

## 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.”<sup>1</sup>

“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.”<sup>2</sup>

“*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.”<sup>3</sup>

“*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.”<sup>4</sup>

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<sup>1</sup> **Opening Charge** from Opening a Lodge of Master Masons, **RITUAL F&AM**, State of California, Inc., pages 21-22.

<sup>2</sup> **Closing Charge** from Closing a Lodge of Master Masons, **RITUAL F&AM**, State of California, Inc., page 31.

<sup>3</sup> **Obligation** of the Master Mason’s Degree, **RITUAL F&AM**, State of California, Inc., page 148.

<sup>4</sup> 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.”*<sup>5</sup>

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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.<sup>6</sup> 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

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<sup>5</sup> 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.

<sup>6</sup> Webster’s New World Dictionary of the American Language, College Edition, 1962, page 626

responsibility for the enforcement of Athelstan's ordinances.<sup>7</sup> Was this the beginning of what was ultimately called *individual liberty*?

### ***Duties and Rights...***

Did the "articles and points" of the Regius, or later Cooke, Old Charge manuscripts recognize or imply that certain ***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 ***Two Treaties 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",



***"Liberty Enlightening the World"***

all served as the requirements to be accomplished through "governance," for both the American Revolution of 1776, and the French Revolution of 1789.<sup>8</sup> Being able to trace the idea of having fundamental rights to "individual liberty," from Stoicism,<sup>9</sup> to our Gothic Constitutions, to words on the base of the Statue of Liberty, is

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<sup>7</sup> 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.

<sup>8</sup> An article entitled "THE IDEAS WHICH MADE FREEMASONRY POSSIBLE", by William H. Stemper Jr. MPS, published online in **the Masonic Trowel**, at <<http://www.masonictrowel.com>> does ***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.

<sup>9</sup> 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 ***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.<sup>10</sup>

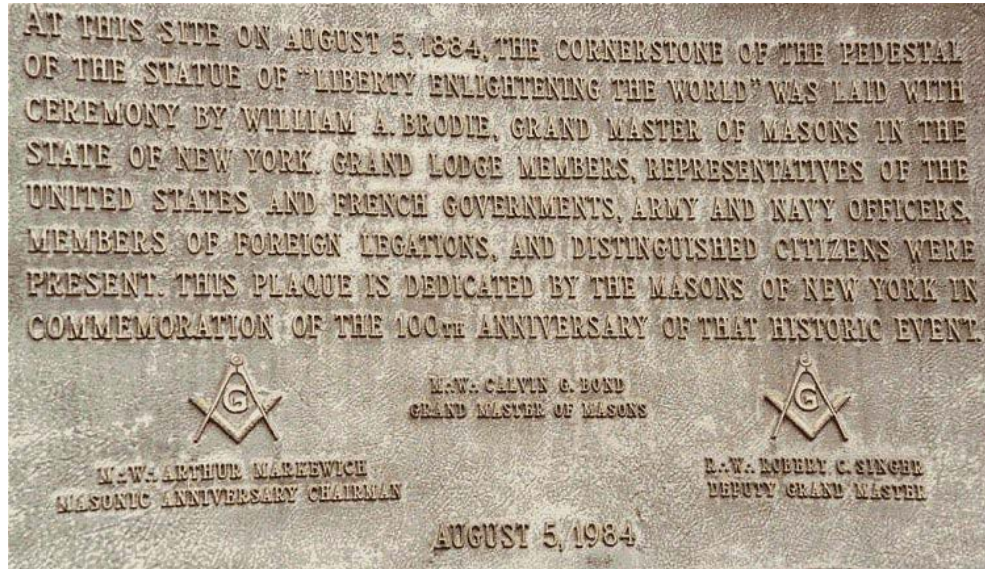
When the statue was virtually complete, Bartholdi convened the Brethren of his mother lodge in order that they might review his work, even before it was shown to the United States committee. The finished piece was finally presented to the American Ambassador in Paris, 4 July 1884, and a month later, 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

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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](http://clintperry.wordpress.com), posted 3/7/2009

<sup>10</sup> Brochure, National Park Service, U. S. Department of the Interior, Statue of Liberty National Monument, entitled "The Statue of Liberty's Toes —or Why She May Wear Sandals."

