

through all the vicissitudes of his wanderings. The system of the Hebrews might seem, at first sight, to be less broadly Masonic than that of the nations which did not limit the life by the bounds of a theology: but, they were indeed more Masonic in fact, because they gave to the world an object lesson of the fact of active constructive life, which is practically what **THE LAW** in its essence meant. The Temple might be, in some of its presentments, Phœnician, Babylonian, Egyptian, or anything else. This affects not the Secret; and, what does really count is, that the ethical ideal, the hope, the promise, the power which were given forth in the whole system of the Javist worship, were acceptable and necessary for the future.

The figure of the Euclid's iii. 47 may be unmeaning; but, the argument is conclusive, and the fact there made plain is one that opens the whole natural world of possibilities to the student. The great lesson is that of the Immortality of true humanity, and the hope of the human soul. Whether, the form be that of Osiris rising, or that of the Lost Word found, the principle enshrined is the same. The message is one to nations and one to individuals, and whatever the machinery of life, it is the Life that makes us free. The Hebrew prophets are full of promise of the return of the strength of Humanity. They all tell of a day, when the righteous shall shine forth as the light. They all foretell the subjection of misery and poverty to the stronger force of love and goodness. They all foreshadow the coming of a time, when brotherhood and benevolence shall reign in the golden throne of sacrifice, and when the lost relationship between Divine Power and human weakness shall be restored. Freemasonry, to-day, is

inspired by the same hope, and the same glorious certainty. And, she fixes the faith she has in the symbols and the furniture of her lodges and chapters, in her public benevolences, and in her private loyalty to the Law. Yes, she is sure that the day is not far away, when nations shall rise up, *with* nation, and when seers shall be believed, and when righteousness and charity shall cast out the *cowan* and the traitor, and the mean man that thinketh and doeth evil. She waits in patience for the hour, when with tracing board before her and the plans of the G.A.O.T.U. ever in her heart, she may build, build, and build, the wondrous palaces of love, the glorious temples of Man, the altars of the plumb-line and the square.

THE LANGUAGE OF THE TEMPLE AND TABERNACLE

We have examined something of the temple and tabernacle, as history and the writing in stone give these to us. We have seen that, from a very early age, there were rites, symbols, signs, and initiations, which were a part of the very life of the ancient. We have seen that these were the symbolism of religion, the religion of symbolic life. We have discovered the great temple of those who practised the craft, not alone in regard to the erection of buildings of stone and wood, but also in the building of nations and of human character. We have watched the giants of faith and mind, adjusting the whole creation to the Laws of the Universe, and bringing the machinery of the celestial motion to the realm of the human concept. We have seen the struggle between the mere carnal formalist and the spiritual ritualist. We have seen also the sons of the revelation fixing in the symbolic temple and altar the principles of the Great Law of the Divine Creator, and the idolator unable to get away from the urgency of the Divine proofs. We have watched discoverers in the world of science and religion (which were and are one) setting up pillars, carving square devices, applying the square to all the acts of Man, and to all the passions of Man too. We have heard read the Great Charges of a Mason, of a Builder, of a Man. And I think that there is not left the shadow of a doubt, that, from a very early age men were in the habit of living their lives in the light of Law

presented and received esoterically. We have seen how the fathers of the race fitted their sages for the further exploration into the unrevealed; and, also have had no difficulty in understanding the procession of the disciple, who was led by stages, corresponding in a remarkable manner to the degrees of Freemasonry from the darkness that preceded the birth of Light in the soul, to that point at which the secret of the Divine flooded the life of the Creature. We have seen in fact, that by the inspiration of the speculative soul the hand and the eye were trained, and the lines were discovered, by which Man might build and his work remain, might suffer and win. We have moreover decided, that while it would not be right to speak of Egypt as the source of Freemasonry, it is evident that, in Egypt, first the World Craft of Masonry fixed in stone and proportioned the teaching of the enlightened student of the Universe, from which originally all our Law proceeded. We have not traced the charter of the first lodge: but, we have found the birthplace of the *thing* Masonry. We have found no "Constitution" of early Masonry; but, we have found the temple life and the temple prophecy and promise. We have found also, imbedded often in the religions and fixed in scientific theology, and sometimes only in the form of a superstition which the holder had long since lost the key to, many of the ancient symbols of the life that is eternal. A further examination will show us, how much we may advance, without fear of being withstood, toward the assumption that there was also a formal Masonry that still more resembled our own Freemasonry, and one indeed, in which the two forms of the Craft and speculation were not so separated as they have become to-day.

What precisely was the origin of the Cross, we cannot say. But, the most natural interpretation is that it represents first, the ray Divine impinging at right angles upon the level. The right angle seems to have been the earliest form of it. Here, according to the Myth, we have the Divine falling upon the female level, with Horus, the sonship of the Universe, as a result. Hence the triangle and Euclid's well-known proposition. The ancients seem soon to have discovered the principle of gravitation, and the line of gravity in the plumb-line. And, the Sun's outline provided them with the symbol of the eternal. We have therefore the following useful material, from which to build the theory of Masonry. There is the triangle, the sign of the Divine that was a trinity, there is the square at the base of the 3:4:5: triangle, with its extension in the Cross representing the Law of stability, and there is the circle sometimes to be found alone, but, oftener far with the square. All these signs or symbols were found at the most unlikely places, and found to originate in all ages of the world's history, from a common ideal, and for a common purpose. They also speak the common language of Human Religion, and of human dependence upon the Law of the Almighty LORD. The Cross is found, not only in immediate pre-Christian times, but far back in the ages of utter obscurity. It meant, in the hands of the gods, life and power and creation: it meant to all the hope of immortality, and the persistence of the human life. Even the forms, that we call Christian, were in use hundreds of years before the Christian era.

The square also is, among the emblems, most startlingly in evidence. It is referred to, as the

principle of law by which all life should be regulated, by Mencius, in Eastern Asia: it is adopted by builders in every age, as we can see by a glance at the picture language of every race, which has built anything at all. To "live by the square" meant, at all times, that the law of uprights and perpendiculars alone could guide the art of mankind, whether in regard to the Operative Craft or to that of the building of Man. The Altar also was usually made of square stones, although, in certain cases there are found alters of triangular form or circular. A careful notice of the form of the various altars of the Solomonic Temple will at once show that the shape was definitely symbolic. And, the tools and symbols of a Craft Mason are applied to the speculative field in the literature of almost every nation. The V. of the S.L. for instance abounds with instances, in which the symbology of the Builder's art is used for the expression of thoughts affecting the life and character of mankind. The Prophet Isaiah says, "Behold I lay in Zion, for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet." In the Psalms cxiii. 22, "The stone which the builders refused is become the head stone of the corner." And Amos says, "The Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand. And the Lord said unto me, Amos, what seest thou? And I said a plumb-line. Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more" (Amos vii. 7, 8). And, when we pass to the Books that are more recently given, we are face to face with the same idea in the New

Testament. St. Paul says (2 Cor. v. 1) " We know that when our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." St. Peter says, " Ye also, as living stones, are built up into a spiritual house " (1 Pet. ii. 3); and in the Book of Revelation, we have the Masonic figure of speech as clearly—" The city lieth four-square, and the length is as large as the breadth " (Rev. xxi. 16).

It is evident from the very nature of these quotations, taken from the writings of different ages, and from statements made in different places, and by differing types of Man, that in some way the ancient manner of metaphor had become the common mode of speech, and that there was just the difference between the Operative Craft and the Speculative at the time when these words were used as there appears to be to-day. The concept of Man was, and had been for a very great length of time, geometrical in manner. The thought of Man, when practical at all, was, in the terms of the geometric science. Men spoke of, living by the square; they spoke of being right, upright, true, and a host of other things. They were describing their inner experience in the form of the Universe. " Ye are the temples of the Living God." And, they found the symbols in the Temple, in which they worshipped, whatever their religion might happen to be, and the forms of the temples might be said by their suggestion, to fix or to establish the manner of their life. We must not take the authors of the words we quote, as of one limited class, or of one religion. Language is never wholly local, and if we turn to the writers of what were regarded, for some reasons, by the Jews as outside the pale, we find that these writers are given to speak-

ing in very much the same way, using the same illustrations of the things of the spirit, by the reference to the things of the builder's art. And, the more nearly the speaker approached the Temple environs in his daily life and manner of living, the more decided were his references to this manner of thought.

We have therefore to accept the statement of the position, which takes account of this general social outlook, and of this common ground of life and faith. Man's life was always regarded as a "building," and his soul as a temple unto God. He might be unfaithful to his light and his training; he might come very far short of what he should be. That does not affect the position, but rather strengthens the argument, since we find that they who did not use the light they had, were always spoken of as "the children of disobedience." They were "the children of wrath, since they had received the Law by the dispensation of angels and had not kept it." Through all religions ran the common denominator of an obedience to the Master of all; and, in all religious systems there was this common factor of the "precepts of Noah," as they are often called.

What then? Have we proved too much? Have we shown that there was *no* Masonic lodge in the early days? Have we demonstrated, that all that existed, was what affected directly all the sons of Noah, outside as well as within the Pyramidal or Tempular Mystery? Most certainly not. For, it is unthinkable that there should be a general cult, without an inner and particular central and formative life. Where there is the leaven, there must be a beginning. That which permeates must have an authority. Where do we find this? Where but in some form, such as shall be found likely to follow the ancient method of

esoteric teaching, and shall also provide for us some ancient school or college, or atmosphere at least from which we could, and indeed must, derive our more modern form of Freemasonry? This may seem fantastic to those who are ever ready, too ready, to give Freemasonry a very modern and arbitrary birthday. But, is it fantastic, viewed in the light of common sense? If we deny the continuity of ancient Masonic method, we must show that the prevailing manner of thought at the time of Solomon, which certainly was also the prevailing manner of thought at the period of the early Christian Era, ceased to be the method of expressing life at any age in the period referred to; and, also that it ceased to have formal expression after the later date mentioned. Can we do this? Do the words in our language mean anything, much different from what they meant in the ancient day? Do men never speak of being "built up" to-day? Do they never use the tools of a Mason constantly, for the purpose of expressing truth? Apart from this, have we no evidence that can be fairly called convincing, which makes it harder to believe the accidental theory of the use of the expressions spoken of, than to accept the statement that from the date of the rise of Roman influence there did certainly exist a definite body, having many characteristically Masonic features, which not only practised Operative Masonry, but acted in such a manner within the lodge, or college, as convinces a Modern Freemason, that here he can find the quarry, from which the stone for his temple was largely hewn?

