of the use of the word scholastikos to designate a professional philosopher. Historically, however, the word, as now used, is to be traced, not to Greek usage, but to early Christian institutions. In the Christian schools, especially after the beginning of the sixth century, it was customary to call the head of the school magister scholae, capiscola, or scholasticus. As time went on, the last of these appellations was used exclusively. The curriculum of those schools included dialectic among the seven liberal arts, which was at that time the only branch of philosophy studied systematically. The head of the school generally taught dialectic, and out of his teaching grew both the manner of philosophizing and the system of philosophy that prevailed during all the Middle Ages. Consequently, the name "Scholastic" was used and is still used to designate the method and system that grew out of the academic curriculum of the schools, or, more definitely, out of the dialectical teaching of the masters of the schools (scholastici). It does not matter that, historically, the Golden Age of Scholastic philosophy, namely, the thirteenth century, falls within a period when the schools, the curriculum of which was the seven liberal arts, including dialectic had given way to another organization of studies, the studia generalia, or universities. The name, once given, continued, as it almost always does, to designate the method and system which had by this time passed into a new phase of development. Academically, the philosophers of the thirteenth century are known as magistri, or masters; historically, however, they are Scholastics, and continue to be so designated until the end of the medieval period. And,
even after the close of the Middle Ages, a philosopher or theologian who adopts the method or the system of the medieval Scholastics is said to be a Scholastic.

**The Scholastic period**

The period extending from the beginning of Christian speculation to the time of St. Augustine, inclusive, is known as the Patristic era in philosophy and theology. In general, that era inclined to Platonism and underestimated the importance of Aristotle. The Fathers strove to construct on Platonic principles a system of Christian philosophy. They brought reason to the aid of Revelation. They leaned, however, towards the doctrine of the mystics, and, in ultimate resort, relied more on spiritual intuition than on dialectical proof for the establishment and explanation of the highest truths of philosophy. Between the end of the Patristic era in the fifth century and the beginning of the Scholastic era in the ninth there intervene a number of intercalary thinkers, as they may be called, like Claudianus Mamertus, Boethius, Cassiodorus, St. Isidore of Seville, Venerable Bede etc., who helped to hand down to the new generation the traditions of the Patristic age and to continue into the Scholastic era the current of Platonism. With the Carolingian revival of learning in the ninth century began a period of educational activity which resulted in a new phase of Christian thought known as Scholasticism. The first masters of the schools in the ninth century Alcuin, Rabanus, etc., were not indeed, more original than Boethius or Cassiodorus; the first original thinker in the Scholastic era was John the Scot (see JOHN SCOTUS ERIGENA). Nevertheless they inaugurated the Scholastic movement because they endeavoured to bring the Patristic (principally the Augustinian) tradition into touch with the new life of European Christianity. They did not abandon Platonism. They knew little of Aristotle except as a logician. But by the emphasis they laid on dialectical reasoning, they gave a new direction to Christian tradition in philosophy. In the curriculum of the schools in which they taught, philosophy was represented by dialectic. On the textbooks of dialectic which they used they wrote commentaries and glosses, into which. Little by little, they admitted problems of psychology, metaphysics, cosmology, and ethics. So that the Scholastic movement as a whole may be said to have sprung from the discussions of the dialecticians.

Method, contents, and conclusions were influenced by this origin. There resulted a species of Christian Rationalism which more than any other trait characterizes Scholastic philosophy in every successive stage of its development and marks it off very definitely from the Patristic philosophy, which, as has been said, was ultimately intuitional and mystic. With Roscelin, who appeared about the middle of the eleventh century, the note of Rationalism is very distinctly sounded, and the first rumbling is heard of the inevitable reaction, the voice of Christian mysticism uttering its note of warning, and condemning the excess into which Rationalism had fallen. In the eleventh and twelfth centuries, therefore, Scholasticism passed through its period of storm and stress. On the one side were the advocates of reason, Roscelin, Abelard, Peter Lombard; on the other were the champions of mysticism, St. Anselm, St. Peter Damian, St. Bernard, and the Victorines. Like all ardent advocates, the Rationalists went too far at first, and only gradually brought their method within the lines of orthodoxy and harmonized it with Christian reverence for the mysteries of Faith. Like all conservative reactionists, the mystics at first condemned
the use as well as the abuse of reason; they did not reach an intelligent compromise with the dialecticians until the end of the twelfth century. In the final outcome of the struggle, it was Rationalism that, having modified its unreasonable claims, triumphed in the Christian schools, without, however, driving the mystics from the field.

Meantime, Eclectics, like John of Salisbury, and Platonists, like the members of the School of Chartres, gave to the Scholastic movement a broader spirit of toleration, imparted, so to speak, a sort of Humanism to philosophy, so that, when we come to the eve of the thirteenth century, Scholasticism has made two very decided steps in advance. First, the use of reason in the discussion of spiritual truth and the application of dialectic to theology are accepted with out protest, so long as they are kept within the bounds of moderation. Second, there is a willingness on the part of the Schoolmen to go outside the lines of strict ecclesiastical tradition and learn, not only from Aristotle, who was now beginning to be known as a metaphysician and a psychologist, but also from the Arabians and the Jews, whose works had begun to penetrate in Latin translations into the schools of Christian Europe. The taking of Constantinople in 1204, the introduction of Arabian, Jewish, and Greek works into the Christian schools, the rise of the universities, and the foundation of the mendicant orders -- these are the events which led to the extraordinary intellectual activity of the thirteenth century, which centered in the University of Paris. At first there was considerable confusion, and it seemed as if the battles won in the twelfth century by the dialecticians should be fought over again. The translations of Aristotle made from the Arabian and accompanied by Arabian commentaries were tinged with Pantheism, Fatalism, and other Neoplatonic errors. Even in the Christian schools there were declared Pantheists, like David of Dinant, and outspoken Averroists, like Siger of Brabant, who bade fair to prejudice the cause of Aristoteleanism.

These developments were suppressed by the most stringent disciplinary measures during the first few decades of the thirteenth century. While they were still a source of danger, men like William of Auvergne and Alexander of Hales hesitated between the traditional Augustinianism of the Christian schools and the new Aristoteleanism, which came from a suspected source. Besides, Augustinianism and Platonism accorded with piety, while Aristoteleanism was found to lack the element of mysticism. In time, however, the translations made from the Greek revealed an Aristotle free from the errors attributed to him by the Arabians, and, above all, the commanding genius of St. Albertus Magnus and his still more illustrious disciple, St. Thomas Aquinas, who appeared at the critical moment, calmly surveyed the difficulties of the situation, and met them fearlessly, won the victory for the new philosophy and continued successfully the traditions established in the preceding century. Their contemporary, St. Bonaventure, showed that the new learning was not incompatible with mysticism drawn from Christian sources, and Roger Bacon demonstrated by his unsuccessful attempts to develop the natural sciences the possibilities of another kind which were latent in Aristoteleanism.

With Duns Scotus, a genius of the first order, but not of the constructive type, begins the critical phase, of Scholasticism. Even before his time, the Franciscan and the Dominican currents had set out in divergent directions. It was his keen and unrelenting search for the weak points in Thomistic philosophy that irritated and wounded susceptibilities among
the followers of St. Thomas, and brought about the spirit of partisanship which did so much to dissipate the energy of Scholasticism in the fourteenth century. The recrudescence of Averroism in the schools, the excessive cultivation of formalism and subtlety, the growth of artificial and even barbarous terminology, and the neglect of the study of nature and of history contributed to the same result. Ockham's Nominalism and Durandus's attempt to "simplify" Scholastic philosophy did not have the effect which their authors intended. "The glory and power of scholasticism faded into the warmth and brightness of mysticism," and Gerson, Thomas à Kempis, and Eckhart are more representative of what the Christian Church was actually thinking in the fourteenth and fifteenth centuries than are the Thomists, Scotists, and Ockhamists of that period, who frittered away much valuable time in the discussion of highly technical questions which arose within the schools and possess little interest except for adepts in Scholastic subtlety. After the rise of Humanism, when the Renaissance, which ushered in the modern era, was in full progress, the great Italian, Spanish, and Portuguese commentators inaugurated an age of more healthy Scholasticism, and the great Jesuit teachers, Toletus, Vasquez, and Francisco Suárez, seemed to recall the best days of thirteenth century speculation. The triumph of scientific discovery, with which, as a rule, the representatives of Scholasticism in the seats of academic authority had, unfortunately, too little sympathy, led to new ways of philosophizing, and when, finally, Descartes in practice, if not in theory, effected a complete separation of philosophy from theology, the modern era had begun and the age known as that of Scholasticism had come to an end.

**The Scholastic method**

No method in philosophy has been more unjustly condemned than that of the Scholastics. No philosophy has been more grossly misrepresented. And this is true not only of the details, but also of the most essential elements of Scholasticism. Two charges, especially, are made against the Schoolmen: First, that they confounded philosophy with theology; and second, that they made reason subservient to authority. As a matter of fact, the very essence of Scholasticism is, first, its clear delimitation of the respective domains of philosophy and theology, and, second, its advocacy of the use of reason.

**Theology and philosophy**

Christian thinkers, from the beginning, were confronted with the question: How are we to reconcile reason with revelation, science with faith, philosophy with theology? The first apologists possessed no philosophy of their own. They had to deal with a pagan world proud of its literature and its philosophy, ready at any moment to flaunt its inheritance of wisdom in the face of ignorant Christians. The apologists met the situation by a theory that was as audacious as it must have been disconcerting to the pagans. They advanced the explanation that all the wisdom of Plato and the other Greeks was due to the inspiration of the Logos; that it was God's truth, and, therefore, could not be in contradiction with the supernatural revelation contained in the Gospels. It was a hypothesis calculated not only to silence a pagan opponent, but also to work constructively. We find it in St. Basil, in Origen, and even in St. Augustine. The belief that the two orders of truth, the natural and the supernatural, must harmonize, is the
inspiration of intellectual activity in the Patristic era. But that era did little to define the limits of the two realms of truth. St. Augustine believes that faith aids reason (credo ut intelligam) and that reason aids faith (intelligo ut credam); he is, however, inclined to emphasize the first principle and not the second. He does not develop a definite methodology in dealing with them. The Scholastics, almost from the first, attempted to do so.

John Scotus Eriugena, in the ninth century, by his doctrine that all truth is a theophany, or showing forth of God, tried to elevate philosophy to the rank of theology, and identify the two in a species of theosophy. Abelard, in the twelfth century, tried to bring theology down to the level of philosophy, and identify both in a Rationalistic system. The greatest of the Scholastics in the thirteenth century, especially St. Thomas Aquinas, solved the problem for all time, so far as Christian speculation is concerned, by showing that the two are distinct sciences, and yet that they agree. They are distinct, he teaches, because, while philosophy relies on reason alone, theology uses the truths derived from revelation, and also because there are some truths, the mysteries of Faith, which lie completely outside the domain of philosophy and belong to theology. They agree, and must agree, because God is the author of all truth, and it is impossible to think that He would teach in the natural order anything that contradicts what He teaches in the supernatural order. The recognition of these principles is one of the crowning achievements of Scholasticism. It is one of the characteristics that mark it off from the Patristic era, in which the same principles were, so to speak, in solution, and not crystallized in definite expression. It is the trait which differentiates Scholasticism from Averroism. It is the inspiration of all Scholastic effort. As long as it lasted Scholasticism lasted, and as soon as the opposite conviction became established, the conviction, namely, that what is true in theology may be false in philosophy, Scholasticism ceased to exist. It is, therefore, a matter of constant surprise to those who know Scholasticism to find it misrepresented on this vital point.

Scholastic rationalism

Scholasticism sprang from the study of dialectic in the schools. The most decisive battle of Scholasticism was that which it waged in the twelfth century against the mystics who condemned the use of dialectic. The distinguishing mark of Scholasticism in the age of its highest development is its use of the dialectical method. It is, therefore, a matter, once more, for surprise, to find Scholasticism accused of undue subservience to authority and of the neglect of reason. Rationalism is a word which has various meanings. It is sometimes used to designate a system which, refusing to acknowledge the authority of revelation, tests all truth by the standard of reason. In this sense, the Scholastics were not Rationalists. The Rationalism of Scholasticism consists in the conviction that reason is to be used in the elucidation of spiritual truth and in defence of the dogmas of Faith. It is opposed to mysticism, which distrusted reason and placed emphasis on intuition and contemplation. In this milder meaning of the term, all the Scholastics were convinced Rationalists, the only difference being that some, like Abelard and Roscelin, were too ardent in their advocacy of the use of reason, and went so far as to maintain that reason can prove even the supernatural mysteries of Faith, while others, like St. Thomas, moderated the claims of reason, set limits to its power of proving spiritual truth, and
maintained that the mysteries of faith could not be discovered and cannot be proved by unaided reason.

