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## WHJ Mayers Centre of Masonic Education and Knowledge



To Seek the Light of Knowledge

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A precis on Bob Kluck's paper was delivered and comments made we think it should be well received at the Conference, Bob's paper has been accepted by the ANZMRC and will be published in the 2024 Proceedings. We wish him well for his presentation delivery.

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Given the nature of our meeting and our discussions, Freemasons and the Declaration of Independence were a topic of interest. During the Revolutionary era, notable Masons included George Washington, Benjamin Franklin, James Otis, and Paul Revere. While individual Freemasons actively took part in the American Revolution, Freemasonry, as an institution and its local lodges, remained politically neutral.

The connection between the Declaration of Independence signers and Freemasonry is a topic of historical interest and speculation. While Freemasonry was an influential fraternal organization during the American Revolution, the exact number of signers who were Freemasons is debated due to its secretive nature and incomplete historical records.

However, based on available research and commonly cited sources, **at least 9** of the 56 signers of the Declaration of Independence are believed to have been Freemasons. Here are some of the most often mentioned:

**Known Freemasons Who Signed the Declaration of Independence:**

1. **Benjamin Franklin** (Pennsylvania)

- One of the most famous Freemasons in American history, Franklin was deeply involved in the Masonic fraternity both in the American colonies and in Europe. He became a Master Mason in 1731 and was a Grand Master of the Masons in Pennsylvania.
- 2. **John Hancock** (Massachusetts)
  - The most prominent signature on the Declaration, Hancock was believed to be a Freemason, though the details of his Masonic involvement are somewhat vague.
- 3. **William Ellery** (Rhode Island)
  - While not as well-known as some other signers, Ellery's involvement with Freemasonry is well documented.
- 4. **Joseph Hewes** (North Carolina)
  - Hewes, a delegate from North Carolina, is another signer believed to be a Freemason.
- 5. **William Hooper** (North Carolina)
  - Hooper's Masonic membership is debated, but many sources suggest he was a Freemason.
- 6. **Robert Treat Paine** (Massachusetts)
  - There is evidence that Paine was associated with Freemasonry.
- 7. **Richard Stockton** (New Jersey)
  - Stockton was a Freemason and a well-known lawyer from New Jersey who signed the Declaration.
- 8. **George Walton** (Georgia)
  - Walton was a signer from Georgia and is also listed as a Freemason.
- 9. **Thomas McKean** (Delaware)
  - McKean served as President of Congress after the signing and was a Freemason.

#### **Speculative or Contested Membership:**

While the above list includes signers with a stronger link to Freemasonry, other signers have been suggested as possible members based on their associations and involvement in Masonic circles, but there is less conclusive evidence for them. Some of these include:

- **Thomas Jefferson:** Although often speculated to be a Freemason, no direct evidence has surfaced to prove Jefferson's Masonic membership.
- **George Washington:** While not a signer of the Declaration of Independence, Washington's Freemasonry has often been highlighted, sometimes leading to confusion about the involvement of other Founding Fathers.

#### **The Influence of Freemasonry:**

Freemasonry played a significant role in the early political and social life of the American colonies. Many leaders of the American Revolution were Freemasons, and the ideals of Freemasonry, such as liberty, equality, and fraternity, are thought to have influenced the development of the United States. Even though the exact number of Masons among the signers is debated, there is no doubt that Freemasonry had a considerable influence on the founding of the nation. The fraternity provided a network of like-minded individuals who were committed to Enlightenment ideals, which played a part in the philosophical foundation of the revolution and the creation of the United States.

In addition to the above the following is from the website of Lodge Gila Valley 9 Masonic Lodge. Arizona and the only Lunar Lodge in that State.

