

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



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



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

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



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



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

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

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



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



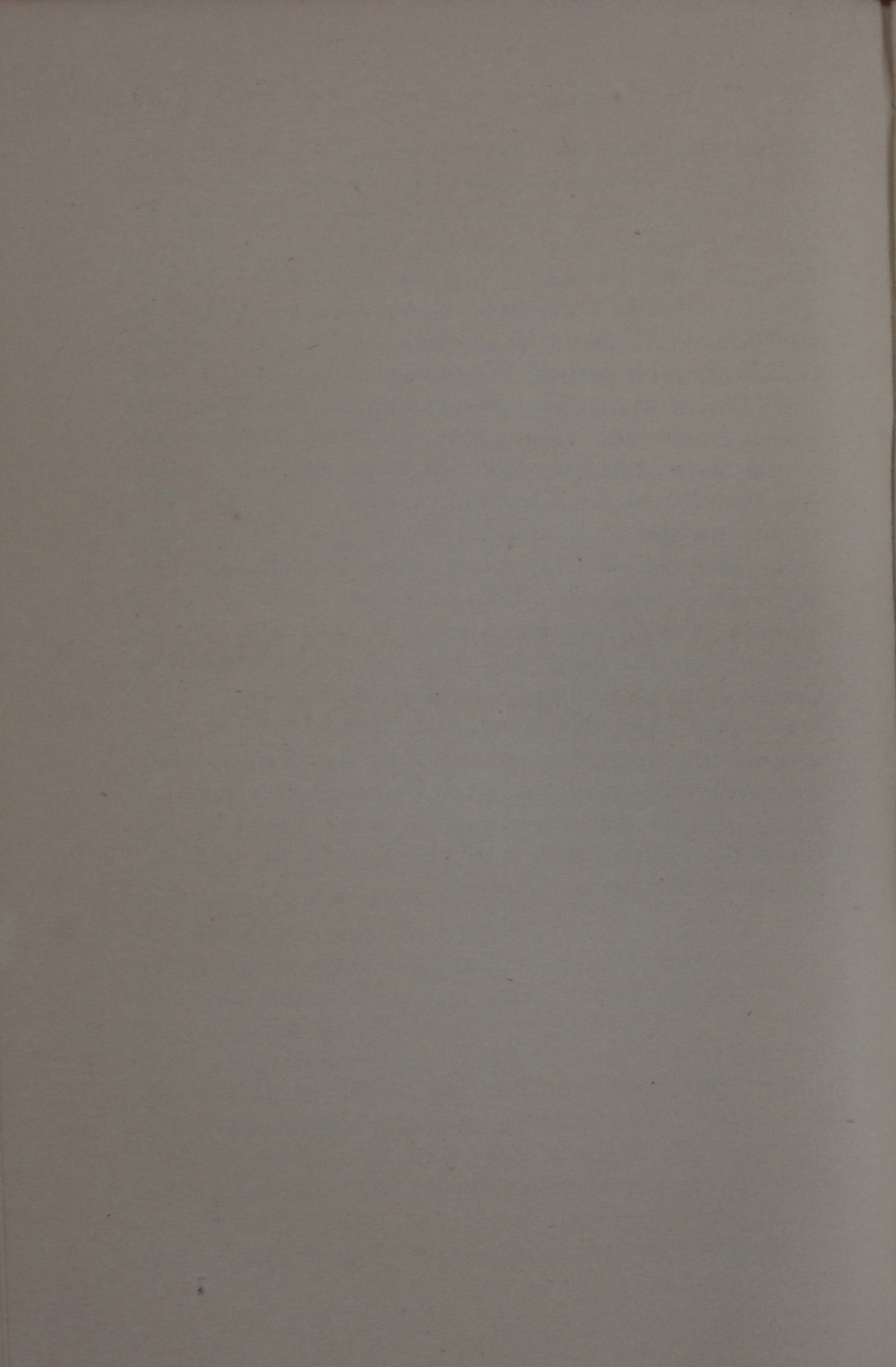
there is also the prophetic colour of purple, and there is the Craft or priestly colour.

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



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

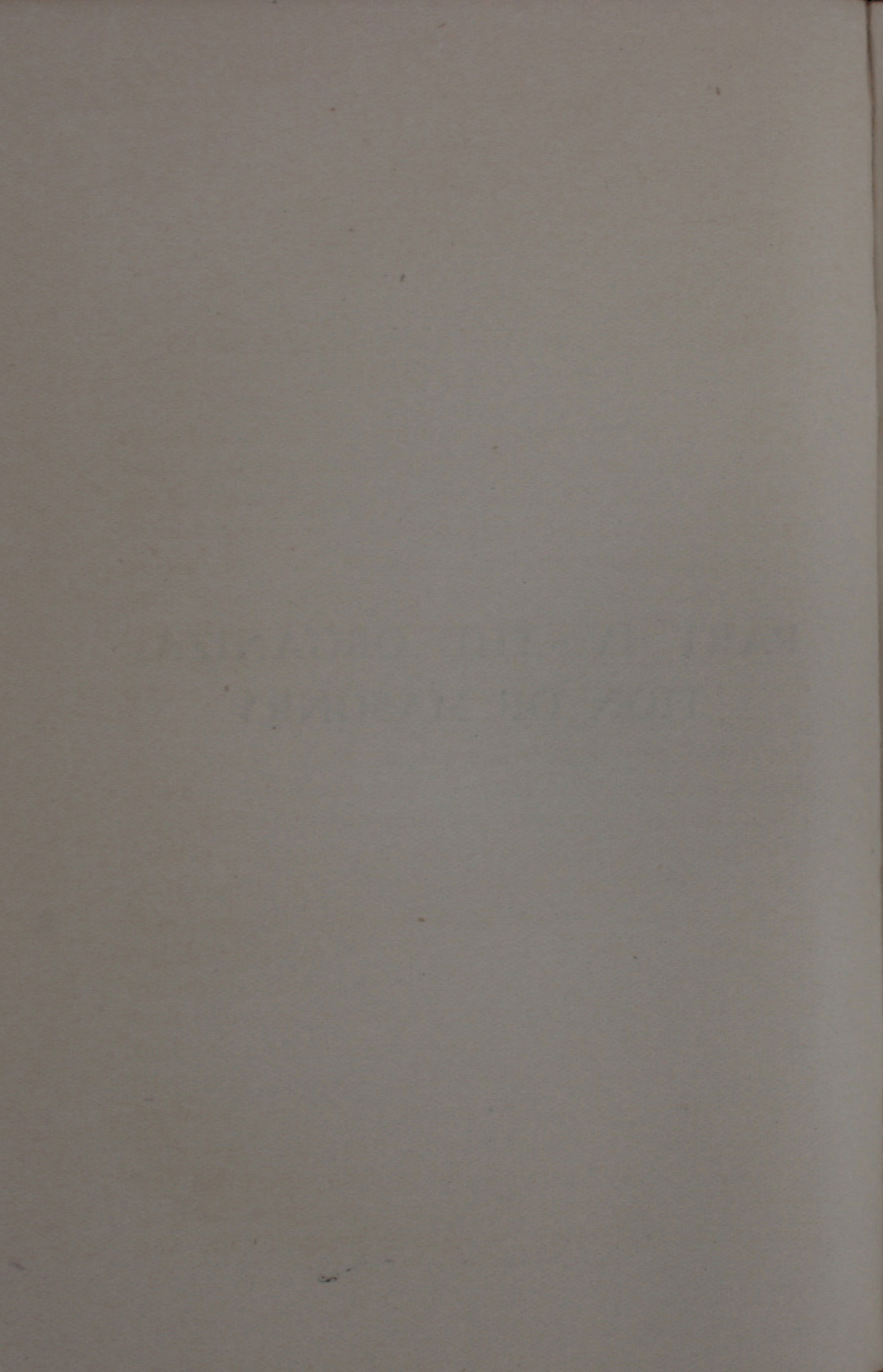






**PART IV.—THE ORGANIZA-  
TION OF MASONRY**







## PART IV.—THE ORGANIZATION OF MASONRY

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



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

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



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

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



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

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



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

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



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

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

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

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



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

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



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

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

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



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

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

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

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



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

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



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

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



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



**PART V.—MASONIC DEVELOP-  
MENTS IN CHRISTIANITY**







## PART V.—MASONIC DEVELOPMENTS IN CHRISTIANITY

WE have already seen, how the pure Mystery of the Craft has been taught and received through an age almost as ancient as that of Mankind's conscious existence. We have found that in certain particular religions there are traces, which go to prove that, whatever the form and denominational character of a religion, it received its first warrant, and obtained its principal forms from the ancient Wisdom Religion of primeval times. We have seen Man's consciousness educating him by the illustrations of the Heavenly Bodies, which he sometimes treated as objects for worship and always regarded as possessing a certain place in his own life and a certain influence over his own development. We have found a system of morality, of idealism, and of expectation in the early Masonic Home of Egypt, and have antedated even that civilization by a reference to customs observed by races, that must have taken part in *exodoi* at a very early date of antiquity. In following this clue through all lands, and all the explorations wherever vestiges were to be discovered of the first manner of life of all people that have dwelt upon earth, we have been astounded by the practical oneness of the system, under differing expressions in all parts of the earth. And, as we



come down to an age, in which Masonry has obtained a new hold upon more enlightened consciences, we have seen a gradual and a continuing series of cycles of death and life, that ever resulted in an upward spiral, in which Man was uplifted toward the Life of the Divine. We have seen some of the disturbing influences in operation, and have noted the manner in which the Craft and the Spiritual Mystery have at times been subjected to a domination, that was not in accordance with the highest interest of human progress and development. But, we have seen how the few that remained faithful maintained their loyalty to the principles of the Craft under difficulties, and in spite of outward conformity persisted in their work of building according to the Law. And, we have seen how, in turn, they contributed to the breaking of the bands of Humanity, and the liberation of the Human Soul and Mind from the thralldom of obscurantism. Now, that the process of emancipation is not only complete but insistent upon further advances, now that the Speculative is once more the formative and the ascendant, now that underlying the particular edifice of life we are able to assure ourselves that the general and ancient Law is dominative, it is as well to look for a moment upon another side of the picture and see how far the Masonic Mind was at work even on denominational lines, and is so at work at the present time.

