

**Grand Lodge  
Free & Accepted Masons  
Of California  
Grand Oration 1869**

**Grand Orator  
Frank M. Pixley**

MOST WORSHIPFUL GRAND MASTER AND BRETHREN OF THE GRAND LODGE

The past ages of the world have each been given a name significant of their achievements.' We have had the golden age, the Iron Age, and the age of bronze, the dark ages and the ages of letters. Certain great eras of the world have been characterized by the peculiar and distinguishing features of their times. Some great prince or chieftain, renowned in war, has so imprinted himself upon the time that he has seemed to give direction to the whole world. Some celebrated philosopher, ecclesiastic, or scholar, has so given color to public sentiment that history, in recording his time, is content to have but written his biography. Now, some new immigration from an overflowing hive gives new direction to events -, then, a great discovery of lands before unknown, or a great invention, as of printing or gunpowder, changes the current of events. Phoenicia had all the learning, Egypt had all the civilization, Rome and Greece became the world. Cyrus, Tamerlane, Gengis-Khan, Alexander, and Napoleon represented humanity. As a few men stand out from the dim obscurity of history so a few cities represent the ancient commerce of the world. As one kingdom or one people loomed up and advanced in wealth, intelligence, and power, the remaining nations seemed to decline. The age of letters and scholarship was followed by the dark ages. The city of opulent magnificence became a desert. The nations that grasped the commerce of the world and flourished as the great central emporiums of trade, fell into decay. People of rude stock, advanced to highest civilization and refinement, and governing the world, in turn became enervated and slaves to some other power.

In early days there seemed to be room for but one thing at a time-one philosophy one religion, one great military leader, one leading metropolis, one great nation one great idea. People had not become reconciled to a recognition of the fact that the world is large enough for all the people that will be called to live upon it. I am somewhat inclined to believe that there might be established a new school of philosophy, based upon the idea that this round world of ours, in its extent and capacity, is sufficient for us all and for all of our posterity for a long time to come; that its diversity of climate, soil, and productions suggest a variety of people, and that if it could be so arranged that no one would take more than he could use or occupy, there would be ample room for all his neighbors; that if each nation would expend the labor of its people more in cultivation and less in conquest, there would be domain for all; that if churches would individualize their labors and liberalize their various creeds, stop quarreling with each other, and go to work soul-saving, they would find enough for each to do, and the devil would have a less prolific harvest than he now enjoys ; that there is ample space for everybody to enjoy his own opinions; and that it should be esteemed a greater privilege to have perfect freedom to think what one pleases for himself, than to force his convictions upon his neighbor.

I believe that this new era has already dawned upon the world, and that we are now coming upon the age of recognition of universal individual rights, subject to the restraint of an authority only sufficient to secure those rights and promote the welfare of all. It is the idea of Masonry. In Masonry all men are absolutely equal except when, in the exercise of a principle of pure democracy and for "the purpose of healthful discipline, a brother is elevated to authority in the Lodge or in the Order. Steam, propelling ships and carriages, and electricity, conveying intelligence to all parts of the world, are now every day breaking down the barriers of prejudice and the resentments and jealousies of the world. One nation is no longer able to assume a superiority because of its lineage, unless it is willing to try conclusions with its ancient inferior in a contest of skill and labor. No people can, by reason of their race or color, arrogate a superiority over others without entering the field for a fair race. No individual has a right to say that he is better than another until he has given him the trial. The best man only wears the belt of the pugilist after he has fairly pommelled the champion who wore it before him. The world is getting

too accessible, it is too easy to get around it, for any party or people to longer continue to keep up this sentiment of aristocracy of nationalities; and the sooner we make up our minds for the contest, the better we will be prepared for the encounter.

Steam communication and telegraphy are working wonderful changes. If there are any especially good spots on this earth, the telegraph is going to inform everybody of it and the railroad or steamship is going to take people to prospect it; if they like it, they are going to stake off their claims and put their tools on it; if it is rich, they are going to fight to hold it and make their own laws concerning it; and if anybody thinks he can stop them, or make the national prospectors for bread go home, or arrest the tide, or roll it back, or do anything more than attempt to regulate it, let him try.