It is always best that such claims be tempered by the light of responsible and accurate historical research, not to discount the patriotic nature of early American Freemasons but rather to understand the role that Freemasons played in the formation of America. Probably the best accounting of Masonic membership among the signers of the Declaration of Independence is provided in the book *Masonic Membership of the Founding Fathers*, by Ronald E. Heaton, published by the Masonic Service Association at Silver Spring, Maryland. According to this well-researched and documented

work, proof of Masonic membership can be found for only eight of the fifty-six signers of the Declaration of Independence. They are:

Benjamin Franklin, of the Tun Tavern Lodge at Philadelphia; John Hancock, of St. Andrew's Lodge in Boston; Joseph Hewes, who was recorded as a Masonic visitor to Unanimity Lodge No. 7, Edenton, North Carolina, in December 1776; William Hooper, of Hanover Lodge, Masonborough, North Carolina; Robert Treat Paine, present at Grand Lodge at Roxbury, Massachusetts, in June 1759; Richard Stockton, charter Master of St. John's Lodge, Princeton, Massachusetts in 1765; George Walton, of Solomon's Lodge No. 1, Savannah, Georgia; and William Whipple, of St. John's Lodge, Portsmouth, New Hampshire.

Additionally, another five or six signers have been identified as member Freemasons based on inconclusive or unsubstantiated evidence.

When examining the participation of Freemasons in the War of the American Revolution we should first remember the Ancient Charges of a Freemason, From the 1723 Constitution.

*To be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.*

*Not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.*

*To pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.*

This charge was listed as the second of those contained in the Constitutions adopted by the Premier Grand Lodge at London in 1723, long before the American Revolution. How then does this fit into what has been considered over time as the single greatest act of Treason?

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Truly we cover a wide list of subjects Vince brought to our attention the following quote:

*Don't only practice your art but force your way into its secrets; art deserves that, for it and knowledge can raise man to the Divine.*

### **Ludwig van Beethoven.**

We spent some time trying to analyse this sentence. Could we apply this to our Freemasonry? We believed we could and is not Freemasonry an ART?.

Ludwig van Beethoven was a German composer and pianist. He is one of the most revered figures in the history of Western music; his works rank among the most performed of the classical music repertoire and span the transition from the Classical period to the Romantic era in classical music.

Beethoven began to lose his hearing at age 28. By age 44, his hearing loss was complete, most likely caused by compression of the eighth cranial nerve associated with Paget's disease of bone. In addition to hearing loss, the famed classical composer had recurring gastrointestinal complaints throughout his life, experienced two attacks of jaundice and faced severe liver disease. It is believed that Beethoven died from liver and kidney disease at age 56.

We then discussed music and Freemasonry. This of course brought up Mozart. Wolfgang Amadeus Mozart was born in 1756 and at the age of 28 he was initiated 14<sup>th</sup> December 1784. He was a Freemason for the last 7 years of his life dying 1791.

The most famous opera with a Masonic Theme is *The Magic Flute*.

And why a magic flute? A common Masonic theme is that music has the power to transcend human fear and hatred. So, the moral of the story is that through the Masonic Order and guided by the beauty of music, society is enlightened – men and women equally.

While it initially appears as a magic farce, in the course of the action *The Magic Flute* increasingly turns to the proclamation of Masonic ideals, focussing on the duality of Enlightenment and obscurantism and highlighting elements of true heroism.

In the midst of their trials, the young lovers Tamino and Pamina are caught between the forces of the feminine and the masculine. The feminine force, the Queen of the Night, represents the moon, darkness, negativity, irrationality and chaos while her counterpart, the male Sarastro, stands for the sun, light, positivity, rationality and order.

The audience in Mozart's day understood the political dimension of *The Magic Flute* very well. Its stance against feudalism and the clergy had to be camouflaged and transformed into harmless events on stage. The elements of coarse Viennese comedy such as Papageno and the transformation of an old man into a young woman can also be read in this light.

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We then got to how to pronounce words and how differing languages and dialects sounded vowels and consonants. What about the word **fidelity** is it *fid elity* or *fie delity* According to the website **howsay** the correct pronunciation is **fidelity**. From last issue the word Tau, also according to Howsay it is *touw* not *tor*.

