first three degrees we work now, might make a mechanical obedience possible, but it could not inspire a future. It might enable a man to endure the privations of the winter solstice; but Humanity being what it is, needs a hope, a future of greater revelation, and of mightier yearnings. It is just this which the Royal Arch degree, or completion, really gives to us. The Hiramic legend is discouraging unless we know the secret of the resurrection. Fortitude is *not* all that Mankind cries out for in the way of virtue. It is a means to an end, but it is not the end. The dead and dismembered Osiris, the murdered Balder, *as a finale* is contrary to the genius of Humanity. We can bear the shades and the cold of the blackest night, if only it is the way to the morning. But the morning we must hope for. And, it is the morning Star that the Royal Arch tells of. Originally, the concluding part of the Master Mason's degree, at least as far as the matter of the work is concerned, and the ideal, is now so separated in form, that it is given in a Chapter. So far as the present form is concerned, it is certain that it was not at all universally given, nor given in the same position; for, we find the earlier instances of the degree being worked variously, being taken by special Royal Arch Lodges, or in ordinary Craft Lodge. It is not referred to in the Constitutions of 1723, and must have come into use during the thirty years that followed that date. And, a reason for this was, most probably, that the secrets of the degree were included in the last part of the Master Mason's degree. The period of the first English Constitutions was one of transition. It was a time when the quasi operative nature of the Craft was changing rapidly, with the multiplication of the class of Accepted Masons, i.e.,

Masons, who were not Operative Masons, but were admitted to the secrets of the Operative Craft. There were many lodges of the Operative Craft which did not admit Accepted Masons. And, the date of the formation of the Grand Lodge saw also the age, in which, to a great extent, the Speculative Masons began to have an existence, as a factor in Masonry that was not susceptible to the influences of Operative limitations. As the Freemasons emerged from any dependence upon the Guild idea, so later the higher and social idealism which has ever since characterized them. The legend of the Hiramic calamity, which meant but little to the working Mason, was accented by the Speculatives, and the great hope that was set before Man grew upon the imagination, until the great majority of the members of the old lodges were at least Speculatives, even if also Operatives. It is difficult for us at this time, with any degree of certainty, to describe the full nature of the tendencies of the period, since not only was the Speculative Order very imperfectly organized, but there was so much jealousy abroad among the quasi and irregular bodies, which professed Masonry, that the utmost reticence is observed in some accounts, and the limit of indefiniteness is observed in the records of exaltations which took place. But, one thing seems to be certain, and that is the gradual settling of the position and meaning of the three degrees and their completion. There seems to have been also a certain confusion, not uncommon to-day in some circles, as to what was rank and what was degree. Hence, we find that, while at first many had the degree conferred in ordinary lodge upon those who appeared to deserve it, others limited it to those who had passed the Chair. Even in the Grand Lodge, the degree was

regarded as one for rank, and we find the Grand Body determining that the higher degrees must be conferred, only upon those who had occupied the Seat of King Solomon. Again, the lodges tried to escape the limitation, and introduced the rite of Installed Masters, which, however, was speedily dealt with by an order-loving Grand Lodge. Now, the ideal is set in order, and the teaching is arranged according to the natural sequence of the life experiences of men. With the coming of the Spring, the women cease from weeping for Tammuz, and with the raising of Osiris there comes into Man's consciousness a sense of the impossibility of Human failure. "Weeping may endure for the night, but joy cometh in the morning." The precious seed is not lost, though it die; for the future is bred of the past, and from tombs come forth the life and the joy by which men grow into perfection.

There comes a time in the experience of men, and of nations, when night enervates, and hope dies. There comes the hour of death, often long before the natural death calls us, and we are led down into captivity, where, among gods we cannot trust, we learn how far we have fallen. The beasts of Ashur affright us, without leading us out of darkness, until the old song of life stirs us, and we turn our faces to the fallen walls of Jerusalem, and long for the hour of the return. This is portrayed by the legend of the Royal Arch degree. There are young men and maidens, who stand before the completed Temple of Zerubbabel and joy for the fair proportions of the symbolic masterpiece: others, who still remember the grandeur of the Solomonic Temple, mourn. But, to all comes the conviction that death is not final, and that the NAME, the LOGOS, the SPIRIT will

