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dealing with these subjects. Such men exist scattered all over the provinces unknown and unasked for. Let a Sunday-school teacher take his lads round the interior of their ancient parish church, explaining simply everything of note, and he will be surprised how much he learns himself, and what pleasure he imparts to his scholars. The supporter of the Church will go further than this. Why should he not ask the nearest Radical, Socialist, or democratic club for permission to conduct a party of their members over the church in the same way? Why should we not all understand each other better?

Rhetoric.—The study of rhetoric or elocution is very necessary in these days of outdoor lay-preaching, and the giving of addresses in Sunday-schools. But the possession of eloquence degenerates into "wind-bag" if there is no fund of knowledge behind. Our national literature is now brought within the scope of all. The study of English literature, if only in the form of grasping Stopford Brooke's Primer, is a great help to every worker who desires to show that our Church moves with the times.

The Society of Baruch would make it its business to stimulate such a study in every possible way consistent with its churchmanship. The idea of such an organization ought to be judged comprehensively, and not piecemeal. It would desire to gather into active service many who as yet do nothing, and to provide a rallying ground for youth, energy, enterprise, and loyalty.

L. V. Biggs.

Art. VII.—FREEMASONRY AS KNOWN TO THE WORLD.

King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work. For he cast two pillars of brass of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. . . . And he set up the pillars in the north of the temple: and he set up the right pillar and called the name thereof Jachin, that is, He shall establish: and he set up the left pillar and called the name thereof Boaz, that is, In it is strength.—1 Kings vii. 13-23.

FREEMASONRY is a principle which has existed in all stages of civilization. The state in which we know it, of a vast brotherhood of amateur masons, who are not really builders, but who, as everybody is aware, have adopted the signs and symbols of the building craft to express their own secret principle, is, as far as we know, about two-and-a-half

centuries old. The first instance of a gentleman or amateur being accepted into one of the lodges of the old building crafts is that of Elias Ashmole, the antiquary (afterwards Windsor Herald to King Charles II.), who, along with Colonel Mainwaring, was entered at Warrington in 1646. It is believed that there are now more than 10,000 lodges, and more than 1,000,000 members.

The conception of Freemasonry implies, like the Christian Church, cosmopolitan or universal brotherhood, and was impossible to the ancient world, or until the brotherhood of man was taught by Jesus of Nazareth. But the principle of sacred moral and religious societies on the one hand, and the principle of brotherhood of the building craft on the other, are as old as civilization itself; and it is of these two that speculative Freemasonry is the modern representative. The principle of moral and religious societies is represented in ancient times by the Pythagoreans and the Eleusinians among the Greeks, by the Essenes amongst the Jews, and by the Carmathites and Fedavi, who were the mystic Rationalists of the Mahometans.[1]

But the true historical precursors of our modern brotherhood of Freemasons were the mediæval building corporations, who may themselves have a remote connection with the East; while amongst the Romans there were collegia, or skilled fraternities for the same purpose. These Roman collegia had an exchequer, an archive, patrons, religious ceremonies, an oath, a benefit and burial fund, and a register. Their officers were masters, wardens, recorders, and censors, and they instructed their apprentices to a certain extent in secret. There can be no doubt that such fellowships existed for centuries in Gaul and Britain, and it is probable that they deposited in these countries the tradition of their ideas and habits. And again, at a later period, there was a distinct invitation sent from the West to the building corporations of Byzantium; the reforms of the Emperor Leo, who was zealous in breaking down Christian idolatry, inclined the Masons to avail themselves of the opportunity. The European building societies themselves, however much they owed to the traditions of the Roman skilled fraternities, and of these building societies from the East, were independent and original growths; of these the most distinctive type is found in the Steinmetzen (stonemasons) of Germany. The *liberi muratores*, or Freemasons, grouped themselves round the monasteries. As architecture developed, and with increasing wealth, the Church gradually undertook larger and nobler works, these societies of craftsmen gradually assumed a more definite and more

[1] The historical details are from the "Encyclopædia Britannica."

durable form. The taste and science of Gothic architecture were to a large extent the possession of the Bauhütten, or wooden booths, where the stone-cutters during the progress of the work kept their tools, worked, held their meetings, and probably also took their meals and slept. Hence our modern institution of the lodge. In the twelfth century there are distinct traces of a general association of these lodges throughout Germany, acknowledging one set of craft laws, one set of secret signs and ceremonies, and to a certain extent one central authority in the Grand Lodge of Strasburg.