"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.



Masonic Plaque on the pedestal of Statue of Liberty<sup>11</sup>

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.**

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<sup>11</sup> From article in **FREEMASONRY TODAY**, Issue 19, January 2002

The complaint that these fundamental rights were not made applicable to persons of African descent 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.<sup>12</sup> 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's 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,

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<sup>12</sup> The full title included the words, "An Inquiry into the History and Meaning of Bartholdi's Libert e  clairant 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.<sup>13</sup> 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.<sup>14</sup> 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”!<sup>15</sup>

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.

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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

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<sup>13</sup> “Freemasonry and the American Revolution,” from the Grand Lodge of Texas, as reported in **The Masonic Trowel**, at: [www.themasonictrowel.com](http://www.themasonictrowel.com)

<sup>14</sup> “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”.

<sup>15</sup> 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.”<sup>16</sup> 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 both<sup>17</sup> 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”<sup>18</sup> 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.<sup>19</sup> 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.

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<sup>16</sup> Black Square & Compass 200 Years of Prince Hall Freemasonry, by Joseph A. Walkes, Jr. Macoy Publishing, 1979, page29. This sermon was published in England, in Rev. Marrant’s **Journal**, thus becoming the first time words of an African American were published.

<sup>17</sup> Available in their entirety on the Masonic Education tab of the Grand Lodge’s Website at <http://www.mwphglcal.org>>

<sup>18</sup> Available online on the Department’s website, <<http://www.acphd.org>>

<sup>19</sup> **“The Masonic Concept of Liberty, Freemasonry and the Enlightenment”**, by W Bro. Alex Davidson, published by Pietre-Stones Review of Freemasonry, and available online at [http://freemasons\\_freemasonry.com](http://freemasons_freemasonry.com)



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.<sup>20</sup> 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.

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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)<sup>21</sup>, 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.<sup>22</sup> This Grand Lodge’s **Masonic Constitution, Code and Bylaws** establish the primary rules of “corporate government” for the Jurisdiction.<sup>23</sup> It consists of seven Parts, beginning with a Table of Contents and

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<sup>20</sup> 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.

<sup>21</sup> As was discussed above, for example regarding fundamental rights and duties.

<sup>22</sup> “Governance”, from Wikipedia, the free encyclopedia

<sup>23</sup> 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,

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.<sup>24</sup> 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<sup>25</sup>; 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***;<sup>26</sup> 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)<sup>27</sup> 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<sup>28</sup>; (4) elected and appointed Grand Lodge Officers<sup>29</sup>, specifically a Grand Master, his Deputy, and two Grand Wardens, and Grand Lodge standing and ad hoc Committees, which includes the Grievance and Appeals Committee which assists in exercising the

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<sup>24</sup> By Albert G. Mackey, revised by Robert Ingham Clegg 33°, Macoy Publishing 1927. Revised Edition by Allen E. Roberts, Macoy Publishing, 1980.

<sup>25</sup> Mackey's Jurisprudence, Book III Law Relating to Individual Freemasons, beginning at page 105.

<sup>26</sup> Masonic Constitution, Part V Uniform Code of Bylaws, Subordinate Lodge, beginning at page 501; Mackey's Jurisprudence, Book IV Law Relating to Lodges, beginning at page 213.

<sup>27</sup> 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.

<sup>28</sup> Masonic Constitution Article I, beginning at page 202. Mackey's Jurisprudence, Book V Law Relating to Grand Lodges, beginning at page 285.

<sup>29</sup> 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.

appellate judicial power of the Grand Lodge<sup>30</sup>; 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.<sup>31</sup> 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.

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<sup>30</sup> Masonic Constitution Article III, Section 4: beginning at page 205

<sup>31</sup> Mackey's Jurisprudence, Book I Foundations of Masonic Law, beginning at page 1.