

**Grand Lodge
Free & Accepted Masons
Of California
Grand Oration 1904**

**Grand Orator
Alonzo J. Monroe
"THE CONTRIBUTIONS OF MASONEY TO HUMAN PROGRESS"**

MOST WORSHIPFUL GRAND MASTER AND BRETHEEN OF THE GRAND LODGE

"THE CONTRIBUTIONS OF MASONEY TO HUMAN PROGRESS" have enshrined it in the affections of its votaries, and have gained for it the respect and homage of mankind. The high place which this venerable Institution holds in the regard of those who have taken its vows, is proven by the altars they have raised and the Temples they have built wherever civilization has extended among men. To its shrines have been attracted many of the greatest and noblest of our countrymen. The history of the struggle and triumph of Freedom' in our own land is replete with evidence of the attachment and devotion of the fathers of the revolution to freemasonry. In our own California the regard in which Masonry is held is shown by this splendid assemblage of the Craft. You have come from every part of the State to attend this Communication of the Grand Lodge. You have come that you might lay your tribute upon the altar of Masonry. Because of your love of our Brotherhood you have laid aside for a time your various occupations, with the attendant sacrifice; you have separated from home and family, and you have borne the inconvenience and discomforts of travel to perform the duties of this Grand Lodge. You have come that you might "interchange the influence benign of loving eyes." You have come to renew your devotion and to strengthen and increase your enthusiasm in the great work our Fraternity is doing for the elevation of man. And when you consider what Masonry has done, and is doing, in advancing man upwards to a higher and nobler state, you are justified in your enthusiasm and your devotion to its institutions.

In considering the contributions to human progress which Masonry has made, the inquiry naturally arises as to what is meant by human progress? It is the procession of man through the ages from a debased and savage to a high moral and intellectual condition. It is the upward movement of humanity, arising from the unsatisfied yearning in the heart for a nobler and a better life. Progress consists in, and is, man's • moral and intellectual development. This is the purpose of man's existence on earth and the goal towards which he is ever struggling. It is the pathway that leads to the final perfect state.

If there be those who doubt that the uplifting and ennobling of humanity is the purpose of man's existence on earth, let them "sit at the feet of history and trace her footsteps back over the night of years." Let them observe the gradual unfolding and development of moral and intellectual ideas as man has come from the darkness of ignorance into the light of knowledge. Let them note that there has been "an unceasing movement of the race from a savage state to its present exalted position. When contemplating this truth in the history of man the mind is led to the inevitable conclusion that man's upward progress is the result of a purpose, and not the result of accident, or chance. We know that all things are governed by law and that there is a divine order in the universe. Therefore, we believe that man's moral and intellectual development on earth, like other facts of Nature, are the result of design; that this development is the purpose of his existence on earth and is the fulfillment of a divine plan.

And how, and by what means, has this advance of man been made? It has been accomplished by the struggle and conflict between right and wrong in the world and the victory of right. And this explains the reason why these two antagonistic principles of good and evil are in the world. It is through this conflict in the nature of man and in the world, and by the defeat of evil, that man has come up from the savage state.

Lincoln, whose moral intuitions were perhaps superior to those of any other man of the century, clearly grasped this elemental truth. In his debate with Douglas on the slavery question, he said: "It is the eternal struggle between these two principles—right and wrong— throughout

the world; they are the two principles that have stood face to face from the beginning of time and will ever continue to struggle."

Every advance that man has made has been by the triumph of good over evil; by the victory of the moral and spiritual forces in the nature of man over the animal and the material. In this contest right has always ultimately triumphed over wrong; the moral and spiritual forces have always finally subdued the animal and the material.

Froude, the historian, says: "History is a voice forever sounding across the centuries the laws of right and wrong. Justice alone endures and lives. Injustice and falsehood may be long-lived, but doomsday comes at last to them."

Out of this conflict between right and wrong have come the great examples of heroism, of self-sacrifice, of unfaltering faith in the right, of exalted character, and of steadfastness to duty, which glorify our human nature. Out of this contest came the example of the celebrated architect whom Masons are charged to imitate. These examples are the

"Great voices

Heard in the breathless pauses of the fight.
By truth and freedom ever waged with wrong,
For the uplifting and the ennobling of man."