It is one object of this chapter to show, that the presumption, at least, is all in favour of the theory that a kind of Freemasonry did exist in the days of the

later Kingdom of the Hebrews, and that probably this had its origin in a more ancient form of life that prevailed at the time of Solomon and Hiram.

And, here we must take note of a characteristic in the civilization of the Hebrews. It was not distinctly initiative. It was a persistence of the ancient Egyptian civilization, with a plainly distinct note of a more spiritual kind. There is belonging to this period, i.e., that which immediately preceded the removal of the Ark to Jerusalem, no distinctly Jewish style of architecture: and in the records of the Nation there is a tendency to follow the imitative bent of Israel, rather than to enforce Mosaic ideals upon the world at large. Moabitish gods and methods, Babylonian legends, sculpture, and methods of life, Phœnician myths and manner of worship, were encroaching from every side. The wars of David were not ended, and the ancient Canaanitish life was still found affecting the outlook of the Israelite. David himself seems to have come under the influence of Hiram, and probably also learned many things while in Egypt. Considering the character and the pursuits of the average Phœnician, it is fair to credit his influence with a great deal of the initiative of the building of Solomon's Temple. The style was probably largely Phœnician, and yet, as we have already indicated, the spirit, that Hiram sent his architect to express in the Temple, was certainly the ancient spirit which was common to all the religions which had their origin in the Egyptian Myth. We may even suppose that the lodge was of Tyre, in the beginning. There may be nothing unreasonable in what is fancifully imagined, that Hiram the King introduced a greatly improved form of Operative Masonry into Israel. He may also have introduced the speculative with it.

The altars, the pillars, with their tracery and chapters, the Holy of Holies itself, and the shape of the Ark are clearly to be taken as indicating the spirit of the whole. The legend of the trial and tragedy of the Master Architect are another indication of the ancient arch teaching of all the mysteries. The Temple was Masonically symbolical: it was also symbolical of the truth, which Masonry exists to assert and to establish, in the Pillars of Boaz and Jachin.

There is also another consideration, which we should not overlook, which goes far to show that there was a design in the building of the Temple that was fixed, before the Tyrian architect was called in. How was it, that David gathered such a great store of huge stones and material for the erection of the Temple he was not able to build himself? It seems evident, that there could be only one main principle in the design, and that, that was known to Solomon, and to David before him, and to all temple builders of all denominations of the worshippers of the One True God. The nations had drifted from the work of the order, and had lost the WORD. The object of Masonry, then as now, is that Man should come again into the real and helpful relation to his Master. No idols were set up in Solomon's Temple. Even the pillars are symbolical. The aim of the Wise Solomon was to establish the "ancient charges," and to fix the inner motive of Israel upon a firm base. And, the aim of his father had been that the religion of Jehovah might be fixed symbolically in a Great House, built to his NAME. Their aim was truly Masonic: and, for that reason, Hiram was able to help them to build. The great aim to-day of Freemasonry is to gather the tribes about the foot of the throne of the Splendour of God, and to train

Man to reach life by obedience to the Sacred Name. Solomon never treated Jehovah as a local God. He was the Supreme God of all the earth to him. The Dedicatory Prayer, ascribed to Solomon, plainly indicates what position was claimed for the Living God. "All the gods of the Nations are idols (lit. "nothings"), but Jehovah made the heavens. Strength and Beauty are in His sanctuary" (Psalms xciv. 5, 6).

Can anything be clearer than the Jewish aim? Here is a claim by one, who doubtless sang of the later Temple of Zerubbabel, that Temples of Jehovah were to fix the ascendancy of the Jehovah service over all that was mere idolatry. And, it was done in all ages of the Hebrew history, to show the right of Jehovah to the obedience of the whole world. Solomon and David evidently built for this reason, and for that reason we may claim that it was a work of Masonry, and had not a little to do with the gathering of the lost races back to the Masonic home, which could only be all inclusive under the ægis of a Masonic Temple. In this connection, we may briefly refer to the *Druses*, a people who inhabit the mountain of Lebanon, in Syria, who have claimed to be the Builders of Solomon's Temple. This peculiar race is of agricultural habit, and yet use in their system the builder's symbols; they have three degrees of initiation into their mysteries, or religion, and it is believed that they, in some way, are derived from the Dionysian Artificers, who are supposed to have provided the workmen, who actually did erect the Temple. Whether there is any truth indeed in their claim, there is no doubt of the mystery of their origin. Traced on insufficient grounds of evidence to the Kurds, to the Arabs, and to the

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Crusaders, they are credited with having come into their present country, about the tenth century. Their writing is in a very ancient kind of Arabic. In examining any evidence for, or against, the contention of their original connection with the builders of Solomon's Temple, we must not overlook the composite character of their nationality, the use of the ancient symbolism of the Craft, and the tradition of their antiquity. The East is said to be "unchangeable"; but, even the eastern portions of the civilized world have known, during the period that has elapsed since the Wise King of Israel built the Temple, influences which would make *anything* change. There were the waves of influence that swept from Persia, from Greece, and from Islam, which have changed the land that once was a very Garden of Eden into a howling desert. There have also been the clash between the varied readings of the ancient Masonic Wisdom, as these were found first in the pure Mystery, and afterwards in the corruptions of a carnal nature that degraded the later Pagan races of Asia and Europe. As the people spread from Jerusalem and the later centres of the Wisdom doctrine, the symbology might be retained long after the original significance was lost. And, we are face to face with the fact that the Bacchic or Dionysian Myth was one of the first to degenerate. The Bacchic ideal, once clear and bright, soon fell into a mere bacchanalian orgy of self-indulgence in the name of religion. All things considered, the Druses may have been derived from some of the wandering lodges of the ancient Dionysian architects, and their ancestors may, some of them, have been actually employed under Hiram Abif in the erection of the wondrous House of Jehovah built in the reign of

King Solomon. But, there is not the slightest tittle of evidence that the Templar system learned from the Druses either Freemasonry or anything else that was taught esoterically. But we are not disposed to assume from this that the Dionysian architects were not, to all intents and purposes, speculative Freemasons. There is, on the contrary, the best of evidence to show that the builders were associated Masonically in lodges, that they combined their sociology with their breadwinning, and that they were joined together by bonds of fraternity and a common teaching concerning the things of the Spirit. They firmly held the doctrine of immortality, and in the Mystery of their Order, taught that the way to spiritual life was by the valley of death. They had also signs, by which they made themselves known to each other, and a kind of language which they held for secret use. It is not probable that Solomon learned Freemasonry from the Tyrian artificers: the speculative side of Masonry was probably, on the contrary, the *cause* why the Temple was built as it was. But, we may safely assume that these architects indeed gave an outer character to the Temple, and that Hiram the King and Solomon found, in a common Mystery, a bond of union, and a security against unfriendly acts. And, it is quite possible that many Hebrews, while not accepting the Tyrian denominational corollary, might yet take part, after the completion of the Temple, in the great world movement which we call Freemasonry. The Phœnician Craft was not Tyrian alone; but was cosmopolitan. Neither Churam Abif, the architect, nor Hiram, the worker in brass, was Phœnician: both were of Israelitish birth. And, the Dionysian architects might contain in their lodges a very large

number of Masons of many nations, and of various denominational religions. But, they were held together by a cord stronger than International Law. They held the same Mystery, and sought the same ideal as that which underlay the method of Egypt, the Semites, and all the great races who might have come under the influence of the Nile. That Freemasonry had its origin in the building of the Temple at Jerusalem, we cannot admit. But, that the first great stride of a united Speculative and Operative Craft was to be found in the effort made by the Tyrians and Jews, in the days of Solomon, is doubtless true. It was revival rather than origination. It was the restoration of the point of view of Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. We must not compare the Dionysian Mysteries and philosophy, with the lewd extravagancies of an uninstructed Phallic worship. The revel and the orgy of the ignorant, which knew not the Law, was not the Masonry of the Dionysian. If we consider the practices and the method of the Syrian cult, we find something very nearly resembling, both in form and in intent, that we are familiar with in the Freemason's lodge. A similar legend, a similar system of degrees and signs, and a similar concept of the duty of one man toward another of the same Order, these are what we find. Consider the type of the movement, as revealed in the persistent civilization that continued to thrive through more than one captivity, spent under influences of a less pure character.

But, there is a great gap between the age of the building of Solomon's Temple, and the later reappearance of the Masonic lodge. How can we account for

it? Rather, is it so hard, to account for it? Strabo follows the Dionysian architects eastward, to the very confines of India: may we not as certainly assume, that with the extension of the commerce of Phœnicia, they also spread westward? And, may we not assume that, in spite of the disturbing wars of Syria, Egypt, and Babylon, there remained, even in Palestine, a considerable number of those who were able to help Zerubbabel, when he returned to rebuild the Temple of the Most High? Would they not travel with the armies of the Medes and Persians, as they moved to the western fields of conquest; and, would they not also be found in the Macedonian forces of Alexander as he won, from great and wealthy cities, the great possessions of eastern kings? And, was there never an extension along the African northern littoral, which gave its Moorish arch and wondrous dream temple? What more natural than to suppose, and even to be *sure*, that the ships of Tyre and Sidon carried the Dionysian artificers to great Carthage, and even into Spain? Whence came the civilization of the ancient Hibernian? Who were the Culdees? Did the Phœnicians, who had large trade dealings with the Cymry of East Britain, leave nothing behind them of a lasting value? Even, if the Druids came across Europe to the Isles, were they the *first* to reach this country? We are not to think that the civilization of this land received its education from any one source: but, rather that certain ebbs and certain flows of intercourse produced a gradual fellowship. It is easier to assume that a constant stream of influence was kept up, in all lands, by the Dionysian architects, than to show how they ceased to exist. That such a body were in active relation to the best life of the community, long after the Solomonic Temple