The whole Scholastic movement, therefore, is a Rationalistic movement in the second sense of the term Rationalism. The Scholastics used their reason; they applied dialectic to the study of nature, of human nature and of supernatural truth. Far from depreciating reason, they went as far as man can go -- some modern critics think they went too far -- in the application of reason to the discussion of the dogmas of Faith. They acknowledged the authority of revelation, as all Christian philosophers are obliged to do. They admitted the force of human authority when the conditions of its valid application were verified. But in theology, the authority of revelation did not coerce their reason and in philosophy and in natural science they taught very emphatically that the argument from authority is the weakest of all arguments. They did not subordinate reason to authority in any unworthy sense of that phrase. It was an opponent of the Scholastic movement who styled philosophy "the handmaid of theology", a designation which, however, some of the Schoolmen accepted to mean that to philosophy belongs the honourable task of carrying the light which is to guide the footsteps of theology. One need not go so far as to say, with Barthélemy Saint Hilaire, that "Scholasticism, in its general result, is the first revolt of the modern spirit against authority." Nevertheless, one is compelled by the facts of history to admit that there is more truth in that description than in the superficial judgment of the historians who describe Scholasticism as the subordination of reason to authority.

**Details of Scholastic method**

The Scholastic manner of treating the problems of philosophy and theology is apparent from a glance at the body of literature which the Schoolmen produced. The immense amount of commentary on Aristotle, on Peter Lombard, on Boethius, on Pseudo-Dionysius, and on the Scriptures indicates the form of academic activity which characterizes the Scholastic period. The use of texts dates from the very beginning of the Scholastic era in philosophy and theology, and was continued down into modern times. The mature teacher, however, very often embodied the results of his own speculation in a Summa, which, in time became a text in the hands of his successors. The Questiones disputatae were special treatises on the more difficult or the more important topics, and as the name implied, followed the method of debate prevalent in the schools, generally called disputation or determination. The *Quodlibeta* were miscellanies generally in the form of answers to questions which as soon as a teacher had attained a widespread renown, began to come to him, not only from the academic world in which he lived, but from all classes of persons and from every part of Christendom. The division of topics in theology was determined by the arrangement followed in Peter Lombard's "Books of Sentences" (see *SUMMAE*), and in philosophy it adhered closely to the order of treatises in Aristotle's works. There is a good deal of divergence among the principal Scholastics in the details of arrangement, as well as in the relative values of the sub-titles, "part", "question", "disputation", "article", etc. All, however, adopt the manner of treatment by which thesis, objections, and solutions of objections stand out distinctly in the discussion of each problem. We find traces of this in Gerbert's little treatise "De rational..."
"uti" in the tenth century, and it is still more definitely adopted in Abelard's "Sic et non". It had its root in Aristotelian method, but was determined more immediately by the dialectical activity of the early schools, from which, as was said, Scholasticism sprang.

Much has been said both in praise and in blame of Scholastic terminology in philosophy and theology. It is rather generally acknowledged that whatever precision there is in the modern languages of Western Europe is due largely to the dialectic disquisitions of the Scholastics. On the other hand, ridicule has been poured on the stiffness, the awkwardness, and the barbarity of the Scholastic style. In an impartial study of the question, it should be remembered that the Scholastics of the thirteenth century—and it was not they but their successors who were guilty of the grossest sins of style—were confronted with a terminological problem unique in the history of thought. They came suddenly into possession of an entirely new literature, the works of Aristotle. They spoke a language, Latin, on which the terminology of Aristotle in metaphysics psychology etc., had made no impression. Consequently, they were obliged to create all at once Latin words and phrases to express the terminology of Aristotle, a terminology remarkable for its extent, its variety, and its technical complexity. They did it honestly and humbly, by translating Aristotle's phrases literally; so that many a strange-sounding Latin phrase in the writings of the Schoolmen would be very good Aristotelian Greek, if rendered word for word into that language. The Latin of the best of the Scholastics may be lacking in elegance and distinction; but no one will deny the merits of its rigorous severity of phrase and its logical soundness of construction. Though wanting the graces of what is called the fine style, graces which have the power of pleasing but do not facilitate the task of the learner in philosophy, the style of the thirteenth-century masters possesses the fundamental qualities, clearness, conciseness, and richness of technical phrase.

The contents of the Scholastic system

In logic the Scholastics adopted all the details of the Aristotelian system, which was known to the Latin world from the time of Boethius. Their individual contributions consisted of some minor improvements in the matter of teaching and in the technic of the science. Their underlying theory of knowledge is also Aristotelian. It may be described by saying that it is a system of Moderate Realism and Moderate Intellectualism. The Realism consists in teaching that outside the mind there exist things fundamentally universal which correspond to our universal ideas. The Moderate Intellectualism is summed up in the two principles:

- all our knowledge is derived from sense-knowledge; and
- intellectual knowledge differs from sense-knowledge, not only in degree but also in kind.

In this way, Scholasticism avoids Innatism, according to which all our ideas, or some of our ideas, are born with the soul and have no origin in the world outside us. At the same time, it avoids Sensism, according to which our so-called intellectual knowledge is only sense-knowledge of a higher or finer sort. The Scholastics, moreover, took a firm stand against the doctrine of Subjectivism. In their discussion of the value of knowledge they held that there is an external world which is real and independent of our thoughts. In that world are the forms which make things to be what they are. The same forms received into the mind in the process of knowing cause us not to be the object but to know the object. This presence of things in
the mind by means of forms is true representation, or rather presentation. For it is the objective thing that we are first aware of, not its representation in us.

The Scholastic outlook on the world of nature is Aristotelean. The Schoolmen adopt the doctrine of matter and form, which they apply not only to living things but also to inorganic nature. Since the form, or entelechy is always striving for its own realization or actualization, the view of nature which this doctrine leads to is teleological. Instead, however, of ascribing purpose in a vague, unsatisfactory manner to nature itself, the Scholastics attributed design to the intelligent, provident author of nature. The principle of finality thus acquired a more precise meaning, and at the same time the danger of a Pantheistic interpretation was avoided. On the question of the universality of matter the Schoolmen were divided among themselves, some, like the Franciscan teachers, maintaining that all created beings are material, others, like St. Thomas, holding the existence of "separate forms", such as the angels, in whom there is potency but no matter. Again, on the question of the oneness of substantial forms, there was a lack of agreement. St. Thomas held that in each individual material substance, organic or inorganic, there is but one substantial form, which confers being, substantiality and, in the ease of man, life, sensation, and reason. Others, on the contrary, believed that in one substance, man, for instance, there are simultaneously several forms, one of which confers existence, another substantiality, another life, and another, reason. Finally, there was a divergence of views as to what is the principle of individuation, by which several individuals of the same species are differentiated from one another. St. Thomas taught that the principle of individuation is matter with its determined dimensions, materia signata.

In regard to the nature of man, the first Scholastics were Augustinians. Their definition of the soul is what may be called the spiritual, as opposed to the biological, definition. They held that the soul is the principle of thought-activity, and that the exercise of the senses is a process from the soul through the body not a process of the whole organism, that is, of the body animated by the soul. The Scholastics of the thirteenth century frankly adopted the Aristotelean definition of the soul as the principle of life, not of thought merely. Therefore, they maintained, man is a compound of body and soul, each of which is an incomplete substantial principle the union being, consequently, immediate, vital, and substantial. For them there is no need of an intermediary "body of light" such as St. Augustine imagined to exist. All the vital activities of the individual human being are ascribed ultimately to the soul, as to their active principle, although they may have more immediate principles namely the faculties, such as intellect, the senses, the vegetative and muscular powers. But while the soul is in this way concerned with all the vital functions, being, in fact, the source of them, and the body enters as a passive principle into all the activities of the soul, exception must be made in the case of immaterial thought-activities. They are, like all the other activities, activities of the individual. The soul is the active principle of them. But the body contributes to them, not in the same intrinsic manner in which it contributes to seeing, hearing, digesting etc., but only in an extrinsic manner, by supplying the materials out of which the intellect manufactures ideas. This extrinsic dependence explains the phenomena of fatigue, etc. At the same time it leaves the soul so independent intrinsically that the latter is truly said to be immaterial.
From the immateriality of the **soul** follows its **immortality**. Setting aside the possibility of annihilation, a possibility to which all creatures, even the **angels** are subject, the human **soul** is naturally **immortal**, and its **immortality** St. Thomas believes, can be proved from its immateriality. **Duns Scotus**, however, whose notion of the strict requirements of a demonstration was influenced by his training in mathematics, denies the conclusive force of the argument from immateriality, and calls attention to Aristotle's hesitation or obscurity on this point. Aristotle, as interpreted by the Arabians, was, undoubtedly, opposed to **immortality**. It was, however, one of St. Thomas's greatest achievements in **philosophy** that, especially in his *opusculum* "De unitate intellectus", he refuted the Arabian interpretation of Aristotle, showed that the active intellect is part of the individual **soul**, and thus removed the uncertainty which, for the Aristoteleans, hung around the notions of immateriality and immortality. From the immateriality of the **soul** follows not only that it is **immortal**, but also that it originated by an act of creation. It was created at the moment in which it was united with the body: *creando infunditur, et infundendo creatur* is the Scholastic phrase.

Scholastic **metaphysics** added to the Aristotelean system a full discussion of the nature of **personality**, restated in more definite terms the traditional arguments for the **existence of God**, and developed the doctrine of the providential government of the **universe**. The exigencies of theological discussion occasioned also a minute analysis of the nature of accident in general and of quantity in particular. The application of the resulting principles to the explanation of the mystery of the Eucharist, as contained in St. Thomas's works on the subject, is one of the most successful of all the Scholastic attempts to render **faith** reasonable by means of dialectical discussion. Indeed, it may be said, in general, that the peculiar excellence of the Scholastics as systematic thinkers consisted in their ability to take hold of the profoundest metaphysical distinctions, such as matter and form, potency and actuality, substance and accident, and apply them to every department of thought. They were no mere apriorists, they recognized in principle and in practice that scientific method begins with the observation of facts. Nevertheless, they excelled most of all in the talent which is peculiarly metaphysical, the power to grasp abstract general principles and apply them consistently and systematically.

So far as the ethics of Scholasticism is not distinctly **Christian**, seeking to expound and justify **Divine law** and the Christian **standard of morals**, it is Aristotelean. This is clear from the adoption and application of the Aristotelean definition of virtue as the golden mean between two extremes. Fundamentally, the definition is eudemonistic. It rests on the conviction that the supreme good of man is **happiness**, that **happiness** is the realization, or complete actualization, of one's nature, and that virtue is an essential means to that end. But what is vague and unsatisfactory in Aristotelean Eudemonism is made definite and safe in the Scholastic system, which determines the meaning of **happiness** and realization according to the Divine purpose in creation and the dignity to which man is destined as a child of **God**.

In their discussion of the problems of political philosophy the **philosophers** of the thirteenth century while not discard the theological views of St. Augustine contained in "The City of God", laid a new foundation for the study of political organizations by
introducing Aristotle's scientific definition of the origin and purpose of civil society. Man, says St. Thomas, is naturally a social and political animal. By giving to human beings a nature which requires the co-operation of other human beings for its welfare, God ordained man for society, and thus it is His will that princes should govern with a view to the public welfare. The end for which the state exists is, then, not merely vivere but bene vivere. All that goes to make life better and happier is included the Divine charter from which kings and rulers derive their authority. The Scholastic treatises on this subject and the commentaries on the "Polities" of Aristotle prepared the way for the medieval and modern discussions of political problems. In this department of thought, as in many others, the Schoolmen did at least one service which posterity should appreciate: they strive to express in clear systematic form what was present in the consciousness of Christendom in their day.
George Washington's Anglicanism

The Belief System of One of the Greatest Founding Fathers

Feb 12, 2010 by Michael Streich

Although Washington regularly attended church and even visited Quaker meeting houses and the sanctuaries of other faith traditions, he was also a Freemason and, as Shorto correctly stated, “Steeped in an Enlightenment rationalism…” At best it can be said that Washington was an Enlightenment Christian whose view of the Creator was strong but transcendent. Washington’s primary religious experiences were tied to Anglicanism and the “high church” tradition that developed alongside the more fervent and emotional reviverist approaches of cyclical evangelicalism.

Washington belief system was also strongly influenced by the Stoicism of classical Rome. Historian Henry Wiencek notes Washington’s keen interest in Addison’s 1713 play Cato, which highlighted Cato the Younger’s devotion to republican virtue. Wiencek also notes the influence of Seneca on Washington. “All of this was not veneer,” Wiencek writes, “but the struts and trusses of Washington’s frame of mind.” Washington’s Anglicanism cannot be separated from the impact of these strong challenges that, “Profoundly influenced Washington’s generation.”