And why has man chosen the good rather than the evil in this unceasing conflict between the forces in his own nature and in the world? It is because of the impulse implanted in the soul of man by the All Wise Creator that man might fulfill the purpose of his existence on earth, which, as I have stated, is his moral and intellectual development. It is this impulse in the heart of the race that is forever lifting humanity into higher and nobler fields and giving it a wider and a grander outlook. This impulse in the heart of every man, urging him to do the right, we call the voice of conscience.

One of Washington's rules of conduct, in his boyhood days, was, "Keep alive in your breast that spark of divine fire which men call con-science." Beethoven, the supreme master of harmony among men, recognized this voice in the soul. When his deafness shut out for him the melody of external numbers, in the secret chambers of his soul, he heard and interpreted to men the divine harmonies of the Invisible. And in one of his great compositions he endeavored to express in music, "the voice of God in the soul pleading with man to lead a higher life."

It is this voice in the soul that in the hour of temptation and doubt leads man to choose the good, the beautiful, the true; that keeps him in the path or duty though it leads to suffering, and sacrifice and death; that sustains the statesman in the hour of his country's need; that nerves the martyr in the hour of approaching dissolution; and that strengthens and supports the great and good who give their lives a sacrifice for their fellow-men.

This voice in the soul forever cries for the ideal. It is the inspiration of all art and all literature. It is the cause of the great moral and intellectual movements of the race.

The great teacher, Delsarte, said that "Art is the tendency of the fallen soul towards its primitive purity, or its final splendor; or, in one word, it is the search for the eternal type."

In the great moral movements of the race this voice in the soul becomes what Lowell has so beautifully expressed as

"That spirit which doth ever brood
In patient calm on the unpilfered nest
Of man's deep heart, 'till mighty thoughts grow fledged
To sail with darkening shadows o'er the world,
Filling with dread such souls as dare not trust
In the unfailing energy of Good,
Until they swoop and their pale quarry make
Of some o'erbloated Wrong—that spirit which
Scatters great hopes in the seed field of man
Like acorns among grain, to grow and be
A roof for freedom in ail coming time."

This divine voice in the soul is incarnated in the Institutions of Masonry, making it a mighty influence in advancing human progress. For the direct object of Masonry is to vitalize, to develop, and to strengthen the voice in the soul that is ever pleading with man to lead a higher life.

We are taught in Masonry "to circumscribe our desires and keep our passions within due bounds towards all mankind." Our ritual instructs us that Masonry is a progressive moral science; that it has for its foundation the practice of the social and moral virtues. Masons are charged, as individuals, to practice the domestic and public virtues.

In the First Degree the novice is charged to let Temperance chasten. Fortitude support. Prudence direct, and to let Justice be the guide of all his actions. Thus Masonry is a great fountain from which ever flows the stream of truth to all who take its vows. From its organization it has been what it is to-day, an ally and an apostle of the elemental forces that elevate, dignify and ennoble mankind. "In the companionships of the Lodge men learn to love that which is high and noble and to hate that which is base and degrading. They are lifted out of the littleness of common life and their minds are tuned to a higher and a nobler key."

For how long a time Masonry has exerted its beneficent influence we do not with certainty know. We teach in our Lodges that Masonry originated at the building of King Solomon's Temple. Masonic scholars trace our Institution to a time in the Middle Ages when there was no Masonic history or literature. At that time the origin, the traditions, and the teachings of Masonry were known and transmitted only through the spoken word. The attentive ear received a knowledge of Masonry only from the instructive tongue, and it was preserved only by the faithful breast. Research has failed to show the origin of the tradition that Masonry was organized at the building of King Solomon's Temple. And, since this origin of Masonry was taught in the earliest Lodges of which we have a record or knowledge, it is presumed to be true, and we are justified in the same teaching to-day. If it cannot be proved that Masonry originated at the Temple, it cannot be disproved. But whenever our three great Lights first burned at the Altar, we have authentic history that our Lodges have existed for centuries and that Masonry has for ages been a great influence, dispelling darkness and teaching men the sublime truths that have filled the world with Light.

