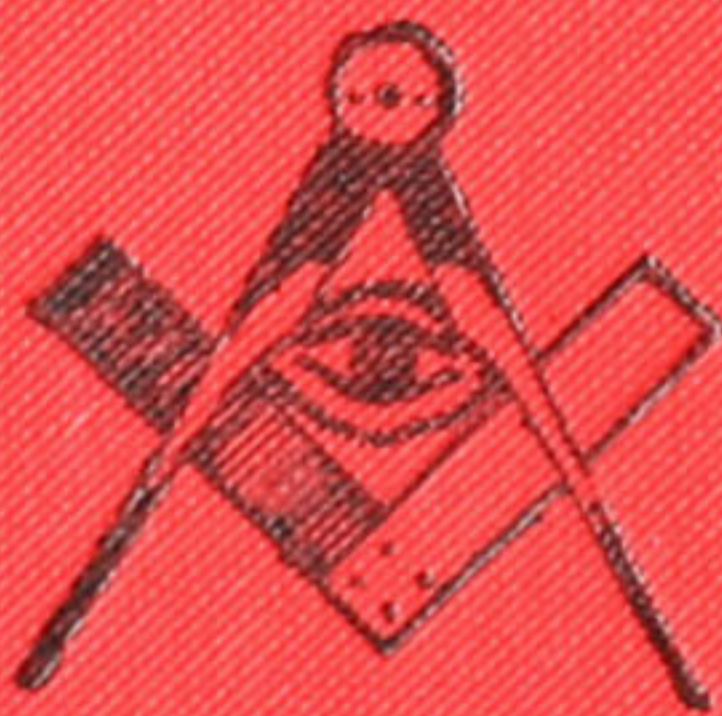


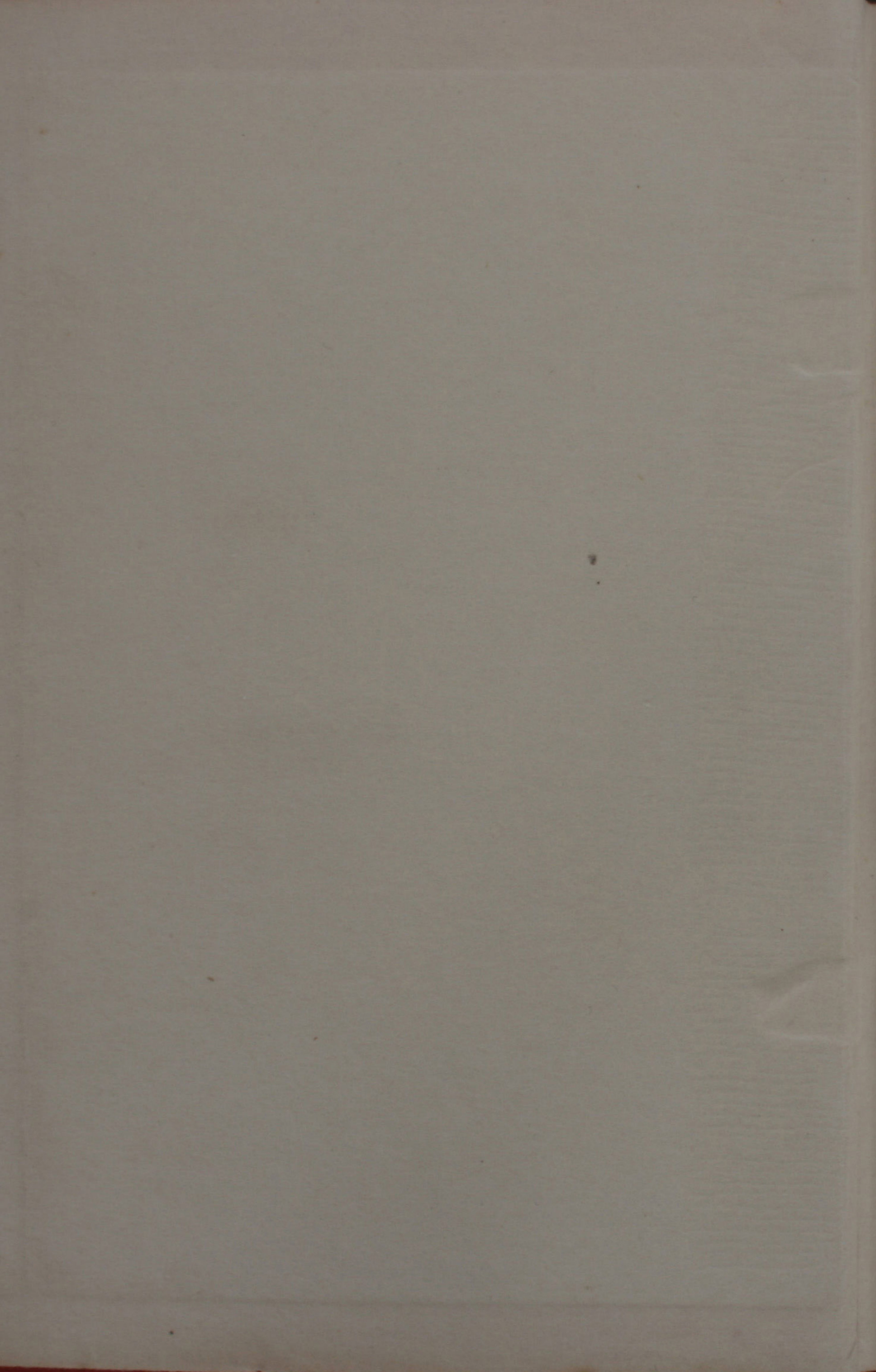


BUILDERS OF MAN

*THE DOCTRINE AND HISTORY OF
MASONRY, or THE ROMANCE OF
———— THE CRAFT ————*

JOHN GEORGE GIBSON, LL.D.





BUILDERS OF MAN

From the "Aldershot Army and Navy Lodge Journal."

"Bro. J. G. Gibson, LL.D., will shortly publish some volumes of collected essays, which in serial form have charmed, delighted, and instructed appreciative readers in every continent and throughout

'whatever clime the sun's bright circle warms.'"

ROBERT FREKE GOULD,

P.S.G.W. (Eng.)

BUILDERS OF MAN

THE DOCTRINE AND HISTORY OF MASONRY

OR

THE ROMANCE OF THE CRAFT

By Wor. Bro.

JOHN GEORGE GIBSON, LL.D.

(Rector of Ebechester)

Fellow of the Royal Society of Literature.

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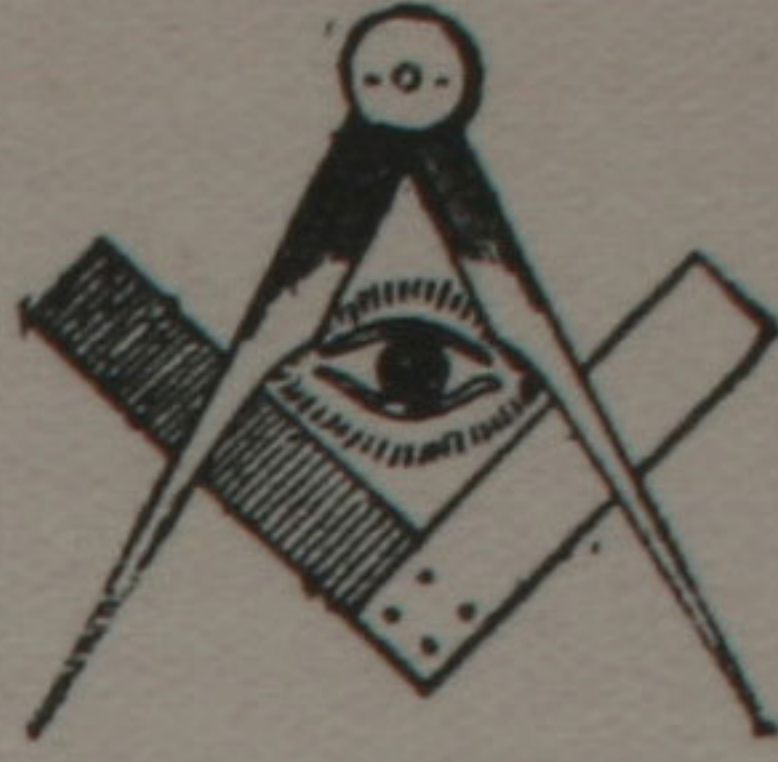


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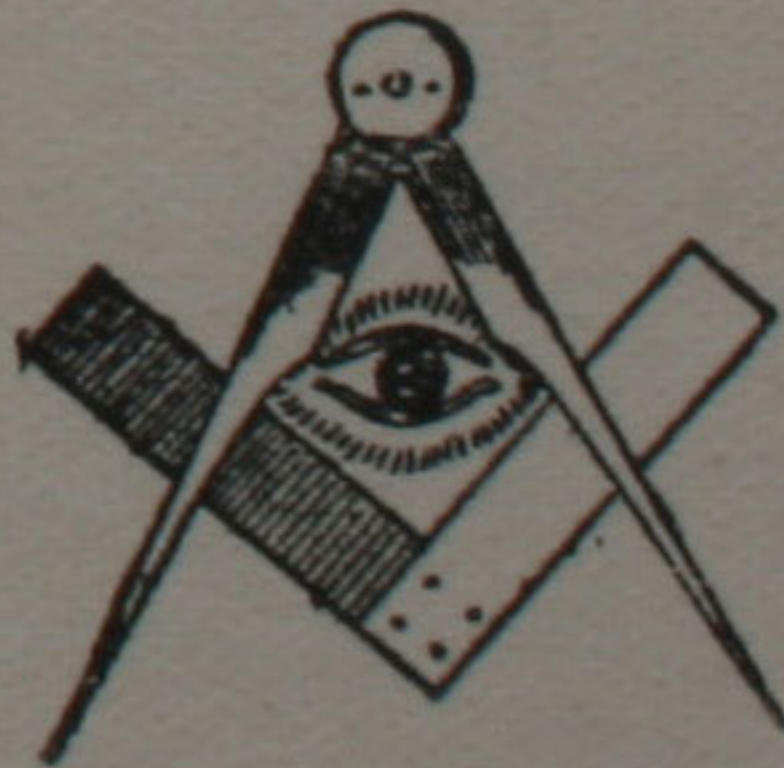
TO THE