This is no easy task, for the reason that it is only in casual references and in vestiges that remain of the ancient influence that we can indicate for ourselves, what these influences really were. But, we must, as a preliminary, insist that Masonry has never been, and could not be, in any sense at issue



with "pure religion and undefiled," which is really the fulfilling of the Law and the foundation of all true Masonic action. Masons have never shrunk from allying themselves with that religion which, upon the foundation of RIGHT could build character, a healthy ideal, and a vigorous vitality.

Some of these religions have not added much to the doctrine of the Craft: others have enriched the Mason's testimony. The religion that went no further than the realization of the fact of the death and life of Nature could not help the illumined very much: on the contrary, that which begins with the first principles and the laying of the foundation, upon which all vigorous life is built, going from one masterpiece to another, ever dying to the past and coming to life in the mornings of the future. The Platonic philosophy said many beautiful things, and drew attractive plans for life and government: but, in very few instances, do we find evidence that this philosophy energized Humanity. The Essenes held the attention of many for a long time, in spite of the fact that they were celibates; and, could only keep alive their cult by initiations. Their bitter attacks upon the other sectaries of the Jews might have a restraining influence upon a limited few, who came within their *aura*; but, the sect died out, and what followed is not told in history. The Greek schools of the Golden Age, and their successors, do not appear to have made any deep impression upon the world at large. The two great factors of a denominational character, which would seem to have contributed at all to the progress of Freemasonry, have been the Christian and the Mahomedan. And, as the latter does not appear to have existed as an educative force for many centuries, and to-day is ranged on



the side of obscurantism as ridiculous as that of the Roman College at the Vatican, we may pass over their contribution with a few words. Indeed, it is open to question, whether the Moslem influence was the nourisher or the jealous underminer of Freemasonry, even when the "prophet" obtained the upper hand in Morocco and in Syria. We are inclined to think that the Crusaders obtained the light, from the subject Masons, rather than from their tyrannical masters. But, it seems certain that the Moslem World was unable to resist the educative influence of those, whom they found well established in the Eastern World when they obtained the mastery over the ancient civilization of the Levant and its adjacent kingdoms. We must not forget two influences that Moslem bigotry never could stamp out—the Christian and the Dionysian Architects. In the centre of one of their strongest spheres of influence (Syria) the Druses remain; and, when the Crusaders went upon their expeditions, the Wisdom they met with was not derived from their enemies, but probably from the Freemasons who still remained in spite of the contemptuous treatment the wise man of any age has received from the descendants of the first followers of the Camel Driver. The religion of Islam was the patron, but not the foster mother of Wisdom. But, the teaching of men like the Rabbi Johanan ben Zakki, and others, so permeated the East, that the wild Ottomans turned to them, when they required arts and sciences they were themselves ignorant of. They did not introduce any kind of Masonry: but, Freemasonry obtained from them, as she obtained from many another bigot and tyrant, toleration and liberty, through the inherent value of the culture they possessed.



The Roman took about with him the Colleges of men of every religion under heaven, who scorned to worship the "gods of Rome." So, probably along the African littoral, and in the Moorish city. With the armies of the Moors, who entered Spain, were others, who, after the settlement of the kingdom, built the Alhambra and many other fine specimens of the Freemasons Art. The Freemason taught the rough Moor, how to replace the booth of the Arab Speculatives with buildings more in accordance with the Ancient Law. And, doubtless many Speculative Masons, as well as those of the operative lodges, made themselves felt in the universities of Moorish Spain, and may have even prepared the minds of those, who flocked to fight under the banner of what were called the later "crusades" from every nation of Europe.

But, it is in the Christian Religion that we must find most clearly the receptive ground, in which Masonic seed might be expected to germinate readily. How far Speculative Masonry has already affected the outlook of those, who were the protagonists of the Christian Faith, we are at difficulty to ascertain. The inner work of the Craft was not preached from the house-tops in the early Christian period, any more than it is to-day. But, if we examine the writings that are generally believed to be those of men, who early in the Christian Era took up the Christian position, we are at less difficulty in discovering, that even before the separation of the Apostles, there had been an influence at work, through the Jewish Schools and through the Mysteries, which had not become so debased at that period as they became later. So many are the suggestions of a Masonic training, that there are many who would claim not only St. John the Baptist and St. John the



Evangelist as bona fide Masons, but would assert that the Head of the Christian Faith and His Apostle Paul were, both of them, well acquainted with the doctrine of the Speculative Craft, and were not hostile to it. So far as the Apostle Paul is concerned, there is no doubt in the world that he knew much of the prevailing Mysteries. Surely in the chapter, which has been used to comfort and assure the mourning saints of the Church for so many years, was as clear a statement of the Masonic position as we could wish. "Behold I show you a Mystery. We shall not all sleep, but we shall be changed. . . . The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Where is thy Victory, O Death?" Do Companions not see here signs of the Mystery learning of Paul? Go further, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Is there not something here familiar to those who have passed with Moses through the higher Mysteries? "Sown in corruption, raised in incorruption. Sown a natural body . . . raised a spiritual body! Sown in weakness, raised in power." Do these not bespeak a knowledge of the ancient Mystery? Again, "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew." Again, "As a wise master builder, I have laid the foundation, and another buildeth thereon." Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God



is holy, which temple ye are." Again, "Stewards of the mysteries of God. It is required of stewards that a man be found faithful." And, in 2 Cor. v. 1, 2, there is, in a nutshell, the whole doctrine of the death and resurrection of the highèr from the lower, in the image of the Tabernacle and the Building of God. And, take the whole ethical system of St. Paul, and after you have removed the denominational gloss and conclusion of his argument, it is not difficult to see that the ethics of Freemasonry, on its wildest Craft and Arch basis, is found assumed like a golden thread in all the position which the Apostle takes up. If the Apostle was not a member of the body of some Masonic cult, he certainly was well acquainted with the spirit and aim of such, and it is evident that the "mystery" had obtained a strong hold upon the idealism of all religions, and especially was able to express itself, even at that early age, in the life that could persist after the death of the body, and could triumph over the carnal influences of the idolatry of the world.

When we turn to the Gospel of St. John, the influence of the Mystery is no less marked, and it is evident that the writer was actually thoroughly versed in the steps and the ultimate of the Mysteries in their higher and ancient developments. His reference to the place of the WORD, and to Creation, as well as emphasis laid right through the spirit of the Creator-Redeemer are all Masonic.

When, however, we reach the Book of Revelation, it is evident that the whole system of drama is based upon grounds, which so closely resemble the Masonic, that it almost passes belief that the writer could be a profane. What Ezekiel was in the Old Testament, the Writer of the Book of Revelation was in the



New. The four-square city of the perfect, the Judgment of Amenta, the seven golden candlesticks, with all their imagery, dating back to the Stellar period, the Temple and the Lamb, are figures which make Masons open their eyes in wonder. It is not necessary for us to suppose that the Essenes were Masons, nor that our Craft came to us through Jewish channels. It is plain to the rational student that the cult and the Craft are older than this, and came to the world in the earliest ages, and never lost the power to impress the world with the fact of God the Creator, and the call to obedience made to all Mankind. The very Christian Church itself bears witness, in many of its forms, of the ancient demonstrations. Whence comes the "apron" of the bishop in several of the oldest and largest of all the Christian Orders of clergy? Was that a product of Judaism? Nay, is it not found all over the world as a type of the emblem of innocence and separation and sacrifice? Whence do we derive the usual shape of Church foundations? Whence are the proportions, and the imagery of the decorations? Whence came the division, so common in many churches as to be almost the rule, of Sacrarium, Chancel, and Congregation? Whence the ark? Whence the anointing, the baptismal forms, the Eastern position? Whence indeed, the orientation of the buildings? Whence the position of the Cross—to the Jew a stumbling block, and to the Greek foolishness, but . . . the power of God? There is no evidence to show that the ancient Craft became identified with the Christian Church; but, there is an abundance to demonstrate the influence that the Craft exercised in the form of the Christian religion, and in the form of its buildings.