The real truth is that nearly all the quiet places are taken up. There is no distant land, no unexplored country, no *terra incognita*. Steam and the telegraphic wires have invaded all the sacred places. Picnic parties are made to Damascus and the Holy Land; a railroad runs to Bagdad; daily news of Haroun al Raschid—stock quotations from Moscow, Constantinople, and Tadmor-Persia, India, and Australia brought into daily contact with each other—news from all quarters of the globe in the morning papers. A businessman may leave his counting-room and run around the world; and, if he has no creditors, is not missed till his return. There is no longer any repose in the world. Everybody is moving, and, as they move, push on the crowd before them. Central Africa is giving up its secrets, and the land which in my boyhood was a land of fable and mystery, with its Mountain, of the Moon, the unknown sources of the Nile, the wonderful race of men with tails, the mysterious city of its center, is all explored and explained. The wolf and the white bear are now fighting in the northern seas to maintain their security on their fields of floating ice; our hunters track the forests of Alaska; and the Okhotsk Sea is familiar to the lines of our fishermen. The great American Desert, laid down upon our school-day maps, is now the home of civilization and cities; and the great railroad of the world traverses its very center. The earth is so small that everybody is fighting for it. Russia is enlarging its boundaries to the Amoor and wants Constantinople for its southern port. Turkey has nearly absorbed Greece and England has grasped India. France has taken Algeria and would have Mexico. Spain would reconquer her American possessions, and Cuba would conquer Spain, and America would capture Cuba. Prussia would be Germany and Greece would extend her ancient kingdom. Italy would grasp the extended empire of her ancient grandeur. The Papal government would reassert its supreme authority over the consciences of kings, and would again subdue the world to its rule. The same restless activity characterizes communities and individuals, till the whole world is in commotion and ferment. Everybody is anxious to accumulate and grow rich. Wealth combines to monopolize, and the rich grow richer, the poor poorer. Everything is a jumble and- topsy-turvy, and excitement rules the hour. A Wall-street " corner " can in twenty-four hours affect the value of the national debt forty millions of dollars. Politicians in Europe will precipitate a war; republicans in America will attempt to divide the country; confusion is created; conflicts ensue; debt is piled up values are changed; and nothing, as in the good old times, seems to be fixed and stationary.

Laborers strike for more pay and less work; and here I am reminded of a curious fact. The eight-hour law, now attracting so much attention, and, between political parties, being so warmly discussed as to who is entitled to the credit of its suggestion, is an old and established principle of Masonic law and policy—older than any political party in existence, and older than the American Republic. " The twenty-four inch gauge is divided into twenty-four equal parts, emblematical of the twenty-four hours of the day, which we are taught to divide into three equal portions, whereby we find a part (eight hours) for our usual avocations, a part for the service of God and a distressed worthy brother, and a part for refreshment and repose. If we have added to our time of labor, it is to be hoped that it has not been at the expense or neglect of our higher and holier obligations." Even the ladies—God bless them, are striking for higher privileges and clamoring for their just rights. They want to vote and become Masons, and I believe they are Odd Fellows. If they attain to a higher power, or have the right to the exercise of any greater authority than that they now wield, I desire it to be understood that I was always for them. Wise, from a personal experience, I surrender at their first summons; and, whenever the banner of the petticoat is raised, I enlist to do service beneath its folds.

Out of all this agitation will come quiet and order. This is the ferment that purifies—the storm that leaves a clear sky and a pure atmosphere. Great battles will still be fought; families will

contend for thrones; factions will arise in the State; people will be led astray and cut each others' throats for an idea; commercial rivalries, trade jealousies, and labor excitements will for many years, as now, agitate the surface of society; but the change is coming, and from the chaos order will yet be evolved.