restore us from our fall. The Israel that came back from the Captivity was one of a greater spirituality and of a greater spiritual capacity. It was the return of a people who would value the LAW, of a Nation which would collate the ancient history of God's life in mankind, and which would produce ideals that would make Israel able to survive the scattering over the face of the earth, which took place later. This was the Nation that would be stirred by the burning words of Isaiah, Jeremiah, and the Lesser Prophets, and would dream of the Restoration, that Ezekiel pictured, with sympathetic hearts. Through the death of the body they were becoming alive to the spiritual meaning of life; and more susceptible to the joy of hope and of expectation. After the hours, dark and painful, of the depletion, they had become more, the Peculiar People of Jehovah, than they had been amid the splendours of Solomon. In their schools of doctrine and philosophy, and in their frequented Synagogue, they were becoming more and more speculative; and the age was not far off, in which by their instrumentality the Law and the Mystery would spread in a spiritual form throughout the civilized world. They had been dazzled by the splendour of the Temple and its outbuildings: they now bowed before the Angel of the Presence, as, on the old pilgrimage through new experiences, they passed by the way of Horeb to the brighter and better country, the Promised Land of Faith, and Life, and Light. Again they surrounded the Ark of the Mystery, and again they obeyed the Sacred Law of the Sacred Name, that in the secret of the Tetragrammaton they might find their national realization and their Human Life. And, similarly to-day, the insularities of the Operative Craft, the narrowness of even national aims,

and the limitations of conventional religion and philosophy are giving way to the expanding influence of a life that is of the Tabernacle as well as of the Temple, that values the Altar of Hewn Stones more than the gold-covered magnificence of the Temple Ritual.

It is possible to limit too much the capacity of the Human Soul for development, and for the *exodoi* to which those in bondage are *continually* being called. A living temple, which we are, is the aim of Freemasonry: but, woe unto him that would make his temple rigid. Even the ancient landmarks of the Order, although they cannot cease to be, may "grow." Freemasonry, like the Kingdom of Heaven, must never become fossilized. The square may try the living soul, just as surely as it may test the smooth ashlar of the Mason's labour. And, the square is as applicable to the mighty trees of the forest as to the works of Man. And, it is as well when we can join the crowd of those who obeyed the God of Zerubbabel; for, in the restored is sometimes something that was absent from our contemplation of that which never was lost. And, herein is the strength and the beauty of the Holy Royal Arch.

In some ways we may say, that the symbolism of the Royal Arch reaches the utmost possible in the way of beauty. Take, for example, the apron. The white lambskin apron, for instance, never leaves the Mason, even when he is a Companion of the completing Order. At first, he wears it as a type of the innocence of his first hour of sacrifice, then he wears it as a Fellow Craft only adorned by the two rosettes of blue at the bottom, then, when he has become a Master Mason, there is placed upon the same lambskin apron another and concluding rosette, upon

the flap, by which he is able to indicate the angles of the Divine Triangle. But, when he becomes a Companion of the Royal Arch, there is a decided advance in colour and also in symbol. The colour of the Chapter is red, not mere red, as distinguished from the Craft degrees the Companion has already taken. It is red, the royal colour, the colour of the blood of the confessor, of the martyr, the conquering red of the King. And, it rests in part upon the Craft blue. There was no higher honour the aspirant desired, outside the Mystery, than the right to wear the apron of lambskin by which the *Mystæ* signified that they had sacrificed all that they were, outside Masonry, and were innocent ceremonially. But, when the higher degree of actual conquest had been reached, then the conqueror was entitled to place the record of his victory upon the sacrificial apron of the first degree. That which certain of the Orders of chivalry assert to be the sign, in which they have overcome, is also in the Royal Arch Apron, in the form of the Levels, or ancient Cross. And, this is placed within the Sacred Triangle to indicate, that it is the Cross of the Divine Life that has made him conqueror. This is no modern symbolism, but almost as old as Humanity. In the Royal Arch Apron all the colours of Masonry are there. There is the red of conquest, there is the blue of the Craft underlying the red and forming purple, and there is the purple itself, the other elementary colour of the Tabernacle. And withal there is the white lambskin. So that in the apron there is the sign of the fulfilling of the Masonic Promise, even in the colours. When we go to the Clothing of the Royal Arch, in the higher ranks, we have these same colours; there is the royal colour,

there is also the prophetical colour of purple, and there is the Craft or priestly colour.

