

**Grand Lodge  
Free & Accepted Masons  
Of California  
Grand Oration 1913**

**Grand Orator  
Wm. Rhodes Hervey  
“Symbols”**

MOST WORSHIPFUL GRAND MASTER AND BRETHREN

Symbols are indeed the very speech of Jehovah, and the human family has been directed along its wonderful course from the cradle of the race in the Far East to the present high noon of twentieth century civilization by the guiding stars of its faith and hope crystalized in eternal symbols that speak the truth to the peoples of every age and every nation. As architecture is the earliest work of man's hands, so it was one of the earliest and has always been one of the greatest symbols used by mankind to express the thoughts, the needs, the pride and the glory of the race and its reverence for the great Creator. Architecture has always been intimately connected with the great institution of Freemasonry, and from its art and science the Order has derived many of its most cherished symbols and its peculiarities of nomenclature and even the very name by which it is known among men. With the great monuments and splendid examples of architecture our undying fame as operative craftsmen is indissolubly bound up. King Solomon's Temple is a theme of Masonic contemplation and the object of our admiration and affection, because it has always held an important place in our symbolism and is the subject of many profound teachings in the art of our ancient craft.

Masonry has added one more to its long list of achievements in architecture and you have but recently engaged in a noteworthy and important event in the annals of Freemasonry in California—an occasion of proud satisfaction to all of our craft in this Grand Jurisdiction—for you have erected for Freemasons, dedicated to Almighty God and consecrated to the service of humanity, a superb monument of architecture, a splendid temple within which to rear and maintain the sacred altars of ' Freemasonry, illuminated by the never-dying gleams of the great lights of the ancient craft.

Within these massive walls symbolizing brotherly love, relief and truth, and supported by deep and lasting foundations eloquent of wisdom, strength and beauty, and covered by a canopy of Faith, Hope and Charity, Masons of every creed and religion, of every opinion and philosophy, of every patriotic sentiment in politics, can congregate as brothers and equals, each inspired by the divinity that resides within himself, to serve his fellow men, to offer up his devotions to the great Architect of the universe, and to draw on the trestle board of life the grand designs approved by the tenets of our profession.

As this home of all the virtues rears its massive walls and battlements amid the traffic of the world, in the very marts of trade and on the shore of the hurrying current of the activities 'of human life, it boldly and confidently fronts the generations, challenging the boasted strength of the elements and the insidious gnawing of the tooth of Time, and symbolizes the steadfast purpose, the un-yielding integrity, the undaunted courage and the simple faith of its builders. It sprang up from the ashes of a great catastrophe which laid a proud and wealthy city in charred ruins of discouragement, and replaces a loved and lost Temple around which cluster tender memories, proud achievements, an honorable history of many years of California Masonry, and in which labored and taught many sages and saints of our Grand Jurisdiction who now meet in the celestial halls of that temple not made with hands, eternal in the heavens. The Temple in which we are now assembled is a nobler and grander edifice than the regretted victim of the fury of the flames, just as in past ages our noble Order itself has at times seemed to have been extinguished by the flames kindled by the fagots of bigotry, intolerance and persecution and to have sunken lifeless into the ashes of misfortune and defeat only to spring again into newness of life, strong and virile and faithful, to bless the world with its teachings and its principles and its heroic and noble deeds—and by its virtues to perpetuate its fame and extend its dominion over the minds of men.

As we gather in this newly erected sanctuary, surrounded by the symbols of our craft, it may be interesting, and perhaps not unprofitable, to rest an hour from our labors to inquire whence comes this Institution which challenges at once the affections of its members and the attention of the world; to examine the needs which brought it into existence and the reason it has survived the shocks of wars, the vicissitudes of turbulent years and the destructive onslaughts of man's fury and opposition; to review the pages of its honorable history and to seek to know its mission in our own time and its hope and promise for the future.