Amidst all this confusion and excitement, amid the din and clamor of the world's conflict, standing aside from this wild hurdle-race .of selfish interests, calm, com-posed, and serene—stands the grand old institution of Masonry. Like as amidst African sands the Pyramids raise their substantial forms—like as the solemn Sphinx looks unmoved upon the changes of centuries and the mutations of time—like as they have outlived the memory of their founders and now overlook the ruins of cities, the fall of obelisks, the wreck of temples, the change of dynasties, the passing current of generations, so stands our ancient Order. Who founded it, or how or why or when it sprang into existence, we may never know, nor is it profitable to inquire. Whether we believe, with PRESTON, that its birth is coeval with the creation of man, or whether we find its origin in the religious mysteries of the ancient world; whether it gave association to the architects of Tyre, or sprang from the Dionysiac fraternity; whether Egypt or Greece is its birthplace; whether it -was created by kings and had Solomon and Hiram for its sponsors, or whether in osier-basket it was left amid the bulrushes of the Nile; whether the building of Solomon's Temple was a suggestion of the necessity of Trade Guilds to protect the operative Mason in traveling in Greece, Italy, France, Germany, and Flanders ; or whether the gorgeous Temple was not itself but a creation of the mysterious and then ancient Order—we can only speculate.

The Gothic cathedrals of the Middle Ages were erected by companies of builders, and in the seventh century associations of Freemasons wandered through Europe, building churches and castles. Dr. HENRY, in his history of Great Britain, accords to them the building of the magnificent convent of Batalha, in Portugal, the cathedrals of Strasbourg and Cologne, and the Abbey of Kilwinning in Scotland. In some places they were called " pontifical brothers," because they builded bridges. In England and Scotland they were called Freemasons, because they had exclusive privileges as builders. At first we may regard them as practical Masons. But when the benefits of their organization were understood; when the magnificent creations of their handicraft stood out all over the European world as monuments of their skill and industry; when emperors, kings, prelates, and lordly noblemen, for whom they had builded castle or cathedral, for whom they had bridged rivers and walled towns, saw their perfect organization, their achievements, their discipline, their sys-tem of self-protection, their mutual relief, their strength in consolidation, their enduring bonds of brotherhood, their mystic signs and magic passwords, it was not surprising that they should desire to become members of the mysterious Fraternity. Kings and prelates, men of science and enlightenment, came within the portals of the Order, and doubtless took upon themselves the direction of its rites; thus changing the institution from an operative to a speculative Masonry, elevating its then honorable purposes, and preserving its primal feature of mutual protection and relief, by giving to Masonry a nobler object than to raise to heaven the cathedral-spire or to plant deep and wide the solid foundations of castle walls.

Government in those early days was a question of power. The tyrant ruled with little respect for the rights of the people. The peasant in his field, the architect at his trade, the merchant with his wares, the scholar at his books, had but little security for repose in those troublous early times. There was no common sentiment of humanity to bind men together; there was no common pledge of fidelity and good faith from one man to another. Different interests, languages, nationalities, made men and classes natural enemies. The industrious working Mason was the first to recognize a common brotherhood in man ; the good and wise of the learned classes saw the practical results of their secret association, and sought to come within its benefits and under its protection; when, the two joining together, operative and speculative Masonry became the inspiration of a more universal brotherhood, and the Lodge, from its secret workings, taught to kings and tyrants the limitations of their rights, to the people their privileges, and to the world a sentiment of justice and liberty. The Mason became the friend of humanity, because in every human family he might find a brother. He could bear no prejudice to race, because in every nationality was working the mystic rite. He could indulge no hatred to caste or color, because all who believed in God and were free men might hail him Brother. He could indulge in no aristocratic pride, for though the brother of King Athelstane might sit at his right, clothed in the white lamb-skin at his left might be a toiling worker from Africa or India, the peer and equal of the

proudest in his Lodge. He must elevate and respect woman, because she might be the sister, wife, or daughter of a brother. He must avoid civil war and foreign strife, lest, in the heat of battle and the forgetfulness of hot passion, he might not stop to heed the hail of a distressed brother's sign. He remembers the teachings of his Lodge, and he persecutes no man for his religious opinions nor cares to discuss the dogmas of a narrow faith. He recollects the lessons he is taught, and is loyal to his country and its laws. ^B

When, beyond his control, wars occur and political questions divide people or nations, there is a steady, silent pacificator toiling for peace and unity; in actual strife mitigating the horrors of the conflict, and, after it is ended, smoothing down the passions of the hour. Woman is oppressed, and from Masonry springs a chivalry that wears her favors and offers life in defense of her honor. Pilgrims are stayed on their toilsome journey to the tomb of Christ, and the Knights of the Temple guard their way to the holy land. Pilgrims, weary, faint by the way, and the Knights Hospitallers of St. John give them succor and relief. Palestine becomes the prize of war between the Christian and the Saracen, and the Knights of both Orders, beneath the symbol of the cross, fight the crescent for the sepulchre of the Christian's God. We claim not that these orders were Masonic. We only suggest their origin in the ideas to which Masonry gave birth, and that their organization took the form that Masonry had made familiar.