The Jewish and Arabian symbols, which were so popular in these crafts, are supposed to have been introduced by Albertus Magnus early in the thirteenth century. But the traditions may have come from the East long before; and as we are tracing the history of societies that considered their own special principles and ritual secret and sacred, we can put no limit as to the antiquity of these traditions. In any case, to all societies of builders, the account of the construction of the Temple at Jerusalem by the most famous of all builders, King Solomon, has always been of the profoundest interest. And that is the reason why I have placed the account of Solomon's chief contractor, Hiram of Tyre, and his skilful mystic performances, at the head of this paper.

The privileges which one of these ancient German lodges was able to give to its masters, speakers, and journeymen were chiefly a share in the administration of justice, in the election of officers, in the banquet, and in works of charity. There was a solemn initiation; and instruction was given to all apprentices in both architecture, and its allegorical meaning. When an apprentice had served his time and finished his year of travelling, he was entitled, if of good character, to receive the Password and Salutation. He took an oath of secrecy on the Bible and other sacred symbols, and drank the loving cup. The three great lights, the hammer or gavel, the gold, blue, and white colours, the sacred numbers, 3, 5, 7, and 9, and the interlaced cords, all had their traditional meaning.

The atmosphere of these mediæval building societies seems even at an early date to have been favourable to liberty of thought and religious toleration. Hence they were prohibited at the Romish Council of Avignon in the year 1326.

The authority of the Grand Lodge was recognised at the great assemblies of Ratisbon and Strasburg in 1459, the statutes of which received imperial confirmation. It was legally destroyed by an imperial edict in 1741.

England had imported much of her lodge organization and learning from Germany. The causes which led to the introduction of the new class of members, the amateurs, those who

are ordinarily known as Freemasons, and which gradually converted operative into speculative masonry, were inevitable.

In the first place, the old secrets of Gothic Masonry became obsolete through the spread of the Classical and Renaissance architectures. Inigo Jones and his patron, Lord Pembroke, had been studying these on the Continent, and brought them to England. Inigo Jones was patron of the Freemasons from 1607 to 1618. He invited several Italian artists to join the body.

Secondly, the disorder of the Civil Wars prevented meetings, and tended to disorganize the Masonic connection.

Again, the growing spirit of the Reformation in religion gave men a freedom of speech which superseded the secret freedom of the old craftsmen. Toleration was soon a political fact.

Fourthly, science took a new departure from the time of Bacon. The interrogation of nature was preferred to legend and allegory. The glorious outburst of science fostered the idea of a new humanitarian society, and at the same time kept up its direct connection with the old, and with a past that was lost in the mists of antiquity, by adopting the ancient symbols of fellowship. It was under this impulse that a General Assembly of Masons was held in 1663, at which the old catechisms were revised, and a series of new statutes passed.

The reconstruction of London after the fire, the building of St. Paul's Cathedral, and the patronage of the immortal Sir Christopher Wren, kept up the interest in the movement; and at last a formal resolution was passed that the Masonic privileges should no longer be confined to operative masons.

The modern phase of English Masonry may be said to have begun in London on June 24, 1717, when the four London lodges, having erected themselves into a Grand Lodge, named their first Grand Master. The leading spirits were the Huguenot, Desaguliers, the well-known popularizer of natural science, and James Anderson, a Scotch Presbyterian minister, who compiled the Book of Constitutions. From this time, new lodges could only be formed by warrant from the Grand Lodge. In 1721, the Duke of Montagu was elected Grand Warden. About the same time, the Committee of Charity was formed, which has since raised and expended very large sums for the relief of distressed brethren, and built the Boys' and Girls' Masonic Schools at Battersea Rise and Tottenham. In the latter part of the eighteenth century, the ancient York Lodge of practical Masons put in a rival claim to be Grand Lodge, or Supreme Authority. The schismatics were known by the red colour of the Royal Arch Degree, the orthodox by the blue of St. John of Jerusalem. In 1813, a union was at last brought about by the Queen's father, the Duke of Kent,

by her uncle, the Duke of Sussex, and by the Duke of Athole, between the rival Grand Lodges of London and York, and they were henceforth known as the United Grand Lodge of England.