**Right Honourable LORD RAVENSWORTH, D.L.,
Right Worshipful Provincial Grand Master, Durham,**

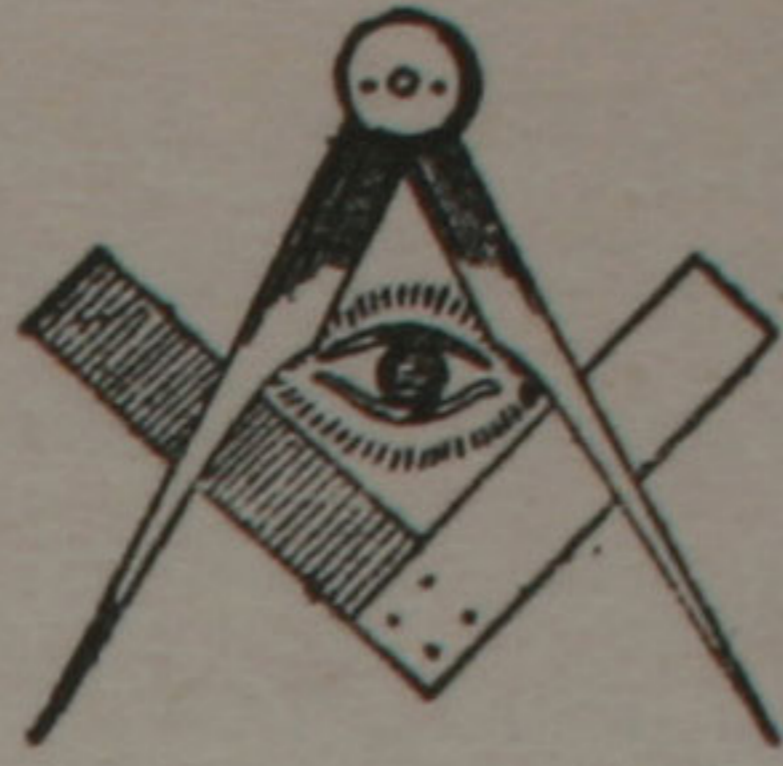
AND

**Colonel C. WARREN NAPIER-CLAVERING,
Right Worshipful Provincial Grand Master,
Northumberland.**

**AND MY BROTHERS OF THE CRAFT,
GREETING!**







AUTHOR'S PREFACE

IN presenting this volume to my brethren, I feel the diffidence which attacks, at some time or other, even those who are surest of their facts, and clearest in their ideas about what is required at the moment. Never were the libraries of Masonry so numerous, and never was the material for the work of the student so abundant as to-day. And never, perhaps, was the world, Masonic and profane, so disposed to receive the certified results of careful study. But, this work, to be really helpful to Man, and especially to Masons, must pass through a critical clearing house, and be based upon what is a great deal more abiding than a romantic sentiment. More, however, than a classification of authorities is required; there must be a classification of *facts*. And the principle that should be dominant in all methods of selection must be Masonic Perspective. The "point within the circle" must be found, not when the temple is erected, to suit the exigencies of the case, but, must be first discovered, and the temple set out from that point, if error is to be avoided. We cannot begin in any Revival period, nor on the assumption of the accuracy of any documents of comparatively recent origin—nor can we translate tradition by the light of these documents. All documents have a bias from some source; and the Creative Life, for which

Masonry exists, is a general and universal totality, that fidgets under the control of anything that is not as broad as the Level, and as potential as the Heights of God. Our object, in these days of flux, is not to make Masonry fit into modernity, but to insist upon the building of Man, in accordance with the demands of the V. of the S.L. While the constructive work of the Order is done in the secrecy of the quiet Lodge, the beautiful product rises higher and higher into the view of those outside, until, with the removal of the screening hoardings, the glorious fruits of Wisdom burst, in irresistible splendour, upon a converted world. This is the aim of Freemasonry; and is also the very reason for the existence of the cult. The Lodge is the portal of the candidate for initiation: the resultant Masterpiece is a Humanity that lives, a temple that is a vital energizer of the World.

I have endeavoured to treat the subject under three principal headings: (1) The Genesis of Masonry, pure and symbolical, presenting the Ancient method of Wisdom, unhampered and unconfused by denominational extensions and methods, which could in any way exclude Masons, who in non-essentials differ among themselves, and would express themselves in different methods; (2) the teaching methods of Freemasonry and the underlying doctrine and aim of Masonry; and (3) the Product, which should be *the effect* of the conscientious development of the power of Masonry in the building of Mankind, and the inspiration of the true Humanity, of which every man that is born into the world is assumed to be capable.

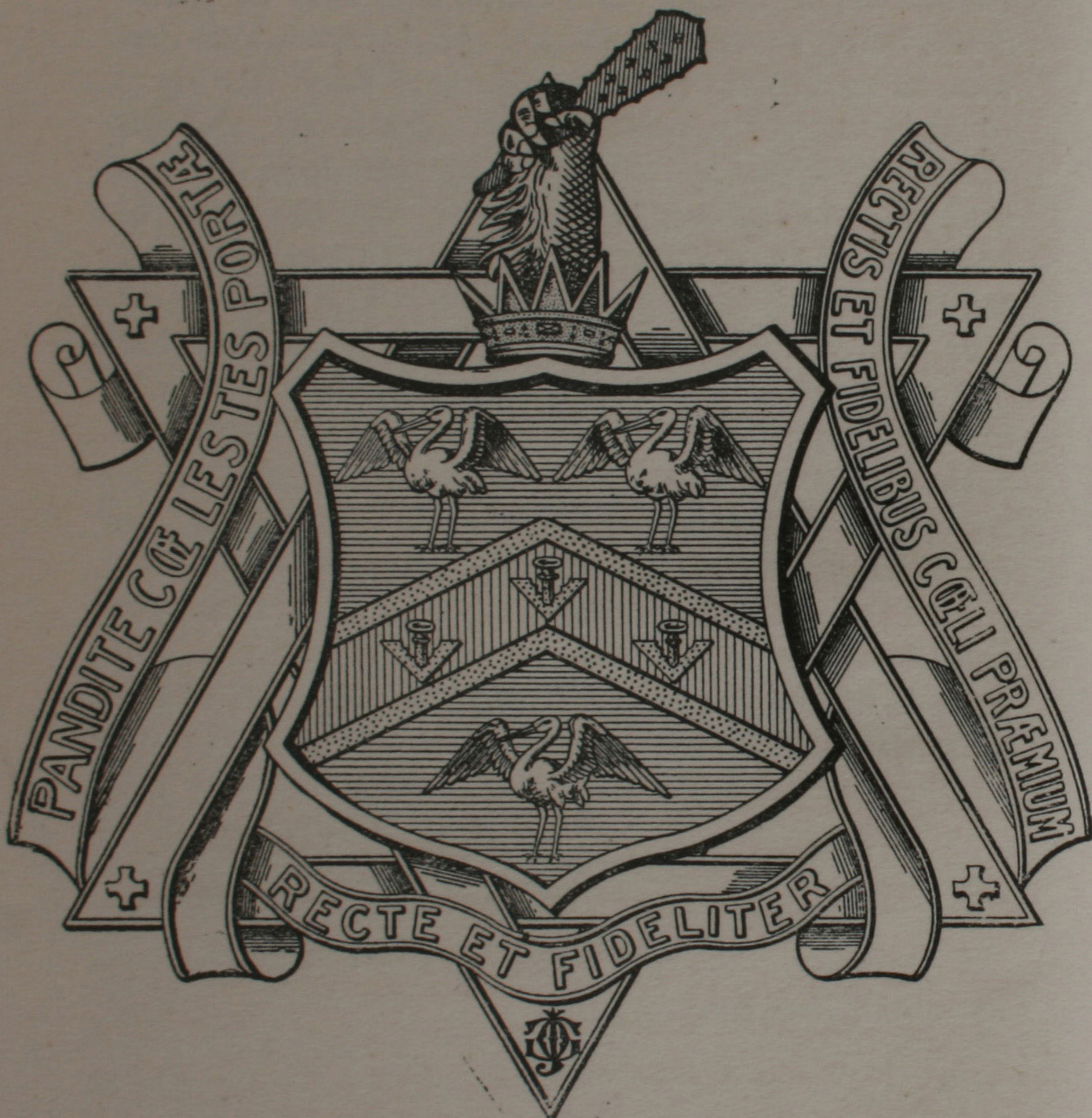
That there is, especially at the present moment, a field of service opening to social reformers, in which Masonic ideals will be of inestimable value, there cannot be a doubt. Old standards are, in many cases, being proved but modern, and conventions that swayed multitudes no longer do so. Even, the right of Man to live, is being almost questioned; and the value of Humanity to itself, depends upon the use made of the powers the Creator has entrusted to mankind. Anarchism and chaos will disappear, as the Son of Righteousness arises. The animalism, that masquerades under the varied disguise of "Kultur" and of Bolshevism, can be destroyed only by an organized insistence upon the supreme authority of the LORD of the Sacred Name. It is to enable Freemasonry to do its part better, in the setting out of the Social Temple, and in the spread of Masonic idealism, that I venture to contribute the present volume. I trust that a careful perusal will enable many, at least, to start out with a more definite objective before them.

George Gibson.

(Sior Ebgaer.)

EBCHESTER RECTORY,

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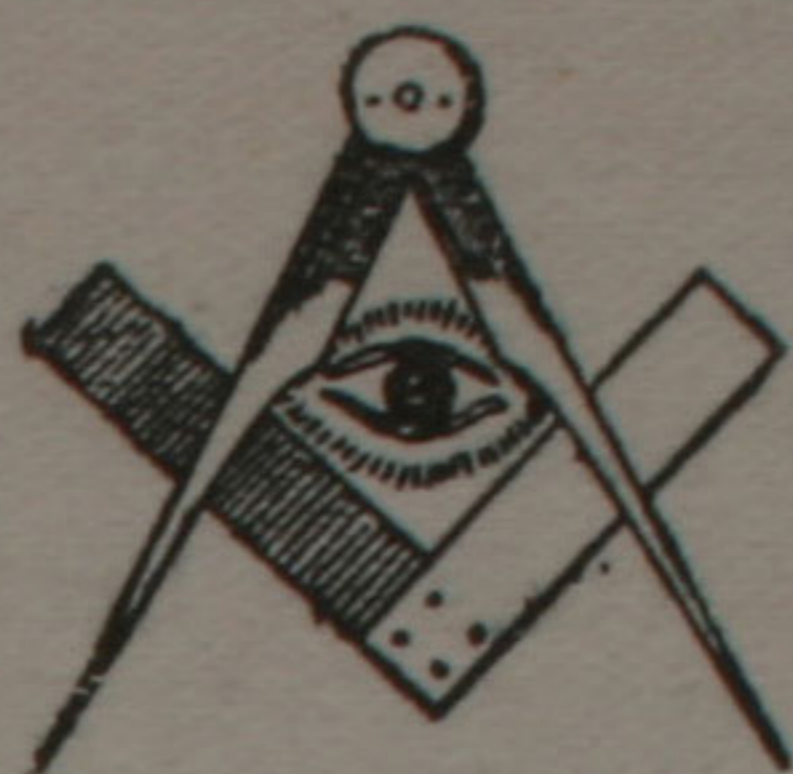
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FOREWORD

MEMBERS of the Ecclesiastical profession in Great Britain are very liable to two main dangers. They are apt to separate themselves from the life of the communities living around them—either, by adopting an indifferent reserve to the social and civic interests of their age, or, by obtruding themselves into such questions, in a manner that seems to forget that the Kingdom of their Master is “not of this world.”

But a priest or minister still remains a citizen. Whilst his supreme allegiance is spiritual, has he no other? His inborn gifts, his profound learning, his extensive experience, his thoughtful counsels and his knowledge of the world, surely may be used to serve his time and generation.

The author of “Builders of Man,” not only avoids the two dangers which I have just noted, but he uses his literary talent for the benefit, not only of those of the British Empire but of other inhabitants of our Globe. He is a man of the right stamp. By his energetic pen he infuses nobility into business, true religion into science, uplifts the Masonic ideals to their highest level, and whilst laying bare with no unsparing hand, he reconstructs.

Seldom have I come across an author, who is so able and so willing to help others, and the Masonic fraternity have every reason to be proud of him. He never sees any cross-roads in life. He passes them by and presses on. Whilst his sun sinks to rest, he is already alert for its rising next morning. There is something peculiarly noble about Dr. Gibson. In the midst of upsetting conditions, he remains calm and collected; in the midst of praise, he remains humble; to the sordid, unaspiring material needs of the world he remains blind. His felicity of phrase, coupled with an aptness of classical allusion and with a profound knowledge of history, produces a style of literary ability, infused with the essence of life. His teaching continually illuminates. All the reservoirs of his brain produce nothing but benevolent thought for mankind in general and Masonry in particular. He enjoys a refreshing ripeness of culture, as proved by his having been awarded two of the highest honorary degrees—LL.D. and D.D.