It is no mean task to trace the origin and development of the human family by the memorials and imperishable records and examples of the past, and it is far more difficult, even if not utterly impossible, to limn the barest outlines of the beginnings and the evolution of the Institution of Freemasonry. Some one has truly said that "Masonry is philosophy teaching by symbols as history is philosophy teaching by examples" and to know the rise and development of Freemasonry it is essential to search out and explain the history and human experience and philosophy embodied in and underlying the symbols of the Order, for its secret and esoteric character has deprived us of any records of its remote past or any examples of its grandeur and nobility in the days antecedent to the eighteenth century. Our knowledge of this subject, which is of so much interest to all members of the craft, must be founded upon a study and analysis of the symbols, legends, traditions and ceremonies of the degrees of Masonry.

The fact that symbols, traditions and ceremonies have been common to the religions and philosophies of all ages makes it difficult to distinguish between symbols and traditions of purely Masonic origin, practice or character and those of other systems and societies, and renders it necessary, although always difficult and frequently impossible, to separate the known from the plausible, the true from the false. Erudite brethren have sought to learn the problems and to write the truths of Masonic history, but often enthusiasm has usurped the place of discrimination, and the ardor of the lover of Masonry has led him to present traditions as facts, legends as truth, possibilities as certainties, and the unknown as eternal verity. Thus, by failing to recognize and apply the usual canons of historical criticism, many Masonic writers are merely rhetorical expositors of abstract principles and general truth. Oliver says, "Our science existed before the creation of the world, and was diffused among the numerous systems with which the grand empyrean of universal space is furnished" Preston, with less boldness, asserts, "that since symmetry began and harmony displayed her charms, our Order had a being." These and many other learned Masonic scholars contend with an insistence that provokes belief in their sincerity, that Adam and Enoch, Noah and Moses, and other Bible personages were Masons, while others with equal assurance, definitely locate the birthplace of Masonry in the Garden of Eden or in the Tower of Babel or at one or another place in the Orient in times far anterior to the building of the Temple of Solomon. Equally earnest writers furnish us with a full and detailed narration of the existence and glorious progress of the Institution during ancient and medieval days, but they neglect to enlighten an inquiring mind or to aid a searcher for the truths of the Masonic story by giving the authority of sacred or profane history or well founded tradition or persisting legend to support their bold exposition of an interesting and important subject. These elaborate gossamer webs of fancy do not satisfy the thinking man and too often repel him from the history of our Order as a field of research and inquiry while our less informed brothers are led into mazes of doubt and speculation and soon tire of the confusion from which they can not escape.

The difficulties found in our literature proceed from the fact that some writers have taken, or mistaken, the history of architecture for that of Freemasonry, others have assumed the history of our ceremonies to be the annals of the craft, while still others have regarded the history of the organization of Masonry as the history of Masonry itself the predicate being unsound, the thesis based upon either of these conceptions of our history must be misleading and erroneous.

The world is indebted to the genius and skill and toil of operative Masons for all the architectural achievements of the past for the miracles done in stone and earth, for the art and grandeur of temples basilicas and mausoleums, for the ingenuity of pediment and pillar and porch, for the science of arch and column and dome for the mystery of Egyptian pyramid, Druidical circle, Etruscan tomb and Gaelic cromlech. In all ages since men were first organized into primitive society, operative principles of building have existed and the art has progressed and improved with the development and improvement of the race, and today it still astounds the world with the stupendous performances rivaling the wonders of the ages of the past. The history of

architecture is impressive and fills our souls with admiration for the genius of our fellow-man, but the most credulous among us can not believe that our great Institution is responsible for all the glories of the architecture of the past, or that it, with its peculiar legends and traditions and its noble and unselfish teachings, existed at the building of the superb works of Egypt, Assyria, Greece, Rome and other nations of antiquity. The variations in art and style and method in different ages and nations, and the fact that the principles of arch and dome and proportion were known in certain places and times and unknown in others, disproves that a peculiar society or association was responsible for planning and executing all those great works. The very differences in racial impulses, governmental systems and religious belief and practice in the various nations and times makes it impossible, without ample proofs, to believe that any particular association or society engaged in so important a work as architecture did, or could have existed in all the ancient nations and medieval states. Masons may have been dazzled by the mysterious magnificence of Egypt, they may have beheld with awe the wonders of Assyria and Babylon, toiled under the emblem of the Sun-God of Persia, studied the art and philosophy of Greece, sailed through the Gates of Hercules with the Tyronians and Sidonians, shared in the commerce of Carthage, and the military supremacy and administrative glory of Rome, and worn the red badge of the Christian warrior to the Holy land, but even if so, we have no proof they were members of a peculiar building society having an existence in all those lands and extending its sway over the architecture of antiquity. While it is undoubtedly true that our operative brethren in different times and in many countries had their associations and societies and guilds and constituted a mighty force in creating the wealth of the world's art and beauty, yet the history of our great order is not to be found in the proud records and achievements of architecture.