We have seen that Masonry is in harmony with, and an instrument for the moral, spiritual and intellectual development, which is the purpose of man's 'existence on earth; that it is an ally of righteousness and truth in their eternal struggle with the forces of evil, and that influence is exerted in developing and strengthening the divine impulse in the soul that leads to all noble achievement. Let us now consider some of the means by which this result is accomplished.

Masonry's greatest contribution to man's development and progress has been by its teaching through the ages the sublime truths of the unity of God and the immortality of the soul. A belief in the Supreme Being is the first step in man's moral development, for without this there cannot be a voice in his soul pleading with him to lead a higher life. This belief is the foundation of religion. Daniel Webster said in his eulogy on Jeremy Mason: "Religion is a necessary and indispensable element in every great human character. There is no living without it. Religion is the tie that connects man with his Creator and binds him to his throne. A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrible language as living without God in the world. Such a man is out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation."

There is an idea, more or less prevalent, that Masonry is opposed to revealed religion and antagonistic to Christianity. This is an error. It teaches that the Bible which contains the New Testament is the rule and guide of our faith. It dedicates its Lodges to the Holy Saints John. And these two men are known only because of their relationship to the Founder of Christianity. One was the forerunner and the other the beloved disciple of Jesus Christ. Thus, while the devout Christian cannot object to Masonry, it welcomes to its altars all who believe in the one true God.

It is a most gratifying circumstance that connects the origin of Masonry with the building of the first Temple which was erected to God by man. For this distinction belongs to that stupendous edifice raised on Mount Moriah by the wise Jewish King. The building of that structure marks a point in the progress of our race. It arose among the stately and magnificent temples of the ancient world as testimony that man had come at last to a knowledge of the one and only God. Its erection marked the beginning of the time when paganism would be supplanted and destroyed by the sublime and glorious truths of Theism.

For thousands of years before the building of the Temple civilization had existed on the earth. Mighty and magnificent works of genius had been erected to the pagan gods. Those royal sepulchres, the Pyramids, destined to be the wonder and mystery of after ages, had been raised by the pride and arrogance of Egyptian kings. The Sphinx, which has been an enigma for so many centuries, was gazing with stony stare towards the East. Perhaps even then the knowledge was lost that this statue was the Egyptian god of the morning and the conqueror of darkness—a truth which liar; only been wrested from the past in the twentieth century.

The recent excavations made by the University of Pennsylvania at Kippur show that a high state of civilization existed in the Valley of the Euphrates 7,000 years before Christ. They show that in that far past the people had a system of written laws, a literature, a philosophy, and had developed a complicated state of society. But those people worshiped pagan gods. And paganism, with its many antagonistic religions, held them in the iron grip of superstition and false ideas. With their many conflicting deities there could be no unity, no fellowship, no brotherhood. And so they were led to turmoil, incessant war and mutual destruction until they disappeared as nations or were reduced to their original barbarism. For many centuries their very existence as nations in the past was a fact unknown to history. But, with the building of the Temple of Solomon, and the dawning of the great truth that God is the Father of all, and that, therefore, all men are related beings, mankind entered upon a new career of progress. A career which is destined to continue until human brotherhood shall cause all of the nations of the earth to live together in peace and unity.

The belief in the unity of God and the immortality of the soul is the source of the moral precepts upon which our civilization rests. In a large and comprehensive sense the belief in the Fatherhood of God is the fountain of all those influences that operate for man's uplift. From the idea of God as the Father of all came the belief in the brotherhood of man. This belief in universal brotherhood is one of the first lessons of Masonry. In the First Degree the candidate is instructed that, "as created by one Almighty Parent, and inhabitants of the same planet, we are to aid, support, and protect each other."

In another part of our Work it is taught "that we are descended from the same stock, partake of the same nature, and share the same hope."

From this belief conies those moral duties and obligations that bind men together in civil society. The degree of happiness and well being of individuals and communities is determined by the extent to which these obligations and duties are performed.