Dr. Gibson is a unique personality. In Masonry he fearlessly ploughs a lonely furrow. Nothing pleases him better than to break the moulds, in which Masonry has ensconced itself and from which truth, in its real sense, is absent. He realizes the ideal and idealizes the real, and had he been cast in a different mould, Masonry would have lost that excellent work—"Builders of Man." His aim is not controversial—it is to lift each one of his many readers to a loftier conception of their privileges and responsibilities. In "The Masonic Problem," he has used his generous intellectual endowments, to explain to us the purpose and meaning of

Freemasonry, and in the present volume he gives us the fact of Masonry, historical and vital, in a most striking form. It is a classic production and worthy of a premier position in every Mason's library. In spite of increasing age and frailty, the result of a recent serious illness, Dr. Gibson remains a pioneer in every good and noble cause. May he be long spared to shower more rich blessings from his shrine!

JOHN WISHART,

M.D., D.Sc., F.L.S.

NEWCASTLE-UPON-TYNE,

1923.



PART I.—GENESIS

THE IDEA. THE MATERIAL. THE THING

WHAT is Masonry? It is the beginning of all study and, without a clear knowledge of what Masonry really is, the Quest of the Holy Graal is for us so much wasted time and energy. And, the answer to our question is not more easy, on account of the many ready replies we are assailed with, on every hand. It may, therefore, be no unwise step on our part, if we, for a moment, determine some of the attempted answers, that do *not* solve the problem in a satisfactory manner.

Masonry is *not* a mere association of any class or kind of men, for *any* purpose. It is the Life of one *made, illumined, and empowered*. Too often, we mournfully acknowledge, it would seem to us that Masonry is regarded, at its best, as little more than a club of excellent men, who are filled with noble aspirations, and will the good of mankind, but sadly fail in the matter of accomplishing what they seek. Their perspective is fine, but limited and superficial. Even their meaning of the concept of brotherhood is faulty, and they fail, almost altogether, to find in the practice of Masonry, as they understand it, any extensive field for general edification and

for social amelioration. They either subject the tempular worship hour to the exigencies of the Social claim, or they forget that the only way to the Social life is through the portals of the Temple, and by the application of the Temple Spirit to the rest of the *Universe*.

Neither is Masonry "the handmaid of the Church," whatever that Church may be. Masonry is not the handmaid of *anything*, nor can it be, in any sense, subordinate to anything that is not provided within herself. There was a time when the Order was found in asylum among the various corporations of her well-wishers, ecclesiastic and other; but the mighty Masonry, which, after all, was the source of life and of the Craft, became conscious of being hide-bound, and burst from her servitude—and this before the modern revival of her independent forms became an accomplished fact.

Nor is Masonry an *imperium in imperio*, as some imagine; for, as soon as Masonry takes upon her the garment of denominationalism, either in theology or in politics, she sounds the knell of her own misfortunes. Her only *politeia* is the City that hath foundations, whose Builder and Maker is God; and her only organization is a loyal obedience to the Creator and Life of Man, however He may speak, and whatever may be the forms, by which that obedience is rendered. The Revival of formal Masonry was no more than a revived spirit of obedience, and a turning back of wandering denominationalism to the One True and only Light, that lighteth every man that cometh into the World.

For this work (of Masonry) we are and are created. And this is no new thing, but as old as the hills, and older than many of them. The fact that

many take up the Masonic form as a hobby, and that others regard it as a convenient means for a sedition, or for the weakening of old enemy forces, should not conceal from us that Masonry is not of the historical alone, but of the primeval relation of Man to his Maker.

Nor should we be misled by the imaginative individuals, who romance about the ancient corporative and formal Freemasonry of Patriarchal and Prophetic ages. Brother Euclid, Brother Pythagoras and the Rabbi Johanan may have been, and doubtless were, brother *Masons*, but, there is not a tittle of evidence that they were brother members of the Order of Freemasons, as we understand the term. Fantastic and ridiculous claims like that I have suggested, only throw dust into the eyes of those, who would know and be known, who would live and build up a spiritual house unto the Lord. Grand Lodges, Temples of the Holy Arch and our own local lodges are not the system of Masonry, but its executive representation. The Grand Body does not qualify the Mason: as the Mason is, so is the body he assumes, whether personally, or as an Order. Amenta is set for the judgment of men, as sons and servants, and not as officials.

Masonry is the System of Life, firstly; secondly, it is a system of teaching this life after an ancient method that is esoteric. It has always had its authority in the Will of the Creator, and always had its processes that were inspired by the Mind of the Eternal.

It is not correct to say that Masonry dates from the Revival, nor from the institution of the Roman College, nor from the rise of the Dionysian Artificers, nor from the building of King Solomon's Temple,

nor even from the Great Grand Lodge in the Wilderness. We come across signs and symbols all over the world that refer to the ancients, who held the doctrines that are our fundamentals, and practised a morality that resembled ours to a remarkable degree. We cannot assume that the progress of revelation was the same in all ages, and among a highly diversified humanity; indeed, there must have been thousands of years between the arrival of a particular cult in one region, and its spread to another, and still more between its popularity reaching its zenith in the case of one race and in that of another. And the significance of this consideration appeals to us, still more when we are met with persistent legends of great continents crossing what are now watery mains, and of races great in power and in wisdom in primeval ages, who are only represented to-day by deteriorated civilizations, such as are found among the pigmies and the negroid aborigines. History can only help us from the date of her birth; the many thousands of thousands of years before the introduction of the first text-book of History, are to-day more or less darkened by clouds, too opaque and awesome to be pierced except by the imagination of the fictionist.

Tradition is sometimes of assistance, and sometimes confuses. We may believe or not, the persistent legends of Atlantis that say in the music of the mighty Atlantic Ocean where now the deeps call unto deeps. We may also account for emigrations from Egypt to the Isles of the Southern Seas, across a similar continent, which stretched from Central India to the Austral. Or, we may map out, as Brother Churchward has done, the routes, by which the Wisdom of the earlier Stellar Period reached Asia, the Pacific, and America. We are still face

to face with difficulty in several directions. Legends, almost equally persistent, tell of an original centre of mankind in India, and also at the foot of Mount Ararat. And, wherever we go, we find indications of a kind common to all races, that along the same lines the Creator led Man from darkness into the light, and fixed the Divine doctrine in sign and symbol, in pillar and pyramid, in picture and in demotic script. We are, in short, compelled to accept one of two theories. Either, the process is one of development and evolution in every case and in every race, or, there must have been at some time a common source, a genesis of Wisdom, as accepted by Mankind. When, in some cases, we have regard to the unfavourable environment of those, who may have reached a certain point on the path to knowledge, and, in other cases, the proximity of auxiliary neighbourhoods, we are surprised at the extent, to which the march of Humanity has been equal in rapidity, in any given term of generations. We are, by this and other considerations, compelled also to come to the conclusion that the original source of the Wisdom is one, and that the extent, to which Man as a whole has reached a full knowledge of the truth, was considerable. Among all the lower races of men we find vestiges of totemism, firmly fixed in the religious system, or at least in the religious practices of the people. And totemism is but a masking symbolism, hiding a greater law than appears. To the originals of these races, all the customs of the Stellar Mythos, all the namings of the Stellar bodies, all the virtues and all the dangers of the life of the natural Universe were bound up together and formed a Wisdom, or a religious system. In the family relationship, in the sanitary

regulations, in the governmental systems, and in the attitude of the people to their own future, there is, evidently, in all parts of the savage world a wonderful similarity. In the orientation of their sacred buildings, in the arrangements of their tombs, and in the thrice-bent form of the corpse, in the form of their hieroglyph and in the suggestion of their moral consciousness, there is indeed such a similarity, that we are moved to look for a common origin. And we find this in Egypt.

At least, we find the earliest history of this movement in the land of Mizraim (i.e., among the People of the Myth). The struggle of the yearning soul of Man, probably began and was long continued, in the Soudan, or south of the Great Lakes, from which the "life of Egypt" flowed. But, it was at Ghizeh that the Wisdom was written, in symbol form, of the Life of Man, of the Death and Life of Humanity, and of the inspiration of the Most High Master Builder of Man. Here, doubtless, long before King Solomon built the Temple of Jehovah in Jerusalem, Moses, following the example of many men, centuries of centuries before he was brought up by Pharaoh's daughter, passed the severe tests and was made one of the Illuminati of the Mysteries or Wisdom of the Egyptians. And, long before that, while the wise of a yet more ancient age were just beginning to rise, from the lower Stellar and Lunar Myths to the Solar, men were setting up pillars, were assembling great stones, and were learning the Will of the Creator of Mankind. And, from the regions, in which men practised the several systems and worshipped God under the Symbolic System of the Stellar bodies and of the beasts of the field and the fowls of the air, and laid the foundation of that morality and of that

religion, which, in fullness of time should bring in the day of complete freedom and of fullest opportunity in a Divine-Human life, they began to speak in signs; they continued these signs, further, in pictures and hieroglyphs and ceremonies, and then they fixed the principles of life in geometric figures and in temples. Probably, tens of thousands of years ago, before the Solar System of symbol came into vogue, the whole procession of Nature was set forth in stone. And, the Temple, erected on what we call Masonic lines, witnessed the making, passing, raising, and exalting of multitudes of the wisest and the strongest of ancient days. Here, Moses learned the principles of Right and Truth, and obtained strength to refuse the riches of Egypt, that he might lead forth, upon another pilgrimage, through the darkened way of the Desert and loss and death, the peculiar People of Jehovah, who should, eventually, raise the glorious Temple of King Solomon and shed abroad light and leading, in all parts of the world.

Even at this early age and, indeed, long before, builders' tools had become the symbols of life, and, by the use of Masonic symbols, the language of Masonry was freely spoken in lodge and temple. That the Pyramid was erected in the age of the Stellar Mythos, is evident from its northerly orientation. And yet, such was the prevailing knowledge of Science and Art, that, in exact relation to the circumference of the earth, and with full allowance made for the curvature of the earth in the dressing of the foundation, this temple could be erected, perfect in all its parts, masonic in its provision for degrees of attainment, and could be, indeed, regarded in any way, even among the Javist Hebrews, as (Is. xix. 19) "an altar to the LORD in the midst of

the Land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of Hosts in the Land of Egypt."

And yet, this is what Isaiah meant, when he spoke of the Pyramid at Ghizeh and its pillar, which we know as the Sphinx. Already, the pyramid contains the standards of our weights and measures; and, it may be, that in addition, when the secrets of the Sphinx and the Temple itself are revealed, we shall find the story of Man's earliest struggle, and of the gradual subjection, by the higher God-man, of the carnal water-god that slew the aspiring Osiris.

What, in a word, was the position that the ancient race took in regard to life? Why do we claim, that they were the discoverers of the first secrets of the Divine Conquest of the carnal? Were they not, as most men allege, simply idolators? Perhaps, many of the ignorant might be idolators. Ignorance and superstition go, often, hand in hand. It may be that the totem and the ideograph became an object of worship, as they do, to-day, where the secret has not been transmitted. But this cannot be said of the wise men, of the educated, of the illuminati. Indeed, they who following Moses avoided the danger of worshipping the image of anything in heaven, in earth, of the underworld, yet brought a large part of the "Book of the Dead" into the Jewish system of religion, and based a great part of the national morality upon the judgment of the Egyptian spirit throne. The doctrine of the Resurrection, and indeed that of the Trinity of the Divine, are traceable to Egypt.