But, when we regard the higher building, the



influence of Masonry upon the Christian Church is no less clear. Among the Jews of the Rabbinical Age there were differences of opinion, as to the fact of the Resurrection, and the Greek schools were as diverse in their findings as we might expect the Epicurean and the Stoic to become. But, there was never any doubt of the position of the early Christian Church, since they had received the lively oracles for to keep and HAD kept them. The whole system of the Christ religion was based upon the immortality of the soul, with its revealer in the Creator and Inspirer, and WORD. We must not judge the Church by such acts as the murder of the Templar Knights, nor by the immoralities of many of the strongest advocates of a corrupt life. And, when we find a fair comparison possible, it is easy to see that the centre principle of the Christian Life is that which, we have already seen, the Prophet tells us is the type of what God requires of Mankind. The highest life of the finest Christian civilization is more than an ecstasy of emotionalism: it is the Masonic bench where the lives of Man are squared by the standard of the Divine, and where the life is lived on the lines of a LAW, that is fulfilled in the Divine Love made near to us by the Everlasting WORD. In the story of the Craft in Europe, we may find that there were periods, when Masons became atheological, though not anti-religious, and when many of them became sceptical and even cynical, in view of the infidelities of ignorant obscurantism. But, as we have already seen, the great mass of Masonic sentiment was strongly in favour of the possibility of a restored life among men of a decayed sensitiveness to conscience; and, when the cry of the men who longed for the LAW and the



Testimony became articulate, there were not lacking Masons, who were willing, at the cost of the Stake of Glory, to insist upon the claims of the G.A.O.T.U. to the loyal obedience of all Mankind. That their testimony was effective, you find in the sculptures and the history of the age of renaissance in theology, and that the decayed Church life resented their testimony is written more clearly in the hatred of the Vatican against the Craft and Arch, which dares to call men to return to the days of freedom, and to the experience of obedience to the Ancient Charges.

And, to-day do we not see this very influence abroad in the desire, so often expressed, for the return of the Religious world to the first things of an ethical obedience? Has the chisel of Masonry not dressed away the accretions of many a sordid ambition, and called men back with no ineffectual voice to the joy and hope of a life that cannot die, here or elsewhere. The asperities of polemics, the bitterness of sectarian strife, the insistence upon dogmas which cannot be shown to be of the *esse* of a spiritual life, are rapidly falling away from the outer manifestations of Church life, and it is being forcibly brought to the consciousness of the many kindreds and classes of Mankind, that all may work by the same square and plumb-line, although one may build a Moorish Arch, and another may build after the Gothic plan. Men are less anxious to push each other off the common level, and more willing each to build that which he can, as the Wise Master Builder of all has appointed him and enabled him.

But, there has been another side from which we should look at the matter of the association. Not only have Christians and other religionists yielded to the influence of Masonic ideals; but, Masons have



sought to express themselves in the terms of denominational practice. The Orders of Masons, which are of the class of Chivalry, are frankly attempts to do this. He who would, after taking the steps of a Mason as the Craft ordains, is not disloyal if he, a Mason, and also a Christian, elects to enter the ranks of any of these Christian Orders. The fact that they are all orders, in which the Knights are first Masons, does not make them Masonic: neither does the ritual observance make the Mason who would become, for instance, a Knight Templar, unmasonic. In the Royal Arch he has learned Masonically the lesson of the NAME of Him that Liveth and was Dead. In the story of the Knights Templar he only expresses the same ideal in colour. And, even if we are to assume that the modern Knight Templar is the lineal descendant of the Soldiers of Solomon's Temple, who, while they cannot be proved to have been in form Masonic, yet in their earlier age were doing what militant Freemasonry would delight in doing, in their defence of the weak, and their protection of all who claimed freedom from tyranny, there is still much to be said why modern Masons, who hold their doctrine concerning the Masonic Life, should take the step implied in becoming Templar Knights to-day. That the early Templar was an Operative Mason in his earlier days, we cannot believe: that he was a Speculative when he insisted that the pilgrim might be protected from the murder and brigandage of lawlessness, and that he might be free to visit scenes that were sacred to him, and experience an impetus which might help him to build his life better, we cannot avoid accepting. And that, even in the age when he was otherwise acting most unworthily by his self-indulgence and voluptuousness, he was



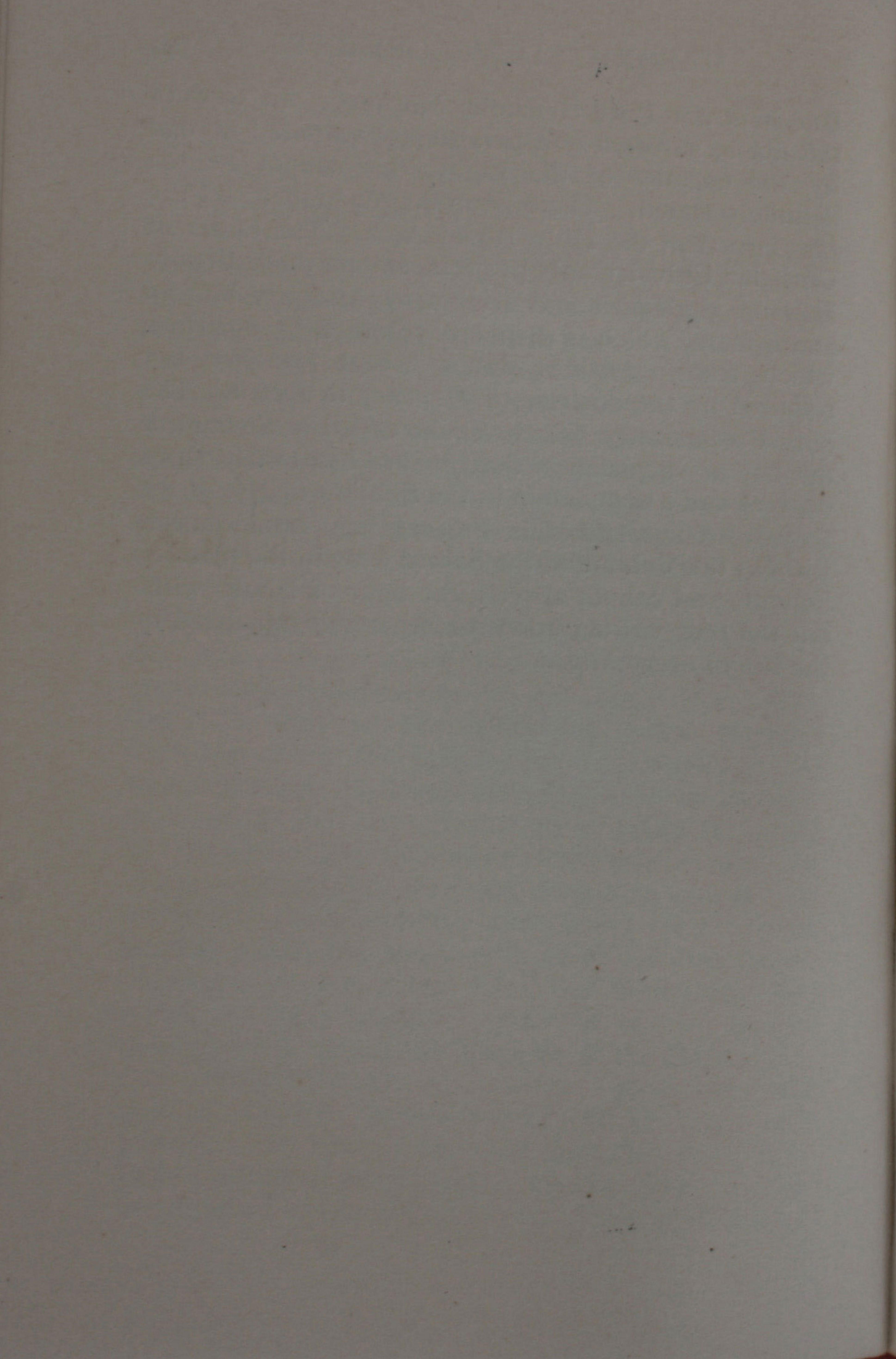
curbing the power of a system, which was threatening the very spiritual foundation of Society by his resistance to the arrogant claims and pretensions of a corrupt hierarchy, that had long since lost almost every feature of true religious life, we cannot deny. He may, in the latter days of the Order in Scotland, have become an operative, though there is little to convince us of this; but, more likely he did become one of those operating on speculative lines in the century that immediately preceded the fall of the Roman Church influence in Scotland, and the introduction of principles which aimed at the freedom of the soul in that country, at the same time as the educated speculatives were associating themselves with the Freemasons of England, from the side of the Continent.

With regard to the Knights Hospitallers of St. John, there never was any connection formally with Freemasonry at any age. But, while they, as well as the Templars, were engaged from the first in the fighting for the freedom of the soul, and when the Templars turned their backs upon their duty, and retired with their spoils to a life of obscurity and dishonour and misfortune, the Hospitaller Knights remained, disputing with the foe every inch, and shedding their blood for the same freedom which Freemasonry in every age has sought to ensure to Mankind. Like the Templars, they aimed at the Christian expression of the ancient Mystery; but, unlike the Templar of the Dark Ages, they retained down to modern times their old passion for the happiness and life of men, and scorned to do less for mankind than they were able. It is a beautiful ritual, and in method Masonic, that is presented to the Mason in the Order of Chivalry.