Masonry has ever been foremost in the practical application of brotherly love to the affairs of life. Its influence is felt in every community where there are Masons as a ministering angel to soothe the unhappy, to relieve the distressed, to compassionate the miserable, and give succor to the sick and the poor. It is this idea of brotherhood that caused primitive man to form the family. As the idea developed it led families to form the tribe and tribes to form communities. And in the fullness of time it led communities to form states and nations. It is through this principle that we hope for the Golden Age when the sword will be returned to the scabbard and men will learn war no more.

The belief in the Fatherhood of God is one of the grounds for the belief in man's immortality. For if we are the children of the God Father we must partake of His immortal nature. This belief in immortality is one of the most powerful factors influencing human actions. It strengthens and sustains men to bear the burdens and endure the sacrifices of this life in the hope that there will be recompense in the life that is beyond death.

But before these great truths can operate in controlling human conduct it is necessary that their full import and meaning should be perceived and understood. For thus only can man realize his personal responsibility to society and to his fellow-men. A mere intellectual assent to these truths is not sufficient. Often these great truths are men academic statements, and do not influence or control human action, because the ideas the words contain are not apparent to the mind. When a great truth has been fully established and accepted by men it is apt to become a commonplace or a truism.

This is illustrated by the great inventions and discoveries that have blessed mankind. At first they cause all the world to marvel. Then they take their place with the accepted commonplaces of life. We were amazed at the marvels of the telephone, the phonograph, the "X" ray, and other

wonders of electricity. But the generation growing up around us accept them as matters of course. So it is with the great truths of man's being and his relation to his Creator.

Even in this enlightened age the real meaning of universal brother-hood is but feebly grasped and only partly understood. Prejudices, hatreds, jealousies, covetousness and greed still lead men and nations to violate every obligation of brotherhood.

It was through long ages that man came to grasp the great truths of his being as they are understood today. Each succeeding generation gained more light until at last man came to his present knowledge of his relation to God and his fellow-creatures. Though we have the heritage of the past, though we have the accumulated experience of ages, yet each succeeding generation must confront and overcome the same difficulties in acquiring knowledge. Each individual is a new being. As he appears upon the theater of action, and proceeds along the pathway from infancy to manhood, he must learn these great truths for himself. He cannot inherit a knowledge of them from his ancestors. He must learn them as every individual has who preceded him.

It is claimed by scientists as an established fact that the life of the individual of to-day is an epitome of the history of the race. It is said that the development of the child before birth repeats every stage of evolution through the lowest forms of animal life up to man's present physical form. So, also, it is claimed that from birth to manhood man repeats and is an epitome of the moral, spiritual and intellectual development of the race from the primitive condition. It is claimed that every man must go through the savage state and learn to subdue his passions and appetites. But this development, which in our ancestors took many thousand years, and only by gradual steps must take place in the modern man in the brief time from birth to manhood. Hence, we can understand why men find great difficulty in grasping the great truths of their being, and how often the statement of them is to the mind a mere sound of words.

From these observations we perceive the necessity and value of an institution that brings home to the consciousness and the understanding of men a perception and an appreciation of these great truths of man's being, and their significance in human affairs. And this is one of the missions and achievements of Masonry, and constitutes one of its greatest contributions to the forces of progress. It acts directly upon the mind of the individual who takes its vows. By its history and its ritual it directs and focuses the attention upon the building of the first Temple to God by human hands. It teaches that God is the Father of all. It lifts man's contemplation to the worlds that keep their appointed paths through the infinity of space. By enabling him to perceive the divine order and harmony of the universe he learns that all things are governed by law, and that he himself is a moral being. He is made to see that he is related to his fellow-men, and is bound by reciprocal duties to them and to society. By dramatic representations in the Lodge room, by the meeting and communion of heart with heart, Masonry brings the novitiate out of darkness into the light by which he sees and understands the moral truths of his being.

It is generally admitted that Masonry has made inestimable contributions to human progress by its services in the cause of human freedom. I shall refer only to its work in the American Revolution.

It is said that Washington was the sword, Patrick Henry was the tongue, and Jefferson was the pen of the American Revolution. With equal justice it may be said that Masonry was the citadel of the Revolution. It is claimed with apparent truth that without the help that Masonic Lodges contributed to the cause of American liberty that Independence would not have been established on this continent.