was erected, there is abundant proof; and, we know that about 300 B.C. they were incorporated at Teos, by the kings of Pergamos. How did they cease to be? We cannot suppose that they *did* cease to be at all. Houses, temples, forts, were still required. Numa, King of Rome, and his successors, found them, and as the Roman race extended its influence, simply organized them into colleges. He found them gathered about the temples, that Greek culture had brought into being, or the ancient culture had built for the purpose of establishing the ancient Wisdom, and he arranged them into a body of bodies, in such sizes that the differences that climate and nationality might have created in them would be lost sight of in the unity of their purpose and the harmony of their life. Numa's idea was, according to Plutarch, the distribution of the people, such that they might become a harmonious mingling of the whole. And, his method was one which showed him a good organizer. And, the more we examine the formation of the college, the more are Freemasons struck with the significance of everything. For instance, "three make a college," was one of their regulations. No college could exist with a less membership. Their degrees were senior, journeyman, and apprentice. In our system we have Master, Fellow Craft, and Apprentice. They had also secretary, treasurer, and decurions, with also a sacerdos or chaplain. As each decurion was in charge of a section of workmen, the office corresponds with the offices of Warden, senior and junior, each directing the labour of his own "column." They also admitted, by initiation, the neophytes who sought fellowship, and considered themselves responsible for all acts of fraternity and aid, just in the same way as do Freemasons to-day, in the case of indigent

members of the "family." They appear indeed to be, not a new thing at all, but a reorganization, after a general unsettling of the world of industry and religion, of those who had become scattered, and were in danger of becoming denominational. We are inclined to accept the finding of *Krause*, on the college, that these were in fact the immediate origin of the modern and formal Freemasonry. Certainly, the acceptance of this theory accounts to the world for the legend of Solomon being used to-day, instead of that of Osiris, or that of Mythos, or that of Dionysius, since, it is evident that the building of Solomon's Temple had created such an impression by reason of its purer ideals and more authoritative arrangement that, when those who had been derived from the builders' fraternity of that age came west, they almost invariably are known as "sons of Solomon." And, the legend of the building of that Temple would naturally persist in all the subsequent movements of the Craft, in Europe and elsewhere.

The rapid growth of Mithraism in Rome of late years, during the Empire period, would not affect the Craft so much, as they were usually associated with the worship in some temple, and afterwards came under a similiar influence, with the spread of Christianity in the Capital. With the Roman armies they set out on the war of conquest, with the Colony they stayed, to build the Temple or the Castle that established the rule of the victor. And, all amounted to this, that the Roman College conquered more of the wild races, with whom ambitious Rome waged war, than the mighty legions did.

Then what? With the decadence of the Roman power, how were the Craft lodges affected? It is thought by some that they retired to Lake Como and

formed afterwards the Comacine fraternity. There are other explanations of their apparent dispersal: but, probably, they never did disperse, and were never seriously scattered. Every movement has its dark days, and the Masonic has been no exception from the rule. But, we must remember that Italy in her darkest days was not the world. There were other lands, where the flame of civil war did not burn at all fiercely, while Italy was in flames. The very variety in the changes, which took place in the style of architectural development about this time, seems to indicate rather a tidal fluctuation than the torrent of a river basin. The Dionysians seem to have been busy right through the darkest ages of their history, although they may not have built many churches. They would almost seem to have been engaged in many climes, and perhaps in the very act of war, to judge from the nature of the work, which their hand produced when the dove of peace once more cooed to mankind. And, when the Roman Empire crumbled and fell, this Order of Builders survived in inaccessible places, the chief of these being the fortress on Lake Como, which gave its name to one of the most renowned of all the bodies of travelling Masons of the Middle Ages. The Comacines, as these were called from Comacina, appear to have been in the habit of living and working very much in the same way as had the Roman Collegiates during the palmy days of the Roman Empire. In the year A.D. 633, we read of the granting of certain privileges, by the Lombard King Rotharis, to the Masters of Comacina and their colleagues, at that time, evidently, already a strong and well-known body of artificers. These seem, like the ancient Masonic bodies, to have been above the restraints of the nation

from which they had been derived. They were Masons, who wrought for the good of all mankind, who erected buildings for all who might employ them, and writ into the work of their hands the symbol language of their forefathers. They had their lodges, which were closely tyled and governed by strict regulations. They had also their sign and their word, by which they made themselves known and communicated the thoughts of their heart. They were the Cathedral builders of the early Middle Ages; but they were far more. Those castles, which are the wonder of the modern builder, were many of them their work, and it is not difficult to believe that they are the lineal, as well as the spiritual, descendants of the colleges, when we have regard to the extent and the quality of the buildings, which were the product of their loyalty to ancient laws. Especially during the sixth and seventh centuries, we find the Italian artificers travelling from place to place; legend says that they entered France, and gave birth to the Guild Movement of that country. It is said, moreover, with some show of reason, that the well-known Charles Martel furnished many Masons for other kings, and especially for England. We are certain that application was made by English Churchmen and rulers, as well as by the nobles, for foreign help in the erection of castles, churches, and other buildings; one of the most notable being the Venerable Bede of Jarrow, who obtained builders from Gaul for the erection of the Church of Wearmouth, in 674. They enjoyed great privileges, were immune from taxes, and had the right to move from place to place, unlike the Guilds who were subject generally to the local restriction and the local statute of wages.

But, these ages were not those, in which the Craft could be perfectly happy. While there remained a large body of Freemasons, who could retain their ancient rights and privileges, and practise the rite of the closer and more Masonic fellowship, there were a large number of all races who were driven to bind themselves to a governance of a more or less denominational kind. They were in the regular employment of the religious Orders, and were subject to their regulations, which perhaps might not always be strictly Masonic. They were in danger of becoming rapidly a merely operative assembly. In some cases, they probably did become so, and became the originals of the Guild Lodge of the Middle Ages. But, even then, we have no difficulty in tracing the ancient legend blent in others of a more modern and special order. For instance, the French Comanage claim to be descendants of the Sons of Solomon, who built the Temple at Jerusalem. We find also the tradition of the Four Crowned Martyrs, supposed to have been four Master Masons of one of the Roman Colleges, who suffered from the persecution of Diocletian, and this tradition clings to the Craft, even to the present day. Indeed, the Comacines appear to have most nearly approached, in most ways, the Modern Freemason, of all at any age. They had their Masters and Wardens, as well as their Grandmaster, or Gastalda, their grips and signs and passwords, used the white apron, used the interwoven triangles (Solomon's Seal); and the square, arch, compasses, and plumb-line were frequently in use, as symbols.

After the persecutions of Diocletian ceased, the Comacines, and probably others who had been similarly scattered in other directions, returned to

Rome, and erected many wonderful churches, under the reigns of Constantine and Theodosius. It is not fair to assume that the builders of the great fanes and castles, which were the product of their labour, were wrought out simply under the particular direction of monk, bishop, or noble. And, the reason is not far to seek, since the builder was alone usually able to design the building, and that only after deliberation. Everything seems to have been a community effort. All churches are, for the same age, of a similar pattern. The churches built in Rome, in York, and other parts of the North of England, were all very much alike, and yet distinct in style from those produced in other ages. They were still, while symbolical of the Church for which the Masons builded, yet more along the ancient plan of the Ancient Wisdom. As much in the Church ritual was suggestive of the older rite of the days of antiquity, so the arrangement of the fabric was suggestive. Adaptations of the square and triangle, the use of the arch and the cube, and above all in the general form of the Cross, as applied to the great plan of the Church, seem to indicate that the Mason who built the church had more say in the planning than some would have us believe. Many of the builders had a purer ideal than the men, for whom they built, cared to acknowledge. And, they were so powerful and indispensable to those who employed their services, that they were able to express themselves, and their disgust at times, in most pronounced ways. Cartoons exhibiting the vices and the follies of the clergy are not wanting, especially in countries where the Church of Rome became notorious for its ignorant pretensions and its immorality. Vice was everywhere pilloried by the honest Mason, and while the

Charges required conformity on the part of the Order, there were working in the breasts of the skilled Craftsman some of those forces, which afterwards would produce the Leaders of the Great Reformation. While the degraded Church built, or rather paid for churches being built, the Mason squared the stone and prepared the material. The laws of the square and plummet were even trying every attempt that men made to worship the Most High, and the Masonic standard was applied with relentless accuracy to the lives of men. By this means, the conscience of the formalist was kept alive, and his intelligence was granted encouragement, which monkish obtuseness had always tried to keep sleepy. The Steinmetzen of Germany seem to have been specially vigorous in their denunciation of the carnalism of the professed religion; and, in many German Churches are to be found, high above the heads of the people, as they were perhaps high above the intelligence of the formalist monks, the Judgment of Amenta concerning the meaningless lives of many of their patrons.

It is more than possible that many of the monks were actually members of the Lodge. Paulinus, the Priest who was sent to York, is spoken of as *Master Paulinus*, apparently suggesting that he was a member of the Comacine Brotherhood, and probably Hugh of Lincoln and others of the "regular clergy" of England might be equally fitted for the work of missionary religion. But, it is significant that the names of the architects, who might have the credit of the erection of most of the great Cathedrals of England and of Gaul, are unknown. It was the Lodge which built: it was Masonry that produced the work, and the assembly of the Order fixed for

years the style of the architecture which should be used for the purpose of erecting a building to Jehovah, which should write in stone the ancient lesson of the Mystery of life. Of course, we must allow something to the influence of personal environment; and, that means that while the system of Masonry was in the main features the same as that by which the Pyramid and the great temples of antiquity were built, the reason given by the Builders may have been less mathematically precise than it was in the older Mystery. While Babel did not confound the language of the sign, it confused the meanings of much that we value in Masonry. We have seen in the note on the Comacines, a secret body with secret systems, able and willing enough to assert itself on occasion, even when apparently overwhelmed by a hidebound and stupid monasticism. But, there was at the same time an influence of ecclesiastical environment, which must have affected the literature, so far as Masons had literature, and the point of view of the local and associated lodge. A kind of mediaeval veneer of ecclesiasticism, of a denominational character, covered most of the personal habit and teaching of the Lodge; and, for a season it seemed as if the Church had obtained an undue amount of control over the Mason. But, this did not exist to any great extent, and only for a time. The unsettled condition of a Europe *in flux*, and of a Europe at war, brought the "college," or Lodge, into direct contact with other descendants of the great body of ancient days, who had been placed under similar influences by other denominations of the great Deist family of religions—with the result that the common line of agreement was again discovered and asserted, though at times *with a monkish*

gloss. We must remember that Islam is not a religion of architects. And yet, who can look upon the design of the Alhambra and many of the ancient Moorish buildings without being convinced that under the apparent control of Islam wonderful developments had taken place in architecture since the days of Roman and Carthaginian rule. We are apt to lose sight of the North African Masonry and to credit the Roman College with, perhaps, too much of the striking product of growth and Masonic workings. In the western march of Islam there seem to have been two influences at work right through. There was the old orthodox ignorant position of the Moslem fanatic, who would destroy the Great Library of Alexander, and later violate the secret of the Pyramid for gold, while there was, on the other, a progressive spirit, which on lines other than those of the Koran would give birth, after the throes of centuries, to institutions like the University of Toledo, and would provide an engine of progress, by which alone the Sultans of Moorish and Arab fanaticism could conquer Spain, and spread the Mahomedan cult through the oases and the fastnesses of the forests of North Central Africa. It may be reasonable and fair to trace the *organization* of modern Freemasonry, through the Operative Craft, to the Comacines; but, the Craft itself, the Speculative Craft especially, probably was enriched by the Moorish-Spanish factor to an extent that we are liable to overlook. Why should the non-operative Mason be found, very largely at first, among the classes that were most likely to be educated broadly, either through travel and the University, or through commerce? If we put on one side preconceived notions and theories, we are struck by the fact that

scientific discovery (or revelation), masquerading under the cloak of the *magical*, burst the thrall of theological dogma, at about the same time as that in which the Revival of Modern Freemasonry began to organize itself.