But it is not Pure Symbolic Masonry. In view of the libels, so often and persistently scattered abroad by the enemies of the Light, this cannot be too definitely stated. There is no degree higher of Pure Masonry than the Holy Royal Arch. The Order of Christian Chivalry only projects, among those already Masons, the Spirit and Method of Masonry into an atmosphere, which is distinctly coloured by doctrines which some Masons cannot accept and are not required by the doctrine of Masonry to accept. The only Freemasonry, which can be called to account at the bar of suspicion is that, which has to-day three degrees and a completion in the Sublime degree of the Royal Arch. And, this Freemasonry cannot meet, without the Volume of the Sacred Law in the place of honour, and cannot survive the hour of labour without the Law written upon the heart and translated in the life of every Mason.

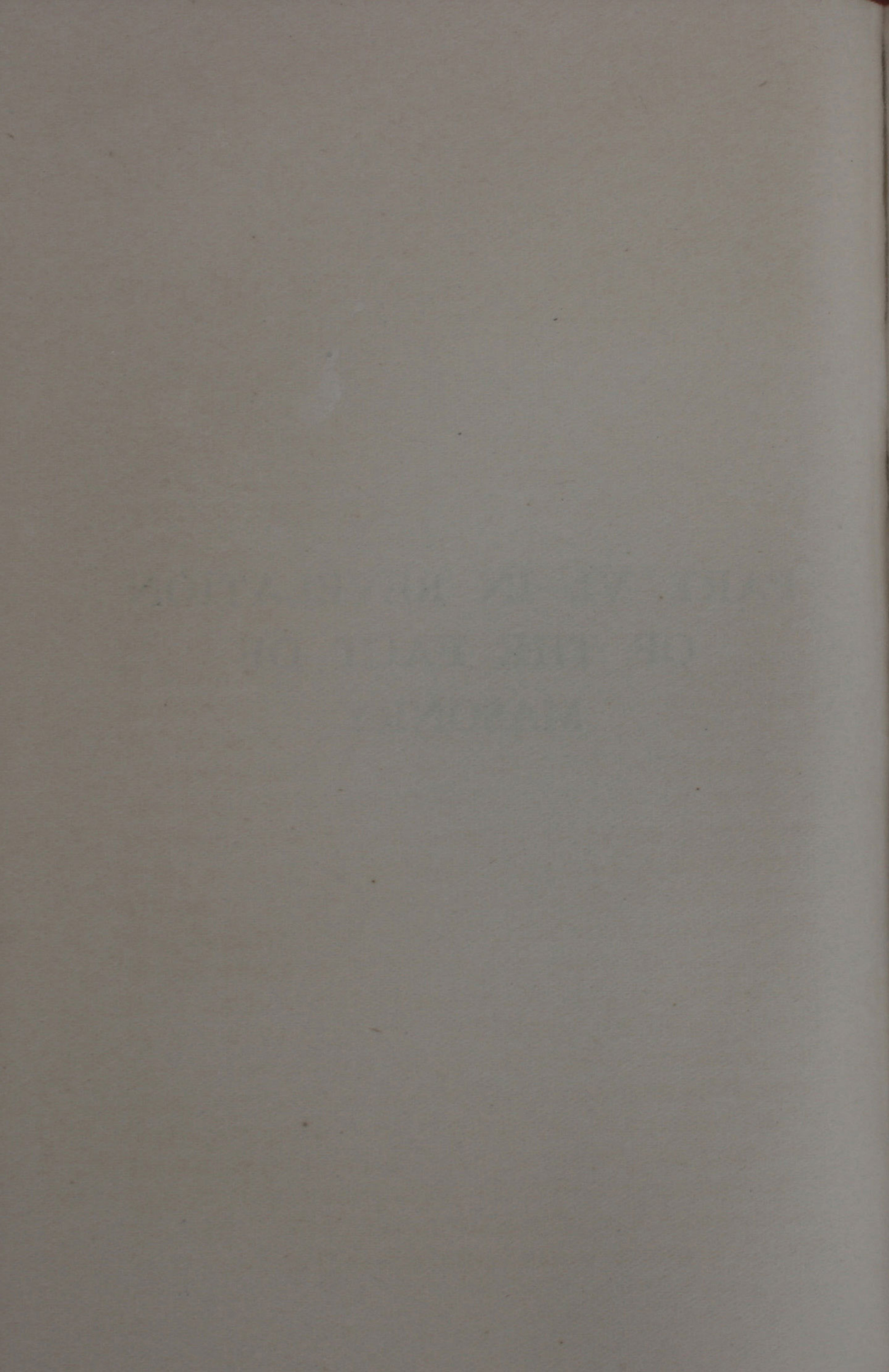






PART VI.—IN REVELATION  
OF THE FACT OF  
MASONRY







## PART VI.—IN REVELATION OF THE FACT OF MASONRY

### NATURE AND PLACE OF FREEMASONRY IN SOCIETY

WHAT, in Society, is the nature and place of Freemasonry? It is difficult to answer this fully, in view of what the facts really are. There is so much of prejudice to overcome, there are so many suggestions that, while they have at times been accepted by excellent Freemasons, are not by any means to be regarded as, at all, a real explanation of either the nature or the place of Freemasonry, among the other phenomena of Life. Freemasonry is not a political institution, a theological movement, a complete system that cannot be changed to meet changed conditions. And, while it is ancient in its forms and in its suggestion, it is yet an inspiration and an ideal rather than a fixed morality. As each evolution of life involves a wider opening for the future, so, the ancient Mystery could not include, all that the same mystery means to us, to-day. Man is bigger, more expectant, and better informed of many branches of human experience than the high priests of Egyptian science could have become. Freemasonry is the old life; but, grown with the growth of Humanity. It



is the old religious inspiration which has, to-day, spoken of more glorious victories than could have been won in the dark ages of the earlier myths. We still use the old method; but, the method is filled with a new life. The triangle means more to us, than it could mean to the earlier cults of the religious experience of men of, say, the Stellar Age. "By my NAME Jah, was I not known unto them." The first thing in Masonry, is the LIFE—not the method. The place of Masonry and its Nature in Society, is then that of a LIFE, rather than of the system and method. Its product in the reformation of men and nations, has demonstrated the power of the Life. From the land of sleep, the thing Freemasonry came forth, to rejuvenate the world of Letters, of Science, and of Sociology. Fetters were snapped by the Samson, whom no bonds would restrain; and, the temples of falsehood and uninspired paganism overwhelmed those, who trusted in them.

In the darkest age of European History, the WORD was lost; but, the soul of the Mason was not unable to find the way to its restoration. And, when even the reformed life of the community had become formal, one stream of tendency remained, unconscious it may be of its power, but factual and vital, which rolled back the conventionalism of the nations that made up the family, and, let the light shine upon the hidden burying places of the life of the Human Race. The modern expansion, represented by the immense membership of the Lodge and Chapter, is not, by any means, the register of the pressure of Masonic ideals upon the aims of the Community of Man. We find this, rather in the extent, to which the elect souls of the Craft and Arch are found fixing in history the fact of the life, which we should represent. When



Freemasons realize, that the beautiful lessons of the work of the Craft and Arch are not just so many forms, but, are the LAW that is urgent and insistent, then we become, what we ought to be, a life that cannot be ineffective outside the tyled Lodge, a life that will beget life and inspire it to the greatest aims and the most effective testimony. Whether the Mason begins and lives, as an E.A. should live among his fellows, or he lives after the full revelation of the degrees has been made to him in the Chapter, the one thing that should be placed in the forefront of his life is the work, the labour, the yearning to move the World of Mankind in the direction of the noblest attainment, the attainment of a faithful obedience to Him that sitteth upon the Throne. Indolence, carelessness, indifference, selfishness, in the presence of the great problems of human struggle, should disqualify Masons for the respect of their brethren. Something higher and more ennobling than even *esprit de corps*, should stir the Freemason and place him among the most eager and active of all the workmen of the Most High. Club life may have its attractions, and some activities: but, what counts in the Human Progress is the *lodge* life, the *bench* life, the *building* hour, the symposium of the enthusiast, in all that affects the "good of the Order" *inside* and *outside* the barriers. The sign, the grip, the words by which we greet each other, should not be the whole of Masonry, but, the overflowing passion for that, for which Masonry exists, *the building of Man*. The formal acts they represent may still be important to us, as revelations of the ancient Law; but, there is something, which they represent, that is far greater, something, they do not express, that far transcends, in importance, word and sign perfection—the use of



heart and hand in the gathering of the great stones, the powers of Society and of Mankind, of which we build again the temple that has crumbled by the neglect of Man, and, yet more the temple that is in the heavens, higher still than the wildest concept of those, who have toiled, day and night, in all the ages of Masonry, in order to ensure the accurate submission of Labour to the Divine Law. Freemasonry is, not like some imitations of some of its forms, a power that should ride over all other and profane law. It is a life that should and does speak *through* the body of that Society, religious or not, which, largely through Masonic influence, direct or by the way of religious extensions, has been laid upon the bench of the Lodge to-day. Freemasonry to-day, like Masonry in ancient times, has more to do with the inspiration of the outer life of non-Masons than we are apt to imagine. But, we cannot, and we will not, interfere, as a profane body, organic and visibly corporate, with the natural and harmonious working of the Cosmos. Whatever the form of government, whatever the form of religions we find, so long as these are subject to the "higher powers" of the Divine, we do not try to meddle, nor to oppose. We try to *live*, and by that life we fill the world with an atmosphere, which is a conscience to all parties, in Church and in State.