It is an authenticated fact that craft guilds of operative masons existed in ancient Rome, under both Republic and Empire, and that they possessed the Roman genius for order and regulation and had a complete organization for giving benefit and protection to the members, for preserving their memories after death, for the observance of religious ceremonies and that they were secret societies ruled by masters. But there is not a trace of evidence that they possessed our legends, traditions or symbols or that we are in any sense their successors, although it may very well be true that they were Masons even as we are today, practicing the same ceremonies, using the same symbols and claiming to belong and belonging to the same great household whose head and father is God.

It seems altogether probable that these Roman collegia extended into the Roman provinces of Europe before the fall of the Western Empire and carried thence their organization, ceremonies and secrets, and we are not surprised to learn of the existence of the same or similar building associations or craft guilds during the Middle Ages, when ecclesiastical architecture gave concrete form and enduring expression to the spirit of the peoples of the ages of Faith. This was the era of the erection of the most impressive and grandest monuments of architecture the world has ever seen and of the development and extension of the craft guilds throughout Western Europe.

The distinctive feature of medieval industrial history is the rise and progress of guilds or trades unions for the protection, instruction and regulation of the members of trades and occupations. Because of the number and magnitude of the ambitious building works undertaken by ecclesiastical powers and the many privileges and favors extended by Church and Rulers to architects and artisans, the Masonic craft waxed great in members and importance. Being directly connected with church building and in touch and harmony with the spirit of religious fervor that made possible the miracles wrought by them in stone and marble, the Masons soon attained a preeminence over other craft guilds and survived them all. The operative Masons of this period of guild ascendancy had a uniform set of regulations and charges, secret ceremonies and signs, initiations of members by oath on the Bible, instruction by emblems, and other attributes that point to them as the progenitors of the Masonic Order of today; and if they were Masons in the sense in which we use the term, as they most probably were, and if they derived their secrets from the Roman collegia, as seems probable, then do we have a fair probability of the existence and continuity of the Institution of Freemasonry for more than two thousand years. These inferences are based upon nothing more substantial than a reasonable conjecture and cannot be assumed as deductions from any known or demonstrated facts, records or traditions. With the decay of Masonic craft guilds and the decline in ecclesiastical building activity ends the era of uncertainty

and speculation respecting the history of our Order and dawns the eighteenth century and the age of the known and certain in Masonic history.

While the history of architecture cannot show the antiquity or be accepted as the history of the Order, nevertheless the ceremonies of Freemasonry upon examination are found hoary with the sweep of the ages—they may be traced like a thread of purest gold to the dawn of civilization. The truths, which Masonry teaches, are as old as Time itself and its principles have been a guiding star to good men of all ages. The spirit of fraternity has existed from the twilight of antiquity and mystic rites and strange ceremonies had an actual existence in old Egypt before the pyramids were builded and in Assyria before the hanging gardens adorned Babylon.

Primitive man, being endowed with a God-given intellect, looked about him at the wonderful works of his Creator, and shuddering in fear at the lightning and thunder and winds and storms and war-fare of the elements, affrighted at dark visions which raised aloft their hateful heads, and thrilled with the delight of the seasons and the stars and the bounties of nature, and beholding the sun come and go, fair in the South, clear in the West and bright in the East, began to study the attributes of God and to seek to know the mysteries of life and the riddles of nature. Thrown in contact with his fellow man the finer instincts and generous impulses of his nature were aroused and he sought to know and establish a right relationship between himself and other men and thence proceeded, in due course, a true conception of brotherhood. Man joined himself to man, and a mystical, indefinable union was established, and life itself in all its elements became intensified and consecrated.