Such brief glances at Masonic history give us some idea of the early scope and comprehensive aims of our ancient and honorable Order. And now we are compelled to ask—Has Masonry kept pace with the progress of the age? It did stand once at the head of Christian civilization. In all great and good works, Masonry was the foremost figure. In the midst of the world's darkness it stood out a blazing light. Now, at the meridian splendor and noonday glory, is it not but a sombre figure? Did it not weary in the great race and stand resting till the world ran by it, and is it not now behind the age? Is Masonry doing all the good it ought, with its masterly organization diffused throughout the world? Persecution having ceased to annoy it, tyranny having desisted from its oppression, its Lodges in every part of every civilized land, its members numbering millions of adult males, embracing within its Order intelligence and learning and wealth, is it not irresolute and timid? Has it not become inactive and indolent? Has there not come a paralysis over its powers, and have not excrescences grown upon it to the weakening of its vital powers? Perhaps it is the age in which we live. Masonry was born in a rude era, raised in a rough experience, passed a manhood of powerful exertion, accomplished great good, and combated with great ills; and perhaps it now feels that it may rightfully enjoy the repose it has earned—ready, we believe, at short notice, to buckle on its armor of defense whenever justice, conscience, or liberty shall be assailed.

What institution, like Masonry, has so survived the mutations of time? What of human organizations has so withstood the wear of centuries? Empires, dynasties, and thrones have crumbled to dust; nations have risen to imperial splendor and fallen to decay; the proudest of human monuments have been buried from the memory of man; and still our Order, handing down its teachings by oral traditions, lives and flourishes. Our symbols have outlived the brass and marble upon which they were carved; and our secret words, whispered in the willing ear, survive imperishable. The temples built by our Craft perish, and not one stone stands upon another, and still the secrets of the Craft survive. Races disappear, nations are destroyed, churches pass away, language is forgotten, but Masonry lives, adapted to all times, all races, all conditions of men—flourishing in the ages of marvelous progress, in the meridian splendor of an intellectual noon—surviving national decay and the darkest night of ignorance and superstition—flourishing in Egypt, the hand-maid of letters, with EUCLID for its Grand Master, and, later, in England, under Sir CHRISTOPHER WREN, building temples and palaces—flourishing amid the natives of Central Asia, where civilization had scarcely penetrated—at ease in princely halls, hung with gorgeous tapestry—at home on tops of highest mountains or in depths of profoundest valleys—as resolute when pursued by tyranny and driven to hide in secret recesses of ocean cave or mountain gorge, as when patronized by the Royal House of Prussia, and presided over by Frederick the Great at his palace in Berlin or his favorite home at Sanssouci.

Masonry has met every vicissitude of fortune. It has been patronized by kings and princes. It has been the darling of power, and been encouraged by authority, It has also been persecuted in every nation, of Europe. The Inquisition has stained it with blood; the Church of Rome has proscribed and interdicted it; the Papal Hierarchy has fulminated against it its formidable decrees;

and everywhere and in every nation, except America, it has felt the arm of tyrannical power. Even here it has had its fight to make against and its victory to win over prejudice and misconception; and yet today it numbers more adult male members in Europe and America than any Christian church. Its Lodges are in every hamlet and village in the land; its members are embraced in every craft, pursuit, profession, or station in life; it embraces men of proudest intellect, of greatest wealth, and highest social position; and it numbers among its professors the humble and lowly of the land. Upon its floors all stand equal, for its government is at the same time a pure democracy and an absolute despotism. The Worshipful Master, clothed in the regalia of his rank, commands the unquestioned obedience of his Lodge, while the poorest member may reach the chair by an election of his brethren, and stand the superior of the body, entitled to its obedience and reverence.