#### WE ARE ORGANIZERS

Not formally, but by inspiration. We do not necessarily organize the forms of Law. That has been done by some original forces, of which we have little knowledge. Strange it is, how alike in principle all laws of all mankind really are, at the



“bed rock.” That has already been assured. All attacks upon the fundamentals of law fail to become effective, although, for a season usurpations of the “cowan mind” may seem to be in the ascendant. “The mills of the gods grind slowly, but they grind most wondrous small.” The Law may be, but a form after all, but, it represents what is not a form—a LIFE; and, that life always speaks to Man by the means of the Law, and, consequently the Law is fixed, in spite of the usurper. But, Freemasonry organizes that which is formally fixed, through the life she has and is. You cannot substitute the square and the plumb-line. But, you may arrange the phenomena of Law, in a thousand different ways. You have the same tracing board, and the same Divine plans; you use the same tools and aim at the same approval of the same Grandmaster of Mankind. But, the one workman serves in the Doric and another in the Greek, the one in the Gothic, another in the Moorish. Both are organized by Masonry, but, there is in both a material which must be made to fit in: and, that material Freemasonry organizes, along the lines of its suitability. Theology is useless, until it is fitted into the perspective of our duty and life. The LIFE resolves from a dream, a practice that will produce, from good ideals, a good life and a beautiful character. In any form of government, where the rule is subject to the Law of the Divine, and is not personally absolute, Freemasonry can treat problems of government upon the Masonic bench, and, while loyal to the Government, can pervade it with power and blessing. British Freemasonry has been able to build Institutions for the help of the children of Freemasons, and has provided asylums for the worn-out workmen in the Human Lodge. But, that is a small



part of the organization, which can be traced to the Craft. If, after all these years before and after the Revival, all that we have done is the little we record in the Masonic Institutions, great as these are, then we have miserably failed of our greater purpose.

### WE SHOULD ORGANIZE BY INSPIRATION

Have we not done this? Let me ask one or two questions regarding this. Is it not singular, that the movement for the organization of benevolence in the nation, should be contemporary with the advance of Freemasonry? Before this period, there were many who loved their fellows, and left or gave huge sums for the purpose of benefitting the Human Race. But, they did not provide the machinery, nor ensure in any sufficient manner for the carrying out of their will. Badly regulated benevolence was fixing mendicancy in the very blood of the community. Sums left for the advantage of the struggling institutions, which aimed at the improvement of the condition of the race, were similarly allowed to be misappropriated in a scandalous manner. By goodness of heart, Man was demoralized. Something, what you will, came into the minds of the community, and, there was a set made against this injurious product of good nature, and, the result was that charities were organized, endowments were varied, reliable trusts were substituted for those which had failed, chaos was reduced to order, and the Law became effective. From what source came the incentive to reform, or rather to restoration? There is something, striking in significance of the spirit of the true builder, in the manner, in which the first alms of the Freemasons



were granted by the early Board. While help was given with an ungrudging hand to those, who might be called upon for life and service, and the decayed Mason was treated, as a brother should be, there was no inclination to suckle the idler, the selfish, the non-builder. The justice of the Judgment of Amenta was foreshadowed. The Builder must be helped, in the working out of his masterpiece: but, the idle Man has no use for it in the Lodge. When we remember, that Freemasons are properly selected from just that class of men, who are most in evidence when labour is in the ascendant outside the Lodge, and that these men are among the foremost workers in all public enterprises, not excepting the Place of Legislature, we are not surprised to find that governmental bodies, in State, County, Municipality, and Church, are all alert to help the helpless, to befriend the friendless, and to cure the mendicant of the Community. This is not the result of any interference of Freemasonry, as by a political or religious body. The same spirit is as evident in one party as in another. As the Masonic Lodge is the one peaceful harbour, during the election storm, for both parties, so in the arena outside, the Masonic spirit is the one great unifier among men of various views and environments, and under the influence of her inspiration, men of the most opposed camps are found upon the same platforms, and on the same committees, working with the utmost zeal for the common good.

Another movement of Mankind has been marvellously in operation, since the spread of Masonry after the Revival. This is the movement, which has for its object, the fitting all men to make the most of themselves. We mean that, which is called the tendency in the direction of granting



governmental autonomy. Especially in a nation and Empire, so composite as that of Britain, the stage of apprenticeship has been necessarily long; but, the time has come, when we all see the advantage of the passing of the Fellow of Craft. By the hesitation of our fathers in this matter, we lost the adhesion of a few colonies, which have grown into one of the greatest of modern republics. But, Freemasonry has been operative, for many years now, in both the mother and daughter nations, with the result that, in both cases, you see the greatest reluctance shown to any attempt to centralize and the greatest readiness to grant autonomy. In national affairs, and in the narrower areas of government, there is evident proof that those in highly placed positions shrink from the responsibility which their forefathers claimed their right to maintain in their own persons, and encourage the multitude to prepare for the greater responsibility of the Fellow Craft position and efficiency. The Local Government idea is not the product of the clamour of one party, or of one class, but is the result of the Masonic ideal, of the efficiency of each Master of Craft, and the making of men efficient, that their life product may be as noble and glorious, as it is possible for the human life to become. There has been no great change in the Law that existed from the beginning, in the very nature of things. The Law has not been destroyed, but fulfilled. When men see the Light from the G.A.O.T.U. round about them, and the crude life of the world before them upon the bench, with the tracing board right by them, laws are not necessary for the regulation of society. Life and Love and the Inspiration of the Divine fulfil all laws, in the practice of a noble consecration of purpose to the great object of life in the building



up of Man into a holy temple, the Temple of God. The Place of Freemasonry in Society is that of one, which is not seen but *felt*, that does not rival but fills all, pervades all, inspires all, and would build up all, by and through any political method that is in accordance with the Supreme Law, and by and through any theistic religion, that will allow the weakest and most ignorant Entered Apprentice to see, without obstacle and discouragement, the glorious Light that is in the East.



## THE WORK AND AIMS OF MODERN MASONRY IN RELATION TO ANCIENT

Is it fair to speak of Masonry, as equally including the ancient Craft and that of to-day? Does it not involve a stretch even of fancy to associate our modern lodge room with the Mystery, as it was performed in, say, the Pyramid of Ghizeh? Is there really any serious study of the Stellar system, with its formal myth, in Freemasonry to-day, beyond that, which the student of Stellar lore would engage in, outside Masonic circles altogether? Are we not apt to read into Freemasonry a great deal, that belonged to ancient Masonry and has no meaning to us, who are of the Craft and Arch assemblies, now?

It is fair to ask these questions, and natural, especially in the light of some of the more fantastic theories, which pass muster for Masonic antiquities. In the preceding chapters, I have endeavoured to lead the student along the line of gradual development, from the earliest ages of which we have evidence in history, or in tradition, or in hieroglyph. The aim has been, to show that to-day we more closely resemble the *fact* of Ancient Masonry than did many of the cults, that centred around the Operative Craft and its interests. The contention has been right, although that Masonry was first speculative and afterwards operative, as the *cause* must precede the *effect*. Peoples learned efficiency and ambition, before they could think of attempting to produce any of the natural fruits of these promptings. Man grew, before the work of his hands became the work of the grown



Man, of the giant intellect, of the ambitious builder. And the lines and the level of such growth was speculative, of necessity. The product was only the fixing of the faith—in works, the establishing of the strength—in pillars and walls and domes of beauty. We must not hark back to the Operative Craft for origins, just because the Speculatives became Accepted of the lodges of operatives. The admission of the Speculative was an incident, in a long procession of circumstances, and not the beginning of Masonry. The Great Pyramid is truly one of the wonders of the world. But, there is a greater wonder in the spirit, which is expressed by the plan of the huge Temple. And, that spirit, with its consequence in the system of Speculative Freemasonry, is what is alive in our midst to-day.

Let us, for a moment, examine the aims of the two ages. We shall have no difficulty in seeing that the two are one. If we can show this, then there is no difficulty in proving that the Freemasonry of to-day is practically the same thing as that of thousands of years ago.