History as well as tradition informs us that in olden times men superiorly endowed taught in secret systems or schools, which we know as the ancient mysteries, that there is a God, that man is immortal, and that man's supreme duty is to worship and obey God. These schools instructed and initiated disciples by the performance of solemn rites and ceremonies, which combined the principles of the primitive nature worship, whence the mysteries originally proceeded, with representations of the restoration of man to the once high estate from which he had fallen, and his resurrection to a new life. Among the adepts in these schools were devised rituals and symbols known only to the initiated, and means of recognition were adopted and used for entrance into the sanctuaries of all countries where were preserved the knowledge of these holy doctrines. In the mysteries of Egypt, Assyria, India, Persia, Greece and Rome symbols were employed as the enduring vesture of thought and philosophy to preserve and transmit the knowledge of God and his relation to man to remotest posterity, and the sages and priests in the temples and around the altars, even in Judea and in the early Christian church, used degrees of initiation and symbols and emblems to represent the most splendid conceptions and ideals which raised and redeemed the race of man and broadened out into glorious forecasts of the destiny of the sons of God.

The Hierophants, those who spoke the sacred language and were versed in the knowledge and traditions of the East, worshipped not the refulgent orb of day nor the elemental manifestations of an awful or benign Diety whose mysteries they celebrated, but they paid homage to the fact symbolized, the great Creator, the triumph of God, the solstitial grandeur of the day when the purified soul would rise from its sleep in the glory of perfection to new energy and exertion. These noble intellects disenthralled the obscure image of a beneficent creator and presented it unclouded, clear and coherently comprehensible to the mind of man that he might make a 'poem or Bible of it, that he might enshrine it in his religion or in his Masonry.

So far as we can grope into the dawn of human history we find symbols and ceremonials under which lie the unfathomable depths of eternal truth and by which God speaks to human hearts and draws them into a divine sympathy with himself. Pindar and Plutarch, Diodorus and Plato, Cicero and Epictetus, and many other early authors, write of the mysteries whose secrets were carefully concealed from the profane and could only be received after months or years of trial. Each mystery had a legend, funereal in character, the main facts being the same in each, representing the death and resurrection of a fabled hero. Now we hear the wailing of Isis as she searches for slain Osiris; under frowning Himalayan peaks Mahadeva lies buried; murdered Thammuz is sought in Phoenician groves; Atys in Phrygia and Dyonusus in Greece and Mithra in Persia are sought for and discovered by initiates and resurrected even as was Hiram in Judea. The mysteries of India, of Mithras, of Isis, of Eleusis, of Phrygia and of Etruria were all children of the same family, sprung from the same source and directed to the same purpose. The main

object in all the mysteries was to ameliorate the conditions of our race, to improve morals and manners, to purify the soul and to secure the happiness of man by inculcating the practice of virtue. The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols. "Their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to explain in language; for there are thoughts and ideas which no language ever spoken by man has words to express." The ceremonies of Masonry so closely resemble those of the mysteries, are so free from dogmatism and sectarianism, teach the holy doctrine of one God and the resurrection of man after death to immortality, that it is easy for us to believe that the two systems of morality are the same, or at least are affiliated, and that the idea and symbolism of our third degree is the oldest and most sacred work of man which today exists on our earth.

The antiquity of Masonry must be proven by the internal evidences of its ceremonies independent of any written record, and there are yet other and most persuasive internal evidences of its own truth contained in the wonderful legend of the Master's degree. Mortal man possesses no more sublime, stately or impressive narrative than the legend of the Master's degree, which is known only to Masons and is inscribed upon no tangible record except the minds and hearts of our brethren. A critical study of the degree leads us to conclude that either the simple story of the Builder's tragic end is true and that the degree is a faithful account of an actual event, or that it is the first and final and only creation of a genius of imagination—a philosopher whose plum bet had sounded the profoundest depths of human nature with all its nobility and its baseness. It is scarcely thinkable that among operative masons working in stone and mortar, uncultured and ignorant, humble toilers with trowel and square, there should be created a fiction worthy of the genius of a Shakespeare and the art of a Keats. The mystical and ancient conception on which it is founded, the noble simplicity with which it moves to the solemn end, the sublimity and unity of its ideas and teachings, the aptness of its language and its dramatic spirit and intensity, make of it a wonderful achievement of art and entitle it to rank with the *Tempest* of our Shakespeare, the marble of a Praxiteles, the Madonna of a Raphael, the Pallas Athene of a Phidias. It rises far above all other Masonic ceremonies and fraternal ritualism in moral grandeur, in beauty and simplicity. It is neither gorgeous nor rhetorical, it sounds forth no mellifluous phrases nor dulcet notes of platitude; but it is a simple, sublime narrative of a sad tragedy. The degree within itself gives us convincing reasons to believe it to be the simple story of an actual occurrence. It is correct in the details of times and places of its scenes, it is accurate in its mention of routes of travel, "the brow of the hill near Mt. Moriah" and other geographical references can not be questioned, the acacia was truly a product of the country, and its purported facts are all possible and natural.