Masonry was transplanted to our soil along with civil and religious liberty. They grew and expanded together. Here Masonry found a congenial atmosphere and a favorable environment. Its teachings of equality and brotherhood, and its appeal to high and noble ideals, naturally attracted to its altars those colonists who were imbued with the spirit and idea of personal liberty. Long before the Revolution began Masonic Lodges had been established throughout the colonies. To the sons of freedom they became a safe and inviting meeting place. The teachings of Masonry were in harmony with those impulses and aspirations that had led the colonists to leave behind the graves of their fathers, sever the traditions of the past, and seek an asylum in a new and unsettled continent. In the security of the Lodge room the ideas of liberty and equality had a natural and unobstructed development.

The Lodge was a deliberative body where the humblest member had a right to be heard. Every Lodge was a School of Independence and Liberty. In every community they became the centers of Revolutionary thought. At the altars of Masonry the patriot fathers made their vows to Freedom. In its temples, dedicated to the God of Nations, they gained the faith and hope that sustained them through the darkness and gloom that so often settled over the patriot cause. Under the benignant light of the All-Seeing Eye, looking down upon them from the East, they found the devotion and fortitude that nerved them to endure the years of suffering and sacrifice, the defeat and agony,

"Till Danger's troubled height was past,
And the star of peace returned."

Among the great names of the Revolution there are but few indeed which were not recorded on the Masonic loll. Our starry flag that now "floats on every land, and over every sea, and under the whole heavens," as the symbol of liberty and equality, was suggested by Masonic symbolism. Many ideas were borrowed from Masonry in the formation of the new government.

The American Revolution and the establishment of the government that followed was one of the most momentous epochs in human affairs. Who can fully estimate the influence of America in spreading the idea of constitutional government throughout the world? To-day every nation of Europe lives under constitutional forms but Russia, and she is now promised a constitution and a larger liberty.

Bartholdi's statue of Liberty Enlightening the World, holding aloft the blazing torch, at the gateway of New York's harbor, is a fitting symbol of American genius and the American spirit.

At the dawn of the twentieth century we saw Freedom leap across the Pacific, and, under the protection of our flag, liberty and law and order and protection to the rights of property were established in the files of the Orient. May we not hope that progress will continue westward until Asia, the mother of the race, is everywhere free? May we not hope that the West may give back to the East "the peace and good-will among men" that commenced its course two thousand years ago in Western Asia, when the Star of Bethlehem shone in the heavens? This we can say to-day, that in all the achievements of the century that wait on Freedom's triumphs Masonry can justly claim to have contributed a noble part.

One of the missions of free institutions under our government has been to unite those who are born under the banner of Freedom and the millions who have come from the Old World to enjoy the blessings of civil and religious liberty. The latter brought with them to our shores their peculiar religious ideas, their national prejudices and hatreds, and often that spirit of suspicion and distrust engendered by monarchical and despotic governments. These diverse elements have had to be united, compacted and welded into a common type of patriotic American character. The accomplishment of this task is one of the gratifying achievements of the age. It has been accomplished, in a large measure, through the idea of brotherhood disseminated by secret societies.

The growth of secret societies in the United States is one of the remarkable features of our National life. Their name is legion. There are few men in every community who do not belong to some brotherhood. Thus men are brought together who would otherwise "have remained at a perpetual distance." Thus prejudice has been removed, mutual regard has been developed, and men have learned "that all hearts are good when we explore their depths." These secret societies have been valuable factors in solving a most serious national problem.

Here, again, we have a contribution from Masonry, for it is the mother of secret societies. Its example and influence led to their organization, and it is entitled to a share of the credit for the beneficent purpose they subserve.

Masonry has contributed to the advance of human thought as an apostle of religious liberty. In building the Temple of Solomon an outer court was provided where all men of every land might worship as they chose. While Masonry requires a belief in the Supreme Being, it recognizes no dogmas, no creeds, no intolerance on account of religious ideas,

In religious toleration it has been in advance of every age. Its influence in molding American thought is manifest in the fact that the most original contribution that America has made to Europe is the idea and practice of religious toleration. Religious liberty is one of the necessary conditions

of man's advance. Without freedom of conscience the mind must remain in tile fetters of superstition and bigotry.