The Ancient Craft Masonry consists of three degrees: the Entered Apprentice, the Fellow Craft, and the Master Mason. These, with the appendage of the Royal Arch, form a system complete in all its parts. So much of Masonry is pure and perfect, venerable for its antiquity, hoary with age. This is the true Masonic Institution, and what is beyond this in the way of fancy degrees—Scottish Rites, Modern French Rites, Rites of Memphis, Rites of Misraim, *et id omne genus*—all the various systems of modern origin, are new and ornamental only. They may bear the same relation to the Order that the capital does to the marble column; but they add nothing to its strength or grandeur, and may serve to subtract something from its simple and austere beauty.

We hear nothing of rites and new degrees until about the year 1736, when the so-called Chevalier RAMSAY, a Scotchman, introduced into France his "Primitive Scottish Rite," which added to the three original degrees those of Ecossais Novice and Knights of the Temple, as the fourth, fifth, and sixth. To these, in 1738, were added enough, but with names differing, to make up twenty-five degrees, constituting the "Rite of Perfection." Meanwhile, and afterwards, an infinity of "Rites" were invented—the "Rite of the Faithful Scotchman," of nine degrees—the "Philosophical Scottish Rite," of fifteen degrees—the "Rite of Strict Observance" of six degrees—the "Regime Reforme," of seven degrees—the Scottish Philosophical Rite of the Scottish Mother Lodge, of eighteen degrees—the "Adonhiramite Masonry" of the Baron Tchoudy, of thirteen degrees—the "Rite of Elect Coens" of nine degrees—the "Alchemical Rite of Philaethes," of twelve degrees—the "Rite of Philadelphi," of ten degrees—the "Rite of Martinism," of ten degrees—the "Rite of the Grand Lodge of the Three Globes," of seventeen degrees—the "Rectified Rite," of five degrees, (what a pity it had not remained thus rectified)—the "Swedish Rite," of twelve degrees—the "Rite of Benedict Chastanier," of six degrees—the "Rite of Brother Henock," of four degrees—the "Oriental Rite, or Rite of Memphis," a sort of modification of the "Rite of Misraim," of ninety-two degrees—the "Persian Philosophic Rite," of seven degrees—the "Clerks of the Relaxed Observance," of ten degrees—(how unfortunate that some of the foregoing "observances" had not staid "relaxed!")—the "Architects of Africa," of eleven degrees—the "Rite of Swedenborg," of eight degrees—the "Rite of Zinnendorf," of seven degrees—the "Rose Croix Rectified of Schroeder," of seven degrees—the "Rite of Schroeder of Hamburg," of three degrees—the "System of Fessler" of nine degrees—the "Rite of the Elect of Truth," of fourteen degrees—and last, and perhaps almost the only one of these fanciful rites now remaining in existence, the "ancient and Accepted Scottish Rite," of thirty-three degrees, which is the "Rite of Perfection," as said to be practiced by the "Councils of the Emperors of the East and West" in 1758, with eight further degrees added, as is averred, by Frederick the Great, of Prussia. Of this, however, though Carlyle says nothing of it in his writings of the "Tobacco Parliament," there is a strong probability of smoke.

The foregoing are probably but a few of the so-called Rites, most of which had their origin in France, as RAGON. in his "Tuileur General de la Frauc-Maronnerie" speaks of .seventy-five different Masonries, fifty-two different Rites, thirty-four Orders called Masonic, twenty-six "Ordres Androgynes," six "Acadamies Maconniques" and more than fourteen hundred grades! Among these last are to be found "Provosts and Judges," "Illustrious Elects of Fifteen," "Sublime Knights Elect," "Grand Master Architects," "Grand Elect, Perfect, and Sublime Masons," "Knights of the Sword," "Princes of Jerusalem," "Knights of the East and West," "Sovereign Princes Rose Croix de Heredom," "Grand Pontiffs," "Grand Patriarchs," "Grand Masters of all Symbolic Lodges," "Grand Masters of the Key of Masonry," "Patriarchs Noachite," "Princes of Libanus, and of the Royal Axe!" "Chiefs and Princes of the Tabernacle," "Sovereign Prince Adepts," "Illustrious Knights Commanders of the White and Black Eagle," "Princes of Mercy," "Knights of