I tell you there is much learning happening at our meetings. Brother Jeffery told us that he has a folio of Poetical Writings "Dies Irae- Requiem for a lost soul in Understanding Dominic.

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Vince opened a can of worms by bringing up the concept of trinity, how it relates to us, and its role in Freemasonry. I will try to discuss this concept at some length, but I immediately thought of the Christian concept.

- **Father, Son, and Holy Spirit:** In Trinitarian belief, God is one in essence but exists in three persons. These persons are distinct, yet they work in unity, each contributing to the whole being of God. This concept has been a cornerstone of Christian theology for centuries.
- **Relational:** The Trinity emphasises relationship, unity in diversity, and the balance between individual roles and collective oneness. The three are distinct but inseparable, perfectly coexisting.

Some Masonic orders require a Trinitarian view for belonging.

There is more to this than one would at first notice.

The triune nature of man is a concept that views human beings as having three distinct but interconnected parts: body, soul, and spirit. It's like looking at humanity as a whole package with different layers or dimensions that make us who we are.

## 1. Body

- **Physical aspect:** This is the tangible, material part of us—our physical form, the "flesh and bones." It interacts with the world through senses, movement, and biological processes. It's the part of us that eats, sleeps, feels pain, and gets tired.
- **Temporary:** The body is often seen as something that will perish or decay after death.

## 2. Soul

- **Emotional and psychological aspects:** The soul encompasses our mind, emotions, will, and personality. It's where our thoughts, desires, and feelings live. When you feel joy, sadness, or making decisions—that's the soul in action.
- **Individuality:** It's what makes you *you*—your unique character and experiences shape your soul.

## 3. Spirit

- **Spiritual aspect:** The spirit is the part of us that connects directly with the divine or God. It's like the "eternal" part of us that can relate to spiritual realities, giving us a sense of purpose and meaning beyond the material world.
- **God-consciousness:** While the soul is about self-consciousness (how we understand ourselves), the spirit is more about God-consciousness, or how we relate to something greater, like spiritual truths, faith, and moral understanding.
- What of our own Moral Compass?

### How They Work Together:

- These three elements—body, soul, and spirit—are deeply interconnected. The body interacts with the physical world, the soul processes and reacts to those experiences, and the spirit can guide or inform both based on spiritual values or insights.
- For example, if you are meditating or praying (spirit), you might feel calm or at peace (soul), which can lower stress and help your physical body feel better too.

The connection between psychology and Trinitarianism (the Christian doctrine that God exists as three persons—Father, Son, and Holy Spirit—in one essence) opens an interesting dialogue about how the human mind and personality can reflect this three-in-one nature.

Here's one way to think about it:

### Psychology and the Self:

There's a parallel in psychology when we consider the complexity of the human mind and personality. Humans are also complex beings, with multiple dimensions of experience, thought, and behaviour. Just as the Trinity holds distinct persons within a single divine essence, humans have multiple aspects that together create a whole person. Here's a psychological breakdown:

#### 1. Id, Ego, and Superego (Freud's Psychoanalytic Theory)

Freud's model of the mind can be loosely compared to the Trinitarian structure in how it explains human complexity through different "persons" or functions:

- **Id:** The basic, instinctual drive, focused on pleasure and desire (somewhat similar to the idea of raw potential or creative energy).
- **Ego:** The mediator, responsible for reality-testing and self-regulation. It's the balancing force, that helps us navigate the real world.
- **Superego:** The moral conscience, our sense of right and wrong, which could be seen as the part of us most connected to higher principles or spiritual ideals.

These three "forces" within a person are distinct. Still, they must work together to create psychological balance and healthy functioning, just as the three persons of the Trinity must work together in divine harmony.