The influence of Science and Art prepared the intelligent thinkers of the later Middle Ages for the revelation of the Reformation; and, there is no doubt that Freemasonry helped this movement forward, since the movement was on the very lines of the Ancient Charges. And, when the Reformation spirit reached the Universities of the Continent, it found the student sick unto death of the endless jangle of the dogmatic and pseudo-philosophical schools, and ready to take the new light, that was really the ancient Wisdom restored to the World, for all that it was worth to modern progress. To those who were so affected, and who saw the symbol of Masonry in the ancient Glyph and Sculpture, it was natural to turn to that Craft which used these symbols, and wrought under their inspiration, especially when the Operative Craft had legends surviving from the days when they were speculative as well as operative, and rites and ceremonies, the meaning of which had been in many cases lost for centuries. It took a century or more for the fact to dawn upon the minds of these, that the Operative Craft was the formal phenomenon, and not the origin of Masonry. Even to-day, there are many who contend that the secret of true Freemasonry can only be discovered by a close study of the Operative Craft. But, in the course of that century the intelligence of the non-operative brother had shown him that the great thing itself is speculative, and that it is this great thing that Freemasonry exists for to-day,

as Masonry existed many thousands of years ago for the very purpose of teaching men, how to live through death, and die that he might live. Peace! Operative brother, for we do not intend that the Operative Craft shall be no longer of value to us. But, for the purpose of universal Masonry, the chief value of the Operative, with its tools and its charges, is to help us to trace the hands of the Great Builder, and to show how we may obey Him best. For this reason we study all the forms of the Ancient Life, that in the Pyramid and in all the Temples of Symbol we may find the principle on which we may build the Temple of Life, the Temple of Man, the Temple of the Universe, Divine and Human. The Secret is there, in the operation of the Operative and in the system of his Labour: but, the life that is greater than the method, and by which the method is necessitated, is far, far behind and beyond the oldest Operative Craft, in the Resurrection of Man's life, and the new call that comes, insistent to-day as it was when Moses was called out of the water to act as a Leader of an exodus, out of the House of the bondage of a materialistic carnalism to an idealism that will ever live in the future, for the future.

THE KNIGHTS TEMPLAR—WHAT HAD THEY TO DO WITH MASONRY?

There is nothing in the story of Freemasonry, so persistent in its claim, as the legend of the ancient association of Templar Knights with the Ancient Freemasons. Indeed, there are many, who would trace the very succession of the Freemasons back to the age, in which the Templar Knights went to Palestine, and came back a sworn body, with signs and tokens and secrets. That they were associated with the later Freemasons, especially in Scotland, there seems to be no reasonable doubt. But, there does not appear to be any reason for the contention, that they were in the beginning a Masonic Body at all, and that they in any way introduced the Order to Europe. They were, as I have already said (*Masonic Problems*), a purely Christian Order, frankly hostile to certain others of the Sons of Noah, bigots in doctrine, revengeful in method, and instead of reorganizing when expelled from the Holy Land to Cupros, abandoned public duty, trampled trusts—real or implied—underfoot, and retired to live upon their immense wealth with little regard to their ancient vows. They were founded by Hugh de Payen and others, as the “poor fellow soldiers of Christ and of the Temple of Solomon,” subject to regulations drawn up by St. Bernard in 1118, and approved by the Council of Trove ten years later. Their rule was austere, involving celibacy, obedience and poverty, and for a time they were a useful body, in view of the numbers of pilgrims who on their

journeys to the Sacred shrines were sadly harassed by the Moslem bigots who held the country. Their hospice was near the Temple of Solomon, from which they derived their name, and from the Pope Alexander of Rome they received unheard of privileges, and soon became very wealthy and powerful. For a long time they flourished in Europe, having preceptories in every country, holding some nine thousand manors, and the while providing an *ultramontane menace* wherever they lived, until their truculence and perhaps also their wealth laid snares for them about the fourteenth century, and they were expelled from every country, their chief being betrayed by the Pope in 1307 to a barbarous death after a mock trial, when he was murdered with over fifty of his knights, the Order spoiled, and then abolished. Those lands not already appropriated by either the Pope or the French King, Philip le Bel, were vested in the Knights Hospitallers of Jerusalem, and the Order ceased to exist, excepting in Scotland and Portugal.

Still, it is well that we should mention a few facts, upon which have been based the contention that in spite of the above, many believe that the Templars were originally at least *quasi* Freemasons.

The Templar Knights, when they first went to Palestine, were frankly Crusaders of a most uncompromising type. They went forth with the recognized clerical leaders and rulers as their sponsors, and they acquired their power by virtue of services rendered to the Church. They still retained their religious forms, as members of the Roman Church, although they soon came into bitter conflict with the Church, whenever that body, in the persons of its regular clergy, tried to exercise control over their actions.

Unlike the condition which subsists in mediaeval systems, outside Freemasonry, the Knight took higher rank than the Clergy. The chaplain had few privileges, and had to be subject to the military officer. The Grandmaster claimed the right to exercise priestly functions, granted absolution, and claimed the right to command, particularly, all the acts of the brethren. Moreover, the Papal Legate was not admitted to the secret conclave of the Order. Indeed, when we have regard to certain styles of architecture which were modified in the direction of Orientalism, at the time of the Crusades, and that probably the successors of the Roman Collegians, and the Concines were actually building in the East at the time the Templars were at their zenith of power and culture, we are not disposed to decline the suggestion that there may have been among them some system of esoteric teaching, which had a semblance to that of the Masonic Body. We might even go further and assume the possibility that, their outer form notwithstanding, they might have an inner system which was as Masonic as were the systems of the Building Societies of the Middle Ages. One almost fatal obstacle to our accepting this view is that the Templars were not, at least primarily, Builders. Their buildings were means to military or politic ends. The well-known hostility in the later period of their existence, between the Templars and the Roman Pontiff, did not arise on account of any liberal or freedom-loving characteristic on the part of the Knights: it was the old sordid jealousy of one political institution, fond of power and corrupt in every branch, of the success and worldly prosperity of another equally avaricious, equally arrogant, and among the many nations of the Western World the

only group of men, and of parts of nations who dared to deny the claims of the Roman power. Rome has always been ready to set up an *imperium in imperio* in order to dominate any and every nation: she could not endure the idea of another power following the same worldly policy. And, if the Templars did, as it is supposed they did, acquire any eastern lore, any knowledge of the ancient Wisdom, that of itself would be quite enough, added to the wealth of the Knights, to excuse any persecution, any intrigue, which the Vatican might engage in for the weakening of the influence of the truculent Templars. But, while there is no evidence to show that the Templars were in any sense either the progenitors or the nurses of Modern Freemasonry, it is more than probable that circumstances led many of them to become Masons, especially in Scotland.

While on the continent it would appear that the Templar influence had either died out, or had been transferred to the protecting control of the regular rulers, and in England the Order had been deprived of its lands, in Scotland the Templars do not appear to have been seriously disturbed. Spread through that country were many Freemasons, who still built the houses of religion and the great buildings of the Northern Kingdom. Somehow, there does not seem to have been anything of the nature of the friction between the religious bodies there and the Builders, that we find in some other countries. Perhaps, the disturbed condition of the country during a considerable part of the period of the early Middle Ages and the lack of development of most industries among the Clans, had a great deal to do with this, since, in spite of the condition of the political circles, the Church and Universities were very active right down to the

Reformation, while the Scots were so many of them engaged in the wars of the Low Countries, there doubtless sprang up, among those who returned and their immediate environment, a certain liberality in regard to those sciences, those regarded as occult, which were coming to the front among the learned of all classes. Be this as it may, there is little doubt that, either a new Templar Body came into existence in Scotland, practising some Masonic rites, but, with a distinctively Christian bias, or they joined the existing Masonic Body, retaining only some rite which they called by their own name, or the Masons as a speculative body were derived from the Templar Body. For the last of these three theories there does not seem to be any reliable evidence; for the first there appears to be almost as little warrant in the circumstances, and even for the first there is little but circumstantial evidence. Freemasonry has always been liberal in theology, and the fact that the Reformation in Scotland took place with terrible wrestlings in all ranks of Society did not seem to have disturbed the Templar body, nor the Masonic. The Templars were frankly Christian, and all that happened at the reformation was, that each man remained a Christian, according to his reading of the Religion. The Roman Catholic Templars followed the lead of David Seaton, and after the raid of the Jacobites under the Young Pretender, whom they made their Grand Master, they migrated in a body to France, and the Order ceased to have much interest to Masons. The Protestants found their natural home among the Freemasons, and probably, owing to their number and influence, succeeded in adding the rite of the Templar Degree to the system already in existence. Roughly speaking, the Degree Rite is a

Christian version of the Masonic Sublime Degree of Holy Royal Arch. As Masons, they teach esoterically: but, as Christians, they take the legend from the Crucifixion. In short, then, the Order of Freemasonry in its three degrees, with the R.A. completion, came to be revived through the intermediary of the Operative Craft, and expressed itself mainly along the lines of that Craft legend and by the use of signs borrowed from the significance of the secret conveyed. But, the real cause for the revival was the persistence of a doctrine, and of a rule, and of an inspiration through all the darkness and amid all the dangers of a long period of ignorance. The pressure of the darkness upon the nervous system of humanity had made all cry for the light; and the undying spirit of liberty seized the first opportunity for the assertion of its will to build, to soar, to live. The Renaissance, the Reformation, the Revival—this was the Order, and the Spirit underlying all, and kindling the dead hope of patriotism was the Masonic Spirit. Moses once more came from the water, and led the people out of the prison-house of obscurantism, to the light of the new-born morning.