The three aims of Masonry and of Freemasonry are not difficult to indicate, whichever method of examination we take. And, the first of these is, undoubtedly, to bring Mankind into obedience to principles, which were asserted in a thousand ways by Nature, as they were enabled to read. The origin of Masonry was to be seen in the theistic religiousness of the worshipper of the earliest ages. "Man did not live by bread alone, but by every word that proceeded from the mouth of the Great Father." Masonry was the *science of living in this obedience*. From the point in the centre, to the outer corner, from the vault beneath to the apex of the Divine above, all



labour was subject to the Divine Word, which men learned to look upon as the Sacred Law. The aim of Masonry was to show men, that they did not carve out their own lives, nor build their own spiritual temples. Prophet, Priest, and King, alike brought to bear upon the student of life, as he was led along the shadowed way of the Masonic Progress towards the light, the knowledge of the fact of the Divine organization of the Universe, and the Divine control of the individual life. The Tools of the Divine *must* become the working tools of a Mason, or there would be schism in the Universe. Again, the symbolism of the Craft was one that really implied a LAW, written in signs, as clearly evidenced and effective as the same LAW written in the symbol of the Temple, and the picture of the hieroglyph. Whether the Solar, the Lunar, or the Stellar cult was in the ascendant, the same Law of Building was operative, and anything else was a disobedience, a rebellion, a dislocation that the Supreme could not, and would not, tolerate for a moment. This was the first lesson of the neophyte; and, as he learned it well, so was his advance effective and firm. Man, great as the Creator has made his opportunity, was not *alone* in the Universe, and was not the only part of the system of life. He must *fit in*. Masonry indicated the manner, in which he would do this most effectively. "To obey is better than sacrifice; and to hearken than the fat of rams." And, as we have seen, the system of the Universe, as it was revealed to the giants of Antiquity, was designed to provide for the greatest expansion, and the steadiest progress, while at the same time retaining each member of the Body in his place, doing that, for which he was created, and producing that Temple, in which all mankind could



best worship God, without schism and without weakness. Is there nothing here which suggests the Freemasonry of to-day? Was not the history of the great *exodoi* of ancient days a kind of symbol of the very method, by which, through darkness, we find out Masonic pathways, possible to the realms of eternal light and life? Ancient and modern Freemasonry, alike have shown, that the man who would be great and effective in his day and generation and after his earthly death, is one who is *led* forward and *constrained* to effort and to obedience, and drawn insensibly onward by the Cable Tow, as well as driven, by another means, from the greater danger of return, through the dangers of progress, to the joy of the Faith, that realizes itself in Sight.

The next aim of Freemasonry, ancient and modern, is *efficiency*. *The degree is higher than the rank*. And, the degree is a stage in the growth of efficiency. Personal efficiency, by the method of obedience to Masonic Law, is the aim of Freemasonry. Masonry is not the Temple: we build more than that, when we become true Masons. Freemasonry builds temples, produces life, generates hope and ambition, and carries a man on to the hour, when he forms a part of the Catenarian Arch of life. Each soul is a temple: though each soul may have a differing work. One Body, many Members. And, each member has a part to play in the harmony of Society. And, each by the use of the same method, attains to the efficiency, which is necessary, but may operate after varying fashion. The Pyramid was the establishing in operative product of the ancient Speculative Craft, as each member of the Lodge was enabled by his efficiency to perfect himself and his work. The



Temple of King Solomon was another monument to the same efficiency. The Temple of Zerubbabel was a monument to another and more spiritual revelation.

From the moment when the candidate is examined, the one great aim of the future is efficiency. This appears in the forefront, when we select workmen from those, who are able to serve effectively. No slave can be a Freemason: the life requires freedom. A "stupid atheist" cannot be a member of a lodge: for the man, who does not believe in the present Master of his life, and does not recognize authority, has in him no quality of all that goes to the make-up of the Builder. He who has no hope, will never find it worth his while to work for the goal of efficiency; consequently, he has no status in the Order. The man, who would take all the product of the Masonic connection and consider himself justified in being a grateful recipient, should never have been presented as a petitioner, and, even if some brother out of mistaken good-nature had been found to try to introduce him to a life, for which he was utterly unfitted, the Ballot Box should have prevented him making the blunder of supposing that *he* could contribute, through Masonic Method, anything at all to the building of Society. While a man may be forgiven when he cannot become either sign or word perfect, in regard to the work of the Lodge, it is hard to overlook the neglect so often met with in those, who neither busy themselves to master the system of Masonry, nor allow themselves to be filled with the spirit of true Freemasonry. A true Mason is not he, who seeks to advance from rank to rank, and from degree of rank to degree of rank; but, he is the man, who having taken in hand the tools of a working



Mason, learns to work, and *gets to work* upon the problem of life that is committed to his charge to solve. This man, filled with the wonder of the Divine Science, is more concerned about the preparation for the *degree of Fellow Craft* than he is about his office in the Lodge, and is more anxious to fit himself to become *worthy of dignity* than to obtain *rank*. The beautiful, sad, and yet inspiring ritual, and legend, and sign and act, that characterize the steps in Masonry, are more to him than the secrets from the profane world: they are the expression of an inner experience, and of a progressive life that is as old as the hills and as new as the labours of each Mason, who has taken up the duty that Hiram and his predecessors laid down. There should never be a moment's doubt, as to whether a brother is actually a Mason or not: his manner of approaching the difficulty and appreciating the opportunities of life should proclaim his loyalty to the ancient Craft, and his harmony as the follower of the great men of old, who dared to die that they might live. The ostentatious jewel, that adorns the watch chain rather than affirming the association of the life of the Freemason with the Craft, tends to act as a very insufficient substitute for the real thing, which is the real *characteristic* of the Builder. The place for the Regalia is in the Lodge, and not in the eye of those, to whom it means nothing at all beyond the statement that such and such men are "members of the Freemason Order." Let the world see Osiris rising, let them see the Temple springing from the great underground stones, let them know what manner of life we produce, let them see the smoke of our sacrifices ascend from the Holy Place of our inner life. Let them know that we are, by the ancient rule



and the ancient landmark, loyal and efficient in the attack we make upon all obscurantism and ignorance, let them see the light shine from the testimony of our daily demonstration.

But, the utter sublimity of the Craft is in the exodus. The ancient Craftsmen builded well, when they were stationed by the need of the great nations of antiquity about the city or country, where their people were living. The ruins of many a land of pre-classic ages tell us, what could be done by the Masons who wrought at home. But, history and the life of Society, to-day, tells us of the far greater importance of those men, who went out from their kindred and from their familiar surroundings to seek another country, to help other peoples, to conquer the savages of a hundred races by their teaching and by their building. The Freemasons who raised the Pyramid, wonderful in its symbolical perfections, could not have done a tenth part of what they did, were it not for the *exodoi* of many an age before their time. As life and light went to the West, so it came again in the East. As Death came upon all, and Man died, so through death Life came in renewed and stronger throbbing impulses. The mightier prophets of Man passed the wilderness discipline, before they came into their heritage as the guides of the future races. He who has felt the cold night, most appreciates and benefits by the warmth of the rising sun. Yesterday is the parent of to-day; but to-day is better, and to-morrow will be better still, if we are willing to walk through the night to the dawning. Masonry is complete, for it is the Divine Law that changes not. But, the meaning of Masonry to us may be far greater and more inspiring than it was even to the Pyramid builders.



Solomon's Temple was not the *finale* to all building : it was the way, by which we might express ourselves in true builder's language. Murder, before now, has been the beginning rather than the end to the Grand-master's effectuality. War is a desolator, but, it often clears the obstructed LEVEL, that men may build better temples than they knew of before. Nature is *not* a continual harmony of pleasant sounds; and, the interruptions of discord may, after all, be planned by the very constitution of Mankind as a whole. Some temples, that cost the Masons of old great labour, cannot be renovated: they must be renewed through the pulling down of much of what was once thought complete. Society's forms are not fixed for ever, though the Social Law of God is immovable. As the exodus continues, modification of the Master's plan may be necessary, although the Ancient Charge is still effective, whatever new plan he may use. There is before every exodus the constant certainty, and Promise of the Angel of the Presence and WORD, of a better country than that of the House of Bondage. True life here, is ever a pilgrimage, as surely as was that of the emancipated Israel. Once let this be lost sight of in the Lodge, and the fire has gone out from above the Altar, and the Builders lose their incentive for work and for progress. The limb long unused has become rigid and no longer can work. The true Mason is an enthusiastic Builder, the interested citizen, the benevolent philanthropist, the fraternal missionary of the Empire of Righteousness to them that lie in darkness, with none to encourage them to come out toward the East. Yes. These are the aims of Freemasonry, as they were the force that produced the prophets of old—to bring into OBEDIENCE all



mankind, the making of all *efficient* as members of the BODY, and, lastly the setting out upon the exodus, out of darkness and the bondage of night, to the Morning, the Pilgrimage to the Better Country.