Stoicism (Greek Στοά) was a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early 3rd century BC. The Stoics considered destructive emotions to be the result of errors in judgment, and that a sage, or person of "moral and intellectual perfection," would not suffer such emotions. Stoics were concerned with the active relationship between cosmic determinism and human freedom, and the belief that it is virtuous to maintain a will (called prohairesis) that is in accord with nature. Because of this, the Stoics presented their philosophy as a way of life, and they thought that the best indication of an individual's philosophy was not what a person said but how he behaved. Later Stoics, such as Seneca and Epictetus, emphasized that because "virtue is sufficient for happiness," a sage was immune to misfortune. This belief is similar to the meaning of the phrase 'stoic calm', though the phrase does not include the "radical ethical" Stoic views that only a sage can be considered truly free, and that all moral corruptions are equally vicious.
Stoic doctrine was a popular and durable philosophy, with a following throughout Greece and the Roman Empire, from its founding until the closing of all philosophy schools in 529 AD by order of the Emperor Justinian I, who perceived their pagan character to be at odds with the Christian faith.[3][4]

Stoicism became the foremost popular philosophy among the educated elite in the Hellenistic world and the Roman Empire,[9] to the point where, in the words of Gilbert Murray "nearly all the successors of Alexander [...] professed themselves Stoics."[10]

A distinctive feature of Stoicism is its cosmopolitanism: All people are manifestations of the one universal spirit and should, according to the Stoics, live in brotherly love and readily help one another. In the Discourses, Epictetus comments on man's relationship with the world: "Each human being is primarily a citizen of his own commonwealth; but he is also a member of the great city of gods and men, where of the city political is only a copy."[30] This sentiment echoes that of Socrates, who said "I am not an Athenian or a Corinthian, but a citizen of the world."[31]

On Happiness: Aristotle, Epicurus, and the Stoics

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The Stoics, like the Epicureans, make God material. But while the Epicureans think the gods are too busy being blessed and happy to be bothered with the governance of the universe, the Stoic God is immanent throughout the whole of creation and directs its development down to the smallest detail.

The Epicureans believed that a person’s life was random and caused by chance, whereas the Stoics believed “Nature” directed all things. Nature is rational and in fact is Reason, itself. God is equal with Nature, thus God is identified with eternal reason.

What does this have to do with happiness? Seneca says, “The Stoics maintain that happiness is living in accordance with Nature…Only that which is perfectly in accordance with nature as whole is truly perfect. And Nature as a whole is rational.”

Thus, to be happy or free from anxiety or distress is to be in perfect harmony with Reason. Whereas the Epicurean emphasizes the mere acting in moderation to achieve a pleasurable feeling free from anxiety or pain, the Stoic relies on Reason because it is for them what enables one to actually achieve the governing capacity to control their emotions and actions through moderation and thus bring about the state of a painless,
anxiety free reality. For the Stoics self-discipline, perseverance, as well as proper thinking achieved through logic and physics became vital to achieve this goal of actually attaining happiness.

Whether or not one of these paths seems to be fulfilling depends on the degree of the actual truth of the theory. Happiness is achieved, naturally, through knowing what happiness is: that is to say, it is achieved, first, through understanding the truth of it. If one does not understand the nature of happiness, how will they know when they have achieved it?

So the question must be asked: What is happiness? Both Epicureans and the Stoics agree that happiness is some sort of painless existence evidenced by an anxiety free reality, which is called pleasure. But is this happiness?

To say that you have achieved happiness merely because you have achieved this pleasurable existence is to beg the question; it is to assume, without demonstration, that the good that you have arrived is itself the highest good. What if there is yet a higher good, that is itself so good it exceeds our present ability to desire that good?

As said at the beginning, happiness is the highest of all goods; it is that which all men strive to achieve. If this is the case, then happiness is achieved by actually living in continual relation to the purpose of existence. In order to achieve happiness one must actually live properly and in accordance to the nature of things.

These ideas, of course, put me at odds with Epicureanism, for it argues that things are random and lack purpose. It's interesting that Epicurus actually advocates any sort highest good or ethical theory since his worldview of a purposeless universe actually contradicts his idea that humans can have something to achieve. Humans cannot have a purpose if the universe is itself purposeless. And although I do not agree with everything the Stoics advocate, their idea of the nature of things being equal with reason is more plausible, and thus more fulfilling.

Richard Kraut summarizes the nature of reasons involvement in the attainment of happiness:

“*The good of a human being must have something to do with being human; and what sets humanity off from other species, giving us the potential to live a better life, is our capacity to guide ourselves by using reason. If we use reason well, we live well as human beings; or, to be more precise, using reason well over the course of a full life is what happiness consists in. Doing anything well requires virtue or excellence, and therefore living well consists in activities caused by the rational soul in accordance with virtue or excellence.*” (emphasis mine).

Reason is necessary for happiness because it is what enables us to live a life of virtue. However, happiness is not merely virtue, rather happiness consists in doing virtuous activity. In order to experience the highest good, one must be actually becoming good themselves.
Although Roman authors like Cicero and Seneca examined all aspects of Stoic doctrine, later writers, for example Epictetus (fl. 90–115 C.E.) and Marcus Aurelius (emperor of Rome, 161–180), were primarily interested in the ethical teachings. Their works were known in various forms throughout the Middle Ages but received new attention when humanist philological skills were applied to newly available Greek texts during the Renaissance, and the recovery of Diogenes Laertius provided new information on both Stoic doctrines and the biographies of the founders. Early modern interest in Stoicism developed from an initial phase, in which Stoic ideas were combined eclectically with other doctrines, until writers like Justus Lipsius (1547–1606) attempted to renovate the Stoic doctrines as a distinct school. Parallel to this later stage, Stoic physical ideas were briefly important in debates on the nature of the heavens and planetary motion.

Throughout this period Stoic doctrines entered humanist literature, although they were limited and conditioned by the authors' Christian opinions. Petrarch (1304–1374) advocated an essentially Stoic scheme for the subjugation of the passions in De Remediis Utriusque Fortunae (Remedies against good and ill fortune) and became the first of many Renaissance writers to borrow Stoic providential design arguments to prove the existence of God. Politian (Angelo Ambrogini; 1454–1494) translated Epictetus's Enchiridion (Handbook) into Latin; Politian's translation appeared in 1497, and the work was published in Greek in 1528. François Rabelais's Pantagruel stories appeared between 1532 and 1564. Later books in the series presented central characters who exemplified the virtues of Stoic sages and a Stoic worldview identifying God and nature as a single, all-pervasive creative principle. However, Desiderius Erasmus and later Michel de Montaigne denied that a Stoic sage could achieve happiness without divine assistance, while Philipp Melanchthon criticized the Stoic ambition to achieve by human reason what can only be achieved with God's assistance, although he freely used the same Stoic proofs of God's existence that had attracted Petrarch.

The most important reviver of Stoic doctrines was Lipsius, who taught at Louvain. In 1584 he published De Constantia (On constancy), the title indicating a form of apatheia that would help its readers cope with the religious and civil strife of their times. Lipsius attempted to collate the surviving fragments of Stoic doctrine in ancient literature in his Manuductionis ad Stoicam Philosophiam (1604; Guide to Stoic philosophy). In his Physiologiae Stoicorum (1604; Physiology of the Stoics) he attempted to reconcile Stoicism with Christian doctrine. At about the same time, translations of Epictetus appeared in France, England, and Spain.

Read more: http://www.answers.com/topic/stoicism#ixzz1Bo3fktQp
EXPLORING OPERATIVE MASONRY AND THE CATHEDRALS BUILT ‘IN THE FRENCH STYLE’

Although our majestic Masonic Legends trace our heritage to times before “the Great Flood” described in the Book of Genesis 6:9, it is permitted for my purpose to begin by focusing on the builders of the great cathedrals of the Middle Ages, and identifying the important ideas we inherited from them (our DNA). The purpose of this article is to reexamine our foundation from operative masonry, to identify “from whence came...,” some of the ideas which blossomed later in speculative masonry.

Examples of these great cathedrals include Notre Dame de Paris, Saint Denis, Mont-Saint-Michael, Le Mans, Rheims, Strasbourg, Canterbury, Westminster Abbey, Saint Paul’s (an Anglican cathedral), and Saint Vitus’ Cathedral.

It is said that these cathedrals, built “in the French Style,” were built as if they were reaching to touch Heaven itself. To the left is the Fleché (French for arrow or spire) of Notre Dame de Paris Cathedral which is a splendid example of what later became known as “Gothic Architecture”.

It was completed between 1250 and 1345 A.D. by French Stonemasons. These cathedrals are said to embody harmonious proportion and ratio—the beauty of ‘due proportion’—Divine Order.
The cathedral builders practiced ‘applied science’ as their means of expressing religious faith. For them, science and religious faith were not separate fields or separate thought systems. They were one—applied science being their means of expressing the other. The idea of **harmony among seemingly opposite or even conflicting ideas**—like the harmony and order seen among the planets, hurtling mightily outward through space—can be seen as an idea recognized by our operative brethren which is repeated as an essential theme throughout speculative freemasonry.

Operative masons were most often in the employ of the church—of the several religious Orders of that time, and inherited much in both religion and science from them. For example, in the mid-12th century the Benedictine Abbot Suger of Saint-Denis, France, united elements of Norman architecture with elements of Burgundian architecture, which featured rib vaults and pointed arches respectively, creating this new style of "**architecture of light**" which was intended to raise the observer "from the material to the immaterial or spiritual." This was first called “the French Style”, but later was called **Gothic architecture**—derisively.

Note that several statues appear at the base of the spire, facing outward. Such statues were of famous persons of the church, and also of famous persons from ancient history, such as Euclid, Pythagoras, or Socrates, all great persons of mathematics, science and letters. They were also of other that Christian religious faiths—they were pagans.

This can be interpreted as another example of blending, this time of different religions to nevertheless express “harmony.” This could have resurfaced when we leap to Anderson’s Constitutions of 1723, and the first of the six Charges, **Of God and Religion**, which replaced Trinitarian Christian expressions with statements of complete religious tolerance, “**being obligated only to that religion in which all men agree.**” Operatives also picked up math. At the left is a diagram, called a “Plan and Elevation,” for a pinnacle or spire like that of Notre Dame de Paris on the first page. It is a diagram made by medieval masons, such as the 13th Century Frenchman Villard de Honnecourt, and the German Matthew Roriczer—applied geometry known by the Greeks, lost in the Middle Ages except…
We are told that work of “Operative Masons” flourished throughout European Christendom (including France, Spain, Holland, Germany, Italy, The British Isles), during the Middle Ages—beginning in the 11th and 12th Centuries. Sources like Bro. H.L. Haywood’s article “The Cathedral Builders” and a book with the same title elaborate upon information we can gain from more readily available sources such as Col’s Masonic Encyclopedia, for example.

First—Visiting the ‘Job-Site’.

‘Job-sites’ of these great cathedrals developed slowly, and the process of actually building them was very slow. The process itself evolved over many years. Plans were first drafted and approved collectively among the responsible officials, such as local leaders of the church, the Diocese, those involved in raising revenue called the chapters or canon, the required master craftsmen, such as carpenters, stone cutters, masons, mortar-makers, plasterers, metal workers, stained-glass makers, liverymen, sculptors, and the King’s Master Mason (for example Guillaume de Saint-Patu). Materials had to be assembled and fabricated—mostly on site. Stone used was often of several types, such as was then called freestone (now limestone), or granite, or marble, and was often quarried and shaped at great distances from the job-site. This required skills of a master quarrymen like Robert of Beverley's brother Gilbert. According to his letter written in 1272, Robert was a Master Mason and Master of the Work on a cathedral. In today's terms, he would be both the architect, engineer, and the general contractor. When Walter of Hereford sent workmen to the quarry, he also employed carpenters to build a lodge on the job-site for the stonecutters. He ordered 1,400 planks for that lodge, and the following year ordered 1,000 more for a second smaller lodge. The stonecutters’ lives revolved around such lodges. They stored and retrieved their tools there. They ate lunch there, and took siesta's there in hot weather. In cold or bad weather, they worked inside its protection. These original lodges were often shown in illustrated manuscripts as little more than lean-to's built at the foot of buildings under construction. Their somewhat similar ‘descendants’ exist today in the mobile trailers seen on major construction sites. Gradually, these lodges developed into places like clubs, where men not only worked but also discussed

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64 The Builder Magazine, March 1923 Volume IX No. 23; also in Pietre Stones Review of Freemasonry
65 The Cathedral Builders, by Jean Gimpel as translated from French by Teresa Waugh
and solved problems concerning applying their craft. These discussions could become quite animated. Ultimately, these lean-to’s evolved to become the great Freemason Halls seen around the world today, but today’s members face the same core challenges and functions—of how best to apply principles from science to build something lasting and beautiful to the glory of God?