MATERIAL AND SELECTION

Material is only used by the wise artificer when it is suitable. The stone which the builders rejected for square work may have a yet more exalted position; but, each material has its place in the Temple, and each man has his right position in the Social system. There must have been a place for Nero to occupy or he would not have been fashioned. The poor have also their place, and, doubtless, the poor in spirit have a suitable occupation marked out for them by the Great Ordainer. But, none of the material ever shines or fits where it should not be used. Man makes many misfits: and, that because he is not always masonically guided. But, the LAW has a vacancy for labour of all kinds, and the Builders of the Temple can organize so that all is used, and nothing ill-used. There is an impression that any man will make a Mason. Try some men in the work of the Operative Lodge, and see what you can make of the average seeker for work. Some do not even succeed at the wood pile. One of the most serious features of the recent advances of Freemasonry is in that advance. What a number of clever generals could win wars from the armchair! And, how surprised and disgusted petitioners can be, when the black ball, to put it mildly, keeps them out of the wrong place. Freemasonry would have a brighter future were the number of initiations about one-tenth as large as they are in fact. And, even then the Craft would be in danger, if this tenth had not passed

a more severe examination than the Committee usually makes. We seek not the labourers who only wish to "join the Freemasons." We need those who, in all humility, seek the light. Freemasonry should not be the means for the working out of "profane" ideas, but the means for the conquering of profane unworthiness by the light of spiritual revelation. When an Operative Mason is choosing men to assist him in carrying out his design, he does not say, "any man will do." The training in mind and hand the man has had—the habit and character even—count for a great deal. So much, and so many, depend upon his fitness and his loyalty and obedience! In a truly Masonic Lodge, there should be the same careful examination of the material of which Freemasonry would build the Temple, that there used to be in the Ancient Mystery of Egypt. Wealth does not qualify, for a rich man may be a fool, or a voluptuary, or a gambler, or lewd, and may do much to bring Masonry into disrepute. Nor is poverty a qualification, since the Mason is to build, and needs means for the working out of his life-work. A Mason should not be a bigot in religion or in politics, or in any of the matters that affect the progress of Man. Neither should he be licentious, or latitudinarian, or atheistic, or infidel. He should not be autocratic, or quarrelsome, or self-willed: neither should he be supple where Law is concerned, or a slave under thrall to any stronger man. Think of the work he has to do, and it will be easier to see, how it is that so few possess the Masonic character. That does not mean that the Mason must be cut out after one pattern, by any means. For different stones, there are different uses. Rough unhewn stones would not do for the façade of the Temple; but, in the earlier symbol we

find that only unhewn stones could be used for the Altar. Aaron might be fitted for the supreme office of mediator on the Great Day of Atonement; but, he could never have stood between the People and the Wrath of Jehovah, as Moses did. So David's place was in the battle fore-front; Solomon's at the Grand Lodge of the Builders. In the Chapter, have we not the three principals, or three characters, and yet not one can be spared. There are some Square Masons and the Arch Masons; and both are needed. But, each must be fitted for service, as a Mason. In the Operative Lodges there were sown seed of non-operative Masonry, tiny seed in the eye of the skilled workmen; and yet, from these seeds, small as the mustard seed, have come forth Modern Speculative Masonic movements, that are the wonder of the world. When a man comes for the purpose of adding his powers to ours, he does not come to "join us," but to be "made" a Mason. Freemasonry is not a club; it is a life, and there must be at the first a desire to LIVE. Freemasonry seeks no patronage: nor does she patronize the petitioner. She only uses that, which can be used, and leaves all else to be fitted into the place outside the Lodge, to which it properly belongs.

We cannot ignore the task that is before the Fraternity, and, when we have regard to its nature and its magnitude, we realize something of the stupendous edifice we are set to build. Nothing short of the use of all, that the heavens above and the earth beneath can supply, will be of any use, if we are to succeed. There are a few considerations regarding the nature of the work before us, which it may be as well to note.

The world, as we have it, contains a large number

who have light, but have it partially. They are confused, when they try to effect a perspective view. A dogma is safe, when it rests upon original right lines; it is dangerous, when it is limited by ignorance and prejudice. We have only to compare the narrow channel, through which a great deal of the modern religious truth is sent forth, and the shadows that are blent, in confusing frequency, with the rays of Light, to feel that "we are not sufficient for these things." The Strength of the Divine is present, but, the worshipper cannot see it, since the image of the Ox is before him. He is in the presence of the LIGHT; but he sees nothing for the sun. The Cube is before him, but he sees the curtains and the veils that hide the Majesty. He wears the lambskin apron, but he has never resisted the attack of the carnally suggested idolatry, to which he is daily exposed by the shedding of blood. He has seen the risen King; but he himself has never passed through the darkened gallery to the resurrection of life. As a student, he cannot separate the sign and symbol from the formal appeal, and sees little of the spiritual significance of the builder's tools. How slight is the grasp, which the Church of to-day has of the practical responsibility of the age for the future? A creed, a system of philosophy and convention of service that is small, compared with what is required, these are what we meet with among those at least, who dwell not within the shadow of the wings of the Most High. How little in earnest the average man is concerning the problem of Society, and the ages that are to be filled with work and glory! The guide of the army column is ever crying, "Keep in the rut! Keep in line!" While the Angel of the Presence answers, "No! Keep in the WAY, the TRUTH, and the LIFE." Why do the

exponents of the Masonic Movement so grossly mislead themselves as to the scope of the Order? Do they not know? Have they not seen? Were they not at the raising of the triangle, at the making of the Cross, at the building of the Pyramid? Were they not present, when the pillars of Masonry were set up to establish the Law of the Eternal? Were these stupendous works engaged in, that men might introduce a system of charitable good nature, with the limit of partiality? Do we exist for the purpose of good fellowship among ourselves and of exclusion of others? Was the purpose of the Temple only to excite liberality and generosity among those who frequented the courts of the Sacred Places? Are a big steward's list and a beautiful regalia to sum up the value of our life? Surely not!

Masonry was adopted, that Man might "make the most of Creation." Nothing less. The Divine Will is the stem and root of the tree, Masonry is its vitality and movement, and the many acts of religion and of service on the part of Mankind are the leaves that are for the healing of the nations. Pythagoras saw the Light in Egypt: and he went home and introduced the Light in Crotona; and so on from place to place, and from religion to religion, and civilization to civilization, and knowledge to knowledge, went on the work, until Man began to realize that he is the son of God, and has heirship in the Dominion of the Almighty. Do I suggest for a moment that Freemasonry speaks great things with the tongue in the cheek, as some allege? God forbid that I should so strangely belie my Brethren. But, I do maintain that we often talk in platitudes, when we should speak in agonies of love for our fellows. What mean the red and the purple in the

apron, but the royal power and royal rule? What is the significance of the levels the advanced Mason uses, but the trinity of that cross, and of that square, by which through death he reaches life, life for Man for ever more? The clothing, the jewel, the symbols are not mere memory pegs: they are expressions of our Masonry, or they are worse than nothing. If Masonry is to "make the most of Creation," then she has a great task before her, which is nobler and more progressive than any that any government of men and any church of men has taken in hand firmly and persistently as yet. It means nothing short of the domination of the world of Humanity in the light of the Obedience to the G.A.O.T.U. That is what the Mystery meant, at its best: that is what Freemasonry means, at its *average*. And this is the aim and especial call of Freemasonry, because she is not a *politeia*, is not a party in church or state, is not a form in any passing worldly sense. In her weakest age, she had much to do, as we have seen, with the rebirth of Society, in the reformation of Man's religious life, and in the revival of ancient wisdom among those who had for ages hugged the forms and neglected the life of the Divine Law. It is now the call, sharp and insistent, that comes upon the ears of the watcher upon the walls, "Teach. Have the Mastery!" We are called to leaven the lump, that now is irresponsive to all the blandishments of religion and philosophy. It is that we are to vindicate the sanctity of the Human Soul, of the Human Liberty, of the Human Life. Already, great strides have been made in the sphere of religion toward the goal, at which we find out Masonic completion. Religion is more vital, is more ambitious, is more human. It seeks to make the

Altar count in the matter of Human development of Body, as well as of Spirit. Must we not claim as reasonable, the contention that this great improvement, taking place within the period of greatest Masonic advance, is in no small measure to be traced to the broadening influence of Freemasonry. Curiously, we find that the great majority of those who in the church are identified with the effort to conquer the *Whole Man* are also Freemasons of good standing. And also, we note the extent, to which the lead along these lines given by Freemasonry, is leavening the whole lump of religion, and that a large number of those who are not actually members of the Craft are yet filled with something of the Craft ambition for Mankind.

And yet, in spite of all we have accomplished, what remains to be done before the object of Freemasonry shall have been attained? The philanthropist is discouraged beyond words, when he regards the small extent, to which Man, in all his ages of time and opportunity, has actually brought himself and others under the direction of the Supreme Law. We ourselves see in this year of grace—war, with its horrors of murder, of poison, of starvation and rapine, of the violation of every treaty and every higher law of humanity, shaking its bony skeleton face in mockery at us on every side. We see buildings pulled down that destruction may have freer play, and the fruits of the earth lying ungathered on the shell-strewn field of desolation. And, we see also multitudes making huge profits from the failure of civilization that has found its outlet and its climax in destruction, in a death that knows no rising. The picture is not inspiring, especially when we find that so many who hate war are now called to

destroy war by practising it. But, there is a horizon that is not all black. Many of the Sons of Israel died as babes in the cruel waters of Egypt: but one, Moses, was drawn out of the power of the water, that in him might be wrought the raising of the Nation. And, so it will be to-day, or to-morrow. There is before us a great Renaissance, and more than a reformation of Society. What will this mean for us, as Freemasons. The world has proved the fault of its own past, too clearly for the past to be repeated. It is time that we did what we are able to understand, our mission, and set about the accomplishment of the Divine Will. Party politics, party religion, party conventions, party everything—all are discredited, and the world is ripe for the Law. It is for us to see to it, that we make the blind eyes able to realize what the coming age means for Man.