the Brazen Serpent," " Sovereign Commanders of the Temple," " Knights of the Sun," " Grand Scots of St. Andrew," " Knights of Kadosch," "Grand Inquisitors, Inspectors, and Commanders," "Sovereign Princes of the Royal Secret," and "• Sovereign Grand Inspectors General"—all which is simply Masonry run crazy. None of these new tangled systems, rites, and titles have aught to do with Masonry as practiced by those early brethren whose lives were the embodiment of the highest lessons of Masonic wisdom—the impersonations of temperance, courage, self-sacrifice, heroic suffering for conscience' sake—the very types of a simple, holy, earnest life. How different the appearance of our Holy Saint John the Baptist, in his camels'-hair raiment, his leathern girdle, his white apron of the kid, bare-footed and bare-headed, fasting, living the life he preached, practicing the sublime precepts he taught—how different when compared with the bedizened regalia and the glittering jewelry that adorn the pompous persons of those rejoicing in their new degrees, their high-sounding titles of a sham Masonry.

Let no humble brother of the blue Lodge distrust the fact that all of Masonry is contained in the three ancient degrees, with the instructions of the Royal Arch, nor let him become envious of those who claim to be his superiors ill Masonic knowledge because they have had affixed to them, by some dignitary of the Order, the appellation of " Thrice Puissant Grand Master," " Most Skillful Adoniram," " Thrice Illustrious Azarias," Prince President," "Most Illustrious Tirshatha," " Very Wise Master," "Thrice Puissant Chief Prince," " Most Potent Leader," "Sovereign Prince," or " Sovereign Grand Commander"! Well has a standard writer upon Masonry remarked, that when these titles appear in the public prints they are only calculated to make the vulgar stare, and, with the right-feeling, sensible Mason or man of the world, excite only derision and contempt.

But I must not permit myself to run on in this complaint of the imperfections which have been put upon our organization, and forget to contemplate its beauties and perfections. Because our Order embraces the silly and the vain, we may not forget that it also numbers the profoundest thinkers and scholars of the olden time; that kings, princes, statesmen, and artists have been its followers; that in our own country WASHINGTON, FRANKLIN, and LA FAYETTE did not disdain to clothe themselves in the simple lambskin emblem of our Order. All we need say of the haute grades of Masonry, is expressed in the remark attributed to Frederick the Great, that they were " idle, valueless, and play work." Ancient Craft Masonry, beginning with the Entered Apprentice and ending with the Royal Arch degree, is a beautiful, complete, and simple system—founded in reason and sense—teaching the sublimest truths of life and immortality, the practical duties of everyday existence, and the duties which man owes to God, his neighbor, his country, and himself—inculcating a belief in the existence of a Supreme Being, in the immortality of the soul, that all men are equal, that the passions are to be subdued, and that the moral virtues are to be cultivated with care and practiced with diligence. It teaches love and charity to our fellow man—truth, sobriety, and industry. The good Mason is a good man. If he fails in the domestic relation of husband or parent, if he is a bad son or citizen, if he fails to practice industry, temperance, and frugality, if he commits fraud or crime—in a word, if he fails in any of the obligations which he owes to his fellow-man, he is a bad Mason.

Masonry interferes with no sect, seeks to interpose no restrictions upon religious belief, - interferes with no man's faith. It is in some sort a religion to itself. Holding firmly to certain great cardinal articles of belief, it is never diverted from their assertion by any mere dogma. It despises the mere forms of worship; it eschews the mere ceremonial of belief; it permits no new revelations or innovations. It does not believe in any earthly power as God's vicegerent, or that any man is clothed with the right to absolve offenses, or is himself immaculate or incapable of sin. While it has never laid the weight of its finger upon any man's conscience, or laid a straw in the way of the progress of any church, or sect, or organization, it has confronted ecclesiastical power and tyranny in all ages of the world. It has stood up against the Roman hierarchy in the exercise of its arrogant pretensions; it has defied the Inquisition with all its terrors; it has withstood priestly arrogance wherever and whenever it has been asserted; and, if the time should ever come in this American Republic when any church organization should deem itself powerful enough to dare the attempt to subvert the rights of the people or interfere with the liberty of conscience, then will that church find an order, in its secrecy, its power, its numbers, and its wealth, ready to cope with it to the bitter, if needs be, the bloody end, in assertion of the rights of man.