It is important to appreciate that these cathedrals differed structurally from their Romanesque predecessors. Their designs replaced bulky walls with slender pillars, pointed arches, ribbed-vaulting, and flying buttresses—shown on page 5. Their structure became more like the framework of a machine, more like a skeleton, so that stained glass windows filled much of the area formerly taken up by walls. The most famous windows are the delicate “Rose Windows”—shown in the center of page 5. Contemplate what these intricate geometric patterns express. The gloomy interiors of Romanesque structures of an earlier age were replaced with interiors flooded with surreal light from such windows. These innovations are often attributed to Abbot Suger, the builder of Saint Denis, who is said to have had a passion for expressing splendor in God’s service, and of invoking Divine Intervention. They were first called "the French Style", and were only later labeled "Gothic" derisively. Walking into these great cathedrals—often by proceeding through an elaborate labyrinth of hedges—expressed transcending from the material world into the spiritual. Their west-to-east orientation—which is shown at the bottom of page 5—expresses man’s advancement towards "the Light," towards God.

**They were built according to ‘Divine Dimensions’**

The PBS program NOVA recently aired a segment entitled "Building the Great Cathedrals" which explored the history and engineering of Amiens, Saint Denis, Beauvais, and Notre Dame de Paris, among others. The video gave breathtaking opportunities to experience the grandeur of these structures as well as to understand why they were built in that manner. It demonstrated that the pointed rather than circular arch was used to distribute the immense load they bore and transferred to pillars underneath in a better, more efficient manner. These were complex engineering problems. It demonstrated that the flying buttresses were necessary to reinforce the otherwise spindly pillars through which the great weight of the ceiling was transferred and diffused into the foundation. It actually showed how the carpenters’ wooden forms were first used to support the massive stones of the arch as they each were put into place, and the load-bearing strength of the entire arch was tested before being cemented into place. It showed that monks and priests

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69 See Mackey's Jurisprudence of Freemasonry, page 31, Article III of Lodges, for definition of a lodge as "a place were Masons assemble and work,..."
The Cathedral, on Île de la Cité, map below from 1609

Apse

West Façade, Rose Window, Portals of The Last Judgment, St. Anne (Mary’s Mother)

Rose Window

A Cathedral Builder, in stone Transepts (forms a cross with the Nave) Nave “Crossing” (Spire is above it)

Choir of Laon Cathedral

Floor plan of Canterbury Cathedral, identifying its main areas.
involved in designing Gothic Cathedrals believed in Divine Intervention. Frank Helmholtz, the program's
Master Stonemason investigating design, confirmed that the height of their ribbed-vaulting at their highest
points corresponded to the height of the walls of 'The Heavenly City' described in The Book of
Revelations--144 cubits. Furthermore, the height of the interior pillars corresponded to the height of pillars in Solomon's Temple as stated in the 1st Book of Kings 6:2--30 cubits. Also, the "crossing"--that box-like area where the nave forms a crucifix with the transepts--corresponds to the dimensions given in the Book of Genesis 6:14 for Noah's Ark--50 cubits by 30 cubits. The program confirmed that the design of Gothic Cathedrals literally expressed "Divine Dimensions" taken from the Holy Bible.

Other images from these Cathedrals appear here, beginning with the Spire of Notre Dame de Paris on the cover, and the "Plan and Elevation" diagram on page 2. This diagram discloses the 'secret' engineering techniques used to calculate raising an elevation from a plan. These Cathedrals show beauty and spirituality expressed through the application of geometry (science). They were intended to hold thousands of people, the overwhelming majority of whom could neither read nor write. Therefore, vivid images showing the Christian Saga began to unfold upon one’s entry through the three great Portals of the West Façade, shown at the top left on page 5. Replicas of important personages of the Church appear everywhere, even on the roofs--as shown on the first page, near the Spire. Images of "the builders" at work are also preserved in stone and in glass, as shown on page 6. Stone images of Euclid, Aristotle, Plato, Socrates and other great pagan contributors of transcendent thought also adorned these Cathedrals as a silent yet profound acknowledgment by their builders of the universality of God beyond the bounds of their Christian faith.

The most important paradigm of that age--that of a natural, geometric, harmonious universe, which was created by a living, engaged God--is expressed in stained glass as the image of the "Grand Architect of the Universe", shown at the top of page 6.

Most often, these great cathedrals were the headquarters of Bishops or Abbots who were the highest church officials in their area--like the one shown in the center at the top of page 6. Their construction required mobilizing the wealth of these communities, which existed in a feudal economic and political system. Gimpel describes these efforts of mobilization as "the Cathedral Crusade". The wealth of the larger, more urban Dioceses competed to build the tallest, the ‘world record’, the grandest cathedral. There was no "separation of church and state" during the feudal period. The Church supported the Kings in their claim to rule by ‘The Divine Right of Kings.’

**The Gothic Cathedrals incorporated the latest technology.**

Not only did these cathedral builders apply geometry and other tools of science to express spirituality, their use of such technical knowledge was in sharp contrast with the loss otherwise of such knowledge during that age. The period of European history between the withdrawal, decline, and fall of the Roman Empire

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70 See Revelations 21:17
71 See 1 Kings 6:2 as well as 1 Kings 5:5; 2 Samuel 7:13
and the age known as the Renaissance is now termed the Medieval Period (1050 through about 1350 or the beginning of the 100-Years' War in 1337), but it was formerly often called "The Dark Ages". Much of the scientific and philosophical knowledge possessed by 'the ancients' (Minoan, Phoenician, Carthaginian, Greek, Roman, etc...) was lost during this period. Medieval scholars often could not solve geometric problems, but discovered solutions from Roman sources such as Vitruvius, a Roman Architect; or from deArchitectura, a learned text from Augustus' time. Trigonometry was learned from Arab universities in Spain. Many Medieval scholars learned from Arabic sources. Arab sources alone translated Plato, Euclid, Ptolemy, or Aristotle. These scholars also synthesized classical antiquity with ideas from India. Much of such knowledge was preserved only in monasteries, and by various Orders of the Catholic Church, such as the Cluniac Monasteries, the Cistercian Order, and the Benedictine Order. The cathedral builders' access to such 'secret knowledge' was made possible by their close association with the Church.


Mackey’s Jurisprudence of Freemasonry begins Chapter II “The Written Law” by describing the regulations adopted by bodies that had jurisdiction over the Craft prior to 1721 and the existence of the Grand Lodge of England as being “general in their nature.” It goes on to list documents which have been admitted to contain such regulations and fundamental constitutions of the Order beginning with the Old York Constitutions of 926. It explains that Prince Edwin obtained a “free charter” from King Athelstan for the Masons who [already] had the freedom and power to regulate themselves to have the power to amend what might happen amiss during the year, and to hold yearly Communication and General Assembly. One such Assembly was that held at York, and there was framed the Constitution and Charges of an English Lodge. Mackey’s explains that although these documents were lost for many years, they were rediscovered in 1838, and are called the Halliwell MS or Regius MS, which include fundamental points of Masonic Law, summarized as follows:

Fifteen Articles for the Master Mason and 15 Points for the Craftsman

1. He must be "steadfast, trusty and trewe."
2. He must be at the general congregation to know where it shall be held.
3. He must take apprentices for seven years "his craft to learn."
4. He must take no bondman for apprentice.
5. The apprentice must be of lawful blood and "have his lymes hole."
6. To take the Lord for his apprentice as much as his fellows.
7. He shall accept no thief for an apprentice "lest he would turn the craft to shame."
8. "Any mon of crafte, be not also perfect, he may ralhym change."
9. He must undertake no work, "but he can both him end and make."
10. No master must supplant another but "be as sister and brother."
11. He must be both "father and friend" and teach by his might.
12. He shall not disparage his fellow's work but "him amend."

73 The Regius Manuscript is written on vellum, 4 by 5 inches in size and bound in Russian leather. It is described as a rude epic poem, and probably the work of a priest or monk who had access to Masonic documents. It consists of 6-parts only 4 of which are Masonic.
74 Coil’s Encyclopedia, page 293. Taken from the Regius MS
13. He must teach his apprentice.
14. So that he, "within his term, of him diverse points may learn."
15. Do nothing that "would turn the craft to shame."

Fifteen Points for the Craftsmen:
1. "Must love well God and holy church and his master and fellows."
2. Work truly for "hours upon week and holidays."
3. Must keep his master's counsel in chamber and "in lodge."
4. "No man to his craft be false."
5. Must accept their pay meekly from the master and not strive.
6. Must "stond wel yn Goddes lawe."
7. Respect the chastity of his master's wife and "his fellow's concubine."
8. Be a true mediator and act fairly to all.
9. To pay well and truly to man and woman.
10. Disobedient masons to be dealt with by the assembly and forfeit membership in the craft.
11. Help one another by instructing those deficient in knowledge and skill.
12. Imprisonment for disobedience to the assembly.
13. He shall "swear never to be no thief" and never to help any of false craft.
14. Swear to be true to the King.
15. Must obey the assembly on pain of having to for sake the craft and suffer imprisonment.
The poem ends with: "Amen! Amen! so mote hyt be!"

A much more complete text of the Regius Manuscript is available online, because of its profound importance for us today. Back then and throughout the Middle Ages, stonemasons exercised the power of self government through their Guilds and annual assemblies. Sacred mutual obligations such as set forth in these fifteen articles and points are, in essence, a fundamental social contract, a Constitution and could rightly be included in our Masonic Code. This stands in sharp contrast against the backdrop of feudal society, and it is as important for us to trace the fruits of their exercise of governance.

It is impossible to understand fully the work of the cathedral builders, and what we have inherited from them until they are examined in the context of their roles within the feudal system in which they participated. Stonemasons—more specifically the guilds into which they were formed—were just as vital a part of the feudal society and economy as were the various Orders of the Catholic Church and the monarchies. Feudalism flourished from the ninth century to the fifteenth century. Feudalism refers to the Medieval European political and economic system composed of a set of reciprocal legal and military obligations among the warrior nobility, revolving around three key concepts—of lords, of vassals, and of fiefs. Military power was concentrated at the level of lords—not at the level of kings. Lords traded land loaned them by kings in exchange for protection, because the Roman army could no longer be counted on for protection. A lord granted land (a fief) to his vassals. In exchange for the fief, the vassal would provide military service to the lord. The obligations and relations between lord, vassal and fief form the basis of feudalism. Before a lord could grant land (a fief) to someone, he had to make that person a vassal. This was done at a formal and symbolic ceremony called a commendation ceremony composed of the two-part act of homage and oath of fealty. During homage, the lord and vassal entered a contract in which the vassal promised to fight for the lord at his command. Such an oath followed homage. Once the commendation

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75 At http://www.masonicites.org/blue/regis2.htm

76 Feudalism, From Wikipedia, the free encyclopedia
was complete, the lord and vassal were in a feudal relationship with agreed-upon mutual obligations to each other. The vassal's principal obligation to the lord was to "aid", or do military service. The vassal may have been required to yield a certain amount of his farm's output to his lord, and was also sometimes required to grind his own wheat and bake his own bread in the mills and ovens owned and taxed by his lord. Vassals were often granted not only land itself but also the right to collect certain tolls or taxes and private jurisdiction on their land. The lord-vassal relationship was not restricted to members of the laity. Churchmen, such as Bishops and Abbots, also acted as lords.

The King was the highest lord and loaned fiefs to aristocrats, who were his vassals. The aristocrats, through subinfeudation, were lords to their own vassals. Knights were, in turn, lords of the manor to the peasants who worked on the land.77

The economic history of England from about 1066, to the death of Henry VII in 1509 is an excellent example of the system of feudalism. The heart of the English economy during this time was a mature agricultural system of villages comprising "demesne lands" supported by an open field system, with peasants usually holding their land in return for agricultural labor for their local lord. Well established towns in the East and South of England were centers for international trade, with a centralized monarchy overseeing taxation and a silver-based currency system. During the next two hundred years the population grew from around 1.5 million to between 4-5 million in 1300. Many hundreds of new towns sprung up supporting the creation of guilds, charter fairs and other important economic institutions. Jewish financiers who had first come to England with William the Conqueror played a significant role in the growing economy, along with the religious orders such as the Cistercians and Augustinians who came to be major players in the wool trade. Mining increased in England, with the silver boom of the 1100s helping to fuel the fast expanding English currency. The medieval English saw their society as comprising four groups - the clerics, who prayed; the knights, who fought; the skilled artisans (most organized into guilds) who made things, and the peasants, who worked the land.

**Stonemasons' Guilds fulfilled important roles within the System.**

Guilds--such as those of stonemasons--were associations of craftsmen in particular trades, and were called "guilds" for the gold deposited in their common funds. They were established by charters or letters patent or similar authority by the city or the ruler, and normally held a monopoly on trade in its craft within the city in which it operated. They were formed as confraternities of workers, and were organized as something between a trade union, a cartel and a secret society. They took binding oaths to support one another.