The old faulty inquiry, the too ready acquiescence with which we listen to the good-natured sponsor of the petitioner, and the neglect of precautions against the inclusion within the Body of the Lodge of those who cannot help and may hinder the work the age is bringing to us, must have an end. We are selecting brethren for the Lodge of Labour firstly, and these should be the best we can get—not the casual applicants. There must be the qualities of mind and soul that will prove good material, if we would build a temple that men will worship in, and temples of Manhood that will draw the weakling up to the Divine strength. You cannot build even a wall of jellyfish, even if the jellyfish are beautiful in the light. And the Lodge of working Masons cannot be manned by cripples, by men who lack the power, and perhaps the will, to apply themselves to the task the Grandmaster of Man will set before them.

PREPARATION AND ATTAINMENT— THE MASONIC DEGREES

There is nothing that means so much in Masonry as preparation. And preparation begins often long before the candidate is recognized as a favoured petitioner. Indeed, the most important of the initial steps of preparation are antecedent to the Ballot Box. The *attitude* counts for nearly all in the Mason who is in the making. We might almost say, without exaggerating, that the Ballot Box itself when applied as a rough square to the stone newly hewn from the quarries outside the Temple, has an effect that we little think, in the production of the attitude which is essential to the right making of a Mason. Make it clear that *any* reason for "joining" Freemasonry will not serve *even to procure a nomination*, and you will assure a constituency in the next generation of Masons, which will count for more than you think to-day, in these times of hurried initiation and lax discipline. The step the intending petitioner is going to take is and must be, one of the most important of his life, for, upon it depends, if he be loyal, his afterwork as a Master, and Companion. We have heard of old, Masons turning to a joke the actual rite of initiation, and of a candidate entering upon the pursuit of Light, under the impression that all that the profane have told him of the awful experience is literally correct. Others have gone to the other extreme, when they have conveyed the impression, that after all the rite is formal and means very little at all—that it is but a survival in form of

what might at one time have spelt disaster to the prurient mind. This is not the way, in which attitudes favourable to the development of growth and life are formed; and, only by a serious consideration of the applicant's desire can we create the impression which will prepare him in mind for the ceremony, which means or should mean, so much to the illumined. Nor, should there be any attempt to deprive the Ballot Box of its reality. It is really more than a fine sieve: it is a locked door, which only fitness should unlock. The unfit should be discouraged at the outset, so that the painful experiences, so often endured by the unwelcome, might be avoided. And, in every selection of those, who seem at first sight to be fit to take part in our work, the advantage of Masonry, of the Lodge, and of the culture of the individual brethren, should take precedence of everything else. We cannot afford to lose one real worker, who will accept and live by the Law: but, we can afford much less to admit to the bench a man, who might do some work well, but would certainly spoil any of the stones that the Master Builder could place upon the bench. Let the outsider know that, reports to the contrary notwithstanding, the Banquet is the corollary of the Labour hour, and not its cause. Make men to know that he is the best Mason, who has something to give, and not he, who is looking for more than wages can ever include. Let him learn of the Masonic institutions through the Stewards. He already believes that to be a Freemason means that he will add dignity to his present life: let him realize that this is so, when a man adds to his service value alone, in and out of the Lodge. The first stage of the preparation will then have been reached. He may go back

from following after the great Masons of all ages, when he knows the sacrifices to be made. But, if he be of the material suitable for Freemasonry, he will come back, and he will then be *fit*. The Builders will not reject him. They will continue the preparation.

How can we continue the preparation without revealing the secret? And yet we must prepare. The candidate cannot be allowed to enter, without some knowledge of what he will meet with in the life before him: nor, must he be admitted, until we are sure that he will face the difficulty in a manly, in a Masonly way. He has four things to learn, and these are essential to his admission to the first degree. And, the first of these is the one most ancient to the profane.

(1) He must be prepared to *worship*. The foundation of Freemasonry is the faith in the actual existence of the Supreme Being, the Creator, and the attitude of heart which expects to worship, and is willing to do so, is at once the most ancient and the most necessary to-day. True Freemasonry is based upon this faith and, without it all charters should be surrendered to-morrow, since the very reason for Freemasonry would be gone. It cannot be based upon an art, or a science, or even a theology, for these are all creatures, and the Creator alone can rule in the Masonic Order. And, the worship must be one, which will bring the workman and his architect in very close relation to each other. The triangle teaches this to the neophyte, and the trinity of the Divine is at the root of all our hope, and of all our opportunity. The triple TAU means something to us: and this is revealed in the triune that is the King of the Flaming Star, the King in

the East, and the Sacred Law that is the word of Life. Let the candidate come near to Horeb; and learn there, to *bow*.

(2) He must also be prepared to *fear*. A Freemason cannot be allowed to begin or to complete his course in a reckless manner. "If so much as a beast touch the mountain, it shall be thrust through." Life is full of pitfalls for the unwary and self-indulgent; the Rite of Initiation symbolizes this in many ways. And, even the candidate, before he shall have passed the doors, should be given to understand, how serious a matter he is taking upon himself when he makes up his mind to live by the LAW. He cannot go forward, but at the WORD: he dares not retreat without the same WORD. He knows not the danger: but he should know, that it is ever-present, so that the *Cable Tow* may indeed aid him effectually in his progress.

(3) Then he must be prepared to *Trust*. This is not so easy a thing to inculcate. Youth, and inexperience that is not youthful, rushes into the future that is not outlined. And, it is just as hard to convince newly instructed candidates, that there is a good reason why their masonic progress, to be effective and rapid, must be first slowly, humbly, and painstakingly, undertaken, so that the symbol of the life may not be used, until the life it expresses is understood. How impatient we are of the limits of that which is pleasant! And, how some Masonic Lodges pander to this impatience! If a candidate will not wait for the revelation, *let him go without it*. And, of what use is the fraternity we cannot trust, or the religion in which we cannot wait? Men never learn to know the world about them by means of a flashlight. First, we learn to see "men as trees

walking": then, we come to distinguish all objects and to place them in their right places and relations. But, an attitude of undue haste is one also of suspicion, and with the prejudice of suspicion there can never be great progress. We must believe in the probability of our seeing anything, before we can see it. Faith is the preparation to sight. Trust must bring our eyes to bear upon a subject, before we can take up its study seriously. And, the Candidate must be prepared to trust, that he may be able to dare, to seek, to endure, to take the first steps of a Mason, clad as a candidate should be.

(4) Lastly, he must be prepared to *obey*. This conjures up in some minds the Comorra, or some other awful secret society, which has for its aim the destruction of men. And yet, there is no school book that did not require, at the very start, an obedience to the rule given. The adoption of any means to an end, is an obedience to an unwritten law of condition. Hence, we warn the candidate that he is only required to do what he should do, even if not entering a lodge. If he would enter he must obey the word, which alone will admit him to the sanctuary of Life. He has regarded the Law of God and of the King as Supreme: Freemasonry expresses the fact in another way. She tells him, that the Creator is King, and that His Law is to be obeyed by every seeker after truth. If a man be not loyal to the Law, he shuts himself out from many a blessing: if he be not loyal to the Divine King, he hardens his heart to his own hurt. Masonry is the science of the Law of the Divine, and is based upon the revelation of the Will of the Creator. He must learn the Alphabet, if he would read the will of God: and while he agrees to obey the Lodge, the King in the East, and the

Sacred Law, he is only agreeing to obey Him Who is King of All. Freemasonry is a theocracy working through officers, one of whom is the Master of the Lodge. And, this Master cannot deny the Law, nor the Light, nor the authority, under which alone he can reign in the East. Character can only come to us, by means; and, the means, by which the character of the Freemason enters and dominates his life, are those which I have stated.

The preparation consists in inducing the candidate to *worship*, to *fear*, to *trust*, and to *obey*. If he is honestly ready to do these four things, and if otherwise fit, then he is ready for the First Degree. You can make a Mason of a man like this. He will build up the Craft, and will learn to be himself built up, and to build his fellows. He has the "character."

THE MASON IN THE MAKING

When we begin to examine the ancient customs regarding the initiating or admission to Masonry of a candidate, we must remember that the history of Freemasonry has not always followed the habit, with regard to admissions, etc., which now is generally universal. While the body of Masonry has been scrupulously retained intact, the symbolism has been varied to suit circumstance and condition. But, the First Degree has always followed along the lines now adopted throughout the world. The ancient *Mystæ* were those who had adopted the resolution to accept the way of the Myth, as a guide for their future life work. And, they were called after this fact, as probably the Egyptians were for the same reason called the Mizraim. The position in Freemasonry of an Entered Apprentice is just that of one who, having been properly prepared to accept this manner of life and work, has been led to the door of the Mystery. He knows that his path will be along the route of a gradual revelation, and that the "evening and the morning," the darkness and the Light, the death and the life, are the means, by which alone he can ever reach the success, he sets out to win. But, he also finds out at the very portal, that he is not alone in the quest—that those who are illumined are going with him every step of the way to the light. He discovers, too, that they are determined that there shall be no going back, until he has seen the Light. He finds that it is dangerous to

look back having put his hand to the plough, and that the encouragement that his guide can give him draws him with the cords of love and trust, the cords of the Divine toward that point, at which he will be made aware of something of the value of the Masonic Tie. His profane will, he has left outside, the old profane assurance also is put behind him. He has come to learn, to watch, to feel after Him Who is not far from all His children. *He can do nothing but as directed.* The very alphabet of life must be learned anew—the alphabet of symbolic method. He sees something of results: he has for the present little knowledge of the application of geometry to the building of Human Character. All is new to him, and while he notes each article that symbolizes Truth, he does not see, just how and why, these symbols are chosen. This is not quite true of the ancient lodge, since at one time it was only in Grand Lodge that the higher degrees could be granted, with the result that the greater number of the members of every lodge were only Entered Apprentices, and had too large an influence in the work. Now, however, since every lodge can “pass” or “raise” members, the Entered Apprentice is greatly in the minority. He is now what he should be, a watcher and a learner. Were he occupied too early in the duty of office, he could not so clearly see what is revealed in every well conducted lodge. As a student, he is in new surroundings and carefully takes note of the forms, that he is told mean so much in the Order. He observes the formation of the lodge room, he has his attention called to the All-Seeing Eye, which guides the heart and understanding of Freemasons when they will, and he soon finds out what are the three lesser luminaries of the lodge. He has received