And lastly, we have the term, by which Masons of the Supreme Order speak of each other. *Companions!* Can anything be more of the spirit of Masonry? We have already seen, how impossible it is to allocate to one Master Mason the glory of building the great Cathedrals of the Dark Ages of Freemasonry, as some would regard the days when they were more or less associated with the various religious denominational bodies. We have the reason given in the term *Companion.* The Arch Masons are those, who work together. The work is the result of their joint thought, their joint enterprise, their joint will. They were the Companions on the pilgrimage. Think of the hundreds who, in the age we have mentioned, went from country to country, in the interest of their art and science, to raise those huge and wonderful edifices, which are the marvel of the present age! Nations settle themselves around the central temple of their nationality; races gravitate to the centre of their idealism. But, Masons are pilgrims. They ever seek a city out of sight. They are companions—companions in progress, in desire, in training, in the dark gallery, in the light of day, in the desert, amid the perils of the travel, and in the joy of building. But, they have no abiding city here. There is no finality about Freemasonry; and, the ideal of the Holy Royal Arch had found this out and symbolized it. They are brothers, but more. They are companions, pilgrims, seekers after the joy of life. They may express themselves in the language and legend of one of the concordant orders of Masons, or they may speak through all, in the fullness of the Completing Degree of the Arch: the word they speak

is that they are still seeking, and are finding too. They have knowledge that the Secret, is a secret no longer to those, who search out its mystery in the One that is Three, in the Ruler that is King, Prophet, and Priest. They are raised and exalted and know now, that there is mystery no longer in the perfect World, the perfect Order, the perfect Obedience, the perfect Wisdom that is Love of God and Love of Mankind. We cannot all read even this simple lesson yet. Some may not know the meaning of the Arch, until the hour of what men call death. But, the Royal Arch contains all the picture of Life, all the wonder of its drama, all the glory of the age, in which the WORD has been found, and the WORD is obeyed. The Level is occupied by a humble workman, the Cross is glorified in the victory over the lower self, and the noblest of all the Companions are looking, behind the colours, at the first apron they still wear, the learner's apron they will always wear, for the work of the disciple they will always do, until the final Keystone of Universal Being will be discovered ready, in the Stone by the Builders rejected, but now the Crown of life, the fulfilment of Hope.

PART IV.—THE ORGANIZATION OF MASONRY

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WHEN we have regard to the marvellous unanimity, with which both operative and speculative Freemasonry in all ages has been able to work out its destiny, without human headship such as we find in the organized national governments, we are lost in amazement. It is true that the Religious organizations had their chief priests, and that the Craft had certain officers who exercised control over them; but the word of the Craft, the development of the idea of construction, and the parallel speculative science has not largely been influenced by the personality of the Grandmaster, or High Priest, or King. THE LAW has always held the supreme place; and the Principal in the East has only had delegated power. Some look upon Freemasonry as a democratic assembly: others as a despotism. It is neither: it is theocratic. Moses, Joshua, Solomon, and all the great leaders of human effort have been *media*, by which THE LAW was translated into action. Any failure on their part of loyalty had resulted in their deposition or loss of influence. No king who tried to act despotically could get over the first claim of the Decalogue. "I am Jehovah, thy God that brought thee out." And, the scribes, who made the entries in the Nation's annals, were careful to sum up the life of the executive leader according to the way

in which " he did that which was *right* in the sight of the LORD," or whether he " did that which was evil." Neither the Egyptians, nor the Israelites, seem to have attempted to define the Ultimate Divine. There was among them always, even in their idolatries, the idea of the *Unknown* God, the formative LIFE that was represented by the Sacred NAME that could not be pronounced until Man knew HIM in the SPIRIT. To-day, Man has the same quest ever before him, and in spite of the discoveries of the spirit of the Holy Royal Arch, there is still the future transcending in attractiveness the present.

Naturally, it was found difficult to give the character of the Unknown a shape. And naturally, while the First Principal is King, his Reign depends greatly upon the Prophetic and the Sacerdotal. As the three degrees and their completion do not represent rank but efficiency, so the highest state of organization is found in the Craft, when efficiency rather than rank is emphasized. While the efficiency of the Order depends, to a great extent, upon the personality of the Grandmaster, yet, to a still greater extent, a *much* greater extent, it depends upon the efficiency of Grand Lodge, and of the private lodge. The annual assembly of the Operative Masons meant far more than a meeting, for the election and installation of rank members. It was the college. In these assemblies, added to the uniformity of the ancient charges and tracing board of ancient days, we find the remarkable community of talent and of effects in the Cathedral Building Age. To-day, in our Speculative branch we substitute the Committee, and the Press, and the Lodge of Research, and the symposium of the hour of Refreshment. It is here that the Leaders of the Craft are born, and it

is in the study rather than in the parade, that the Mason receives his inspirations. Freemasonry produces the Builders, and without the soul of Freemasonry walls crumble or perish. We have a proud heritage; but, our pride is in the Craft, and less in the personality of the Craftsmen.