## THE POSITION OF MASONRY IN REGARD TO RELIGION

Does Masonry profess to be a Religion? Does it profess to be a *substitute* for Religion? Is Freemasonry a cult *alongside* Religion? These are questions that perplex the newly made Mason, until he realizes just what is the position of Masonry toward Religion of an organized character. It is therefore advisable that we should, at this point, examine the exact relation of organized Religion to Freemasonry, ancient and modern. Let us first note the suggestion of the first question and see, whence are Religion and Freemasonry. How did Man begin to think? What were his first findings as to the phenomena of existence? How did he first open his eyes to the realities of life? There was nothing organized in the mind of Man, at the genesis. All *grew* upon his consciousness, and impressed him in the service of the Universe. He became conscious of the level of human opportunity, and soon found that such a thing as the Divine incidence upon that level was a fact, although he did not know at first what that Divine Being or influence was. As, in the tradition of Eden, we find Man conscious of a power greater than his own, we soon find that Man was not able to put this thought into perspective, for he fell from the light, and only after a long series of experiences of the Divine Sufficiency did he come to regard the Divine Being as the Elohim. He was not yet able to know the I AM, for he had not been *raised*, and did not realize what Life was, nor what life meant



to Man. He learned his first lesson, when he knew that the Elohim was the incident line upon the level, and realized somewhat of the importance of the Divine relationship, when the square and the plummet guided his understanding. He was the petitioner in the ante-room as yet, but, was being prepared by a rearrangement of his perspective for the revelation of the E.A. degree. Masonry was building; but, he was not able as yet to handle the tools. He was the rough ashlar, being gradually shaped and dressed for the coming temple. The beginnings of Religion also were operative in his attitude to the "higher powers," that could and did control his life and his powers. Masonry was *building*: Religion was *arranging* the phenomena and *evolving* an attitude toward the authority of God which as yet was barely understood. There was the matrix of the earthly level, and there was the potentiality of the heaven; but, as yet there was no power manifested saving in cloudland, no visible Horus, no risen Osiris, no Ra, no Everlasting WORD borne in upon the consciousness of the soul of Mankind. The animal soul was there, but it needed the interpretation of the Spirit of Life. Freemasonry began then, to use the tools, and to arrange them upon the bench of life; and, Religion accepted the LAW, which the experience of MAN gave to the World. The Elohim spoke in signs and the infant Humanity began to observe and to listen to the voice of the God. And, Masonry began also to build according to the plan which the voice of God gave forth. All had a certain relation to the authority of the Creator, though as yet there was no knowledge of God as Creator.

( Freemasonry at the beginning was not Religion, but the *Science* of it. Religion was an attitude and



a life; Freemasonry was the Law which justified that attitude and that life. There was no rivalry necessary, for the one experience was the complement of the other. The LORD created the heaven and the earth, and, by the plan of the Sacred Law of Freemasonry, life was squared, the stones were fitted in, the vacuum of Nature was gradually filled with living, breathing temples, and Mankind set up ideals to follow, temples in which he could worship, and pillars, by which the story of God's dealing with Mankind might be established. To-day, Freemasonry is Religion, but is not *a* religion in the sense of being organized by creeds. Nor is Freemasonry the "handmaid of Religion," nor of anything else, but is the practical side of all religion that is Deistic.

Nor dare we say, as so many have done, that Freemasonry is, or can be, a substitute for Religion. We cannot even state that denominational religion can be substituted, for a moment, by that we know as Freemasonry. While Freemasonry is Religion, it is not the whole of religion. Its function is not the same as that of the organized credal religions. Freemasonry can set in order a visual temple of the earth: it cannot lead all the excursion, which the student life of the soul needs, in order to understand the wonders of Creation. To the Christian, the Gethsemane Easter means more than that of Adonis, or that of Osiris. But, these are all in the Christian picture, though hidden. The Royal Arch ideal may cover, even the denominational idea of the resurrection: but, that is no reason why the denominationalist should confine his soul experience to the Royal Arch. There is a great variety in the method of Nature, as to the feeding of the many kinds of fauna, and the many classes of Mankind; and yet, the same fundamental



law is in operation in regard to all. Freemasonry may give the white light of the full combination of colour; but, that is no reason why colours, that are not white, should not be necessary to the soul and life. Freemasonry does not, and should not, make a man a poorer theologian, nor a feebler denominationalist. It should make him better in all colour effects, as well as truer to the inner experience of every man's life, whatever that man's religious expression may be. It is the height of folly to assume, as some do, that Freemasonry, as it exists to-day, can under any circumstances take the place of religious life and experience. Some theology is necessary before we can assume the accuracy of Masonic findings. Freemasonry presents this theology in the assumed and honoured Volume of the Sacred Law. Without this, our Freemasonry is not a building, but an emasculated system of Morality, that has no authority saving in the will of the leaders of the cult, and in a *few* phenomena that are mysterious to us. Take this away, and you take away the only reliable evidence that ancient Masons meant anything at all by the inscriptions upon the temples of antiquity. Without the spiritual experience of Religion there is no present-day warrant for obedience, nor is there any justification of the plea for morality at all. Masonry is symbolic, even in her building; and, it is senseless to suppose that men will build for ages upon ages, if there is no authority, but a set of laws that come from, none knows whence, and aim at something, none knows what. And, every Mason knows that no degree can be taken, or attained to, without religious warrant. No! Freemasonry is not a substitute for Religion.

Is it a cult that can be practised alongside, but not commingling? A great many seem to think so. But,



are they warranted in thinking so? Most decidedly not! True Freemasonry necessitates Religion in the Mason, in every step: it also encourages the denominationalism of each Mason, outside the lodge.

We have seen that a very large number of true Masons live out their Masonic life, amid the colour of the Christian Orders of chivalry. A still larger number work out their Masonic life, in the councils and in the workshops of some or other of those churches, that are distinctly denominational. But, above all this, all Masons find it impossible to live along what some call Masonic lines, without overlapping or combining the stream of Religion with that of Freemasonry. Not only do Freemasons form one of the very strongest armies under denominational charity and educational banners, but, some of the most effective of the religious workers in all social amelioration, are loyal and consistent members of the Order. It is Freemasonry that, directly and indirectly, is leavening the great mass, with the progressive spirit of a brotherly humanity. And conversely, those who are most prominent among the various religionists of all orders, are found constant attenders and workers at the Freemason's bench. Freemasonry and Religion, in organized form, are complements and not rivals, nor apart from each other in any shape or form. They cannot be found parallel.

But, the point of view of the critic must be taken into account. The man still outside, sometimes assumes that the Order is a school of black magic, and that horrors unspeakable are transacted within the tyler's doors. The Roman Vatican bigots have not hesitated to state that deeds of black enormity are performed by the average Masonic bodies. The Church, which is and has been, ever since the age of



Tertullian, a "kingdom of this world"—the Church which has not yet disavowed the murder of the Templar Knights and many a thousand more—is the political institution which, with Machiavellian ingenuity, has hounded to death, every free soul, who dared to compare the head of the Roman Caucus with his professed Master, and has not scrupled to do its utmost to betray Mankind by its lying statements of the Order. Caricaturists, rivals, cowans of the basest types have not shunned to do their utmost to malign the aims of the Masonic ideal. Scurrilous jests have been made of the early Grand Lodges organizing drunken orgies, until many a fond mother has believed, that to join a Freemason's lodge means ruin for her sons, and their loss to religion. What are the facts? If any of the early Grand Officers did go under the table, we know that they were not worse than the rest, not worse than some who in their age were both religious men and "four bottle men" at the same time. In spite of the supposition of the outsider, Freemasonry has done more for the reform of morals than many think, and if the "fourth" eventuates in the fall of some weak brother, very occasionally, it is not through Freemasonry, but because its features are blurred by the indiscretions of those, who should never have survived the Ballot Box test. As if that were not enough, there are, at the present time, many "temperance lodges," where Masons circumscribe their own liberty, that weaklings may not be tempted. In no place, so much as in a Masonic Lodge, is the dignity and importance of Humanity emphasized. And, by the many Masonic institutions of an ameliorative character, we have abundantly proved, that the young life is invigorated and not weakened, by contact with Freemasonry; and,



were it possible to persuade good-natured Masons to select for their suffrages, only those fitted for the discipline of the Masonic Lodge, the time would soon arrive, when the last vestige of libellous suggestion as to the characteristic of the membership of a lodge could be discovered.

It has also been suggested that Freemasonry, while fraternal so far as the Order is concerned, is somewhat less than eager, in regard to the evangelizing of the world at large. What are the facts? By evangelization, we mean of course that bringing of the Good News of hope to the world at large, which will encourage it to fight the fight of Life and lay hold on the prize, which should reward effort. Here again, there is wide difference between what is generally understood among those who, quite within their rights and duties, read into the term "Good News" a specially referred suggestion. While Freemasons are among the strongest workers on all boards, which have for their object the conversion of the inferior civilization to another form and life, which is different, Freemasons *as such* and in lodge assembled have a wider view of what they should attempt and do attempt. Freemasonry, like true religion, is not so much formal as formative. Organized religions aim at the working out of their particular scheme of doctrine in the life of men: Freemasonry aims, rather at the applying of the square and plumb-line to every human effort, to every human desire, even when the particular colour of the product is not so well defined as to be pleasing to the worker. While a great majority of Freemasons belong to one or other of the forms of Religion, which centre about the Founder of the Christian Faith, Freemasons, including their Christian majority, have a wide



avenue of usefulness which, while it may include all that is essential in the denominationalist's view and aim, yet touches fields not at present recognized as within the purview of denominational design. This was at one time truer, as a statement of the denominational position, than it is to-day. For some reason, there has been a greater concentration of religious bodies upon what is known as the Social side of religious effort. The value of Light, in the forms of education, of free institutions, of free access to the secrets of Nature, of the removal of social disabilities, of the ministry to the sick and injured, and of the removal of distance limitations, has been grasped by all parties among theologians; and, there are few parochial agencies, which do not keep this in mind. Creeds are now indefinitely divided in two parts—one containing the essentials, and the other the desirable. While religious unity *of opinions* is a long way off, there is no doubt, that along the lines of *aim*, a union is insensibly being effected for all practical purposes. Whence comes this change? Have Freemasons no claim to make in regard to this gradual movement of modern religious thought? When we hear prominent religionists affirming, that the Creator requires that a man's body and mind shall be built up into the Spiritual temple, we are tempted to wonder, how far Freemasonry, with its wider outlook, had aided the advance along the modern line. Is it not possible that the ideals of the Craft are being freely adopted among those, who as yet know not Freemasonry from the inside? We see theology being systematized anew, not on dogmatic fundamental lines but upon the bases of genetic fact and of Geometric Order. Theology has become a Science, the Science of Life. The Prophet



sees visions and dreams dreams: the artist builds from the material of the vision, and course by course, and wall by wall, and pillar by pillar, the work of the joint life is established in a nobler outlook, a higher ascent toward the Light of Faith. Freemasonry and Organized Religion are joint Builders of the Kingdom of Heaven.