The very unfinished condition of the legend argues for its verity. It is in a sense a mystery, a veiled prophecy, a boding forth of the infinite, and under it lies the unfathomable regions of meditation. Its greatest appeal to the thoughtful soul, its highest delight and beauty to the members of the craft is in its suggestive enigma, its unanswered questioning, its prophecy of the moral force and power that lies beyond the veil. It brings us face to face with the unknown in the neighborhood of an inevitable death, and about us lies the Infinite and eternity of an unseen and hidden world. The legend is significant of the great mystery hanging over and surrounding every soul on earth, for under all life lies a basis of darkness and death, and a mystery of which no one knows the secret or meaning. What know we of this eternity revealed to us in a vesture of time, of this mortality reposing on the unknown and unknowable? Why does evil oppress and good bless us in our journey of life-in-death, what is the divine purpose of this daily toil, this unrest, this joy and sorrow, this laughter and tears, this sickness and death—all this that we call life? Yet a beneficent Father has endowed each human heart with an illimitable hope of a future life, and this legend holds in the veiled intimations of its mysteries a promise of reward for unbroken faith and virtuous right doing, and a harbinger of a glorious awakening into immortality. This soul searching degree is shot through and through with the spirit of ancient days, with the very genius of the human race, with the language of Scripture and the traditions of Kabalistic learning. It bears the hallmark of antiquity it is redolent of early ages and is evidence itself of its existence in remote antiquity and of its own origin.

Moreover, whether we consider our third degree as a beautiful fiction or as a narrative of a fact, we have within the degree itself as well as in the two other degrees of ancient craft Masonry another and most important evidence of its antiquity, for it is monotheistic in all its teachings and contains no mention or remote suggestion of Jesus of Nazareth. It can not be conceived that any degrees or ceremonies or any order having an ethical or moral character could have been created or founded at any time subsequent to the fall of Rome without exalting Christ and requiring a belief in Him as the son of God, nor could such ceremonies or such an order have been originated except on the continent of Europe. It is a matter of the commonest knowledge that in all ages from the downfall of Roman paganism to the eighteenth century dogmatic Christianity held undisputed sway over the minds and consciences of Europe, and that the doctrines and spirit of the church permeated and influenced all literature, art, and social life. It was during the ages when the western world looked to the priest for blessing or for ban that the wonderful fanes of stone and marble erected by operative masons were builded to give material and lasting expression to the religious faith of Christians, and as sanctuaries for the worship and glory of Christ. It is indubitably true that our ceremonies existed during the middle Ages and it is equally true that no association of men then newly formed would or could have omitted their Redeemer from the chief part in the teachings and the faith of their society. The Son of Man, his pilgrimage from the cradle to the cross, the sacrifice on Calvary, the most glorious words ever spoken on our earth, "Forgive them, Father, for they know not what they do," would have been the inspiring theme of the new order. Even in the church the religious fervor of the followers of the Carpenter's son evolved Mariology, worship of saints, and veneration of relics as appendages to the homage of Jesus, yet in Masonry we hear no whisper of His holy name. The only explanation we can give for this undeniable fact is that our ceremonies originated prior to the advent of Christianity, and that its teachings of a belief in the one and only God point to its origin in the Orient long before the birth of the bright Morning Star of the Christian's faith, and that in its evolution it passed through the monotheistic alembic of the Hebraic mind and genius.