the emblem, which is more ancient than the oldest insignia of knighthood, and learns why it is that sacrifice paves the way to victory, as he dons the lambskin. He now wears the sacred dress of the Mystery, and leaves all that is not Masonic behind for ever. He has now passed from the formal to the spiritual, since he realizes that the secret is the spirit and not the form at all, though, he is more than ever bound to loyalty to the spirit, by being bound by honour in respect of the symbols which express the deep things of God. He sees now, that every action must be squared, and that he is only one part of the Social Life of Humanity, and cannot live aright without accepting the doctrine of interdependence. He has learned in his "making," that brothers can help: he has also learned that there is not any man alone, since all were poor until they find the opportunity to serve. He gladly accepts the tools, that are to be his, although they do not enable him as yet to attempt the higher labours. He learns to divide the time, and to act under orders in the more rough and preliminary works of life. He finds that the King in the East must obey, just as much as he has to do; and finds that in caution is the surest means of earthly success. He is but a rough labourer, and barely a mechanic; and the need for constant guidance by the experts of life is borne in upon him in a thousand ways. There is a way by which the light is found, and the world conquered: and that way is that of obedience. He yields his old will to the will of God, that in His way he may have issuance into the realm of greater usefulness. He is subjected in hope that maketh not ashamed. He cannot and dare not draft the plans: he is not even admitted into the arcana of Masonry. He has been made a Mason, and has a

newborn life. The traditions of his past vanish from his mind, in the duty of the present. Some of his old impressions have been disappearing in the process of preparation: they are now become ridiculous. The old idea of Freemasonry as a club, with many privileges, is gone at last, never to trouble himself with, again. The benefit society idea too, has no room any longer in his mind, since the Freemason is called primarily to give, to enrich, to empty himself, and to serve. Even, the persistence of the form of the "Fourth" does not disturb him, since he now knows that in the hour of refreshment he may learn as much as in the hour of labour. Each pillar establishes something in his character, and the symposium may be as good for his life as the lecture. He already sees the possibility of building a temple that shall be all light, though it may have shadows strewn here and there. Even the tomb has its sprig of acacia, and the life of constant calls to fortitude may be one of a holy joy. He now sees what Masonry can do; and he is ready to be yet further prepared, that *he* may take his share in the raising of the noble structures that Freemasonry is building before the God of All.

But, let us not treat lightly the first initiation of the candidate. Let us not speak of the degree as a *preliminary* one. It is not the preliminary: that was in the preparation. The Making of a Mason is the great and important work of every Freemason's life. Here he sees the Light: in the other degrees, he learns how to work by that light. But, in the initiation, he is made as much a Mason as the Master ever becomes. He has come into the body. He is now an active member of that body, even if he at present

does little beyond student's work. Let the warm congratulation be that of Brotherhood, not that of patronage. We have trusted him with the Secret: he has trusted us with his life. We are one now: let him know it. Remember, that formerly there were only the two degrees, and that the Fellow Craft, or Master could only come to the degree of higher service, after he had himself been taught, led, guided, from the Tyler's room, as the E.A. to-day has to be. It would pay the Order to cultivate the First Degree members, more than we do. If the Lodge of Instruction in that degree were taken more seriously and elaborated the work of the degree more carefully, there would not be the prurient rush to the higher degrees, that now spurs the impatient to the doors of the higher mystery before the first lesson is half learned. If we thought less of the degrees of *rank*, and more of those of efficiency, it would be better for the future of Freemasonry. Freemasonry of itself, apart from its fascinating history, is well worth the time and labour of a lifelong study; and, if by taking the steps of life Masonically, a brother never passes beyond the three degrees of the Craft, with the R.A. completion, he is not wasting his time; and, he will be happier and more useful than if skimming the cream of all rites, and blundering and bungling along the fevered route of the hunt for new rites and new orders. Do not create the impression that the making of a Mason is such a trifling function; but rather let the newly-made Mason realize that, in the search for the secret of the symbolic degrees of Craft and Arch, there is enough for him to do. The so-called higher degrees are some of them very beautiful, and are helpful to many Masons, but they are only the gardens that surround the Temple, and the songs that

stir the Masonic minds outside the Craft lodge, all-inspiring but not essential. The one thing that is essential is the system that is contained in the Craft and Arch, and this alone is worth all the attention that an industrious student can give to it.

ASSURANCE AND COMPETENCY

The tendency in all ages has been to increase the number of rites, and to spread the life over a long period. And, there was some justification for the tendency. The time comes when, by seniority, the lower grade of student must be called upon to take and honourably discharge the duties of the Craft: it considered it inadvisable that seniority should fix the date, and appoint Masters. Freemasonry, consistently, has in both branches determined that *efficiency* shall be the warrant. The Entered Apprentice shall become the Master of his craft, when he is master of its secrets and of its possibilities. The idle apprentice should not have his indentures granted, until he had reformed his life and made himself efficient. He cannot read the new Mystery, until he has mastered the meaning of the more ancient. In life, "influence" and rank can never enable a man to rise to the higher opportunity. Only he, who can use well the one talent, can be trusted with the many. Sometimes the preparations for the higher, by the service of the lower, took many years, at others a shorter time. In ancient Masonry there was no time limit, after which the apprentice was moved along to the grade of Master. He could only be "passed," when his brethren could conscientiously pass his work. He was either a learner, or he was a master: and, only as he *did* learn, could he ever be trusted to take up independent work. Formally, there were only the two degrees, and when

a man had shown that he was worthy of trust, the Lodge trusted him with his "freedom of the Craft." In operative Masonry, a man was either an apprentice, or he was passed to the body of those, who were French *Compagnon*, German *Gesell*, or Dutch *Medgesell*, or English *Fellow* (or *Master*) of Craft. This meant that the Order had, after a long period of discipleship, given him his indentures, and had recognized him as capable, and worthy of trust. He generally went upon his journey, wrought for wages which were paid to him in money, he was a trusted and capable master of his trade, and he only had to gain experience. He had learned the *art* of Mason's work; he was now to study the *science* of building.

And, the Speculative Mason took a similar course. As one of the *Mystæ* he mastered the secrets, and went forward as one of the *Epoptæ*, to the revelation of the *autopsia*. Let us not confuse rank terms with those of degrees. In the 1723 Constitutions, it is clear that Grand Warden Anderson regarded the Fellow Craft as the highest degree, although the Master Mason of a lodge held higher *rank*. Brother R. Freke Gould, who, although no longer here with us, is yet one of the first authorities upon Freemasonry, says, "The degrees of speculative Masonry, recognized by the Grand Lodge of England in 1723, were two in number, Entered Apprentice and Fellow Craft, or Master," and it is perfectly plain that the Grand Lodge claimed the right to "pass" the Fellow Craft from the grade of E.A., and to "raise" him to the grade of Master Mason. Notwithstanding all that has been written upon this subject, it is difficult to be sure, just when the Fellow Craft degree came into existence, and what part of the Entered Apprentice's work, and that of Master was

used, if we are to regard it as something new. It seems most likely, in the light of the little evidence we have, that the rank of Master of the Lodge is referred to rather than to a degree for at least forty years after the first Constitutions were published. In this case there might have been a portion *reserved* for the ceremony and work from the Old Master of Craft, or Fellow Craft degree, for the making of Masters of the Lodge; and this doubtless also contained the base of what we now know as the Royal Arch degree which is expressly described as the "completion" of the degrees of Craft Masonry. When Freemasonry had become more fully organized, there were found to be so many in the Lodge, who had been raised to the rank of Master Mason (afterwards the Degree) that modification was made in the Fellow Craft work, and the Fellow Craft degree began to be regarded as a middle degree, instead of what it formerly was, the *final degree of Freemasonry*. But, we must not suppose for a moment that the degree of the old Fellow Craft was by this process degraded. The Fellow Craft was still the trusted workman, and still occupied a prominent position in the great body of Freemasonry. In operative Masonry, he was placed in charge of the gangs of labourers, who built the Temple of King Solomon, and he found abundant use for all his skill, and abundant responsibility in an honoured position. He was furnished with square, level, and plumb-line, and was called upon to try his own work and the work of the apprentices. He was introduced to the science of numbers, especially to the study of the numbers 3, 5, and 7, and to the use of the three rods by which he could set out the square from the point in the centre. He has learned

to obey: he now learns why he does so. His eyes are open, and he knows something of the design of the Universe. He takes note of other men's work, and seeks and finds opportunities for services; under the Charges he finds freedom for the flights of ideals, and searches for the material and the call to produce his masterpiece, as did every Fellow Craft of the Middle Age Guildsmen. Each operative Mason should also have been a speculative one. The level indicated to him the great base, where each man was free to work out his life's work, subject only to the rules and regulations of the Universe, which were symbolized by the square and the plumb-line. The Charges of the old Steinmetzen and the Companonage showed what was expected from the newly enfranchised Fellow of Craft. Upon the great level he was to build the temple of his own life by the square, and subject to the incidence of the dropped line, that falls upon each man's work from the Authority above. He sees in his travels that he is but one member of many in the same body of Society, and that it behoves him to be careful of his Fellows of Craft, and of his life, as he would of his own. Cain lived without the law of fellowship, and in bitter remorse he rued the neglect of his selfish heart. The Fellow Craft is trained to think benevolently of all, and especially of those in his Lodge or Craft who depend upon the reaction of his personality for much that will help them to the long struggle onward and upward, toward the Divine life and light. He is now free of his Craft: but free only to serve his day and generation. He is able to build *that he may build*. Attainment means responsibility; and ability involves a debt he must pay. May we say that the outlook of a Fellow Craft

is wonderfully summed up in the words of the Prophet Micah, when he tells us that the whole expectation of God in respect of Man is, that he should "do justly, love mercy, and walk humbly with his God." It is upon the Fellow Craft, that largely the future success of the Lodge and Craft depends, and to-day's Fellow Craft contingent will express what the East of the Lodge will become in a few years' time. And, the history of the last few years tells us in unmistakable terms who are the real assets of the battle and the building of an age. Much, we know, depends upon the skill and wisdom of the great ones of design: but, the workman who knows and does his work well, who is more concerned about efficiency than about rank, who toils regularly and enthusiastically that the Temple of Life may be set up on the Great Level of Human opportunity, the soldier who can obey, the nurse who can obey, the toiler who can serve, the man who knows how to do good and does it, the benevolent person who translates his heart throbs into prayers that are in deeds revealed, the man who is always watching for an opportunity to follow and help, rather than to lead and be applauded—this is the man who makes Masonry, as Masonry has made *him*.