77 The source for all of this material is *Feudalism*, From Wikipedia, the free encyclopedia
another in adversity and to back one another in feuds or in business ventures. The guild was made up by experienced and confirmed experts in their field of craft. They were called master craftsmen. Before a new employee could rise to the level of master, he had to go through a schooling period during which he was first called an apprentice. After this period he could rise to the level of journeyman. Like journey, the distance that could be travelled in a day, the title 'journeyman' derives from the French words for 'day' (jour and journée) from which came the middle English word journei. Journeymen were able to work for other masters, unlike apprentices, and generally were paid by the day and thus day laborers. Apprentices would typically not learn more than the most basic techniques until they were trusted by their peers and superiors to keep the guild's or company's secrets of their trade. Gimpel supports the findings of D.Knoop and G.P Jones that the secrets the workmen were required to keep were 'trade secrets' rather than secrets of an esoteric nature. Although their Articles and Points forbid their revelation, this did not concern special handshakes or secret signs used in order to recognize each other.78 After being employed by a master for several years, and after producing a qualifying piece of work, the apprentice was granted the rank of journeyman and was given documents (letters or certificates from his master and/or the guild itself) which certified him as a journeyman and entitled him to travel to other towns and countries to learn the art from other masters. These journeys could span large parts of Europe and were an unofficial way of communicating new methods and techniques among skilled craftsmen,

Guilds often depended on grants of 'letters patent' by a monarch to enforce the flow of trade to their self-employed members, and to retain ownership of tools and the supply of materials. Some of them held drunken banquets at which these oaths were made--often on December 25, the date of the winter solstice, and a feast day in a number of pagan religions including Mithraism which recognizes Mithras the Indo-Iranian (Persian) god of light and justice.

By about 1100, guilds (or gilds) and livery companies became the equivalent to modern-day business and trade associations. The guilds were termed corps de métiers in France--or corporations. In Germany, they held special privileges for certain occupations which remain today. The latest guilds to develop in Western Europe were the gremios of Spain (e.g., in Barcelona (1301), Valencia (1332) and Toledo (1426).

**Guilds practiced “Governance”**.

Not all city economies were controlled by guilds; some cities were "free". However, where guilds were in control they shaped labor, production and trade. They had strong controls over instructional capital, meaning the modern concepts of a lifetime progression

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78 Gimpel, page111.
of advancement from apprentice to craftsman, to journeyman, and eventually to widely-recognized master and grandmaster. There were 101 trades and guilds in Paris by 1260, and earlier in the century the metalworking guilds of Nuremberg Germany were already divided into dozens of independent trades during the boom economy of the thirteenth century. The growth of these guilds was tied to the emergent money economy, and to urbanization. Before this time, it was not possible to run a money-driven organization, because commodities were used as money in the normal way of doing business, especially in the countryside.

To better understand, consider the modern guilds which exist today around the world. Medical associations can be compared to guilds. Many professional organizations resemble the ancient guild structure. Professions such as architecture, engineering, geology, and land surveying require varying lengths of apprenticeships before one can be granted a 'professional' certification. These certifications hold great legal weight and are required in most states as a prerequisite to doing business there. In the United States, there is the Screen Actors Guild and the Writers Guild of America. The Newspaper Guild is a labor union for journalists and other newspaper workers. The practice of law is also an example of modern guilds at work. Every state maintains its own bar association, supervised by that state's highest court. The court decides the criteria for entering and staying in the legal profession, and controls the professional discipline of its members. The original guilds also had and issued 'patents' which exercised control over use of technologies. This is similar to the Writers' Guild of America's influence in Hollywood for example over a very strong and rigid system of intellectual property rights. The guild excludes actors and writers who do not abide by its strict rules for competing within the film and television industry in America.

In 1878 the London Livery companies established the City and Guilds of London Institute which is the forerunner of the engineering school (still called City and Guilds College) at Imperial College London. The aim of the City and Guilds of London Institute is the Advancement of Technical Education. Today, City and Guilds is an examining and accreditation body for vocational, managerial and engineering qualifications from entry level craft and trade skills up to post doctoral achievement.

In many German and Italian cities, the more powerful guilds often had considerable political influence, and sometimes attempted to control the city authorities. In the 14th century, this led to numerous bloody uprisings, during which the guilds dissolved town councils and detained patricians in an attempt to increase their influence. In Germany,
statutes regulating guilds and the work of stonemasons included the Torgau Ordinances of 1462. In France, there was the Etienne Boileau Ordinance of 1260, which reformed the Provostship of Paris. The famous Regis Manuscript of about 1390 was the earliest of what is known as the Gothic Constitutions which are a series of old documents some of which regulate the conduct of masters and of craftsmen in the English stonemason trade.

This guild system evolved from principally regulating and promoting a trade to primarily protecting the interests of established masters and their kin. The system became a target of much criticism towards the end of the 1700s and the beginning of the 1800s. They were believed to oppose free trade and hinder technological innovation, technology transfer and business development. Guilds imposed long standardized periods of apprenticeship, and made it difficult for those lacking the capital to set up business for themselves or without the approval of their peers to gain access to materials or knowledge, or to sell into certain markets. These are defining characteristics of mercantilism in economics, which dominated most European thinking about political economy until the rise in the 1800's of capitalistic economics. The guild system survived the emergence of early capitalists, which began to divide guild members into "haves" and dependent "have-nots". The civil struggles that characterize the fourteenth century towns and cities were struggles in part between the greater guilds and the lesser artisanal guilds, which depended on piecework.

Two of the most outspoken critics of the guild system were Jean-Jacques Rousseau and Adam Smith. All over 18th Century Europe a tendency to oppose government control over the trades in favor of laissez-faire free market systems was growing rapidly and making its way into the political and legal system. Fierce struggles erupted between the essentially conservative guilds and the merchant class (often under the rules of guilds of their own)--which increasingly came to control the means of production and capital that could be ventured in expansive schemes. Some German social historians trace the Zunftrevolution, the urban revolution of guild members against a controlling urban patriciate, as foretastes of the class struggles of the nineteenth century. Karl Marx in his Communist Manifesto also criticized the guild system for its rigid gradation of social rank and the relation of oppressor/oppressed entailed by this system. From this time comes the low regard in which some people hold the guilds to this day.

It is principally by progressing through this examination of feudalism and its system of rigidly controlled guilds that the connection is firmly made between our ancestor cathedral-building stonemasons and the fundamental ideas which animated the 18th
Century forward—ideas of equality, freedom sanctity of the individual and social justice. It is by a thoughtful examination of the “Fifteen Articles for the Master Mason and Fifteen Points for the Craftsmen,” first found in the Regius Manuscript, and coming down to us as “Charges of a Freemason,” found in Part VI Appendix of our Masonic Constitution, at page 609, that we are finally able to see clearly our primary duty, and our primary reason for existence as Prince Hall Freemasons—as advocates for equality and social justice.

Identifying our DNA: Some Observations and Conclusions.

1. The complete integration (harmony) of science with religion, and its use as a means of expressing faith was the hallmark of the cathedral builders. In that process, the cathedral builders’ main justification for existence was applying science. This should be our primary focus today—by honing our minds to master and to apply the tools of reason, critical thinking, and science.

2. Stonemasons, through their guilds and regulations, fought to preserve and to promote the dignity of the individual. This is Freemasonry’s connection to the fundamental precepts of “The Age of Enlightenment” and beyond. This is by far our most important DNA which promotes freedom and democracy worldwide. These ideas sprang from Freemasonry. They were not simply annexed to it by the great thinkers of the Eighteenth Century. This is where we must focus our attention.

3. Although the esoteric remains very much a beloved part Freemasonry, its roles are of a different importance, and should not distract us from our obligations to continue promoting critical thinking, and economic and social justice for our membership.

4. It will take great courage by the Brethren to implement changes in our attitude which is required by these discoveries.

5. An equally important goal of this article has been to ignite your further inquiry. Likewise, it is the obligation of every reader to identify important ideas for themselves rather then relying on anything that is written here. Every Mason is obligated to a life-long pursuit of Truth, to forever be a seeker. This article simply helps get started.

79 Medieval society allowed the humblest of men to fill the highest of offices, Gimpel page 59
80 Read the writings of Jean-Jacques Rousseau, Adam Smith, Benjamin Franklin, and many of our other American Patriots who were also Freemasons. Freemasonry also animated freedom in Latin America.
The origins of Freemasonry extend into our ancient past and is rooted in the secrets of Operative Freemasons or master builders, who through trial and error, discovered physical laws and rules that are unerring when applied correctly. These discovered physical laws and rules allowed Operative Freemasons to become successful in construction and architecture. Operative Freemasons guarded their techniques, learned through trial and error, thereby increasing in importance to Potentates, Kings, and Emperors. The valuable knowledge contained within these Operative Freemasons placed them in high demand and provided opportunities to travel, within their own country as well as foreign countries, erecting monuments and structures according to the demands of their employer.

Over time, societies changed as new discoveries, ideas, and philosophies become dominant thereby forcing changes in traditional practices. Operative Freemasonry was not exempt from the influences of change. The changes impacting Operative Freemasonry were tremendous as society moved away from constructing cathedrals. But, the rituals contained within Speculative Freemasonry have transmitted knowledge down through the millennia, to those who are initiated, passed, and raised into the Brotherhood and are willing to exert a little effort to study.

**What should be studied and why?**

The seven liberal arts and sciences are the curriculum promoted by Freemasonry. There is a specific order to the fields of study, which is grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. All individuals who have a desire to be educated would be wise to follow the specific sequence because each field of study logically flows into the next. Rhetoric can not be achieved if words can not be properly arranged; logic will be found wanting if the rhetoric can not be delivered fluently, and with force and elegance; arithmetic can not be comprehended if logic has not been properly shaped through inference.

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81 Materials used to erect monuments and structures may fail over time. However, the techniques for leveling, plumbing, and squaring have withstood the test of time.

82 Operative Freemasonry began to decline in the 16th century. Henry VIII suppressed guilds as Cathedrals and their functions were associated with the Catholic Church and thus viewed in a negative light. The waning of Operative Freemasonry placed a higher importance on Speculative Freemasonry which contains “secrets” long ago discovered by our brothers. Speculative Freemasons uses the symbols of Operative Freemasons for a more noble and glorious purpose. However, the study of geometry is said to yield the most beneficial information as it is the basis for which the superstructure of Masonry is erected.

83 Logic is defined as correct reasoning. It is not enough for a person to be correct in their logic as he must convince his audience to the superiority of his reasoning over competing thoughts. This is achieved through rhetoric or the proper arrangement of words leading to a convincing argument. Exodus Ch. 4: 1-16 informs us that Moses was not eloquent in his speech, feared speaking before the Israelites, and felt he would not be able to convince them that the God had sent him. Aaron did not have any limitations on his rhetoric and was chosen to be spokesperson in Moses’ stead.

84 Arithmetic concerns itself with concrete numbers. It is through the study and manipulation of concrete numbers that patterns are discovered: 1, 2, 4, 8 . . . 256 leads to understanding that doubling the preceding number or multiplying by 2 creates the next number in the sequence. 1, 1, 2, 3, 5, 8 . . . 55 is a sequence in which the next number is derived by adding the two previous consecutive numbers. Understanding patterns facilitates a transformation to generalization and abstract thought.
deduction, and the ability to reason and judge; geometry’s \textsuperscript{85} abstract richness can not be fully appreciated without the practical nature of arithmetic being mastered; music and its proportions producing sounds will be lost on a student who does not understand geometric means, ratios, and the harmonies they give birth to; the study of astronomy will not bear any fruit without the preceding six areas of study because astronomy is the sum total of all subjects being applied to the movement of the heavens as they impact and influence human activity.

Freemasonry informs its participants which branch of science would be most beneficial to study. All seven liberal arts are encouraged; however geometry holds a special place in the hearts of Masons. It states,

“The study of the liberal arts, that valuable branch of education that tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge . . .”\textsuperscript{86}

Geometry and Masonry were originally synonymous which could possibly allude to Operative and Speculative Freemasonry being one\textsuperscript{87}. The waning of Operative Masonry, individuals involved in construction and architecture, and the rise of Speculative Masonry, those who were less involved in construction and architecture a more interested in the noble and glorious purpose of the tools as they apply to conduct, could simply indicate a shift in emphasis. Whatever the case may be, studying geometry is equivalent to studying Masonry.

\textbf{What is Geometry?}

It becomes necessary to define geometry before proceeding further. Geometry is known to Freemasons as the 5\textsuperscript{th} science as well as being synonymous with Masonry. But, these facts do not assist in defining the science of geometry. Geometry is “the branch of mathematics concerned with properties, relationships, and measurement of points, lines, curves, and surfaces; a shape, configuration, or arrangement.”\textsuperscript{88} The word geometry is derived from the Greek word \textit{geometrien}, which means to measure land.\textsuperscript{89} It can be gleaned that geometry was concerned with the abstract world of points, lines, planes, and curves, as well as with the

\textsuperscript{85} Geometry is a journey in the world of abstract thought. Secondary education places geometry between algebra 1 and algebra 2, but any person who has sat in a geometry class understands the nature of geometry is completely different from arithmetic and algebra. Geometry is about conceptual development, imagination, and realm of possibility.