Still, though the spirit be infused throughout the Order, we need instruments, and work by means. And, as we work by lodges and assemblies, so we must work by them that gather the Masons, and the Hewers, and the Brass Workers, and the craftsmen of every kind. Whosoever is indicated as the right person to sit upon the Throne of the Grand Body, we acclaim him, so long as he is loyal to the Craft, to the Law, and to the trust of those who obey him. There is a Divine Right of kings that speaks through the suffrages of the brethren, and that king, who is the medium of the Divine LAW of the Craft, is assured of the loyalty of all the brethren, his brethren, who form the membership of the Order. The first Grand Lodge in London was formed by a democratic method, under the guidance of a theocratic impulse. As it was felt that Freemasonry was the system of the LIFE of Man, so the first Grandmasters accepted office until one of higher human grade should be able to ascend the throne. The first Grandmaster was not a noble, nor a Prince: he was but the means of communication of the constituent lodges, the Craft upon the throne, efficiency in executive. And a King can be no more! Freemasonry does not account profane rank as of value in the Lodge or the Grand Lodge; but, she seeks the greatest efficiency; and, what wonder if she finds it where the profane found it? She has no use for cowans, or unillumined ranks of any kind.

It was a daring thing to do, the erection of a Grand Lodge of four lodges, all in London. But, there is no doubt that in the provision of a machinery, not new, but disused, by which the Assembly and the Quarterly and Annual Communication might be restored, these few Masons of London performed a service to the Craft which is immeasurably greater than they even anticipated. And, when we have regard to the conditions, in which their effort was made, we are lost in admiration. The environment was in the greatest degree unfavourable for any work of such a character. The Renaissance in literature and science had not spent itself, but it had spread into various conditions and circumstances of national life and habit. The Roman form of thought had to a great extent been abandoned: but, the Roman absolutism was still regnant among the reformers.

The jargon of the School was become vituperative and fierce. But, the ideals of the practical life were largely ignored, or scouted. The pillory had become a political engine; and, the majesty of the common Law was already a despotism. Divines, philosophers, and scientists of the finest type discoursed on the wonders of Humanity: but, they charmed in vain. The people had waxed gross in their hearing, and degraded themselves in every class. The Guild of Builders was to the fore; but, the Old Charges were very much in abeyance. The spirit of Freemasonry and its form were present; but, all was drenched with idolatry. New worlds, new wars, new habits, new forms of vice, new catchwords of liberty and of progress, were everywhere; but euphemism had taken the place of Truth, and personal interest was more potent than the ancient

charges. The lodge was in operation, but the assembly was either a mere form, or a thing wholly in disuse. The final failure of the Crusades in Europe, the discovery of the New World, with its dreams of wealth and the cruelty of its propagandism, and the drift of "labour" to the best paid markets, had demoralized the community to an extent little realized. To the angry disputations of the Schools there had succeeded the overt swordplay; the Law of "Divine Right," as the Stuarts understood it, was applied for the basest purposes, and the recoil from the people's pain involved a nation in civil war. The marriage of rosy splendour with immorality led to the opposing union of drabness and lurid flames. Absolutism remained; but, it was personal absolutism. And, its corollary, extremes, led to the cynicism and ribaldry of one party and the fierce threat of the other.

The Nation that had united all religionists of the Nation for the defeat of the Philippine obscurantism was busy obscuring the ancient Law and Testimony with political nostrums. But, with the revival of learning in Holland and England, and the growth of the reading public, there came into being a force which resulted in research and in the restoration of ancient studies. Many of the educated classes, who had travelled and had explored at foreign Universities the occult literature, and had had intercourse with many of the ancient civilizations, were found seeking acceptance among the Craft lodges that still retained the legends and practised their art according to the ancient Law. They became "Accepted Masons," and either through their influence, or at the desire of the Speculatives, moved for the restoration of the Old Conventional assemblies of the Craft. The

Light shining in the darkness drew a larger number still to the circle, where light had sprung up, and the present world empire of the Craft is the result. There were other secret societies: but, this was one which had a well defined object, and every sign had a meaning that lived in the soul of the subject. The consequence was that, while other societies failed to retain the interest, that of the Freemasons stirred men to a great search, and a more persistent struggle to realize the efficiency to which the Mysteries called Mankind.