It was an easy spiritual transition, from the god Horus and from Ra, to the God of the Hebrews,

Yahveh. And, the drama of the Mystery of Egypt was transferred, in the Plagues and the Pilgrimage, and the death of all but Joshua and Caleb, of all the men who came out of Egypt to fight for the Promised Land. Israel lusted after gods, that were but material; Moses purified their spiritual mind in the Wilderness, and from a horde of superstitious slaves brought twelve nations of worshippers to the borders of Jordan. And there by the "Shittim trees" (acacias) he led them, in death to find life—immortality.

The Science was, in its genesis geometrical, but, in its spirit, religious. It was esoteric in form, but, in practice, visual. The rite was always to the fore; but there was, also the spiritual making, passing, raising, and exaltation. And, when the people passed into possession of the Land that God had promised them, all temples were symbolical, though there might be, as at the Temple of Solomon, a much larger mass of building for the *offices* of the Temple proper. In the lavatory custom of the priests, in the purifying of the people, in the shedding of innocent blood for propitiation of sins, and in the burden-bearing of the worshippers, there was the symbol, that in the Egyptian temple had been found, but, it was the spirit that made alive.

It was this spirit that had made all possible. It was the idealism that lies latent in all human life.

Man has always been an Argonaut. His objective has not always been the same; but he has always sought what he had not, yearned to be what he was not, and longed for that he did not as yet understand. He has been a fit subject for the questions of the Tyler in every Human Anteroom. The mystic has tried to search the clouds and darkneses of life for the

greater revelation, the sensualist has sought the capacity for appreciation, the wanderer has sought adventure, and the workman has sought to produce a masterpiece he could not yet design, but, might, some day carry forward to beauty. God has given to every man the blessing of discontent; and, Man always longs to be, what he is not yet able to be. The ancient Mystery dramatizes this longing. Isis searches the waters of the Nile for the remains of her murdered Osiris; the Scandinavians sought for the corpse of Balder the Good; and Mary sought, in Gethsemane's garden, the crucified Christ. Some there are, who would not seek at much cost, and would die out of Society rather than die unto themselves. But, however a man be circumstanced, he is usually able to be brave in search, and to be persistent in longing for that which he seeks. And, the story of this has been written, in the same language through all time. The drama is one of loss through yearning, and of gain through sacrifice.

The Dionysian legend, the Hiramitic, the Eleusinian, the legend of every clime and of every culture, is a picture of one who feels the whole world worth losing, that one may gain one's soul. The wonder of the Cross transcends in splendour all else, and men feel it worth while to go out, beyond the camp to be found among the heroes, the illumined, the Masters. This is what Masonry stands for; this is what the Mystery teaches, whether in Egypt or elsewhere. And this is what the seasons tell us. In the winter is born the power to spring forth, and in the snow is bred the water, by which the plant life is nourished. Material is to be subjected to the good of the Spirit. "What shall it profit a man, if he gain the whole world and lose his own life?" The dark gallery is

better than the tomb: and the flame of the tank of fire is better to endure than the hopelessness of Tartarus.

In the Stellar Age, in the darkness men fought their way to the knowledge and wisdom, that enabled them to write their faith in the Great Pyramid, and base their teaching on their wonderful eschatology. Then, with the fuller light of the Solar idea, there came a finer perspective of the spirit, and a greater hope in the future of Promise. Then came to the Israelite the command to translate the Temple into the terms of a tabernacle and a daily and severe schooling in the Wilderness, with a fight for the strong places of the materialists of Canaan. And, through all, there has persisted the same ideal that ever widens, that is never satisfied, that is less formal than ever it was, and appeals in its growing potentiality, that enlarges the family, that glorifies the revelation, that calls for sacrifices that cost more, that sets up obedience upon a higher pedestal, and that still opens to us deeper mysteries that our prototypes did not solve, and cries for a greater consecration, and a more practical religion and morality. Our love may be known of all mankind; we seek a "city out of sight still." We may have the power to command, we claim the right to seek a power to obey better, to serve our day and generation—and to be more subject to the Most High.

"The clouds our Fathers passed, are left behind;
The Jordans once they crossed, no longer bar.
Yet mists before us still call forth our faith,
And fenced cities still defy our soul.
We fear them not; for Zion beams with Light,
Far, far beyond the gloomy earthen tomb:
Beyond each shadowed vale of sighs and tears,
Lie better lands, and highways of the King."

But, let us go yet further, and say that the Pyramid is not only a temple of Masonry, but is the Faith of the Mason of ancient days, writ in lines and squares and angles. And, the other pyramids of the New as well as of the Old World, generally have, to some extent at least, the same meaning. The temples at Uxmal in Central America and that of Teocalli in Mexico are, practically, copies of the typical pyramid of Masonry in Egypt. There the powers of the Divine and the attitude of the worshippers are depicted in pillar, in triangle and in circle. The degrees are set forth, practically corresponding to those of modern Masonry, but, in many respects more complete and more precise in meaning. These temples are a sign-volume of the Sacred Law, which all the initiated and advanced of the brethren could have no difficulty, and to-day have no difficulty, in reading in the terms of the Constitution and the landmarks of the Freemasonry we are familiar with.

It is evident that there were several grades of service, and several corresponding methods of representation. The greater Mystery was reserved in Egypt, for the heir-apparent to the throne (which accounts for Moses being versed in the higher work and secrets of the Craft), only such of the priests as were worthy of it being advanced beyond the initiate's degree. But, while the higher mysteries were reserved, the eschatology and ethics that were written in the pyramids were taught to the outer people *according to their capacity*, and possibly the fact, that these were not admitted to the meaning of the sign, accounted, to a very great extent, for the amount of pure idolatry which was found among the ignorant.

And when the Hebrews came forth from Mizraim, the same sign and symbol were evidenced. The Ark

was carried before them, after the same pattern designed as was used in the Temples of the Solar Mythos, the very camp as well as the tabernacle being arranged along the same plan, and the orientation of the Place of Holiness being in the East. The positions of the tribes followed, much the same order as that in the Chapter of the Holy Royal Arch of to-day, and of the Signs of the Zodiac. The Standards of the Israelitish armies were those which implied the principles of the Zodiac and the Seasons. And, in the centre of all was the point within the circle, the All-Seeing Eye, and there was also the Shekinah of the Life and Will of the Eternal, which was kept burning upon the Altar of Divine Mercy.

The morality and the ideal of Israel was the same as that which is contained and set forth in the "Book of the Dead," and in the Symbolism of the Egyptian system, although it was a great advance upon the limited life of the common herd, of those who had obeyed the sign without understanding it. What the nation of slaves were called to was a continuation of that search, which in the secret of Egypt had moved the wise and good, for many thousands of years, under the Stellar, the Lunar, and the Solar system of worship and service. Israel answered and obeyed the call, to "go out with the Saviour beyond the Camp, bearing His reproach," and to climb the hills of vision, even amidst the awful thunderings and fire and smoke of Sinai. And, in the true heart of Heber there was the initiation and the raising of the Burning Bush, but the cry ever more persistent, and ever more urgent upon the feebler brethren, "The Cup that my Father hath given me, shall I not drink it? The Way that my Father openeth, shall I not walk in it? The hills my Father showeth me, shall

I not climb them? The Divine that is in the Great I AM, shall it not touch me, though it may be with fire? Go up with us, O Angel of the Presence, everlasting WORD, that that which is hidden I may find, that I may live more and more in the transcendent DIVINE."

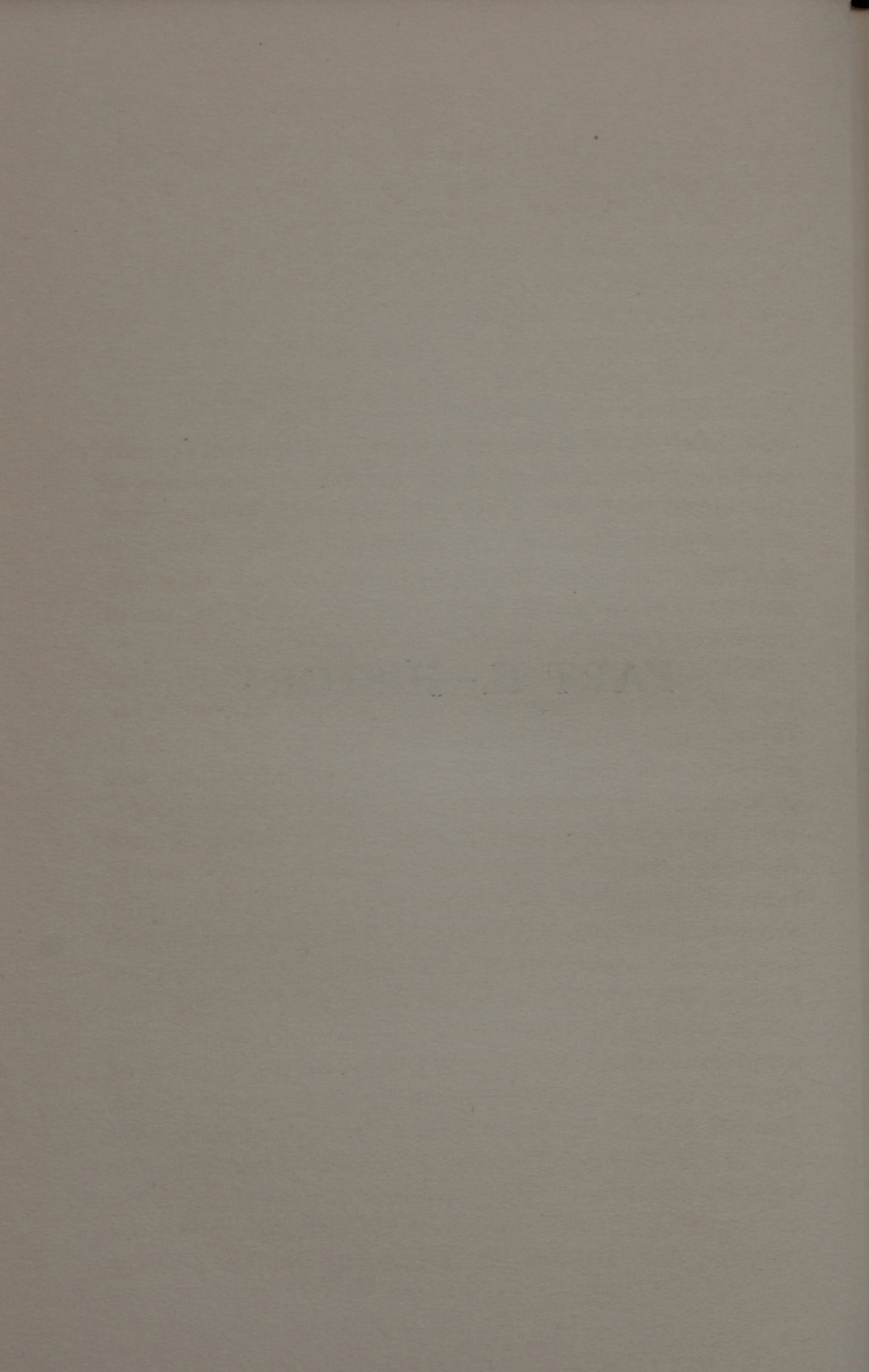
Was ancient Masonry Speculative?