Such is a brief sketch of the history of Masonry as known to the world, and it is a history of which Masons may well be proud. It is well known that the fraternity is famous for the celebration of the brotherhood of man and for the cultivation of universal goodwill. Whatever may be the case in foreign countries, in our own Freemasonry has always gone hand in hand with religion. It has emphasized the great Christian virtue of brotherly kindness, uniting men of different ranks, and often opposite views, in mutual esteem and respect. It is impossible, in writing for readers who are not Freemasons, to particularize its moral aims; it is sufficient to say that none who join it can fail to be impressed for good.

Freemasonry asks all its members to cultivate in all the relations of life, whether in Masonry or without, that spirit of brotherhood. Too many are the divisions which separate us in many ways in the complex civilization in which we live. The temper which they learn in their craft they will do well to extend to all the children of the Divine Father of mankind. The proud look, the cold hand, the unfeeling heart, the angry tongue, the quarrelsome disposition, are altogether unfitting to those who have learnt the lessons of the association.

Too little is thought in these our times of the fear of God. Much of our life seems spent without any reference to Him. The recollection of His presence alone can curb our wayward wills, and nerve us to high resolves and wholesome activities. It is one of the glories of English Freemasonry that in all their ways Freemasons acknowledge God.

And there is another thought which the ideals of Freemasonry suggest. In these days of universal hurry, we do not stop long enough to consider whether our words are wise and our actions well-considered. Dash and vigour, and the qualities that excite admiration and amusement, are the most popular—not the quiet ways of calm deliberation and serious thought. If Freemasons can by word or example increase the respect for wisdom and understanding, and make men desire those great gifts for themselves, they will be conferring a benefit on the general character of society. "Happy is the man that findeth wisdom, and he that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Fidelity is another principle which cannot be too highly prized. We are living in an age of restlessness, unsettlement, and change. Principles are easily abandoned, and friends

shaken off. The old virtue of faithfulness to our convictions and loyalty to our friends is greatly to be desired and honoured. The world is too much given to gossip, and few indeed are able to hold their tongues, even about secret things, if they can raise a laugh. *A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. The Lord preserveth the faithful.* The very fact that the secrets of Masonry are so well kept is a perpetual witness to us of this high quality.

Seriousness and dignity again greatly add, at fitting times and on proper occasions, to the impressiveness of life. Nothing is more tedious than the perpetual jester. Every household should have its own little forms of courtesy and ceremony to smooth roughness and difficulties, and to banish insolence, rudeness, contempt, and excessive familiarity.

Lastly, the craft is by all the world accepted as an example of wise and well-thought almsgiving. There always will be misfortunes, miseries, and failures in the world. There always will be sickness, suffering, and poverty. Any institution which keeps our hearts warm towards the unhappy must earn the gratitude of mankind. It is not only in their own schools and charities that Masons are interested. They are inspired by a general spirit of benevolence towards all sound schemes of philanthropy. And, truly, there is abundant field for the loving-kindness and self-denial, not only of Masons, but of all the benevolent. It is one of the well-known impulses of the members of that great and world-wide confraternity to let their light so shine before men that they may see their good works, and glorify their Father which is in heaven. "*He shall establish:*" "*In it is strength:*" these two ancient mystic sentences of the mighty craftsman, Hiram, have a message for Freemasons which crosses the long sequence of the centuries. If all our works are indeed begun, continued, and ended in the fear of God, He will indeed establish and secure them, and be their strength and their sure protection. "Establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it." "Be Thou our strength every morning: our salvation also in the time of trouble!"

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