\textsuperscript{86} Duncan’s Ritual

\textsuperscript{87} Can one say for certain that Operative Freemasonry and Speculative Freemasonry are distinct? Operative Freemasons have been attached to religion, as their main purpose was to erect cathedrals to honor the Roman Catholic Church. If the connections between the Knights Templars and Freemasonry are to be believed, then the religious aspect of the Knights Templars would be rooted in rituals that would allude to a more noble and glorious purpose. The Operative Freemasons’ connection to the Catholic Church as well as the religious associations of the Warrior Monks, known as the Knights Templar, would indicate simultaneity of Operative and Speculative information. Oral traditions of Pythagoras, an ancient Brother, strengthen the argument for coexistence of Operative and Speculative Freemasonry, as made evident through the Pythagorean theorem. The theorem is Speculative in nature as Pythagoras was a philosopher. However, the theorem served as a practical method for measuring land, surveying property, and rebuilding structures. Egyptian Kings used the theorem for practical purposes. A rope with 12 (3-4-5) knots was used during ceremonies for the initial stage of temple building--laying of a cornerstone.


\textsuperscript{89} ibid
practical application of measuring land, manipulating materials, and studying the relationships of properties as it applies to building sound structures (as above, so below—scripture?).

Geometry “is the basis for upon which the superstructure of Masonry is erected.”90 In order to fully appreciate Masonry one necessarily has to study geometry.

**Tools found in Masonry**

Operative Masons used the common gavel, plumb, square, level, compass91, trowel, and setting maul in their constructions and architectural designs. Speculative Masons use the same tools as a means of conveying truths and as a method for making good men better. For the purpose of this discussion, the compass and square will be examined.

The compass is an instrument used to produce circles of varying sizes by manipulating the distance between a fixed and a moveable point. Geometry names the distance between the fixed and moveable points a radius. The moveable component of the compass travels a fixed distance around a specific point, delineated by the fixed point of a compass, and traces a path known as the circumference. Special properties come into existence when a circle is drawn: every point on the circumference is equidistant from the fixed point, the area bound by the circumference of a circle is the maximum area92 that can be bound by that length, two radii forming a 180 degree angle is called a diameter and divides the circle in half, a special ratio or proportion called \( \frac{\text{Circumference}}{\text{Diameter}} \) is produced when the circumference is divided by the diameter, a circle has 360 degree.

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90 Duncan’s Ritual
91 Coil’s Masonic Encyclopedia asserts that neither the compass nor the square is peculiar to Masonry. He believes them to be more appropriate for carpenters because “square work was not especially characteristic of Medieval Freemasons.” The history of the compass and its location in the Lodge appears to resist the assertion presented in Coil’s Masonic Encyclopedia. Thales, a Greek pre-Socratic philosopher (c. 620 - c. 546 B.C), is credited with inventing compass and straightedge constructions as well as introducing geometry, learned in Egypt, into Greece. Greek mathematicians concerned themselves with circles since the introduction of geometry by Thales and were consumed with using the compass! Our ancient Brother Pythagoras (c. 570 - c. 495 B.C.) “discovered” the Square of the Hypotenuse Theorem while sojourning in Egypt. The Square of the Hypotenuse Theorem is part of Masonry as well as one of the most accurate ways to produce a square and circle of equal perimeter. Finally, T.G.A.O.T.U. was introduced into Masonry as early as 1730 or in the first half of the 18th century according to Coil’s Masonic Encyclopedia. However, a painting from the 13th century titled “God the Geometer” depicts God as a geometrizing the world with a compass. The idea of God as an architect predated the introduction of the phrase T.G.A.O.T.U. It seems highly unlikely that the compass was not part of Operative Freemasonry but that it lost its central focus in the designs of buildings during the unspecified time mentioned in Coil’s.
92 If we were to have a specific length for the circumference/perimeter of a circle and all other shapes had the same perimeter, the area bound by the circle would be the greatest. For example, a circle with a circumference of 12 units will bound an area of 11.46 units, a triangle’s area would be 6.93 units, while a square of the same perimeter would bound an area of 9.
A square is an implement used for checking right angles. The name square and its function are synonymous with the geometric shape called the same. Special properties are found in the square shape: all sides are of equal length, it contains 4 right angles, the diagonal is the irrational number 2, rectangular areas are maximized when the dimensions produce a square, a square has 360 degrees.

The compass and square, or the circle and square have a unique relationship in geometry. They are the only shapes with equivalent degrees. Both the circle and square have a total of 360 degrees. They are of the same quantity but are of different qualities. A circle stands as the symbol of God, which has no beginning and no end. The square is a symbol of manifested perfection on the earthly plane. The significance of this relationship cannot be underestimated!

A circle is symbolic of spirit, heaven, and things above, whereas the square is symbolic of action, earth, things manifested for the eyes to see. It can be said that the relationship of the circle and square, or the compass and square, represents the saying, “As above, so below.” This has a particular interest to Freemasons who have at the center of the Lodge a Holy Bible, square, and compass. The Holy Bible is the guide and rule for Masons. But, what purpose does the square and compass serve?

The Master of the Lodge is given the square while the craft is given a compass. A square represents right conduct as well as being an emblem of morality. Conduct and morality are actions that can be seen. They are manifestations of hidden thoughts that reside in high places. Any conduct that appears inappropriate, or deviating from what is right (right angle/90 degrees), can be tested by the Master of the Lodge, who has in his possession a tool of morality. A compass, or circle maker, is given to the craft. The compass is tool that draws a circumference by which a Mason can prevent himself from materially erring if his passions remain within due bounds. When traveling around the circumference we necessarily touch upon perpendicular parallel lines and the Holy Bible.

The Underlying Geometry Behind the Compass and Square

Building a square can be a challenging task without a compass and a square. Laws and/or rules of geometry, when coupled with a square and compass, reduce the difficulty for producing a right angle or 90 degree angle.

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93 If given a fixed perimeter for a rectangle, one maximizes the area bound by that rectangle when the dimensions of the rectangular area are those of a square. For example, a rectangle has a perimeter of 36 units and one wants to maximize the area contained by 36 units. Transforming the equation would give all the possible dimensions for a rectangle: 36 = 2*l + 2*w; 36 = 2*(l + w); 18 = l + w. Any combination of length and width totaling 18 units would produce a perimeter of 36 units. So, 2 +16, 5 + 13, 7 +11, 9 + 9 or any other combination totaling 18 units would be appropriate. The area of each figure can be determined by multiplying the two numbers being added. A rectangle with dimensions 2+16 has an area of 32 units; 5+13 has an area of 65; 7 +11 has an area of 77; 9+9 has an area of 81. There are not any possibilities capable of producing an area greater than the one produced by the 9 + 9 dimensions.

94 The total number of degrees for any regular polygon can be determined by the formula 180(n-2), where “n” equals the number of sides for the given polygon. A triangle has 3 sides, which would give 180(3-2). This equals 180. A square has 4 sides and would give 180(4-2), which equals 360. One can continue along this path and determine the total number of degrees for 5, 7, and 8-sided figures.

95 Genesis 1:27. Man was made in the image of God.

96 Matthew 16:19

97 Egyptians were able to produce a right angle or 90 degree angle with a rope and 12 knots. The rope was staked down at the third knot. The rope was then stretched 4 knots and staked as well. Now the two end points were stretched until their tips touched and a stake was driven through both end points creating a triangle. A right angle was formed between the 3 and 4 knots. This is known as the 3-4-5 triangle and the first Pythagorean triple. Egyptians used this method for creating a right angle after the Nile’s annual flood.
Various symbols that are known to Freemasons have their origins in geometric shapes and often times are associated with Biblical verses. It has been said that mathematics/geometry was the first religion and words replaced them, but to those that know, they can see the underlying mathematics behind the words.

God completed creation in six days and on the seventh day he rested. A geometric shape captures this belief exactly. Some have taken the story to be literal while others choose to think figuratively. One can argue concerning literal and figurative interpretations indefinitely; however, the geometric representation of the

They were proficient in building right angles with this rope and were called “rope stretchers” by the Greeks. The term was not used as a form of flattery.
six days of creation and resting on the 7th does not depend on literal or figurative interpretation of the Word of God. The symbol exists on its own and lends strength to either the literal or figurative interpretation.

Steps 5 and six produce geometric figures that should be familiar all Masons as it represented on aprons and rests at the center of every regular Lodge.

Geometry is also represented in nature. That discussion will be reserved for another time. But, here are a few visuals of geometry at work in nature.
A cross section of an apple, a flower, and a star fish are natural occurrences of the pentagonal shape which is associated with the Fibonacci sequence, phi, and the proportions of the human body among other things.

The apple, flower, and star fish represent the pentagon or the pentagram. It has a form and shape related to square root 5 as well as the numbers 36, 72, 108, and 540. Geometry represents it as follows:

Fibonacci sequence: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55 . . . The next number in the Fibonacci sequence is derived by determining the sum of the 2 consecutive numbers preceding it. So, 3+5=8, 5+8=13, 8+13=21 etc. This sequence is associated with the ubiquitous ratio or proportion known as phi. Phi is the number \( \frac{1 + \sqrt{5}}{2} = 1.618 \). The Fibonacci sequence alternates above and below this number as ratios are generated with the consecutive numbers: 1/1=1, 2/1=2, 3/2=1.5, 5/3=1.67, 8/5=1.6, 13/8=1.625 etc. Ratios continue to alternate above and below the number 1.618 as they quickly approach its value. Phi, the golden number or the golden ratio has a geometric representation that is built on a square and one-fourth part of a circle.
The golden spiral is generated through a square and compass and captures a pattern that exists throughout nature. One can view this pattern in the structure of galaxies, plants, nautilus shells, and hurricanes. Human form is built on this same pattern.
Phi, the golden spiral, or the golden proportion can be determined geometrically. It is the ability to take a segment and divide it in a proportion that allows for the ratio of the longer piece to the shorter piece being equal to the ratio of the entire piece to the longer piece.
AC is the unit piece to be divided = 8.599 em
AB is the longer piece = 5.31 em  BC is shorter piece = 3.28 em

\[
\begin{align*}
\frac{(AC \text{ is the unit piece to be divided})}{(AB \text{ is the longer piece})} &= 1.618 \\
\frac{(AB \text{ is the longer piece})}{(BC \text{ is shorter piece})} &= 1.614
\end{align*}
\]

Point B is the golden scission.

The line segment AC is said divided into the golden proportion because the length \( AB/BC = AC/AB \). This scission is said to give rise to life.

The beehive and the Star of David, or the Seal of Solomon, hold a special place in Freemasonry. It can be found in the ritual, represented in the center of every Lodge, and on aprons within the Brotherhood. Its geometric importance will be explained at a later date.
The hexagonal shape occurring in nature in the form of a beehive and sound vibrations.
Squaring the circle using the 3-4-5 Triangle

\[ BC = 6 \text{ cm} \]
\[ AC = 8 \text{ cm} \]
\[ \text{Circumference} \quad QU = 43.98 \text{ cm} \]
\[ \text{Perimeter} \quad GABH = 12.00 \text{ cm} \]
\[ \text{Perimeter} \quad 6GHD = 12.00 \text{ cm} \]
A List of Fallacious Arguments


"The jawbone of an ass is just as dangerous a weapon today as in Sampson's time."
--- Richard Nixon

Several of these have names in Latin, but I mostly ignored that and used English.

If anyone is bothered by my using "he" everywhere, note that "he" is the person arguing fallaciously.