It is not difficult to answer this. Nor, does the reply exclude the certainty that it also was craft, and operative. Theory must precede practice; and it was the truth, the law, the ideal that translated itself at the beginning into that wonderful system of Geometry, and of Art which finds one of its marvels in the Great Pyramid. It was Geometry that gave to the Mason his skill in building, and provided him with the formula for progress. The Operative is the *expression* of the Speculative—not its suggestion. In the heavens and in the earth were already drawn the tracing boards of the Fathers of the human race, long before the pyramids were founded. The tools of the builder were first to be made, and they were made by the design of the Spirit of Truth. Long before the house was set up, the curvature of the earth was realized, the law of gravitation was allowed for, and the circle of the heavens was drawn in the heart of the architect. And, these laws, and all the laws of Nature, were pictured in sign language, and fixed in drama from the earliest ages. The square and the plumb-line were used upon the heart of Man, before they were applied to the stone the builder used. We find this proved by the most cursory examination of the remains of the Stellar Ages, that are found as widely separated as in Southern Texas and Peru,

as the Isles of the Pacific, and the mainland of Yucatan, as Australia and the recesses of the forests where pigmies dwell. Nature herself has been called to serve upon the stage of Life; and the procession of the Seasons has been made to represent some of the deepest mysteries of the Divine Will, and some of the most ordinary experiences of the Human Soul. As Masons, to-day, have the dramatic presentation of the legends of the Craft and Arch, so the mysteries told to those of the earliest ages, the story of human dissatisfaction, of human idealism, and of human sacrifice and victory. There is always the duality of good and evil, the former suffering but winning, the latter scoring in hatred but outcast at last. Typhon slays and mutilates the body of Osiris, but cannot hinder the raising of the god. Eternally, the seed is sown and dies, but is restored to a better life and a greater opportunity. And, incidentally we find occurring in all countries, where Man is found, and in the language of that country, the same old, old traditions of the earth without form and void, which gradually evolved from the water and vapours of its first state to the dry land and fruitfulness of after ages. Masonry everywhere has been more than a system of morality veiled in allegory. It has been a life that made its own systems, a breath of the Spirit that breathed its vitality into the nostrils of a gross and carnal humanity, that permeated the ideals of the basest, until Man began to call upon the NAME, and to offer sacrifice to the G.A.O.T.U. There is no fundamental of the most advanced and spiritual religion of to-day that cannot be traced in the line and outline, in the picture and drama of the Mysteries of Ancient Greece and Egypt. In the beginning God said, "Let there be LIGHT, and

there was LIGHT." And to-day, after the Law has proved the grace of the Eternal, by being the school-master of Mankind for many a thousand ages, the promise that men listen to most, is that which says, "I am not come to destroy the Law, but to fulfil." We use not the same hieroglyph as the ancients did; and, the drama they favoured is only partly retained in our secret sessions. But, we still long for the life that never dies, we still prepare for the judgment in Amenta, we still apply the square and the plummet, and we still keep near unto the point in the centre, where error can never lead us to failure. Before us, still is carried the Ark of the Covenant, and we still assemble by the acacias near to Jordan, we still cross over our difficulties by the dividing mercies of our Master, and still blow the trumpet of defiance against the strong cities of ignorance and obscurantism. We are free from the law, when we *live*; we are accepted Masons when we have passed the great tests of tribulation, and of obedience, of the "tank of fire," and the All-seeing Eye.

PART II.—HISTORY



PART II.—HISTORY

WE have noted the fact of ancient Masonry: and, we have glanced at some of the many indications of the vitality of the Ideal of Masonry in the most ancient and, indeed, in primeval ages. We will now examine something of the *history* of Masonry, and note more particularly the causes that led to the extension of the movement to the Universe.

But what is History? Once, it would have been easy to answer this question. It is not so easy now; for we must claim a certain amount of latitude in defining the range of historical evidence. The last generation has been one of so-called higher criticism, with its disillusionment and its startling consequences. But the age has also seen many revelations of an equally startling character. To-day, relics are regarded as autographs of the ages from which they come. And, vestiges provide their own explanations. We cannot look upon the square and the compass, without seeing distinctly outlined before our mind's eye the architect who first made them and used them. When we pass through the passages of the Temple at Ghizeh we are not on grounds of antiquity, but are at home. The key of the mystery is in the mystery itself; and to the illumined there is mystery no longer. It was unnecessary for any MSS. to imagine for Masonry a History: this is already

written in all the most ancient scriptures of all races ; and is coloured by the traditions of every nation and of every tribe in every clime.

We may even go so far as to say what is the real meaning of Manetho, the Egyptian Historian, and Josephus, as to the tables and pillars raised to fix the fact of the Divine Science in the post-diluvian ages, in the erection of this Masonic Building, in which are contained the secret of Freemasonry. Manetho's special statement that the two great pillars were set up first at Sepharvaim in Babylonia, confirmed as it is by another tradition that records of primitive discoveries in Geometry, were placed in the Temple of Shamash, the Sun God by the Chaldean Noah, Xisithrus, appear to justify the opinion that in some way the permanence of antediluvian civilization and religion was insured by the erection of some building which should survive the Flood. This was probably the very ancient temple which we know as the Pyramid at Ghizeh.

But, however we find the development of the Human Ideal going forward, whether in Egypt, the probable first centre of human study on Masonic lines, or in any of the far distant parts of the Old and New Worlds, as among the Maya, the Quiché, among the Solar Myth people, or the more inaccessible mountains and forests and now isolated islands of the Main, where traces are to be found only of the Stellar Myth, there are not lacking signs that the origin of the systems is in one cult, in one place, and retains to a wonderful degree the characteristics of the place and people of origin. The use of the pillars, the part played by the perpendicular and base, by the triangle and the square, the circle and the legend, affords sufficient evidence, excepting to

the incorrigible sceptic, that through many ages there was a gradual permeation of the scattered people by a propelling inspiration that produced certain similar effects upon the ideals of men, upon the methods by which they sought happiness, and found their way to a religious experience.

There is also abundant evidence that the esoteric method was adopted from the earliest ages of which we have any trace, for the purpose of training the youth and aspiring, of humanity as to the duty and the opportunity of human life.

The similarity, that is discovered, of these methods to those we are familiar with to-day, is striking. The degrees and their preparation, the ritual and drama, the secrecy and the association of all with the tools of the builder are practically complete. In that part of our degree system, which is purely Masonic, i.e., the Craft degrees and the R.A., we might even see in the Egyptian records, completions in detail which make our own ritual somewhat crude and imperfect. In the use of the Cable Tow there are the same experiences as we see portrayed in the ancient Sacred Writings of the Pyramid in Egypt and in a very curious picture upon a vase found in Chama, where the spiritual drawing of the Divine Will leads the neophyte onward toward that point where his flesh is overcome by the Spirit and the Cable is no longer needed, as seen in the risen man-god Amsu, where the Cable Tow is no longer attached to the neck, but hangs loosely from the figure.

In regard to the spread of the Human race, or rather the Human race which had received the doctrine of the Egyptian culture, it is interesting to note from the researches of Brother Churchward, how the Stellar people seem to have emigrated with some

of their priests via Northern Asia, and Behring's Straits to the North American continent, while presumably at a later date, when the Solar Mythos was accepted in Egypt, and their eschatology completed, the Maya race crossed Africa, and in some way reached the central portions of America, spreading a little north and south of the point of debarkation. This is in accordance with Indian native traditions, in which a long journey of their forefathers in huge skiffs is persistent. To all these the system of the arrangement of the Universe by the Heavenly Creator was well known and, according to the capacity and environment of the various emigrants, the ancient myth was applied to the solution of their particular problems. But, in all, the Masonic method is evident. The astronomic and geometric system is the means by which the worshippers express themselves, and along the lines of a development of human life by this system men opened the doors of the Kingdom of Heaven.

It is curious and significant that the doctrine of a rebirth by sacrifice, figures largely in the system. There is in all the systems we have any reliable account of, the darkness in which men reach after the light, the suffering by which happiness becomes the meed of humanity, the Tau in which is power and life, through the death of the old and effete.

One of the most persistent of all the symbols of Masonry, and also of the Egyptian Mythos, is the Swastika, or Gammadion.

This is found, as a Masonic sign, or as a talisman, wherever Man has established himself. Originally, probably a representation of the eternal life of the Universe, revolving around the North Star, it became the forerunner of the Cross, especially of

the Ankh Cross so familiar upon the Egyptian monuments.

It is evidently one of the most ancient of the Stellar Mythos. It is found in many of the places to which the Stellar system extended, and often upon amulets, earthenware, and other utensils, apparently as a "lucky sign," showing that even in the earlier ages, it was still more a mark of antiquity. It curiously persists to this day, as a mark upon the heads of the Nilotic negroes, who inhabit the regions where, with a far more wonderful significance, it was in use over ten thousand years ago. It would seem to have been carried forward in a *very early age* to the Ankh Cross so familiar to Egyptologists.

Another of our symbols, the triangle, is traceable distinctly to the idea which represents Sut raising a triangle upon the two pillars, with the apex of the triangle resting upon the base. As with us, this was the symbol of the Divine Power. With the rise of the influence of Horus, it was afterwards applied to him.

The square also, upon which all Masons must work, is in evidence from the very beginning, and suitably the Pyramid, with its square base and its triangular slopes, is used to represent the meaning and importance of these two symbols. Curiously also these are symbols that confront the traveller everywhere in his explorations. It was not by accident that the Aztec and the Maya, and the builder in the most background tribes of the earth, as well as the advanced thinkers of the Egyptian and later philosophies, should give such prominence to the sign and symbol of Modern Masonry, and that in every case the meaning of the symbol should be the same. Here we have abundant proof that from the earliest age, before vocal language had reached one

hundredth part of its present efficiency, there was practised among the forefathers of the Human race an esoteric system of instruction, and produced an eschatology that bore in its womb the civilization and the religions of nearly all mankind. There may be doubt in our minds of the authenticity of many of the traditions, which sometimes are too readily presented to us as history; but there can be no doubt that where we have the same suggestion in every language, in every political system, in every theological ideal, and in the legends of early Human genesis, where all separative conditions have been present, and a Babel has become the most natural method of life, it **MUST HAVE** some foundation in fact, and that it is against the doubter to prove that the tradition is impossible, and the generators of the Mystery a body of conspirators. The survivals and superstitions of all these diverse peoples, surely indicate one of two things. Either, all wisdom came to us from Egypt, or, some common source of which Egypt was a successor, and that she taught the doctrine of the Wisdom esoterically, in the only way, in which the fact might survive changes of language and habit; or, there has been among *all* races a revelation, of a particular character, in which all races have been gradually drawn to discover the Geometry of the Universe, and to reduce thought to the terms of square, triangle, circle, and the like. In any case, we are face to face with the conclusion that even if there were no Freemasons in ancient pre-historic ages, Masonry was the dominating factor, and indeed the very life of the community, and that from the earliest times Man has been taught the same doctrine as we find in the Masonic Lodge and the R.A. Chapter, to-day, in the same way, and has

used the same language and the same illustration : and that these agree in every detail with the unchanging fact of the Law of the Heavenly Bodies. As the same laws governed the foundation and completion of the Aztec and Egyptian Pyramids, the Moorish Arch and that Gothic system, the Sphinx Pillar and the Corinthian, and the " Cleopatra " Obelisk, the Temple of Karnak, and the marble Cathedral of Milan, so there has been a varied development of the architecture of the soul and mind, of the political and religious life, and the very civilization of different races of mankind ; but, the way has been one means to the same end ; there has been one set of tools, and there has been one tracing board. He who made many differing kinds of stone, has also designed varied styles of architecture, for which each piece of material is most suitable, and He has made no blunders, nor permitted waste in any. There have been many theories as to the style adopted in the erection of Solomon's Temple ; but, there is no doubt in the world as to the style, size, and proportion of the only part that matters, the Temple itself. The parlours, the gates, the priests' quarters might be Phœnician or anything else. It mattered little. But the symbolical temple was what it professed to be, and told the story of the Divine Life, and demonstrated the power of the Divine Creator. This was MASONIC, and presented in a different age, in a different way, the old, old picture of the earliest revelation of the progress of the Human Soul on the path of evening to the dawning of a higher life and a more Divine testimony. Whosoever came up to worship upon the floor of the Temple of King Solomon, saw by the eye of an instructed mind the same triangle as Sut raised. Before him were the Pillars of strength

established, and upon the apex inverted was the Shekinah, the Light of Life and of Heaven, that nothing can extinguish. That many saw the sign and yet did not understand the mystery, is easy to understand. Men do that to-day.