Freedom of discussion and freedom of individual religious worship are necessary to the growth of knowledge and the attainment of the highest truth. Doubtless religious bigotry is at times found within our Lodges. But it is contrary to the spirit of Masonry, and has no place within our portals.

Masonry has contributed to human progress by inculcating the practice of temperance, which it declares to be the first cardinal virtue of a Mason. In our ritual we are taught to avoid excess and to practice "that due restraint upon the affections and passions that renders the body tame and governable and frees the mind from the allurements of vice. "This virtue is a necessary attribute of every highly developed character. It is an essential characteristic of the people in every well ordered state. Temperance is the subjection of the appetites to the control of the will.

In a rude and formative state of society this virtue was necessarily practiced by reason of man's situation and condition. In the struggle for existence, and in overcoming the hardships that accompany the first establishment of society, men have neither the means nor the opportunity to indulge in excess.

Their environment causes them to develop stern and rugged virtues. It was the necessities of their situation that developed the stern virtues of the Puritans of New England, who have left such an indelible impress upon our National life. With the advance of a nation or an individual in prosperity and wealth, with the consequent relaxation in the struggle for existence, come the opportunity and the temptation to indulge in intemperance and excess. It is then that temperance and self-control must be self-imposed, if a people, or an individual, would maintain and preserve the virtues by which prosperity and advance have been achieved. Goldsmith has well said that "obscurity and indigence are the parents of vigilance and economy; vigilance and economy of riches and honor; riches and honor of pride and luxury; pride and luxury of impurity and idleness; and impurity and idleness again produce indigence and obscurity."

We are the richest nation of the world. If we are to continue in our career of National glory and renown, our people must impose upon themselves that restraint, that temperance and that self-control which distinguished the characters of the founders of the Republic. In teaching the necessity and importance of the virtue of temperance Masonry is doing a signal service to our country and mankind.

My brethren, there is one form of intemperance of which I wish particularly to speak. It is the excessive indulgence in strong drink, the intemperance that makes drunkards. The liquor traffic is the greatest evil in the world today. Gladstone said that it destroys more human beings than famine, war and pestilence combined. It is filling our jails, our asylums and our penitentiaries with our fellow-men. It fills the world with sorrow and woe and lamentation. This giant evil is com-bated by the purest women and the noblest men of the world. Yet, it is arrogant and insolent in its attitude, and often defiant of the law. It is entrenched in polities; it finds respectability and support in our social customs, and, like a pestilence, it stalks through the land at mid-day.

In the march of progress we have left behind human slavery, polygamy, imprisonment for debt, and many other evils that degrade man-kind. But this terrible evil flourishes^ and fattens at our very doors. Are we as citizens and as Masons doing our whole duty in combating intemperance ?

Lincoln said that our free institutions were framed for the elevation of man, and that he was opposed to anything that tended to degrade him.

Masonic institutions were framed for the elevation of men. Masonry, with all its power, is arrayed against this evil. It requires us to declare, before we can enter as candidates, that we "are influenced by a sincere desire to be serviceable to .our fellow-creatures." It teaches us that "we must do to our neighbor as in similar cases we would that he should do to us." As Master Masons we are charged "to guard our less. informed brethren against every allurements to vicious practices." Masonry teaches us that temperance is the first cardinal virtue. And in the Holy Bible, the great Light in Masonry, "which forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons," and which is the rule and guide of our faith, we are taught the virtue of temperance.

In the second chapter of Habakakuk, in the sacred volume, which Daniel Webster declared the most powerful language ever written, we find this admonition: "Woe unto him who giveth his neighbor drink; who putteth the bottle to him and maketh him drunken also."

I am reminded of another passage of Scripture used by the immortal Lincoln in his Second Inaugural: "Woe unto the world because of offenses, for it must needs be that offenses come, but woe unto him by whom the offense comes."

While Masonry thus makes temperance a sublime virtue, and opposes intemperance with all its great influence, is not the attitude of Masons generally such that this is a subject that must be faintly mentioned and but seldom heard at Masonic gatherings and in Masonic Lodges? Is it not almost a forbidden subject among the Fraternity? Is it not generally true that a zealous Brother who pleads for this virtue or refers to this subject brings upon himself derision or dislike? Cannot the profane too often charge that we are faithless to the Masonic teaching that temperance is a cardinal virtue.