Someone must be the initiator of movement, however many prepare the mind for change. And, this someone was found. The announcement was certainly modest. Dr. Jas. Anderson, the Historian of the "Revival," tells us simply how it came about.

Feeling themselves neglected by Sir Christopher Wren, the London lodges, four in number, met with a view to the cementing of bonds of Fraternity. There was no bitter feeling about the neglect alleged: but, the lodges having drifted apart by the ignoring of the ancient Assembly, and communion, they set about restoring the old constitutional method. Quietly and without ostentation, they gathered together, upon the single purpose bent of restoring the Masonic Method, and rescuing the Craft from becoming a mere Guild of Labour without the Speculative character which probably was the origin of it.

The four lodges were those meeting (1) at the Goose and Gridiron Ale House in St. Paul's Churchyard; (2) at the Crown Ale House in Parker's Lane, near Drury Lane; (3) at the Apple Tree Tavern in Charles Street, Covent Garden; (4) at the Rummer and Grape Tavern in Channel Row, Westminster.

According to resolution, on St. John Baptist's Day, following, in 1717, the Assembly of the FREE and ACCEPTED Masons was held at the aforesaid Goose and Gridiron, and after the Chairman, the oldest Master Mason present, at the time a Master of a lodge, made a nomination, by a majority vote the brethren elected Mr. Anthony Sayer, Gentleman, with Mr. Jacob Lamball, Carpenter, and Capt. Joseph Elliot, Grand Wardens, and these were installed and received the Homage. At once the Grandmaster commanded the Masters and Wardens of lodges to meet the Grand Officers every quarter, in communication. The first meeting was held at the Apple Tree, and was attended by, in addition to those mentioned, some old brothers from other lodges. Whether these others attended the Assembly, at which the election was made, is not stated, but possibly they, and others, did so. There are one or two considerations, that we may note here, that will enlighten us, as to the reason for the revival. The first is that only one lodge, of the four mentioned, had a majority of Accepted Masons: the others had Accepted Masons in their lodge membership, but there was in each case a majority of Operative Masons. We may safely conclude, therefore, that the movement was one, at first, of men who sought to raise the character of their Craft, and to restore to an already existing body its ancient custom and outlook. The movement was from inside: it was a restoration, and not an innovation.

The second consideration is that there were at that time a large number of Speculative, or at least Accepted, Masons, who in one lodge, at least, enabled the Craft to translate its desires into action. The first Grandmaster does not appear to have been a

Mason, one of the Wardens was not, and the third was either a soldier or a sailor.

Yet further, we cannot but note the rapidity with which the Old Masonic ideals grasped the Grand Lodge. The Board of Benevolence, then called the Committee of Charity, was formed in 1724, i.e., only seven years after the formation of the Grand Lodge, and the spread of the Grand Lodge area is indicated by the fact that, whereas only four lodges formally took part in the first Assembly, there were in the 1729 list of lodges forty-two lodges in London, and eleven in the country. With the exception of the first three Grandmasters, all the Grandmasters have been, at least, of noble rank, and have included names well known and respected from the first.

We have seen that during the darker period of Freemasonry there has been a certain outward subservience of the Craft to denominational influence. By the Charge stated by the Constitution of 1723, drawn up by a committee under the guidance of Dr. Anderson, the old Charge which read "The first charge is this, that you be true to God and Holy Church, and use no error or heresy," was altered to "A Mason is obliged by his tenure to obey the Moral Law; and, if he rightly understands the Art, he will never be a stupid atheist nor an irreligious libertine. But, though in ancient times Masons were charged in every country, to be of the religion of that country or nation, whatever it was, yet, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves: that is to be Good men and True, or men of Honour and Honesty, by whatever denomination or persuasion they may be distinguished: whereby, Masonry becomes the centre

of Union and the means of conciliating true Friendship among persons who must have remained at a perpetual distance."

This was a great advance; but it was more—a return to the ancient ideals of the Mystery. Only the *accretions* of the ancient religion had been swept away; and, no slight was put even upon denominational religion. The things that remained were what were taught in Egypt and in Jerusalem, the doctrine of the Spiritual God, ever living, ever incident upon the Level of our Humanity, ever producing the third principle of Life. With also its corollary of the Spirit that cannot die, the Judgment of Amenta, the Exaltation of the formal to the Formative, the Immortality of the Soul.