## 2. Carl Jung and the Self

Carl Jung, another prominent psychologist, focused on the concept of the **Self** as the totality of all aspects of our being, conscious and unconscious. He divided the psyche into multiple components, like the **Persona** (the mask we show to the world), the **Shadow** (the hidden or rejected aspects of ourselves), and the **Anima/Animus** (the feminine or masculine aspect within us).

Jung's idea of **integration**—the process of bringing together, these different parts into a harmonious whole—echoes the unity found in Trinitarianism, where distinct persons or aspects (Father, Son, Spirit) must come together to form a perfect whole.

## 3. Triune Brain Theory (Paul MacLean)

In neuroscience, Paul MacLean proposed the idea of the **Triune Brain**:

- **Reptilian brain:** Responsible for basic survival instincts.
- **Limbic brain:** Governs emotions and memory.
- **Neocortex:** The seat of higher reasoning, creativity, and abstract thought.

Though somewhat outdated now, this model gave a way to think about the brain in three distinct but interconnected functions that work together for survival and self-actualization. Again, we see echoes of the triune concept in how these parts must interact in harmony.

## Trinitarianism and Human Relationships:

Some theologians and psychologists suggest that the Trinity can serve as a model for human relationships. The perfect, loving relationship between the Father, Son, and Holy Spirit could be seen as a metaphor for the ideal state of human relationships: interdependent, loving, and harmonious, yet with respect for individual roles.

- **Community and Unity:** Just as the Trinity is a community of persons; humans are also relational beings. In this way, Trinitarian theology can inspire ideas about how our personal, social, and spiritual lives interact. We are individuals but exist in communities, shaped by relationships that reflect a balance between individuality and unity.

## Conclusion:



The link between psychology and Trinitarianism invites us to think about human nature as multidimensional, complex, and relational. Just as the doctrine of the Trinity speaks to the unity and diversity within God's nature, psychology often addresses the unity and diversity within the human mind and personality. These different dimensions must coexist in balance, forming a whole that reflects both individual uniqueness and connectedness to others and to the spiritual dimension. So how does this apply to Freemasonry? Let us start with Wisdom, Strength and Beauty. Three columns Ionic, Doric, and Corinthian.

Three run the Lodge WM, SW, and JW. There are three degrees Apprentice, Fellowcraft and Master Mason. There are many more groups of three we can place in our Freemasonry. Is this a planned, coincidence, or a chance? What of the wages of a Fellowcraft Corn, wine and oil which denotes "Plenty, Health and Peace" At our initiation we were told to respect Secrecy, Fidelity and Obedience.

If you have some thoughts on this subject feel free to share it with us.

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We then took on peace within a Lodge. So what then is peace?

Peace is a lack of conflict, the absence of hostility and freedom from violence between groups.

Harmony is an agreement between persons or groups (Concord)

Peace and Harmony in a Masonic Lodge and at the Festive Board should be quite a simple concept, After all, Masons abide by a strict moral code and we don't discuss politics or religion, matters which are almost bound to cause strenuous discussion. Masonic Harmony is a concept that all Masons strive to achieve, after all, no one wants serious disagreement within a Lodge, which can lead to a split within the Lodge and perhaps even Members leaving. So, what is Masonic Harmony? Often, this is taken to mean that all Members should abide by the decisions of those controlling the Lodge, without dissent, irrespective of possible consequences. This is not truly 'Peace and Harmony' as there can be an undercurrent of dissension, which undermines the work of the Lodge.

Masonic Harmony cannot be achieved when those controlling the Lodge put down any opposing viewpoint or difference of opinion without considering the wishes of the whole Lodge. In this respect, a Masons Lodge should be democratic, bowing to the will of the majority. This will not of course apply to matters covered by masonic rules and regulations; however, many aspects of masonry are purely for the Lodge to decide. Where there is an element of disagreement, it is normally the Worshipful Master, who should be unpartisan, who has the final word.