I ask you, my brethren, to bear with me in all charity and "set down naught in malice," but when we ask a Brother to the bar to drink, may we not be helping him to the formation of an appetite that will drag him down to ruin and blot out the Light of God from his face? Forgive me when I ask, when we spend money at the bar and help support the saloon, are we not to that extent responsible for the evil and degradation these institutions bring to our fellow-men?

While the good and true men, the pure and noble women of the world are praying, struggling, fighting this awful curse, while the contest is raging around us, do not we Masons, who of all the world, by our teachings and our vows, are pledged to the cause of temperance, shrink back, trembling and afraid, when the subject is but mentioned? I am reminded of the words that fell from the lips of the immortal Baker, at the American Theater, in this city, in October, 1860, in the struggle between freedom and slavery. He said:

"Even where despotism is rife, ideas of personal liberty are thriving. Even under the shadow of the throne of Russia; on the banks of the Seine, where the ashes of the First Napoleon repose; where the British Queen in majestic dignity presides over a nation of freemen—everywhere abroad, the great ideas of personal liberty spread, increase, fructify. Here—ours is the exception. In this home of the exile, in this land of constitutional liberty, it is left for us to teach the world that slavery marches in solemn procession; that under the American stars slavery is protected, and the name of freedom must be faintly breathed, the songs of freedom faintly sung! Garibaldi, Victor Emmanuel, hosts of good men are praying, fighting, dying on scaffolds, in dungeons, oftener yet on battle-fields, for freedom; and yet, while this triumphal procession marches under the arches of liberty, we alone shrink back trembling and afraid when freedom is but faintly mentioned."

Today there are more men enslaved by the appetite for strong drink than were ever at one time subject to the master's lash. The struggle must go on until the demon of intemperance is driven from the world. May the day come soon when Masons everywhere and at all times may proclaim without a blush, without hesitation or misgiving, that temperance is indeed a cardinal virtue practiced by Masons; when Masonry is a bulwark and a force in the struggle against this mighty evil; when Masonry is a very present help with those who are struggling to subdue the appetite for strong drink. May the time come soon when all men everywhere may have so conquered their passions as to gain the liberty that makes men free.

Past Grand Master Henderson, in his address, one year ago, urged that no drunkards be allowed within our portals. Those were courageous words. But I pity the poor victim of his appetites. His slavery is a sufficient punishment. It is the man whose avarice leads him to engage in a business that makes drunkards against whom I speak. As to such men, I would shut the door of Masonry, and bolt and double-lock it.

There are many other contributions that Masonry has made to progress, but I must forbear. I mention one, and that is the Masonic teaching of the dignity of labor. God is a laborer, and every hour of the day he is working in his universe, controlling the forces of nature and rolling the planets and the stars in their courses through the boundless realms of space. Only the man -who labors, we are taught as Masons, can be serviceable to his fellow-creatures.

I have endeavored to show that Masonry is the incarnation and the embodiment of the forces that by divine interposition have operated through the ages, and are now operating, for the advancement of mankind towards the final perfect state on earth.

The past is secure. Our institutions have been a potent influence, and our Lodges have ever been rallying places in the cause of liberty and moral progress. This we believe they will continue to be. We believe that in the after ages virtue, truth and justice will adorn the characters and govern the relations of all men. And when that time comes, may the philosopher and the historian, in tracing the steps and the causes by which man has reached such a happy state, rightly ascribe with respect and gratitude a large measure of that achievement to the Institutions of Masonry. May Masonry then be acknowledged to have been one of the greatest forces operating through the ages for man's moral, spiritual and intellectual progress and uplift. We have a right to look and hope for such a future time. One of our country's poets has said with prophetic voice:

———"a thousand cheerful omens give
Hope of yet happier days, whose dawn is nigh.
He who has tamed the elements shall not live
The slave of his own passions; he whose eye
Unwinds the eternal dances of the sky,
And in the abyss of brightness dares to span
The sun's broad circle, rising yet more high,
In God's magnificent works, his will shall scan—
And love and peace shall make their paradise with man."