Of course, this gave occasion for the supposition that Freemasonry was hostile to the Faith of the Church. There were many then, and there survive a few to-day, whose contention has been that a living force can be found in the thrall of opinions. But, the Craft has survived every attempt to make this simple statement of Creed a dead letter, with the result that both in religion and in politics, although the strongest wrestlers of all parties are to be found in the Lodge and Chapter, there is a peace, the peace of trust and brotherhood, even when the passions of the profane life are most in evidence outside.

The particular position of Masonry, with regard to these outer and most important movements, has always been misunderstood. Men cannot comprehend, how it is that we are unsectarian in religion and non-party in politics. The reason is that we are workmen, engaged in the work of ourselves working, upon ourselves, and within the lodge. We never set out to make all men Masons, all men of our own

creed, all men of our own party. As Masons, we work Masonically: when we are outside, we apply the square to what we see, and test each upright by the Divine plummet we have learned to use. But, we ourselves are squared, and must obey the Charges. It is the Man we square, and not the garment he wears.

But, while the Order generally approved the System that was being fixed anew upon the life of the Mason, there was a period in which the Order found friction retarding its progress. Remember, the Order was revived, or rather organized in *London*. It especially had London in mind, when it formed the First Grand Lodge. This Grand Lodge only formed a small part of the Freemasonry in even London. There were in that Grand Lodge two influences, the Operative and the Accepted, or Speculative. The development of the Craft on the Speculative side involved an elaboration of the degrees, in a direction that would not necessarily interest the Operative brothers equally. There was such a sparcity, or rather such a conflict of evidence as to the ancient forms and rites, that even the committee who wrought with Dr. Anderson could not be expected to satisfy all. And, friction was soon apparent. The Charges of 1723 fixed the *nature*, if not the whole form of the degrees, and defined, once for all, what the degrees should be as worked in a Freemason's Lodge. But, they went further, and tried to ensure the effective rendering of the work of the two higher degrees, by enacting that all F.C.'s and M.M.'s should receive their step in a meeting of Grand Lodge. This was worthily but not wisely ordered. It was well that the work should be fixed, but, it was humanly impossible to give the two steps

referred to always in a Grand Lodge meeting in London. The rapid growth of the Grand Lodge had not been foreseen, and it was in 1725, by a sweeping majority determined, that in cases where the proper precautions could be observed, any qualified Master of a lodge, with the approval of the other Master Masons, might confer the degrees which had been reserved.

The Great Schism in English Freemasonry was really the result of rebellion levelled against the Grand Lodge of 1717, although the specific causes are difficult to locate. The Constitutions of 1723 did not satisfy all, as we have seen, and there was a strong protest against what looked at first sight to be latitudinarianism on the part of the brethren, who had modelled the Article on Religion. But, this was partly removed by the Constitutions of 1738, which assumed that what the Old Charges had taken to be the position of Masonry toward Religion was that anciently Masons had conformed with that form of the *Christian* religion prevailing in the country where they wrought. There was also some resentment against the too great predominance of London lodges in the Grand Lodge, and the extent to which this pressed heavily upon the country lodges. Add to this defection or rivalry, whichever it was, of the Gormogons, the disturbance of the serenity of the Grand Lodge arising from the loss of many members, through their enforced retreat to France after their exertions on behalf of the Pretender, and the lassitude into which the Grand Lodge sank during the period of office of Lord Byron, and there is material from which to set up a considerable schism. And, the agitators were not lacking, with the result that for a long period the authority of the parent Grand

Body was openly flouted, and a schismatic Grand Lodge was set up. Formed in 1751, it elected Lord Blessington its Grandmaster in 1756, the first Grandmaster being elected in 1753. The Schismatics called themselves the "Ancients," in distinction from the "Moderns," as they dubbed the Old Grand Lodge of 1717. In 1778 they entered into fraternal relations with the Grand Lodge of Ireland, and their influence increased in America, much to the detriment of the older Grand Lodge. Gradually, however, the Grand Bodies came together, frequently confusing their work, until during the Grandmastership of the Duke of Kent the reunion of 1813 took place and the Duke of Sussex was elected Grandmaster of the united Lodge, with 647 lodges actually under his rule. So ended the Great Schism, which threatened at one time to break up the organized Speculative Craft in England. It arose, largely through misunderstanding, but was vigorously supported on both sides, until the original causes of dissatisfaction were almost forgotten. Fortunately, good sense overcame the difference, and as the Charities had been maintained by both Grand Lodges during the struggle, the return of communion gave a great impetus to the progress of the Speculative Craft, and the final form of the Constitution of the order was definitely fixed.

PART V.—MASONIC DEVELOPMENTS IN CHRISTIANITY