Masonry is the friend of education. It encourages the spread of intelligence, and, in the long ago time when the world was in intellectual darkness, the lights from its altars shed a bright radiance through the surrounding gloom. The mission of Masonry is not political. It does not seek to interfere with governmental affairs. In past ages it has been charged that in its secret councils plots have been hatched against authority; but this assertion, though often made, has been as often disproved. It has perhaps occasionally been attempted to be thus used, as in Mexico, to cover party movements and partisan designs; perhaps, also, when in New York a political party was arrayed against it. The royal family of England, both of the house of Stuart and of Guelph, have been its members; and in more than one instance the gavel of the Master and the scepter of the King have been wielded by the same hand. The King of Prussia was once the Master of a Lodge. In other countries it has been opposed as dangerous with all the power of the State. The teaching of Masonry is obedience to the law, respect to the government; and while it does not interfere in mere party matters, it bears in mind the national honor and is ever earnest for the nation's good. It was an unhappy thing for the American people that even the ties of Masonry and the brotherly love of its members were not strong enough to have spared our land the desolating war of our late civil strife. But, while it was too feeble to stay fratricidal hands, and powerless to allay sectional and party feeling, yet, the moment the war began, and all along the time of its bloody progress, Masonry stretched out its arm to relieve the horrors of the strife. How often on battlefield has the uplifted hand been stayed by the Masonic sign! How often has the wounded soldier, bleeding, near to death, felt the grip, strong as the lion's paw, that has raised him up to life! How often has the Masonic recognition passed in prison and hospital, to the relief of the distressed brother—all the mad passions of the strife forgotten, all the hatred of the hour smothered down at the signal of a brother's peril! The war, thank God, has ended, and one part of the Masonic work is to bury the animosities of the past and to restore throughout our land fraternal love and brotherly kindness.

We have said that it was not profitable to inquire into the origin of Masonry, nor do we conceive it of practical importance; and yet, to the student of Masonic history, the research presents a field of interesting and curious speculation. Masonic writers have, many of them, groped so far back into the past as to have seemingly lost them-selves. Some have not hesitated to claim Masonry as coeval with the birth of man, and that Adam was the first Grand Master. Enoch and Tubal Cain are made to figure in the legends of the Order. The Eleusinian mysteries, which flourished in Egypt, are to them part of Masonry. Hieroglyphics on the tombs of Assyrian Kings and inscriptions on ancient monuments are signs of the Craft. Rites in honor of Bacchus, the god of the Grecian revels, the Essenian brotherhood, in fact, everything mysterious in the past, every unexplained relic of antiquity, every quaint figure carved on stone or metal, every ruin and broken fragment of temple or wall, everything incapable of explanation, becomes, under the influence of their zealous imaginations, a monument evidencing the antiquity of Masonry. While I do not see the utility of this research, and do not believe the one-half that is claimed for the ancient origin of the Masonic institution, I do acknowledge to a little pride in the certainty that our Order is not of mushroom growth—that we are of a family of most respectable antiquity; and it is certainly a curious fact, that long before the birth of Christ, secret societies did exist which, in their origin, the purposes of their existence, the words, signs, utensils, symbols and inscriptions in common use, very nearly resemble the signs and pass-words of modern Masonry. Perhaps our Order is a later imitation of these early and mysterious associations, and, as they have one by one passed away, we have gathered up and preserved all that was worthy to treasure of their mystic lore.

If we drop our claim of existence beyond the age of history and let our traditions be forgotten and our legends die out, we are still of respectable age with the time! of history, and are still made venerable upon illuminated missal and printed page. In the twelfth century Masons built the Abbey of Kilwinning, in Scotland — afterwards called the cradle of Masonry—presenting the anomaly of an Order so ancient that one of its most magnificent architectural creations is styled the home of its infancy. In 1743, the Lodge of Kilwinning complained to the Grand Lodge of Scotland that it was placed second on its roll of Lodges. The Lodge of Mary's Chapel could show their preserved records back to the fifteenth century. The York Masons in England; claim an even earlier history than Scotch Masonry. In 1425, nearly four and a half centuries ago, an Act of Parliament was passed concerning the " Chapters and Assemblies" of Masons. In 1429, a