THE DESIGNER'S ROOM. THE MASTER MASON

We have in the word, by which we indicate the making of a Master Mason, an indication of what is meant by the degree. The use of the word "raised," seems to refer to the ancient unity of the advanced degree, or Fellow Craft, or Master Mason, with the Completion in the Holy Royal Arch. There is a reference to the raising of Osiris, or Adonis, to the higher life. We use this word now, only with regard to the latter part of the old degree, and confine the Fellow Craft making to passing. Somewhat weakly, we have to use the word "exalt" to the last part of the ceremonies, by which Man is enthroned in the sodality of a brotherhood that is the body of life. When the Fellow Craft has returned from his travel year, and has wrought out his "masterpiece," when he has shown that he is able to reach into the mist of life and grasp the facts of being, when he has been enabled to use the tools of his part, in the setting up of a new temple to God, then he is *raised* to a closer relation to the Mystery, that is ancient and yet ever new. The Entered Apprentice was a disciple, the Fellow Craft was the Master of Methods; but the Master Mason is the reader of secrets. The secret light can come, only when we are prepared; and, the long series has led us, by the gradual method, to the door of the revelation. The veil is drawn aside and the man who has been raised dares, after his previous training, to read the reason for all precautions. And, he finds that when he dares, he is called to serve yet

more. Attainment spells responsibility; and, he who has read the secret is faced with the duty of teaching, of guiding, and of inspiring those who, without the same revelation, are called to labour in the work of the same temple. If he has learned the lesson well, there is immanent in him, a power to affect the life of others that all do not possess. He may never reach the throne: perhaps, he does not greatly desire it. But, he may reign in hearts and lives, for all that. He forms something of the backbone of the Order, and what he is, the environing brethren will become. He creates the atmosphere of the Lodge, and represents Masonry among the profane. He is able to speak for the Craft by the testimony of his life, and to win laurels for the Brotherhood by the service he may render to his day and generation.

The great asset of Masonry in the world, is that where the life is Masonically trained, it is consistent, not to its past alone, but to the principle that is behind all our forms and all our rites. He is living the true life, that was from the beginning, and his witness will tend to dissolve hurtful denominationalisms in theology and politics, that stand in the way of the one true Way of Life. He will be a great inspirer, and will have a moderating effect upon mankind. We do not yet number our millions; and yet our effect is stronger and more unflinching than an army consisting of all the soldiers on the face of the earth. The horrible alarms of war have proved that the nature of mankind has not become flaccid, supple, or careless of principles: and yet, can you not see what a Masonic influence is at work in all the higher civilizations? The amenities of political life, and the concentration of all ranks and conditions of men upon the problems of government and social regeneration,

are so many garlands for the head of Freemasonry. What might these mean, if *all* who take our higher degrees work together, and together make their personality felt in the use of the tools of the Master Mason? What Man has needed for long, is someone who could make him able to obey the Law, when that Law calls him to conclude the great degree of his life under the cloud of a tragedy. Fortitude and sacrifice are not the virtues that follow self-indulgence and idleness. They are Masonic virtues, and must be Masonically taught. And, there is a teaching of Freemasonry that is exoteric as well as that which is secret. The exoteric may only be a fringe of light; but, even that is only possible, when the Light is learned in the esoteric way. Word perfect, all Masons may fail to become: but, spirit perfect, they may. The grass grows under the ground, and the lodge is tyled: but, because of that tiling and that growth, the grass blades pierce the encompassing soil and rise to the light of every man's eyes. Let the smoke of the sacrifice within the Holy Place so rise, that the world outside may see the smoke ascend, and become more hopeful of their race, and more sure of their ultimate in the Secret of the Infinite.

**PART III.—THE HOLY
ROYAL ARCH**

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WE have already referred to the separation of the Holy Royal Arch from the degree of the Master Mason. We have seen the system of Craft Masonry, or Blue Masonry, conclude in the tragedy of the death of Tammuz, of Adonis, of Osiris—and the loss sustained by the apparent fall of the highest under the hate of the lowest. We have led the Master Mason into the tomb: and, it seems that Freemasonry is a science of hopeless surrender of the good to the bad. This is not according to the law of nature, and we begin to examine more carefully the legend and the system which have been presented to us. It has been suggested that the degree of the Holy Royal Arch has been fabricated late in the history of the Order, to repair an ancient omission. Is this so?

In the first place, we must assert that the Holy Royal Arch ideal is as old as the story of Humanity; and, that whatever was done in the days of the later Revival of Masonry, was to spread the ancient degree, the second, and to “complete” the system, in the high degree of the Arch. Must the mystery be concluded before an ambitious humanity in the tomb? Is death to be the finale of everything? For this is what the question must mean to Man. And the answer is given in the Freemasonry of two degrees. The whole mystery was one of death that Man might

live, and the Cross always meant that by sacrifice Man should conquer. Before the Leader, the Burning Bush burned, but was not consumed. Moses was exposed to die, but became the son of Pharaoh's daughter. Israel must pass through the water; but the enemy would be overthrown. Life had always been the search for the WORD. Man was always journeying toward the "city out of sight." There was always something hidden from the inefficient. There was the place of thick darkness, in which was the Secret of the Almighty. Man must die, if he would live. The grain of wheat must fall into the ground, or it abideth alone. No Master Mason can reach the end of his own degree, until he has learned the "complement" in the Sublime degree. The legend is not that of the Temple of Solomon with all its splendour: it is that of Zerubbabel with its shorn externals and its deepened spirituality. After the captivity, the soul can feel better, can tell better, can worship better than in the pleasure days that went before. And, the companions of the Chapter can judge for themselves as to the extent, to which this beautiful rite is arranged to picture the experience of those, who "died that they might live again" upon a higher plane. But, while we take the legend of the Temple, we must not lose sight of the first setting in the pilgrimage. Nor do we, in the symbolism of the Chapter. In Numbers ii. we can read the whole story; we can see the Chapter set in the marching order of the tribes. And, we can go yet farther back and read the lesson in the Zodiacal procession, as this was read by the early fathers of Masonry in the Stellar ages. In the Wilderness the Tabernacle in the centre, and around it the four divisions of Israel, representing the four pillars of

the Universe, and carrying the four Standards, of Dan, Reuben, Ephraim, and Judah, while in addition, if we may take the rabbinical account as evidence, there were the banners of the tribes arranged along the ancient lines of heraldry.

And, each standard and each banner was made to give the character of the tribe or division of the mighty army which bare it. It seemed as though Jacob in his blessings had indicated the Zodiac, and placed his descendants over the sign that seemed to him to most correctly represent the nature and habit of the tribe.

The *Division* of Judah guarded the east, that of Ephraim the west, that of Reuben the south, and that of Dan the north; while, in the centre of the square was the Sanctuary, surrounded by Levi. You will see from this, especially if you have regard to the placing of our Capitular Altar, Lights, and Officers, that, as nearly as possible we represent the formation of the army of the Wilderness; and, the banners are *in the right places too*. How did this originate, but in the Stellar arrangement of the heavens? With the Pole Star in the centre, and the lesser gods around him, we have the procession of the Heavenly bodies. And, with the Great I AM in the centre, and the Zodiacal circle about Him there was to be borne into the Levites, and through them to the people, that now the Great Creator was to be known to them in His New Name of Four Letters, as the source and centre of all life and movement. The priests were, many of them, acquainted with the eschatology of Egypt, and through this the design was to spiritualize the symbol of Stellar, Lunar, and Solar ages. Personal character was referred back to antecedent Stellar influence, and the constellation or

sign, under which a man was born and perhaps influenced, became his personal sign. We are familiar with the superstitions of natal influence, and laugh at them, as we do when men speak of a patron saint; but, we must remember that these superstitions were potent in the days of Man's genetic progress. And, perhaps, we may find in this thought system, the origin of the science of heraldry. Let us try to construct a system, by which we can identify the tribes with the Zodiac. Jacob had twelve sons and one daughter. We cover Virgo with Dinah, who figured so tragically in the murder of Hamor. This leaves us twelve sons for eleven places. Of these, we eliminate Levi, who was to be *scattered*. This leaves us, with eleven for the eleven places. But, we take twelve and exclude Virgo, since the characteristic of Virgo, the Summer sign, is provided for. Leo is easy, and we may place Dan, the serpent, over Scorpio. We may overlay Gemini with Simeon and Levi, and Taurus with Ephraim, or Reuben. Zebulon, by the way of the sea, covers Pisces, and Asher stands for Aquarius, and Gad represents Aries (the ram). Issachar, the unambitious ass, lies down over Libra (the balances); Manasseh, the fruitful, may stand for Virgo. But where shall we place Cancer? Saggitarius? There is moreover the difficulty that any arrangement like the above would upset the order of the R.A. banners, and ignore the divisional standards, and is out of accord with the account of *Numbers*. Again, the signs of the banners may not be just as the rabbinical accounts give (and these are not all in agreement). It may be that Zodiacal arrangement was observed, in the form of the camp; but, it may also be that the characteristic of the tribes was ignored. Several of the sons of Jacob were

self-contradictory. Reuben, the Prince, proved unworthy. By right, the Ox, i.e., the Strength of Israel's House, was unstable. Dan (the serpent, i.e., the living principle and wisdom), the soonest of all the brethren, became assimilated in character to the heathen idolators, and was the arrow snake that bit the heels of his own nation. Benjamin, wolfish in war, became a hanger on to Judah. And, Levi, who was "scattered," became eventually the teacher of Israel.

But, as the Zodiac surrounded the Unchanging Star, so the Israelite, and later the Masonic Body, gathered round the centre in which was the Holy One of Israel. Israel might be strong, but He Who is the Keystone of every effectual Arch is with us in our march out of the darkness of materialism, to the Light of Him, by Whom all things are. Let us go yet further into the points of suggestion in the Arch Chapter. Israel had *three* keystones of the Arch: The Most High, who is the KING, Moses, the Prophet, and Aaron, the Priest. The other stones of the Arch are represented by the Companions of the Chapter. Then again, the arrangement of the Chapter Room is most strongly suggestive of the plan of the marching Armies of Israel, especially when we refer to the illustration of the tracing board. The position of the Secret of the Most High and the surrounding powers, not only agree with this, but also suggest the ancient Stellar Religion, in which the Hidden One was located in the place of the Pole Star.

The characteristic of the Royal Arch, however, which we cannot overlook, is that it is really just what the Craft Constitution says it is, the "Completion" of the whole series of Masonic degrees. The