When we reach the beginning of the eighteenth century and can turn from a consideration of the history of architecture and a study of the ceremonies of Masonry to show forth the facts of Masonic history we are on firm ground and may go forward confidently with the glorious records of the craft to support and inspire us. But he deludes himself who assumes that the history of the organization of Masonry tells the story of the craft or gives more than a key to unclothe the treasures of knowledge hidden in the architecture of the ages gone by and in the ceremonials and symbols bequeathed by the inspiration of a venerable past to the Freemason of today.

The great eras of the world's history, which rule and inspire and teach the men of all future generations and make all subsequent ages their debtors, had a peculiar and characteristic spirit which we for a better name call their genius, but which is the summing up and the expression of the heart beat of humanity, the apotheosis of the yearnings, aspirations, fears, hopes and glories of mankind. The genius of an age does not proceed from the personality of a fabled or actual hero, king or warrior, who flashed across the skies of his time like a dazzling meteor, and whose name by a trick of history has come thundering down the ages, nor from the words or thoughts or laws of the inspired sage or prophet who directed the beliefs and conduct of a race, but it results from the human experience of untold millions of men who lived their brief lives, struggled and toiled, hoped and feared, and moved on nameless and unremembered into the un-known realm of God's eternal silence. Such ages appear to us through the fogs of the years as vast promontories reaching far out into the ocean of Infinity.

The old monarchies of the East had a genius for religion, and as we peer into the borderland between the known and unknown of human history we faintly perceive man rearing his altars and worshipping the elements and the visible and tangible phenomena of Nature, later we behold him evolving from nature worship to the mystical religions of the elder earth under the streaming stars of Chaldean plains, in rich Mesopotamian valleys, on the mountain slopes of the Arayan birthplace and homestead, by the surge beaten strand of the Midland Sea and along the fertile shores of the dark mysterious Nile. Here, in the morning hours of human knowledge, in the in-fancy of civilization, were wrested from the heavens the profound religious truths which have consoled and inspired and taught all succeeding ages and have become the foundations of all subsequent religions. Ancient Greece had a genius for art and philosophy, and every generation has lain under her wonderful spell and acknowledged Hellas as the home of the Muses and the

abode of the Graces, as the inspiration of the sculptor, the painter, the poet, the architect and the writer, while her philosophers have ruled the world of thought for all these thirty centuries. Majestic Rome from her seven hills gathered unto herself the mental, moral and material riches of the known world and reigned a very queen over all the earth. The Eternal City was instinct with a genius for government, for law and order and her military supremacy had its highest expression in the Pax Romanum—the peace of the world by order of Rome. The Dark Ages with all its ignorance and wrong and misery and bigotry had a genius too, which has deeply affected and influenced the modern world—with all its ecclesiastical hierarchies, monastic oppressions, its feudal burdens, its crusades and its futile idealisms there was in the age a genius for Faith.

Freemasonry has never been detached from the world but always and everywhere has been a sharer in the triumphs and a victim of the calamities of the people—it has partaken of the hopes, struggles and life of humanity and has never stood a silent and distant spectator of the conflicts of the ages. Masonry is a progressive moral science, a teacher, a ministry, and has always and everywhere kept step with the advance of civilization and lifted its voice in the victorious march-song of the race and has been influenced and affected by the spirit and genius of the great eras of the past. It is imbued with the reverential awe and steadfast principle of religion and proclaims a belief in God to be a necessary tenet of its profession; its ceremonies have all the artistic spirit and philosophical elevation of the noblest days of Grecian culture; its administration and jurisprudence are approved by the precepts and examples of the lawgivers of the ancient Mistress of the World; its sublime, unquestioning Faith in the Great Architect of the Universe, in the immortality of the soul and in the goodness and excellence that lie in all human nature, is the gift of the Middle Ages.