If Masons have not the spirit of life, the Lodge of Instruction is wasted upon them. If men ignore Him that sitteth eternally in the East, He cannot guide them with His eye. Little wonder that the beautiful lessons of Masonry should, in some cases, have become corrupt in the forms of a base materialism, and if a Divine philosophy, should degrade itself, until it became a pure idolatry. It is one of the easiest things in the world for an uninspired student to forget the point on the circle, from which the whole scheme of the building grows. Only a prolonged and serious study of the 3:4:5: triangle can make the base of a man's life-work sure and exact. Many a votary of the Temple, in the surfeiting of bacchanalianism, lost the golden hours of Spring's opportunity and fell out of the way of a successful and obedient life. Similarly, thousands of those, who believe they are brought into the *aura* of Masonic influence, find out too late that they have been admitted into a lodge, for which they have never prepared themselves in heart, and daily neglect more and more, to their soul's great loss. So, in the world-cult, the Mythos has degenerated into pure polytheism, and the purest forms that wisdom called forth have been polluted by impure suggestions of a worship of the creature.

In the most ancient days of Masonry, it was the hardest thing in the world for a man to enter the lodge from outside. Long and arduous preparation, and a long interval, as well as the most awful

experiences of the passing soul were called for; and, it is said that even Pythagoras never reached the ultimate degree of Masonry. Others had to wait for twenty years, before the higher degrees were conferred. This insistence upon a growing Masonic character, is evident in the legend of the more ancient mysteries, and is not lost sight of in the story of the M.M. degree. True Masonry has always been suspicious of the hurried desire, and has watched carefully against the incursion of the *Cowan*. We must remember that Speculative Masonry is not the child but the Father of Operative. It has been the Spirit of Masonry that has kept the operative art vigorous in the dark days of Human history. And, it is the Speculative side, or rather inspiration of WORK, that we are most concerned about to-day, as the sages of ancient ages were. The lodges which gathered around the Pyramid base did not build Science and Art. It was Masonry that created the craft, which erected the world-wonders of every age. And, to-day, we should not be so concerned about adapting our Masonry to operative limitations, as to inspire all operations of Man, to plan all buildings of humanity, and to lift up the life of Man to the level, from which he can behold the majesty of the Most High, and know the sacred NAME of Him that sitteth upon the Throne of all. It is not the workmanship which dressed the A. (or cube), but the meaning of the perfect superficies and the revelation of the depth of significance in its body, as we find it in the life of men that we think of in the lodge and temple. As we place this in the centre of our assembly, in the visual form of the Cube, so we place in the forefront of all our endeavours, as did the fathers of the craft ideals of

ancient days, the completion of the human life, the assembly of the Human characteristics, and the building of the human future from that point in the centre, from which all squared work must take its beginning.

History, for Freemasons, consists in the study of the stages, by which we built, step by step, tier by tier, story by story, the temple that cannot fail, the place of the honour of the Most High.

“So Man, uplift in soul, communed with God;
Built up in solemn form the House of Man,
Upraising joyful psalm, as stone on stone
The mighty columns covered virgin sod.
So Masons learned by Mason’s work well done
To throw aloft the Arch with wondrous span;
And, moved with zealous fire, pierced even clouds,
To catch the morning gleam of living LIGHT.”

EMIGRATION AND ENRICHMENT

Progress by the Way of the Cross, is the Masonic ideal. And, we cannot think of any cult remaining seated for ever in even such a sufficient mass as that great Masonic Temple of the Pyramid. That was for later humanity, the "point in the centre," but when the ancient Masons set out the corners of the Temple from that centre, civilization and progress must ever become a growing quantity and a prevailing extension. We must look upon Egypt for the present, as the great first school of the Human Race, the most perfected of all methods of thought and action being practised there; but, this could not remain the permanent condition of Society, for obvious reasons. Even, if the Nile valley was always as it is now, and if the Sahara and the Atlantic were as we find them, there must have been a limit to the amount of the population that could subsist in North East Africa. But, there is no reason for our supposition that these conditions always were, as they are to-day. Great changes have taken place in the configuration of the surface of the habitable parts of the Globe, even within the bounds of historical reference. It needs no stretch of the imaginative in our nature to suppose that the oases of the desert are the survivals of rich tracts of land, which might be inhabited, and that beyond the confines of Ocean Strands there might stretch continents and islands, by which the great distance between the Old World and the New might be bridged. We have long since abandoned the arbitrary readings, which set up the

Usherian theory of Chronology, and it is impossible to compress within its absurdly limited bounds, the Wisdom written in stone, the historical progress of the race, and the development of the physical, let alone the intellectual progress of Man. The Pyramid was not the authority of ancient civilization, so much as the *culmination* of many movements that were already ancient in the long centuries, that brought the human race within the *aura* of a religious sentiment, and created among them a religious system. And, during this period or these periods, Man spread over the world, taking with him that knowledge, and that wisdom and ideal, of which he was capable at the moment, when for any reason the Creator and Ordainer of Humanity closed the doors of his older home behind him. Hence, we find some tribes descended from races, which evidently had a very limited idea of the Stellar system, others further advanced, and yet others which held nearly all that the Solar Myth and the eschatology implied. Sometimes, there is only a stretch of mountain or marsh between the civilizations, which represent thousands of years difference in the hour of departure from the early homes of the race. There are, in the forests of Africa and of Central America, races among which the Solar Myth was never received. It would seem that the earliest inhabitants, who practised the religion or custom of the elementary totemic rites, were gradually displaced or absorbed by one wave after another of emigration which came from the centre of human progress. And also, it is natural to suppose that, as each wave washed the base of the more ancient civilization, it altered, or modified the attitude and practice of the peoples it spread over, until many of these nearer the

original source of origin would form a kind of nucleus, or university which became organic, and gave its own particular colour to the rites and the meaning of the ancient symbolic teaching.

The age of the Chaldean and other Eastern cults cannot be traced precisely to their birth. That they have a common origin with that of Egypt, there is no doubt: that they are all derived from the older Mythos of Egypt seems more than probable. Under differing names, with a slight variety in the form of the method, they reproduce all that Egypt gives regarding the union of Man to his Maker. Indeed, all over the world there is such a strong similarity, not only in symbol, but also in language, that one is almost compelled to assume that Mizraim, the Land of the People of the Myth, is the birthplace of all their ideas. The absurdity of the suggestion, that Abraham carried the knowledge of numbers to the great land upon the Nile, is not even ingenious, since the Great Pyramid of Geometry was hoary with age, when Abraham passed by it. The assumption that the Semitic immigration into Egypt was the beginning of the civilization of that country is equally absurd, because already the children of ancient colonists from Egypt had raised pyramids, set up pillars to the God of Heaven, and had organized themselves upon the lines of a higher attainment before the Semites left the East cannot be doubted. It is just as fair to say that Confucius was the missionary of culture, from whose work sprang the enlightenment of all the world.

The Hebrew records tell us that, when Abraham went down to Egypt, he found the King of that country inspired by a nobler spirit than he could display himself. We must assume the probability,

at least, of the theory already given as to the order in which, from the Great Mother the tradition and the doctrine spread throughout the world, then peopled or habitable. And, we are equally compelled to note the extent, to which the local material was used in varied ways, when the first missionary of Wisdom reached a new country. But, whether we compare the Maya, and Egyptian form with the Scandinavian, the Chinese, that of the Ainu of Japan, or that we meet with in such different conditions as prevailed in Australia, and Mexico, there is one thing we can be sure of, that we cannot escape. It is that the same ideal is, in every form of the drama and, though there may be many legends, the story is one. "The evening and the morning were the first day, the second day, etc." In plainer words, the sun of attainment passed through the breach of Duat to the darkness of the unknown outside, to come, rising in greater splendour, in the morning. The mystery of Isis, that of Mithraism, that of Adonis, the Eleusinian, the Scandinavian, and those of the Stellar people in Western America, and Oceania, was ever the way of Light through the dark, the coming of Spring through Winter, the dawn of the Spiritual by the self-discipline and the sacrifice of the carnal.

Consider the third degree, with its Royal Arch corollary, and what difference do you find? And, as the ancients expressed themselves in their esoteric manner, so do we to-day? The secret of Sacred Masonry is only found fixed, as it occurs in the living sign and the speaking symbol.

And, the inter-relationship of one race, of one cult, to another, in the great family of Mankind, is still more striking. There were two great tendencies evident from the beginning; and, these are given to us

in the story of Cain, the artificer, the cultivator of the soil, the man who began to teach Man mechanics, on the one hand, and Abel, the shepherd, the nomad, the watcher of the heavens, the man who lived near to his God, while the heavens declared His glory and the Earth sang praises in a multitude of natural phenomena. Nations separated themselves according to their circumstances, and diversified their labours in arts and science. But, whether the Sethite lived in tents or in the open, and the Cainite dwelt in cities or in rock dwelling-place, there was, before all, the same law of the Universe, and there were *to all*, those admonitions which fell from the lips of a common Father, from Yahveh, the Living Giver of Life, and the Spirit Word, in Whom we live and breathe and learn. The one part of the race was always depending upon the other, and even Babel became impossible when Man returned to the testimony and the Obedience of Masonry. Neither could dispense with the art of the other; and, when Noah built the ark, the Sethite ideal and the Cainite were blended, and have remained so, since. The Children of Israel built the cities and the store-houses, and the temples of Egypt; but, they also owned huge herds of cattle. They came forth from the Land of Bondage to worship the Lord God of their Fathers and to be the peculiar People of the Covenant; but they armed themselves, and set themselves in order, according to the pattern God had already given through Moses, who, with Aaron, had learned the Way of Life in the Egyptian Mysteries.

And, the Exodus was a *revival* of Masonry just as much as the modern revival of the seventeenth century. Signs are not lacking that the pure Mythos of Egypt was giving way to a *popular* idolatry, and that Israel was drifting, in Egypt, from the moorings of spiritual

truth. The Sacred Records tell us that the Pharaohs had hardened their hearts against the Fount of all Wisdom. The old Myth of Osiris was being revived in the wandering and the sacrifice of the forty years. The people, who had been excluded from the inner rites of the Mystery, had been allowed to drift into a sensualism of worship that degraded them, and the disciplines of the Pilgrimage were required to purge them of their carnal-mindedness. Moses, *drawn from the water*, must lead the people from the domination of that which was imagined in Mizraim by the water serpent, or river monster, and know the resurrection from sin and trespass. The symbolic Ark was fashioned of an imperishable tree (the acacia?), symbol of immortality from the most ancient days, and around this ark the wanderers built the tabernacle, so that the Mercy-seat of Jehovah was only separated from the massed armies of the people by canvas walls. The pillar of cloud and fire arose to remind them of the ordeal of the seeker after truth, and of the terror of the Pure God. Priests dressed symbolically, and wearing the Apron (called in the V. of the S.L., breeches?) stood before the Sacred Altar and sacrificed for the sins of the people. The Place of the Secret, near to all, was separated from all, so that only once a year could the High Priest enter and escape the awful penalty of a breach against the Law of God. The armies surrounded the Temple with their banners and ensigns that symbolized, practically, the Signs of the Zodiac and the Blessings of Jacob. And here leader and tribes fought out their problems of idolatry and of worship of the True God, until they were ready to overcome the *River*, and cross to the Promised Land.