- Ad Hominem (Argument To The Man)
- Affirming The Consequent
- Amazing Familiarity
- Ambiguous Assertion
- Appeal To Anonymous Authority
- Appeal To Authority
- Appeal To Coincidence
- Appeal To Complexity
- Appeal To False Authority
- Appeal To Force
- Appeal To Pity (Appeal to Sympathy, The Galileo Argument)
- Appeal To Widespread Belief (Bandwagon Argument, Peer Pressure, Appeal To Common Practice)
- Argument By Dismissal
- Argument By Emotive Language (Appeal To The People)
- Argument By Fast Talking
- Argument By Generalization
- Argument By Gibberish (Bafflement)
- Argument By Half Truth (Suppressed Evidence)
- Argument By Laziness (Argument By Uninformed Opinion)
- Argument By Personal Charm
- Argument By Pigheadedness (Doggedness)
- Argument By Poetic Language
- Argument By Prestigious Jargon
- Argument By Question
- Argument By Repetition (Argument Ad Nauseam)
- Argument by Rhetorical Question
- Argument By Scenario
- Argument By Selective Observation
- Argument By Selective Reading
- Argument By Slogan
- Argument By Vehemence
- Argument From Adverse Consequences (Appeal To Fear, Scare Tactics)
- Argument From Age (Wisdom of the Ancients)
- Argument From Authority
Argument From False Authority
Argument From Personal Astonishment
Argument From Small Numbers
Argument From Spurious Similarity
Argument Of The Beard
Argument To The Future
Bad Analogy
Begging The Question (Assuming The Answer, Tautology)
Burden Of Proof
Causal Reductionism (Complex Cause)
Changing The Subject (Digression, Red Herring, Misdirection, False Emphasis)
Cliche Thinking
Common Sense
Complex Question (Tying)
Confusing Correlation And Causation
Disproof By Fallacy
Equivocation
Error Of Fact
Euphemism
Exception That Proves The Rule
Excluded Middle (False Dichotomy, Faulty Dilemma, Bifurcation)
Extended Analogy
Failure To State
Fallacy Of Composition
Fallacy Of Division
Fallacy Of The General Rule
Fallacy Of The Crucial Experiment
False Cause
False Compromise
Genetic Fallacy (Fallacy of Origins, Fallacy of Virtue)
Having Your Cake (Failure To Assert, or Diminished Claim)
Hypothesis Contrary To Fact
Inconsistency
Inflation Of Conflict
Internal Contradiction
Least Plausible Hypothesis
Lies
Meaningless Questions
Misunderstanding The Nature Of Statistics (Innumeracy)
Moving The Goalposts (Raising The Bar, Argument By Demanding Impossible Perfection)
Needling
Non Sequitur
Not Invented Here
Outdated Information
Pious Fraud
Poisoning The Wells
Psychogenetic Fallacy
Reductio Ad Absurdum
Reductive Fallacy (Oversimplification)
Reifying
Short Term Versus Long Term
Slippery Slope Fallacy (Camel's Nose)
Special Pleading (Stacking The Deck)
- **Statement Of Conversion**
- **Stolen Concept**
- **Straw Man (Fallacy Of Extension)**
- **Two Wrongs Make A Right (Tu Quoque, You Too)**
- **Weasel Wording**

Some other Web sites:

- **Critical thinking vs. Specious arguments**
- **The Nizkor Project**
- **Propaganda Techniques Related to Environmental Scares**
- **Logical Fallacies**
- **Critical Thinking Across the Curriculum Project**
- **The Atheism Web: Logic & Fallacies**
- **South Shore Skeptics**
- **Introductory Logic**
- **Elementary Logic**
- **Practical skepticism**
- **Bruce Thompson's Fallacy Page**
- **Critical Thinking: A Necessity in Any Degree Program**
- **Conversational Terrorism: How NOT to Talk !**
- **Love is a Fallacy**, a funny short story by Max Shulman.
- **How to Win Any Argument On The Internet**, a cheerfully obscene guide to flaming.
- **How to Argue and Win every time**, Alcohol and lying appear to be involved.

Recently added and changed entries:

- **Argument From Personal Astonishment**
- **Argument By Dismissal**
- **Argument By Vehemence**
- **Appeal To Force**
GOVERNANCE

“Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, to our neighbor, and to ourselves.”98

“Finally, brethren, be ye of one mind: live in peace and may the God of Love and Peace delight to dwell with and bless you.”99

“I will stand to and abide by all the laws, rules, and regulations of the Master Mason’s Degree and of the lodge of which I may hereafter become a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws, and edicts of the Grand Lodge under which the same shall be holden.”100

“A Mason is a peaceable subject to the Civil Powers, wherever he resides or works, and is never to be concerned 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 peacefulness and loyalty, whereby they practically answered the Cavils of their Adversaries, and promoted the honor of the Fraternity, whoever flourished in times of peace.”

“So that if a Brother should be a Rebel against the State, he is not to be countenanced 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 or 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.”101

100 Obligation of the Master Mason’s Degree, RITUAL F&AM, State of California, Inc., page 148.  
101 B. Charges of A Freemason, II. . Of The Civil Magistrate, Supreme and Subordinate, Masonic Constitution, Code and Bylaws, Part VI Appendices, B, page 610-611. Here again toleration is stressed.
“Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politicks, as what never yet conducted to the welfare of the lodge, nor ever will.”\textsuperscript{102}

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From at least its Operative past, Freemasonry has been heavily engaged in understanding, establishing, and reconciling all aspects of “governance.” Governance is part of what is being referred-to as Freemasonry’s commitment to, “the promotion of a correct knowledge of the duties we owe to God, to our neighbor, and to ourselves”.

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Webster’s New World Dictionary of the American Language defines “governance” as the act, manner, function, or power of governing.\textsuperscript{103} This process is distinct from the various actual instruments of the government themselves. Wikipedia, the online free encyclopedia, defines “governance” as the activity itself of governing. It relates to decisions that define an individual’s or a group’s expectations, grants of power, or verification of performance. Governance can consist either of a separate process or of a specific part of management or of leadership processes.

In grammar, the word is the present participle (a word derived from a verb and having the qualities of both verb and adjective) of the transitive verb “govern”, which is Middle English from Latin, meaning to steer, direct, pilot, or guide.

We know, for example, that the Regius MS (Gothic Constitution manuscript), which could possibly be from as early as 926, contained rules for governance of the Craft. Its “articles and points” were detailed regulations governing the pay and working conditions of masons. They required a particular emphasis on the fair treatment of apprentices, and on a number of specific restrictions on the actions of masters, who are prohibited, for example, from poaching work or undertaking work which they cannot finish. It provided that an annual assembly be established as the self-governing body of the Craft, with

\textsuperscript{102} B. Charges of A Freemason, IV. Of Behavior, vis.: 2. Behavior after the Lodge is over, and the Brethren not gone, Masonic Constitution, Code and Bylaws, Part VI Appendices, B, page 614. Wording of this Charge has remained exactly the same as appeared in Anderson’s Constitutions of 1723. It is believed that the Old Charges were used in making a Mason in the old Operative days; that they served as constitutions of lodges in many cases, and sometimes functioned as what we today call a warrant. The Old Charges are peculiarly English. No such documents have ever been found in Ireland.

\textsuperscript{103} Webster’s New World Dictionary of the American Language, College Edition,1962, page626
responsibility for the enforcement of Athelstan’s ordinances. \textsuperscript{104} Was this the beginning of what was ultimately called \textit{individual liberty}?

\textbf{Duties and Rights…}

Did the “articles and points” of the Regius, or later Cooke, Old Charge manuscripts recognize or imply that certain \textit{fundamental rights} were possessed by Apprentices, by Fellowcraft, by Masters? If so, how can these implied or concealed fundamental rights and duties—requirements controlling governance—be identified? Searching for the origins of an idea is like following a single thread in a tightly woven tapestry. We see this one in 1689, in Brother John Locke’s publication \textit{Two Treatises of Government}, but it can be found much earlier, for example among the ideas of Stoicism, from the early 3rd century BC. Stoics advocated the brotherhood of humanity and the natural equality of all human beings well before the rise of Christian thought. Stoicism held that a rational being lived in accordance with order established by the Natural Law, which an individual could follow by the dictates of being virtuous. In turn, these ideas appeared in Deism. Ideas of Natural Law, inalienable rights of the individual, God as “Great Architect of the Universe”, all served as the requirements to be accomplished through “governance,” for both the American Revolution of 1776, and the French Revolution of 1789. \textsuperscript{105}

Being able to trace the idea of having fundamental rights to “individual liberty,” from Stoicism, \textsuperscript{106} to our Gothic Constitutions, to words on the base of the Statue of Liberty, is

\textsuperscript{104} MASONIC PAPERS, “THE OLD CHARGES REVISITED”, by Dr Andrew Prescott published in Pietre-Stones Review of Freemasonry. Athelstan was King of England from 925 A.D. to 940.

\textsuperscript{105} An article entitled “THE IDEAS WHICH MADE FREEMASONRY POSSIBLE”, by William H. Stemper Jr. MPS, published online in the Masonic Trowel, at <http://www.masonicmason.com> does \textit{the most clear job I have read} of explaining and tracing the intellectual and institutional synthesis of thought which occurred near the beginning of 18th century culture (ca. 1717-1738), which, in essence, “created ” Freemasonry as we have come to know it today. This article describes the “synthesis” of occult, mystical, and Hermetic thought, with chivalry, deism, and empirical historians’ contributions which we attempt to follow today.

\textsuperscript{106} Stoicism was a school of Hellenistic philosophy founded in Athens by Zeno of Citium, spread by philosophers Seneca and Epictetus, and followed by Roman Emperor Marcus Aurelius, before being condemned as anti-Christian by the Emperor Justinian around 549 AD. It was revived in Medieval times, and \textit{our theory} is that it was passed-on from religious leaders to operative stonemasons, and ultimately to
one of two essential connections we must make in order to more fully understand and appreciate Prince Hall Freemasonry. We know that the Statue of Liberty was a gift from the people of France to the people of the United States, but we are not always aware of its Masonic connection, nor of its symbolism, nor of its connection to the abolition of slavery. This famous statue was designed by the French sculptor and Freemason--Frederic Auguste Bartholdi (1834-1904). Bartholdi was initiated on 14 October 1875 in the lodge L’Alsace-Lorraine, Grand Orient of France. He was encouraged in the project by another mason, Henri Martin; the inner steel skeleton of the statue was supplied by yet another mason, the engineer Gustav Eiffel. Funding came ostensibly from the efforts of Freemasons in France and America, including many African-Americans, and the future President Theodore Roosevelt, a keen mason.

Bartholdi was a designer of colossal monuments, and earlier had proposed a design for Egypt which was of a woman with some Negroid features. After that proposal was rejected, Bartholdi was approached by Edouard De Laboulaye, the head of the French Anti-Slavery Society and an ardent supporter of the Northern cause during the Civil War. De Laboulaye conceived the idea of the Statue in 1865, which was a momentous year: it saw the successful conclusion of the Civil War, the assassination of President Abraham Lincoln who had signed the Emancipation Proclamation, and, closest to De Laboulaye's heart, the destruction of the slavery he detested. De Laboulaye's intent was to create a monument that commemorated these events, as a gift of France to the United States that would also celebrate the friendship of two great freedom-loving nations.

De Laboulaye and Bartholdi collaborated on the design, and an early model of the Statue shows her left hand extended and holding broken chains. This was eliminated in the final construction, but broken shackles still exist at Liberty's feet, clear evidence of the Statue's anti-slavery symbolism. As a goddess, Liberty wears a crown with seven rays emanating. This “perfect” number reflects the Seven Seas and the Seven Continents. Her torch is to enlighten: if darkness is eliminated, fear is gone! The keystone tucked under her left arm, and inscribed, July 4, 1776, represents the law. America is a nation of laws, not of men. Her dress is that of a Roman goddess, a stola, a palla, and a tunic. Her raised right foot is on the move. The symbol of Liberty and Freedom is not standing still, she is moving forward. Her left foot tramples chains of tyranny and slavery. Her open sandals define her heritage from the earliest days of civilization.107

When the statue was virtually complete, Bartholdi convened the Brethren of his mother lodge in order that they might review his work, even before it was shown to the United States committee. The finished piece was finally presented to the American Ambassador in Paris, 4 July 1884, and a month later, on 5 August, the Grand Master of New York, William A. Brodie, laid the cornerstone of the pedestal in a full Masonic ceremony. In an address delivered to hundreds of assembled masons and visiting dignitaries, he stated that enlightenment thought. George Washington’s value-structure was said to be heavily influenced by Stoicism, and that the definition of “pursuit of happiness” referred-to is purely that defined by the ancient Stoics!! “On Happiness: Aristotle, Epicurus, and the Stoics,” clintperry.wordpress.com, posted 3/7/2009

"No other organization has ever done more to promote Liberty and to liberate men from their chains of ignorance and tyranny than Freemasonry". Today Liberty’s pedestal bears a plaque adorned with the square and compasses, reminding the millions of visitors to Liberty Island of Freemasonry’s desire to spread light, liberty and tolerance to all mankind.

Protection of individual liberty was only one part in the bundle of fundamental ideas identified by Brother John Locke (29 August 1632 – 28 October 1704) and other “Enlightenment” thinkers who established the foundation of modern governance. They believed that human reason could be used to combat ignorance, superstition, and tyranny and to build a better world. Their principal targets were religion (embodied in France in the Catholic Church), the domination of society by a hereditary aristocracy, and restrictions on work imposed through the guild system. Also, Locke asserted that the mind was a blank slate or tabula rasa. Locke was the first to define the self through a continuity of consciousness. His writings on theory of mind, identity, and self influenced greatly the work of later philosophers such as Hume, Rousseau and Kant, who were discussed in our initial School of Instruction materials, as well as other writings by Adam Smith, Hegel, and others.

The fundamental requirements for governance of “Life, liberty, and the pursuit of happiness” that were so treasured and championed by George Washington, our founders, and other enlightenment thinkers were not made applicable to Prince Hall and his ‘African’ Brethren. This is the second part of that essential Prince Hall connection identified above.

108 From article in FREEMASONRY TODAY, Issue 19, January 2002
The complaint that these fundamental rights were not made applicable to persons of African decent was amplified ten-fold by the rumor spread in 1870 or 1871 that Bartholdi’s original design of the Statue displayed an African woman, and was intended to symbolize that the end of slavery as the even which marked the realization of the American democratic ideal embodied in the Declaration of Independence.