Masonic Peace and Harmony in a Lodge, when real and not pretended, is a wonderful thing. The Brethren work together for the good of the Lodge, produce excellent work and enjoy their masonry. There is no stress, no loss of valuable time through disruptive arguments and the Lodge can get on with important work.

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We then discussed Education, our Ritual tells us that learning started in the East and spread to the West. Our ritual tells us to learn the seven liberal arts and sciences, I would imagine the reader would be familiar with these they are seven in number and were the subjects of secular education in the Middle Ages and Renaissance but were codified in late Roman antiquity. They were divided into the **trivium** - Grammar, Logic and Rhetoric - and the **quadrivium** - Geometry, Arithmetic, Astronomy and Music. We must keep in mind that Education in those times was a privilege that only

the rich had access to. Which meant that learning in a Lodge was a great advantage. Should we not then continue looking at attending Lodge as an exercise in learning? The next article looks at the old charges and again sees Learning as the way to go.

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For the benefit of our two guests, we hope, new members. We spoke on the old **masonic manuscripts** that are important in the study of the emergence of Freemasonry. The most numerous are the *Old Charges* or *Constitutions*. These documents outlined a "history" of masonry, tracing its origins to a biblical or classical root, followed by the regulations of the organisation, and the responsibilities of its different grades. Rarer, are old hand-written copies of ritual, affording a limited understanding of early masonic rites. All of those which pre-date the formation of Grand Lodges is found in Scotland and Ireland and show such similarity that the Irish rituals are usually assumed to be of Scottish origin. The earliest Minutes of lodges formed before the first Grand Lodge are also found in Scotland. Early records of the first Grand Lodge in 1717 allow an elementary understanding of the immediate pre-Grand Lodge era and some insight into the personalities and events that shaped early-18th-century Freemasonry in Britain.

Other early documentation is found, among the most famous being. The Kirkwall Scroll which is a hand-painted roll of linen, probably used as a floorcloth, is now in the care of a lodge in Orkney. Its dating and the meaning of its symbols have generated considerable debate.

The **Old Charges** of the masons' lodges were documents describing the duties of the members, to part of which (the charges) every mason had to swear on admission. For this reason, every lodge had a copy of its charges, occasionally written into the beginning of the minute book, but usually as a separate manuscript roll of parchment. ( They could have been the originators of By-Laws)With the coming of Grand Lodges, these were largely superseded by printed constitutions, but the Grand Lodge of All England at York, and the few lodges that remained independent in Scotland and Ireland, retained the hand-written charges as their authority to meet as a lodge.

The oldest, the Regius poem, is unique in being set in verse.

What then do we know of this manuscript?

The **Regius Poem** (also known as the **Halliwell Manuscript**) is one of the oldest known documents related to the history of **Freemasonry**. Dated around **1390**, this medieval manuscript is written in Middle English verse and offers a fascinating glimpse into the practices, moral teachings, and legends that influenced early masonry and building guilds. It's called the "Regius" because it was part of the Royal Library, later transferred to the British Museum.

### **Key Points about the Regius Poem:**

1. **Craft Legend & Rules:** The poem is a mixture of moral lessons, rules for good conduct, and legendary history. It begins by recounting the story of Euclid, the Greek mathematician, who is credited in the poem as the one who taught geometry (or masonry) to the Egyptians.
2. **Masonic Regulations:** Much of the content consists of guidelines for proper behavior within the stonemasons' guild, such as respect for superiors, fair treatment of apprentices, and rules for conducting oneself in various social situations.

3. **Moral & Religious Themes:** The poem heavily emphasizes Christian virtues, stressing the importance of faith in God, honesty, and living a morally upright life. It intertwines religious teachings with the duties of a mason, linking the craft to moral and ethical conduct.
4. **Old Charges:** The Regius Poem is part of what are called the "Old Charges" of Freemasonry, which were early documents laying down rules and traditions for the operative masons of the time. Later, these became foundational for speculative Freemasonry, which arose in the 17th and 18th centuries.
5. **Style:** Written in rhyming couplets, the poem has a somewhat archaic feel. The Middle English can be difficult to read for modern audiences, but translations have made it accessible.