And, now let us, for a moment, refer to a great

occasion in the period of the Pilgrimage, which should have a special meaning to those who are full masons in Modern Freemasonry, i.e., those who have received the witness in the exaltation of the Holy Royal Arch degree, or completion.

Above the people was Mount Sinai, with its fires and smoke, and in front of this were gathered the Priests, who had special admittance to the presence of God, while the people stood at the foot of the Mount. This has been called the Holy Lodge, in which was given to the people the Ancient Charge of Masonry. It is called the Ten Commandments from the number of those particular commands which are specially recorded. But, it is not at all a stretch of fancy to call it the Ancient Charges of a Mason. It is a protest against the fall of the Egyptian standards from the ancient faith of the Spirit. It is an advance to that condition, in which refreshment is added to the labour hour. We see, again set up the Judgment of Amenta, with its rewards and punishments, and again we find the awful place of the Most High set up before the shrinking gaze of sinners. But, even while the sacred Law is being given to Moses, the initiated priests below were joining with the materialistic people in the setting up of the old and now unmeaning symbols of Apis. This was the occasion of a glory: it was also the occasion of a tragedy. The people were acting a ritual work which had lost its meaning to all, but a few, of the priests, at the very moment when their leader, drawn from the river, was opening to them a better way to a better country. There were the standards, but there was no Catenarian Arch. They had not even reached the point of view of a pure Masonry: they could not have understood the tabernacle, even if it

had been set up. There was a form of Masonry without its life. Masonry is progressive: it has its passage to Duat, as well as the Mason. The Israelite was ready to conspire against the Grandmaster. And, from the cloud and thick darkness came the fire, sharp and bitter, which should purify Israel. Masonry seeks to live by law, and reads Nature by the light of principles: the uninitiated are guided, so far as they are guided, by phenomena, and ruled by emotion. The heart goes back to the pleasant meats, and to the sensuous indulgence of the House of the Night: Moses could not even reckon upon the intelligence of his priests, and these do not appear to have grasped the significance of the promise of their doctrine.

Progress along the lines of a human uplift is to be likened, not to a torrent, nor to the inland river which ever flows onward, fed by the streams of the hills of its origin. It is more like to the tidal river which truly has a flow, that is normally regular, excepting for the floods of Spring and rainy seasons: but, in addition to this, there is a sure backing of the strongest current, and a retarding of the torrent by the ebb and flow of the tide that is inexorable in its persistence. And, we must remember that the education of the people was largely limited to hearsay, or to the example of the illuminati of the inner circles. The sign and symbol, to Moses meant all that was inspiring: to the rest, it was dumb. They had entered into the Temple; but they were still in heart profane. And they were mostly without even the outward emblem of the inner truth. They builded no temples; they quarried no stones, and they were a moving horde rather than an organized life of the present and future of the race. They took up the symbol and made it an idol:

they worshipped the creature, in whom was life they did not know. Their eyes were set upon a lower vision, and the light of the higher could not pierce their darkness.

It was this which Moses set to work to remedy.

Why was the tabernacle erected in the Wilderness? Was it as a protection from the weather? There was only one reason why the rites of worship could not be celebrated in the open air, in full view of the people who were supposed to be worshipping. That reason was the symbolical. Every curtain, every pillar, every measure and proportion, every arrangement and building of the altar and table and ark had a special meaning. The plan of the tabernacle was practically exactly that, which had been used in the Wisdom Temples of Egypt and the whole civilized world, for thousands of years. And, the meaning was the same in all cases. The images of the creatures representing the *quality* of mankind in the old Totem ceremonies, and restored by an ignorant populace in the idolatry which was substituted for the pure mystical worship of the initiated, were carefully kept out of the tabernacle. The Charges, which we call the Ten Commandments, were given: the tabernacle, which embodied in its proportions and its symbol the Wisdom, was carefully erected in the midst of the people; and, only after they had shown themselves unworthy of trust was the tabernacle removed to a point outside the camp. The laws, by which the nations had to live, were published fully in the hearing of the people whom they affected: the symbols were carefully fixed in the Secret of the Most High. The people saw the pillar of fire, symbol of the awful life of the Divine: they saw also the pillar of cloud. But, they did *not* see the sacred rites which fixed for

ever the form of the religion and of the LIFE. These were in the inner House, in the Sanctuary: and some of them were performed in the darkened Place, the thick darkness which was illumined by the Spirit—by the Shekinah, and into which no mortal but the High Priest dared to go; and he but once a year.

I am not going to ask, whether this is in exact form as we have things arranged in this year of grace in the Freemason's lodge. But, I do ask, whether the spirit is not there. The *method* is there; and, the great lodge of the people sees the two pillars, and the cloud and the fire, and the smoke of a sacrifice in the offering, of which they have no share personally: and they gradually begin to take the Almighty and the new Life that Moses is introducing to them, seriously.

And, we may take it that, round about the Israelites on every side, there were religions, there was the Wisdom, and there was an outlook that in the main was similar to that of the average Hebrew. What distinguished the Hebrew from the other religions was that it had *life*, and promise, and a future that was progressive. Egypt was becoming idolatrous and the idol was to be found in the heart of the instructed priest (who was not always illumined spiritually). Men had begun to worship the sign and symbol: and this was true, to an even worse extent, as one passed farther from the Pyramid. The Throne of the Universe was set up indeed; but it was hidden by the many inventions and the many altars of an ignorant carnalism.

The Mosaic System backed by the spiritual life meant the revival of the spiritual interest, for the people, in Wisdom, and in the Secret of the Life of

Man. And, that this was so, is wonderfully related in the language of the design. The structure was, like our lodge, an oblong square, and, a portion of this space was curtained off, to contain the Mercy Seat with the Ark of the Covenant of Jehovah. Outside was the Table of the Presence, or Table of Shewbread. There were also, the Golden Candlestick with its seven lights, the Altar of Incense, and the Altar of Burnt Offering. The Tabernacle was oriented to the east, like the later Egyptian temples, and we find many suggestions in the furniture of the Temple, both of Modern Masonry and of ancient Mysteries. The colours, for instance, are those we use to-day. And they are also those which were in use in all Masonic bodies, before the modern organization of Freemasonry became a fact. There were four colours used in the Tabernacle, and each had its meaning. There was the white dress of the Priest, and the light blue of the High Priest; there was the colour of the curtains and there was the colour of the covers, under which the priests transported the Tabernacle and its utensils and furniture, while Israel made her journeys. A reference to Numbers iv. will illustrate what I mean. Here, were four colours, all of which have their meaning to-day; and are just the colours Freemasonry would use for the purpose for which the Mosaic ordinance required them. The ark was covered with blue, the colour of Amun; the Table of the Presence was covered with red and the Altar of Burnt Offering with purple. And, most carefully we see the priests of higher rank hide the symbols from those who were not initiated, so that the interior of the Tabernacle and its Mystery might not be known to the casual observer.

There are other considerations, which will appeal

to the Mason, as he watches the Israelitish system resolve itself out of the chaos of the earlier stages of the development of the service of Jehovah. Let us consider the *Apron*, which was worn by the Priest. For sanitary reasons, doubtless, the oldest form of the apron was changed, from one made of skin to an apron of white linen. But the apron is there. It is the earliest dress, of which in the V. of the S.L. we have any account. It was worn, not only by priests, but by all the adult population. And, it was worn long after the breeches and the tunic and the garment were adopted by the common people. Its meaning, in the later periods, was ceremonial, as it is with us. It was adopted for this purpose by nearly all the systems, of which we have any reliable account, wherever man lived. It was adopted also as the national flag of Persia, and in various forms we find it occupying a prominent place in the sculptures, portraying the Mysteries of America. The use of colours, which change according to the changing degree of the wearer, is more modern, although there are instances in existence which lead one to avoid making this a well defined statement.

Then, we have the Golden Candlestick which we use in the R.A. Chapter, but, apparently, without any symbolic meaning. In the Tabernacle, it may have been made to represent the Seven Stars of the Ursa Minor, which do not seem to change their position in the heavens and might stand for a symbol of the One Who is the Same yesterday, to-day, and for ever. That this had a meaning in the Stellar Mythos, there is no doubt. And in the age, when the Book of Revelation was written, it is clear that the number seven, as applied to lights, had a very definite meaning also. In the Laws of the Israelites, *seven*

has an important place. There are the seven days, there are the seven years, seven priests to bear the ark, and seven days of consecration. Whatever the meaning, it is evident that the number had a peculiar significance, and that, notwithstanding that the Stellar cult was a thing of the past, this significance had a meaning in the Greek World in the days of St. John. And, the reference to the seven stars, as an image in Revelation, would seem to indicate that the Golden Candlestick referred to the ancient idea of the Seat and origin of the Deity, as represented by this symbol of the unchangeable One of the Polar Star. And, it is peculiarly suitable that we should retain this symbol *as a symbol* in the Royal Arch Chapter. It may not be part of our necessary furniture, but it provides the ancient environment, which would well harmonize with the Arch of the banners, or it may be of the Zodiac.

One step in advance of the Egyptian system is taken in the erection of the Tabernacle of Witness, and that is in the position of the Cube. This cube was always in the centre of the Temple, and over the position of the Point within the circle. It therefore indicated the centre of all things in the Temple. In the Tabernacle, the cube was not a stone, but a chamber, called the Holy of Holies, i.e., the very place of the Divine Secret. This very holy place was a perfect cube. Within it was the Mercy Seat, and there also was the Shekinah, as we have shown before. It indicated, that what really counted now was the Place of the G.A.O.T.U. in the Lodge of Mankind. We have the same thought probably in the Ka'aba, or Sacred Stone of the Mahomedans at Mecca. It is symbolized also in the Masonic Lodge to-day. Wonderful idea symbolized! The awful Jehovah,

whose very Name was sacred and unpronounced, Whom Heaven and Earth obeyed as LORD of ALL, dwelling with His people! Yet hidden. "Not far from any one of them," but out of sight, set forth in parables, in signs, in symbols, in forms and lines, in colours and in power, by Whom they lived and had being. Nothing between Him and the Nation but skins, linen veils, and a few boards, *and thick darkness*. Here was Jehovah, in this cloud and this fire, and this infinity was the Life of the Universe. The finality of Egypt had been left behind for the eternity of a possible future, in which Israel might be indeed a Prince with God. The gods of the heathen were, after all, idols, limited and completed: the life of Jehovah was more than an obedience to the Elohim and the benefits that flowed from the hand of el Shaddai: they were ever opening, and the heavens that were revealed to the intelligence and spirit of the Wise were the lowlands from which Man had already climbed, compared with the glories upon glories of a limitless life, and a Heaven that is above the cloudland of Olympus, and the idolatry of any form. Is this not Masonic? Does it not appeal to those, who are true students and pilgrims even when they have attained to the completion of the Holy Royal Arch? There is no completion of Masonry, though there may be a completion of the degree. When the M.M. has learned the secret of the degree, and has received the problem of the P.M. to work out, he develops from the old Pyramid triangle the Arch of Life: but does this conclude all for him?