In September 2000, the National Park Service, Department of the Interior published a booklet entitled “The Black Statue of Liberty Rumor—Final Report,” by Rebecca M. Joseph, Ph.D. with Brooke Rosenblatt and Carolyn Kinebrew. It concluded with these words:

“Most versions of the Black Statue of Liberty rumor refer to a cast (c. 1870) of a no longer extant maquette owned by the Museum of the City of New York as proof that “the original model” for the Statue of Liberty was a black woman. The temporal proximity and aesthetic overlap between Bartholdi’s Egyptian proposal and the Statue of Liberty project, and the preliminary nature of the statue’s study models, makes it impossible to rule out an 1870-71 Liberty model that has design origins in Bartholdi’s drawings of black Egyptian women in 1856. Based on the evidence, the connection is coincidental to the development of the Statue of Liberty under Laboulaye’ patronage.”

Bartholdi’s and DeLaboulaye’s intent was to present a monument that would commemorate the fulfillment of America’s commitment to universal liberty established by the Declaration of Independence, and set an example for other nations. To have Liberty depicted as a freedwoman would have represented their strong anti-slavery convictions, but it would not have fulfilled this broader vision.

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“So that if a Brother should be a Rebel against the State, he is not to be countenanced in his rebellion . . .” or “bringing within the doors of the lodge “any quarrels about nations or state policy” presents two other aspects of “governance” to be explored. Reconciling these two imperatives with being “a peaceable subject to the Civil Powers” needs discussion next.

We immediately recognize that many of our ancient Brethren used the alternative course established for those who rebel[led] against the State. John Hancock, Benjamin Franklin,

109 The full title included the words, “An Inquiry into the History and Meaning of Bartholdi’s Liberté éclairant le Monde”, and was funded by Northeast Ethnography Program, Boston Support Office, National Park Service.
and six other Freemasons joined the fifty-six rebels who signed the Declaration of Independence—which was clearly an act of treason against their recognized government. 33 of George Washington’s Generals were Freemasons. 50 of the 55 at the Constitutional Convention were Freemasons. 13 signers of the present U.S. Constitution were Freemasons. The Marquis de Lafayette, the French nobleman who aided the rebellion, was a Freemason. But, Freemasons elsewhere were also rebels. Simon Bolivar, the George Washington of South America, was a Freemason, and became President of Columbia. Jose De San Martin liberated Argentina. Bernardo O'Higgins helped liberate Chile. General Francisco De Miranda, a forerunner of Simon Bolivar, was a Freemason.

Not only were many of Latin America’s early revolutionary leaders also Freemasons, many can be traced to having once been members of a Masonic Lodge which actively promoted revolution! Worthy Brother Carlos Antonio Martinez, Jr. wrote an article entitled “General Francisco De Miranda Father of Revolutionary Masonry in Latin America: His Masonic Life and Labors,” published by the Northern California Research Lodge. The article explained that "The Most Worthy Lodge of Rational Knights of Lautaro", chartered in Cadiz, Spain in about 1785, was named in homage to "Lautaro," the Araucanian (Chilean Indian) leader who defeated the Spanish Conquistador Valdivia in 1554. The main goal of this Lodge was to establish independent governments in colonial Latin America, to promote “the Sovereignty of the People throughout Latin America”!

Revolutionary Freemasons elsewhere included Vicente Guerrero, and later Benito Juarez, in Mexico; José Marti in Cuba, José Rizal in the Philippines, and Guiseppe Garibaldi in Italy.

This does not suggest, however, that the institution of Freemasonry itself promoted or condoned revolution. It simply means that rebellion against the state, whether justified or unjustified, is not a Masonic offense.

* * * * * * * * *

The next prohibition—against “bringing within the doors of the lodge “any quarrels about nations or state policy” presents an alarming conflict for Prince Hall Masons, because our very existence sprang from open opposition to slavery, which was then state policy of the Republic, presented within the doors of the lodge. On June 24, 1789, at the Festival of St. John the Baptist’s Day, the Reverend John Marrant, who Prince Hall had actively recruited to be the first Chaplain of African Lodge No. 459, delivered a sermon which has been described as, “a jeremiad [Jeremiah-like lamentation] aimed against the

110 “Freemasonry and the American Revolution,” from the Grand Lodge of Texas, as reported in The Masonic Trowel, at: www.themasonicthood.com
111 “Freemasonry and South America”, by Carlos Antonio Martinez, Jr. Northern California Research Lodge, as well as “General Francisco De Miranda Father of Revolutionary Masonry in Latin America: His Life and Labors”.
112 In Coil’s Encyclopedia, the Lodge is mentioned on page 70 in discussing Argentina, as being a revolutionary Lodge, but without detailed elaboration.
‘monsters’ of white racism.”113 Charges given to African Lodge No. 459 by Prince Hall himself, delivered at the Festival of St. John the Evangelist’s Day in 1792, and on that same occasion in 1797 both114 condemned slavery and advocated for private funding [benefactors] for education of former slaves and the children of former slaves.

A report prepared by the Alameda County Public Health Department, Tony Iton, MD, JD, MPH, Health Officer and Director, entitled, “Health Inequities Report: Life and Death from Unnatural Causes, Health and Social Inequity in Alameda County”115 describes differences in such areas as air quality, neighborhood conditions, and criminal justice, to explain dramatically why life expectancy for a white child in the Oakland Hills is so much longer than life expectancy of an African American child in West Oakland. A book published in 2006 entitled “The Covenant with Black America”, compiled by Tavis Smiley, identified and discussed in detail several matters of social inequity and social justice affecting African Americans adversely. African American communities throughout the Republic continue today to be adversely affected by matters much more complex than the well-publicized education gap or digital divide. Under these circumstances, is Prince Hall Freemasonry as an institution, nevertheless required to prohibit “quarrels about nations or state policy” from being brought within the doors of the lodge?

In discussing the ancient injunctions in the Charges against political discourse within the lodge and against revolutionary action, one article points out that the old Sinclair Charters of Scotland explicitly acknowledged the patronage and protection of the Crown, and in manuscripts of the mid-seventeenth century, demanded that masons be true men to the King, with no treason or falsehood towards the King.116 The author explains that Anderson’s Constitutions were written at a time of conflict between supporters of the Royal House of Hanover and the Jacobites—supporters of James III--and to avoid such political conflicts from inflaming lodge meetings and to protect both factions, these prohibitions were installed. These prohibitions were interpreted to be narrowly tailored against certain electioneering-type political speech rather than as a blanket prohibition against discussing matters of concern to society in general. In fact, the article goes on to emphasize, that those lodges prided themselves on “fraternal discourse,” on being centers of civil discourse on an almost unlimited range of topics about important matters of the day, and protectors of its members’ liberty. The basic idea advanced is that it was their understanding of “liberty” as protection against tyranny and oppression that enabled Freemasons to be champions of the oppressed worldwide.

113 Black Square & Compass 200 Years of Prince Hall Freemasonry, by Joseph A. Walkes, Jr. Macoy Publishing, 1979, page 29. This sermon was published in England, in Rev. Marrant’s Journal, thus becoming the first time words of an African American were published.  
114 Available in their entirety on the Masonic Education tab of the Grand Lodge’s Website at http://www.mwphglcal.org>  
115 Available online on the Department’s website, <http://www.acphd.org>  
It would seem reasonable to conclude that these ancient ‘prohibitions’ were more like modern statutes and regulations which prohibit non-profit organizations from engaging in “partisan political activity”—such as 26 United States Code §501(c)(3), and Internal Revenue Code § 501(c)(3), which regulate tax-exempt nonprofit organizations, and generally permit them to "lobby" to some extent, but prohibit them from engaging in "political activity." The distinction between these two activities is crucial. Lobbying beyond an insubstantial amount is permitted for those that qualify under IRC 501 (h) rules. In IRC 501(c)(3), lobbying is described as "carrying on propaganda, or otherwise attempting, to influence legislation." "Political activity” is described as "participat[ing] in, or interven[ing] in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office."

Clearly, these modern restrictions allow Prince Hall Freemasons to keep themselves informed on and to discuss--in a civil, fraternal manner-- issues affecting their community. In this vein, it has long been the tradition of Grand Masters and other major Masonic leaders to summarize their positions on major issues affecting the African American community in “state of the nation-type” presentations. It may very well be that modern jurisdictions should both add a footnote to these ancient prohibitions which explain that their modern statutory counterparts do allow discussion of important issues affecting their community, and create on the highest level an office to proactively advise subordinate bodies on how to follow and stay within limits of these modern rules.

As was mentioned in the beginning, Governance in a technical sense relates to grants of power, or verification of performance, and consists either of a separate process or of specific parts of management or leadership processes. It might be a geo-political government (nation-state), a corporate government (business entity), or a socio-political government (tribe, family, etc.), or any number of different kinds of government. But governance is the kinetic exercise of management power and policy, while government is the instrument (usually, collective) that does it. This Grand Lodge’s Masonic Constitution, Code and Bylaws establish the primary rules of “corporate government” for the Jurisdiction. It consists of seven Parts, beginning with a Table of  

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117 One recent example is the “Report of the Committee on the state of the Rite” presented to and approved by the United Supreme Council at its October 2010 Session, which addressed many of the concerns described in the “Health Inequities Report” published by the Alameda County Public Health Department mentioned above.

118 As was discussed above, for example regarding fundamental rights and duties.

119 “Governance”, from Wikipedia, the free encyclopedia

120 Adopted at Los Angeles, California, June 8, 1911 (A.L. 5911) at the Fifty-Seventh Annual Communication; Seventh Revision to and Including July 2009, under the direction of Charles E. Tyner MWGM, Burlingame, California,
Contents and ending with an Index. It also incorporates other authorities by reference, such as Mackey’s Jurisprudence of Freemasonry and Macoy’s Worshipful Master’s Assistant. This central body of rules is also affected by rules established by other bodies, such as the O.E.S., York Rite bodies, the United Supreme Council, and the Shrine.

Brothers must familiarize themselves with these rules for governance in order to function effectively in the organization. Structurally, the basic idea establishes (1) the Craft, consisting of members in good standing whose individual rights and duties are expressed in three grades, Entered Apprentice, Fellowcraft, and Master Mason, as well as those of Past Masters and Unaffiliated Freemasons; who are organized into (2) lodges operating under dispensation and those operating under warrants of constitution (chartered) subordinate lodges, designed to secure the rights and privileges of the Fraternity from any undue assertions of power on the part of Grand Lodge; lodges are defined in several places including the Masonic Constitution, Mackey’s, and the Worshipful Master’s Assistant; but its powers, duties and privileges are also defined in its charter and the Ancient Landmarks, and they are executive legislative and judicial; (3) a grand body (Grand Lodge) of franchised voters composed of representatives of lodges (Master and two Wardens) as well as those who have qualified by completing service as a Master of a lodge, who meet by inherent right as Freemasons, and who deliberate for the general good; (4) elected and appointed Grand Lodge Officers, specifically a Grand Master, his Deputy, and two Grand Wardens, and Grand Lodge standing and ad hoc Committees.

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122 Mackey’s Jurisprudence, Book III Law Relating to Individual Freemasons, beginning at page 105.
124 Beginning June 1, 1777, William Preston, following a meeting of Antiquity Lodge, began a most unfortunate conflict in which he asserted that the four original lodges which formed the first Grand Lodge did not operate under a warrant or charter from that Lodge, but possessed immemorial rights which predated it. He was punished, but ultimately reconciled with Grand Lodge. Coil’s Masonic Encyclopedia, page 484.
126 Whose duties, powers, and privileges are expressly stated (limited) in Part II Masonic Constitution, beginning with Article I on page 202; as well as Mackey’s Jurisprudence, Book IV Law Relating to Grand Lodges, beginning at page 285.
which includes the Grievance and Appeals Committee which assists in exercising the appellate judicial power of the Grand Lodge\textsuperscript{127}; and (4) an elected Board of Directors with designated responsibilities regarding management and accountability of property, all of whom are strictly accountable to the Craft, as embodied in its assembly of representatives in Grand Session, which normally occurs once each year, according to the custom established by the Regius MS as early as 926 A.D., and Anderson’s Constitution’s of 1723.

CONCLUSION

Book I Foundations of Masonic Law points out that societies are like empires or republics in miniature, controlled by rules of action, and that Freemasonry is the most ancient and universal of all such societies, and is the one from which others sprang or on which their rules are based.\textsuperscript{128} It is beyond the scope of this article to guide the reader through each chapter of such laws, but solely to point the reader in the right direction. It is each Brother’s solemn obligation to explore governance from this point further on his own.

\textsuperscript{127} Masonic Constitution Article III, Section 4: beginning at page 205
\textsuperscript{128} Mackey’s Jurisprudence, Book I Foundations of Masonic Law, beginning at page 1.