## MASONRY, FACTUAL RELIGION WITH A SIMPLE CREED

There are at least two sides to Religion: there are the theologic and the practical. The first is an attitude: the second is a life. The first says, "Know God and thyself:" the second commands a life in consonance with the knowledge. The first is a doctrinal religion: the second is practical, demonstrative. In the first I believe, in the second I live *therefore*. The special sphere of modern Freemasonry is to be found in the second, although in the beginning the two branches were found in the same person, as they often are to-day. But, there can be no second without the first. We must believe, or we will not and cannot work. In the lodge of life we assume the LAW, in the place of authority and power. Without this—the Law of Life—there is no vision and no testimony. How did the great temples of antiquity spring into being? And the marvellous Cathedrals of the Middle Ages? Were they the product of men, without a sight of the future, and without understanding of the Divine Mystery? The Mason's marks, the carvings and sculptures that were not in the original plan of the building, tell us that the Masons were not only great Masons, but were deep thinkers and clearly understood what their erstwhile masters hid in a superstition, very often. And, the same spirit of optimistic expectation, which nerved the Master Masons in their Herculean tasks which are the wonder of the world, stirred the



Speculatives in no less degree. And, they stir us to-day, to the practice of a morality that is in itself a religion, because the outcome of our deep and lowly reverence before the only authority, which morality can ever know. As in the Churches, the ethical stands out clearly in all presentments, so to-day the practical life counts for more with us, than the doctrinal precision of the intellect.

What is the simple Creed of the Freemason? Is it enough to account for his loyalty to Freemasonry, and to the other "spreads" of Masonry beyond the borders of the tyled enclosure? We have already, in a previous chapter, seen how gradually the Creed of the Mason changed in form. But, we have at least seen also, that in fact it was the same creed throughout. Outer conformity with limiting provisions could not rob the soul of the inner consciousness of the thread of all human life. The simple Creed amounted, briefly, to this. "I believe in God, Creator of Man and of all the Universe, and in that which He hath done and will do, by means of that Creation, with the corollary of the undying Soul that ever riseth through death into life eternal." The means, he does not define. The doctrinal basis of faith, he does not describe, nor make into a charge. This Creed is not historical: it is eternal in its applicability. He holds that the Divine always impinges upon the Human and upon all Creation, for the imparting of transcendent grace, and for the shedding of eternal Light. His legends are of ancient days; but, they might as well be of those nearer our own time. The selection of some great similar crisis of recent history would not affect the Mystery. "He ever liveth," is his contention; and, by this light, he works upon the stones hewn from



modern quarries, as skilfully as did the Masons who built King Solomon's Temple.

By the Ancient Charges he builds, as did Israel of old and the multitudes who wrought under Hiram Abif; but, he has found that the Old Charges mean a new one, "Love one another, and so fulfil the Law." It is encouraging to know, that we are the lineal descendants from those, who built Society in days gone by: but, it matters more, that we are they, upon whom the burden of these latter days rests. What Masonry is to-day, matters more than what it was in the days of the Pyramid. We use the ancient signs for our symbols; but the life is modern. We use the working tools of a Mason to symbolize the operation of the Spirit; but, it is not the stone that crumbles away alone that we dress, but the life and character of Humanity, that shall live and glorify the walls of the Temple, ages hence, when we are no more. The one source of Man's cohesion with his fellows is the authority of One, who never promised what He would not perform. And that which He promised, and promises to-day, is that Man shall rise again, not from death, but through death unto nobler life and stronger. This is the optimistic Faith of the Freemason; and pessimism is impossible to all, who have taken intelligently all the degrees.

It is not correct to say that Freemasonry is satisfied with the doctrine of the immortality of the Soul. Something more than this is involved in the simple Creed. The Egyptian doctrine taught, that each journey to the West was to be followed by the return to the East, but implied in human life a brighter light, a nobler concept and a wider future. That is what we mean to-day by our assertion of the



ever living Man. Life is not, and cannot be, a cycle: it is a spiral, ever ascending. Humanity today, is not indeed what it should, when it is as good as it was yesterday: it must, to be true to Nature, be on an ascending scale, and in an ascending quality. The future must be born of the present; but, it must be an improvement upon it. Horus must follow Osiris and Isis. The temple of stone symbolizes the living temple, as the dead triangle stands for the Living God. Internationalism must give birth to Fraternity. Nationalism must be the mother of Universal trust. "Love one another" assumes more than "an eye for an eye and a tooth for a tooth." It proclaims a higher civilization and a more open vision. The iron worker may actually sit in the seat of King Solomon; but, he is greater and more honourable when he is at the anvil. In the recrudescence of savagery, which we have had to contend with recently on the Continent, we have seen two ideals reaching forward to the coveted prize of empire. The one would grasp the sceptre that it could not wield, by means, too elementary even for the average savage; the other has an eye fixed upon the near distance of the worldscape, upon which the human race seeks development and ascent. In the one case, the Volume of the Sacred Law is in the ascendant, and the Law of the Spirit wields the sword of the Word; in the other, is a base *kultur* that is little removed from cunning of the most degrading potentiality. In the one case, we have the true spirit and fact of Masonry; in the other, some of its forms and working tools that mean nothing. In the one case, there is a factuality of religion: in the other, blasphemy. Why? The one, has fallen upon pessimism, that leads to despair of the



machinery of progress; the other, has a simple Creed.

“Thou wilt not leave us in the dust:  
Thou madest Man, he knows not why:  
He thinks he was not made to die:  
And Thou hast made him: Thou art just.”

It is not just that we should speak of Freemasonry as an imperfect system, because we have a creed, that does not go far enough into detail to fix the nature of our theologic outlook. Something, less broad, more defined, might suit the fancy of those, who would judge Masonry by the narrow standards of their own experience. But, when you regard the matter from the standpoint of what is involved in the “limited” or simple creed of Freemasonry, it is seen that all creeds are provided for by the very simplicity of the form. Freemasonry is not opposed to the doctrine of other bodies, because all they believe is not approved by a definite statement. The only thing, that Freemasonry states, is that, so far as Freemasonry is concerned, the simple creed is the assertion of Faith in that, which is at the base of all theistic religions. A Christian Freemason finds that the simple creed does not debar him from the positive and elaborated faith of his church, when he enters upon the symbolism of the Order of Knighthood. The Jew, the Moslem, the Christian, Unitarians of all kinds are able to accept the *simple* creed, and meet with brethren of other religious persuasions, which they cannot do in, say, the Preceptory. Within Freemasonry, all use the Cross in some form, whether the Crux Ansata, or other; and, it matters little, how Man shows the idea of the victory of life over death, whether by one or the other, so long as the fact is present in their minds



and shown in the practice of their lives. But, once any Freemason is outside the Masonic environment, and speaks for himself, as he may be differentiated from others of his brethren, he will either use the Latin or other form, as his private faith may suggest. Inside the lodge all meet upon the level: outside, he may concern himself with the particular part of the level, that he has chosen as the site for his temple. He does not stultify himself in any way; he only lives in the lodge by the general principle, and outside the lodge by the particular and denominational. And these do not conflict.

And, we may suggest, that on this line the future fusion of the kindreds and faiths will come. Not that men will hold less tenaciously the doctrines they have imbibed from their youth up in their particular environments: but, it is certain that they will find the Masonic platform a convenience and an inspiration, which will avoid the endless heart-burnings and the causeless annoyances and suspicions, which they have to encounter at present.

And, such a position provides an inspiration, especially in the greater concentration of thought, that becomes possible with a simple creed, but could only be partial when many articles had to be considered, before any concerted action could be taken. Once accept the principle, that Man is not made to die but to live increasingly, as he passes through one degree of attainment and capacity after another, and the future is bright indeed. Political and other partisanships will sink into insignificance, before the greater and more general considerations, which appeal through the Masonic method. Never, in the history of Man, have we been faced with such a need for systematic and yet living reconstruction, in