Did Moses complete all, when he took the symbolic degrees in the Greater Mysteries of Egypt? Did he, when he stood before the Burning Bush? Did he, when he lifted Israel out of her materialism to a true

initiation? Did he, when he saw the back parts of the Glory of God in the Mountain? Did he, even when, with prophetic eye, he beheld from Pisgah's shelters the coming call and election of the people who had tried him so long? There is no completion that is not a beginning, no top stone that becomes not a base for greater effort, no temple that does not become a tabernacle, as the Spirit triumphant becomes again the wrestling Agonistes. Masonry but teaches a Mason to live, that the better he may, through death, spring forth to new effort and attainment.

THE LEGEND

“Who have received the Law by the disposition of angels.” This was the charge of one, who revolted against the wandering fancy of Israel. THE LAW. What that means to-day to a Jew! Let us ask ourselves, whether in any other case there is any such submission to authority, as we find in Judaism? Do not the Prophets compare two classes continually—namely, those who obeyed the voice of God, and those who did that which was right in their own eyes? There was no half-way house. Either, a Man kept the Law or, he was an enemy of the Human Race. We are struck with amazement, when we try to account for the gradual but very real acceptance of the position, that Law is life to Society, when vitalized by the Spirit of the Living Word. Whatever code you examine, it is not difficult to discover, running through apparently different perspectives of life and purpose, a thin line of life that can be traced to the early building of tabernacle and temple. And, the reason is that the authority is in Nature, in the Rule that is stretched over the Universe, in the plumb-line that is let fall from the higher to the lower, in the ladder that is placed in the pit for the escape of all who are filled with the faith of Jacob.

The ancient fathers of the race did not believe that the discovery of the Laws of Nature gave to themselves any credit; but, they did realize that such a discovery gave them a command. Even when Elohim alone were their gods, and they obeyed for fear,

human life was brought into accord with the square and plummet of the Universal Law. They who first set the laws in form, blundered, of course; but what could one expect from those, to whom God was perhaps but Sut, and neither Amsu nor Ra had as yet brought them by death into Life? Totemism was often crudely inefficient: and, the Mysteries could not touch a soul that was higher than their highest concept. But, the Law of Totemism and the Law of the Rite and Ceremony of the Mystery, was better than no law. As St. Paul says, there was "first the natural and afterward that which was spiritual." The Myth of Egypt had to be fulfilled in the Life of Israel. And, it was to do this work that Moses, and afterward Solomon, built. Temples and tabernacles were not in that climate, as they are so often with us, means for the protection of the person of the worshipper: they were built to protect and fix in symbol the Law that lives.

The Hiramic legend has been chosen to take the place of others, which teach the same truth and refer to the same human experience, that of the death of the past as a way to the life of the higher plane. The story is that of Churam, the Architect, whom, at the request of Solomon, Hiram King of Tyre, sent to help Solomon to build the Temple to Jehovah. This man, often referred to as one of the Three Grandmasters of the Lodge, declining, through loyalty to Masonic Law, to grant the petition of discontented workmen, is supposed to have been murdered, the result being that the Mason Word was lost and another was substituted for it. It has often been remarked, that in reality there is no evidence, upon which we may base the authenticity of this legend. A cursory reading of the accounts of the authorized

version of the V. of the S.L. takes not the slightest notice of any words which could warrant our use of the story as historical. But, Masonry does not require that any of her legends should be historical. The Ritual is the recital of a drama, and the personages mentioned in that may be purely mythical. It is the *truth* contained in the drama that counts. But, Brother Rosenbaum has taken some pains to show that the historical character of the legend may be presumably vindicated. He shows from the two accounts we have in Chronicles and Kings, that "Hiram Abif" was first sent by Hiram, the King of Tyre, at the request of Solomon, to carry out the work of the Temple building, and practically did this work, but that, later, Solomon fetched out of Tyre the son of this Churam, or Hiram Abif, who was a worker in brass, and cast the pillars and other cast work of the Temple. When Solomon sent for Hiram, the son, the father of that son was already dead, before the completion of the Temple. The first Churam, or Hiram Abif, was the son of a woman of the tribe of Dan. He apparently married a woman of the tribe of Naphtali, for, when Hiram the worker in brass, was brought by Solomon out of Tyre, he is described as the son of a "widow of the tribe of Naphtali." When the second Hiram was sent for, his father Churam, i.e., Churam his Father (Churam Abif), was dead, as the younger Hiram's mother is called a widow. The legend may not therefore be so far wrong historically, as some imagine. But if this be true, then "the widow's son," who is heard of in Masonry, could not have been the slain Grandmaster, but *his son* who lived, according to some, in Tyre after the dedication of the Temple.

But, for the purpose of Masonry this matters little,

as we have seen. The only thing that counts is that the life of Man is depicted in the three degrees completed in the Sublime Degree, and the same incentives to fortitude and obedience are given, as were heard in the Egyptian Mystery.

Incidentally associated with the legend is the occurrence of the name of the Tyrian King, as a coadjutor in the erection of the Temple which symbolized the worship and obedience of the votaries of Jehovah. This association is somewhat wonderful, especially, when we remember that the relation had its origin in the friendship of Hiram and David, the king after Jehovah's own heart. Hiram was, in the ordinary acceptation of the word, a "heathen"; and the attitude of Phœnicia toward the religious question was, to say the least, very broad. She was found worshipping, with eclectic liberality, the gods of Egypt, of Assyria, and of all the nations with which she had business relations.

But, while this was so, we must acknowledge that Solomon, at least, was very latitudinarian as to the matter of theology. He provided the greatest freedom for those, whom he received from heathen nations as his wives. There were evidently at work forces which tended to weaken the exclusiveness of the old Mosaic age, which made even the "peculiar people" accessible to those who were not Israelites. Craft, trade, the introduction of shipping as a great conveyancer by the Phœnicians, and the intercourse one nation was beginning to hold with another, rubbed off the prejudices and jealousies of neighbours, and brought about a kind of world-intercourse. But, that does not explain the relation of Hiram to Solomon. What was the real cord of union? May it not be that, in the national religions of the neigh-

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bourhood of Israel there were some central principles, common to all, some common symbols of a common doctrine, and that there was a system, well known to all the illuminati of all religions and of all philosophies, which acted as a bond of understanding, cementing all together in friendship or even fraternity? That, even then such a system as Freemasonry was a corporate fact, we do not insist; but, there may have been a common ideal and a common hope running through the religion, of which the common people worshipped only the forms. We have seen that this could be in Ancient Wisdom. It is not at all improbable that Hiram, Solomon, and many of the wiser men, who had been instructed in the Secrets of the Mysteries, of Isis, Adonis, etc., could have fraternal and understanding intercourse, while the multitude, who were idolators, still regard the *forms* of religion, and were denominationalists.

It is somewhat corroborative that Phœnician artificers should be trusted to build the Temple, and that the contents of the Temple should consist of just those symbolic things, which provide the material for an esoteric revelation. We here find that, in spite of the First Commandment, there were introduced into the Temple many things that were *images—but not to be worshipped*. The great Pillars of J. and B. were doubtless Phœnician in design, though the account we have of them would make them largely Egyptian: but, we do not read that the old pillar worship was encouraged thereby. The great Cube was still in the very centre of the Secret, and was the Presence Chamber of the Infinite. The form of the religion and philosophy, was still loyal to the Divine Order, though the hearts of many were not in accord with their lips. Their symbolism was such that, what-

ever might be the wandering of the people from the Faith of the Patriachs, the Law was written in stone and in precious metals, and in colour, and in the ritual, which sooner or later they would learn to understand. Solomon wandered far: but his temple, i.e., his and Hiram's, remained true. Court after court and house after house were added to its splendour, and nations vied with each other in doing him worldly honour: but, all the while, the severely simple and the marvellously chaste symbol of the House of Jehovah was a silent witness to the One Wisdom, the One God, and the One Life. How lovingly the Masons, the Builders, would place upon record the truth of the glorious walls of the Temple! How loyally the priests or officers of the Covenant and testimony of Israel would observe the Mosaic Law, in every rite and ceremony, which meant so much to them and so much to all, who could read the Law! And, with what disappointment they had to contend. To see their own king falling away from the path of purity and from the work of a true builder, to know that there were base men even in the secret circles who were prepared to slay the Wise and the Good, to outrage the secret of life for passion or greed, and that the instruments of the death of the Lord of their daily work were so plentiful, as the emissaries of the old Egyptian Typhon! These were terrible influences in the enervation of the Levitical body. And yet, for generations they were found resisting this outer and profane influence, and insisting upon obedience to the LAW which had come to them, in its clearest form, through Moses. The daily sacrifice, the teaching of the people and the initiation of those who were set apart for the secret work of the Temple, these were their constant

care, and for a period which extended to a date long after the setting up of the heathen "idols" had degraded the northern tribes, those who still worshipped in the Temple of Solomon remained loyal servants of Jehovah.

Once more, the success of Solomon and his court destroyed the soul; alliances, that were not in accordance with the Charges, were entered into, and Israel was divided, scattered, enslaved, led through the pass of Duat into the outer world of despair. The symbol of the legend was accomplished in the Captivity. The sacred symbols were taken away to make sport for a pleasure-gathering of lords and ladies in the distant land. The horror of the darkened gallery was upon the sons of the cord. The goad of the Almighty cut and stabbed their backs, and yet they would not seek their salvation by way of the square. And, then came the morning after a long night, in which their hearts had been bruised. They remembered the Hill of the LORD, the ancient Moriah. They could not sing the songs of ZION in the strange land, and they won the interest of their taskmasters in the revival of the Temple service on the ancient Holy Mountain. How the great Zerubbabel brought them to their labour we have recited times without number. But, have we never noted the change for the better, in the drama of their life. The gorgeous temple of their pride gives way to a tabernacle and temple of their humility. Another legend takes the place of that, which concludes all under fortitude. The old, old story of the Resurrection is retold. No longer Osiris is raised, nor Adonis, nor any god. It is the people that are raised and exalted in the new life, that is as old as the hills. The people are taken back to the old and often told story of the meeting

on the Mount. They are reminded of the covenant their fathers made . . . and broke by their sin and lusting after the carnal life. They are reminded, too, of the tender mercy of the G.A.O.T.U., and learn, as symbolized in the signs of an Arch Mason, the true relation of erring Man to the Maker of mind and soul. The vaults of dark sin are opened and the Sacred NAME of LIFE is discovered, hidden in a secret. From a tomb of formal righteousness, a contrite people rises into a world of spirit. Nations, wealthy and strong, may build their wonderful dream temple of marble and gold to deities that degrade and enslave the soul of men: the word has come forth to Israel, "God is a Spirit; and they that worship Him must worship Him in Spirit and in Truth." Man is awakening, and the spirit of the age is one that the follies of the Jews cannot silence. The days of prophecy are being fulfilled in a stirring of the dry bones of worn-out ritual. Even the schools of the pedagogue are alive now; the synagogue arises from the ruins of a nation's indolence.

The Royal Arch of Life is a break away from the Ancient Mystery and yet is a development from it. The Crux Ansata did not lie, and the power of life was in the crucifying of it. But, while the ancients preached a doctrine which, natural religion as it was, necessitated for its life, a death, a loss, and an exaltation, few among the great votaries of its wisdom were able to reach the hour of revelation. But, when Moses, who was *learned* in all the wisdom of the Egyptians, dared the Burning Bush and entered the Cloud of God in Sinai, a purer concept of the spiritual was made possible. The Ra, the Egyptian, seldom understood, became the Angel of the Presence, which never left the home of Israel, and went with him