The Regius Poem is significant for both historians of Freemasonry and medieval guilds, as it sheds light on the early ethical and working principles that guided skilled labourers in medieval Europe.

**James Orchard Halliwell**) was a 19th-century English scholar, best known for his work on Shakespeare, but also for his contributions to Freemasonry history. He is particularly famous for discovering and publishing the **Regius Poem**, which is sometimes referred to as the **Halliwell Manuscript** due to his involvement.

In 1838, Halliwell found this manuscript in the British Museum and recognized its significance for Masonic history. He published it under the title "**The Early History of Freemasonry in England**" in 1840. His transcription and analysis brought attention to this important text, which had largely been forgotten.

Interestingly, Halliwell was not a Freemason, but his scholarly work on the Regius Poem was so thorough and insightful that it became a major reference point for those studying the origins of the organization. While his involvement with the Regius Poem is significant, Halliwell was much better known for his work on Shakespearean studies. He collected a vast amount of material related to Shakespeare's life and works, and his contributions to English literature and history are considered substantial.

Halliwell's work on the Regius Poem helped spark more scholarly interest in the early origins of Freemasonry, and he's credited with bringing a medieval document back into public awareness, laying the groundwork for future studies of Masonic history.

The rest, of which over a hundred survive, usually have a three-part construction. They start with a prayer, invocation of God, or a general declaration, followed by a description of the Seven Liberal Arts (logic, grammar, rhetoric, arithmetic, geometry, music and astronomy), extolling Geometry above the others.

Terry, then spoke on the Kellerman paper he presented dealing with Athelstan and his charges (the forerunner to building codes) Both Aaron and Jeffrey asked for copies of this document, Since sent.

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The question of the relevance of the East in Freemasonry was asked.

The East holds significant symbolic importance in Freemasonry, deeply tied to the traditions, rituals, and meanings within the organization. In Freemasonry, the East is traditionally associated with light, enlightenment, and knowledge. Just as the sun rises in the East and brings light to the world, Masons

symbolically look to the East for wisdom and understanding. This idea of "seeking the light" is central to Masonic philosophy, where "light" often refers to both spiritual illumination and the pursuit of truth.

The Worshipful Master sits in the East. This placement symbolises leadership, wisdom, and guidance, much like the rising sun provides direction for the day. The Master in the East opens and closes the lodge and directs the work, just as the sun governs the day's cycle.

The East has long been a symbol of renewal and spiritual rebirth in many ancient cultures and religions. In Freemasonry, this is echoed through the idea that initiates are "brought to light" or "raised" in the East, moving from darkness (ignorance) to light (knowledge).

Many ancient mysteries, like the Egyptian and Greek mystery schools, placed importance on the East as a sacred direction, associated with the rising sun and new beginnings. Freemasonry, drawing on ancient traditions and symbolism, adopted this orientation.

Freemasonry often refers to the Temple of Solomon, and in Biblical tradition, temples were typically oriented toward the East. The entrance to Solomon's Temple faced eastward, and this temple plays a significant symbolic role in Masonic teachings and architecture.

In Masonic rituals, candidates often begin their journey facing the East. When they are raised or initiated into new degrees, they figuratively and sometimes literally look toward the East, representing their quest for light and understanding.

Many ancient civilizations (Egyptians, Persians, Greeks) revered the East because of its association with the sun and the life-giving properties of sunlight. Freemasonry, with its ties to ancient knowledge and symbolism, has adopted this same reverence, symbolising growth, life, and wisdom.

In short, the East in Freemasonry represents knowledge, leadership, spiritual rebirth, and the pursuit of truth, echoing ancient traditions that regard the East as a source of enlightenment and power. It holds a central role in the layout of the lodge and the symbolism of the Masonic journey.

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