respectable Lodge was held at Canterbury and presided over by the Archbishop and subsequently King Henry himself became a member of a Lodge. In the reign of King James the First, of Scotland, Masonry was patronized by the crown, who appointed, or at least confirmed the Grand Masters. In the reign of James the Second, the office of Grand Master in Scotland was made hereditary in the family of William St. Clair, Earl of Orkney and Caithness and Baron of Roslin. The privy seal book of James the Sixth of Scotland, shows the establishment of the office of Warden of Aberdeen, Banff and Kincardine. The charter creating the Baron of Roslin " Protector and. Overseer of Masons " still exists, bearing the date of 1630—these lords of Roslin filling the Grand Master's chair for more than a century of time—when the Grand Lodge of Scotland was established, and during a period of forty-five years, the office of Grand Master was thirty-six times filled by Earl or Duke, or Peer of the realm.

I refer not to this ancient and honorable history of our ancient and honorable Order merely to feed the vanity of our members; and I say to you, officers and members of the Grand Lodge of California, that you fill positions held by men most distinguished in the world's history, only in the hope that I may stir your ambition to some noble resolve for the benefit of our Order.

I do not know what Masonry is doing throughout the world to benefit mankind, but I do believe that, in America, it is not doing the good it ought, and is not exercising the influence and power it possesses to the extent of its ability for usefulness. Masonry should have prevented a civil war; and, had the feeling of fraternity and brotherhood been as strong as it has been in Masonic Lodges in other lands and other ages, there would have been no civil war in this land of ours. But in this yet unended strife there is work to do. There are brothers to relieve, wounds to heal, differences to reconcile, fraternal feeling and good will to reestablish, to the end that we may again become a united, happy, and prosperous people.

Masonry is not doing the half its duty in California. It needs a reformation—some Martin Luther to preach against its abuses—some Peter the Hermit to stir its enthusiasm—some new crusader to awaken it to duty—some inspiration to breathe into its carcass anew the breath of life and give vitality to its dry bones. We are here as sentinels on the outpost of civilization, pioneers in a new land, confronting the millions of Asia and looking back to the millions of Europe—a connecting link between two peoples of different religions and diverse civilizations. We have many things to do in our own midst. Other orders, less opulent than ours, have journals, banks of deposit, and active charities. Church congregations build their edifices and have their schools and associations for social and intellectual pleasures. An organization, hostile to us, and one that is ever acquiring power for its abuse is planting its foundations broad and deep—acquiring lands and wealth measured by millions—stealing, so far as an unsuspecting and too indifferent public will permit it, the education of our children—and insinuating itself into all departments of our Government with untiring and sleepless energy.

It cannot be said that Masonry has nothing to do—that it has accomplished its object. It has a thousand things to engage its attention—wants to relieve, worth-less brethren to redeem or punish, temples to build, intelligence to disseminate. Its Lodge meetings should be made more attractive. San Francisco should have a representative Lodge, where something should be done beyond the mere work of initiation; a Lodge to which all Masons may be admissible and where the good of the Order may be discussed; where visitors may be received and intelligent minds may find intelligent employment in laying out the work of the Order. This Lodge should be the head and brain, and the other Lodges the active limbs and members. The Grand Lodge of the State should be the soul of the whole body, and thus we would have a live, working, intelligent Institution. It would be a sentinel on the watch tower, ever on the lookout for the enemies of social order, ever vigilant for its own interests, in which are involved the interests of society and good government. A National Grand Lodge should be established, to cement the Order throughout the States into a grand and harmonious whole; and there should be a Universal Grand Lodge of the World, where representatives of the Lodges of all nations might assemble to consider those questions affecting alike the interests of Masonry and the progress and welfare of the human family. This would be the nearest thing to a universal peace congress—a congress not composed of crowned heads, nor governing powers, not a congress to discuss dynastic questions or territorial boundaries—not a congress to settle the clashing authority of usurped rights—but a convocation of delegates from all nations, countries, families, colors and interests, embracing the intelligence of the world, composed of the representative men of every land, consulting for the



interests of the people—not to discuss dogmas nor to prescribe forms of worship—not to regulate vestments nor ceremonials—but to legislate for all God's children, and to see to the carrying out of their enactments through the moral influence and secret workings of a powerful and universal Order.

Such is my idea of a grand and comprehensive Masonry that shall embrace in its scheme of benevolence the whole family of the brotherhood of man