The Faith of the dark ages is not the only contribution of that dismal and soul wearying era to Masonry and to the world, for there was raised up in the Thirteenth Century to bless mankind and to in-spire all lovers of his fellows an example, leader and teacher in the person of Francis of Assizzi. This proud young nobleman early in life forsook a career of glory in arms and the fellowship of Luxury and Adulation to devote his talents, his wealth and his life, to the unfortunate, the sick, the poverty-stricken and helpless, and he became the Master and the saint of an order which existed only to do good among men and to revivify the religion of the Divine Brother of the poor and to carry into practice the Sermon on the Mount and the new law of love. This simple soul who loved the leper even as he respected his Pope and his Emperor gave his name to this splendid Metropolis of the West beside the Golden Gate, and his spirit brought civilization and religion to the aborigines of this unknown and benighted land where the humble friars of his order erected the mission churches and chapels that adorn California from San Diego to Santa Rosa as temples for the worship of God and as beacons of light to guide humble toilers and untutored wanderers and to woo them from the darkness of night into the brightness of day. The work and influence of this apostle of brotherhood and charity saved his church from ruin by leading it back towards righteousness, and it is possible that he saved the very existence, of Christianity by forcing upon it the gospel of service. Moreover, his was the still small voice crying in the wilderness, he was the forerunner of the remarkable work of the Eighteenth Century he was the herald of a new era in this world's history. "Our clocks strike when there is a change from hour to hour; but no hammer in the Horologue of Time peals through the Universe when there is a change from Era to Era." The unnoted and gentle stroke marking the passing of the old, dark night and the birth of the new, bright day was given by a humble and simple soul whose wistful yearning for the happiness of his less fortunate brother struck the vibrant chord of human love that will pulsate with heaven's melodious harmony until time shall be no more. "A new wind had blown over the world, the human lyre had a new string, the lowest, the most profound; one that sings of woes and hopes to which the ancient world had not vibrated."

The foundations of the present rest in the past and the Institution of Freemasonry which is so vast in extent, so high in the world's estimation and such a potent factor for good in the lives and affairs of men, must look to the Eighteenth Century for the beginning of its organization in its present form, and for its conversion into a purely speculative science. The gospel of social service preached by Francis in the Thirteenth Century was heard by the Eighteenth Century as a clarion call to the world, and this was the propitious time for Masonry to emerge into full participation in the affairs of men, and to lead in the battle for right. The times needed such an Institution to support and aid the great movements of the period and to disseminate the spirit and

doctrine lying within and under these movements. It was a time when the chaos of Europe began to assume form after the fall of Rome, and when humanity began to throw off the lethargy of a long sleep and to awaken to its rights, to redress its age long wrongs, to feel for itself, think for itself, pray for itself, fight for itself and die for itself. The spirit of nationality seized the peoples of Europe, the oppression of king and noble was battered down, the conservatism of guilds became dissolved, the fetters of feudalism which bound the different grades of society in iron bonds were broken, the tyranny of ecclesiastical authority was destroyed, and the Masons armed with Faith, Hope and Charity rose against mailed tyranny where it rode triumphant. The age was one of restlessness and disquiet—all things spiritual, moral, religious and political were in turmoil and commotion and society was rending itself asunder. Superstition and Ignorance engaged in deadly battle with Unbelief, and Superstition was not victorious but yielded to Philosophy and Tolerance. It was a time of a high activity of intellect; the most peremptory spirit of inquiry was abroad on every subject; things human and things divine alike were cited without misgivings before the same audacious tribunal of Reason. The boundless, invisible world and all terrestrial affairs were laid bare in the imaginations of these men who had an inspiration for destroying the false, who pronounced doom upon the Old and acclaimed the New. The passionate voices of those who were blindly struggling for the infinite divine nature of right, of freedom, of country, rose like the clamoring cries of the storm, and rugged steel clad Europe trembled at the words and flamed under the gaze of patriots and followed whither they listed and consciously or unconsciously vindicated man's celestial birthright.

The age-long complaint of fettered humanity,

"Right forever on the scaffold, wrong forever on the throne," was answered at last by triumphant democracy whose victorious paean was heard above the roar of French terrors, American revolutions, German rebellions and Italian insurgences. An awakened sense of moral responsibility and spiritual regeneration gave assurance that,

"The scaffold sways the future and behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."

In ordinary times each people had its own interests, its tendencies, its tears and its joys; but now was a time of crisis and the true unity of the human family suddenly made itself felt with a strength never before suspected, and from the atheisms and infidelities and insurgent democracies and wild fighting's and brutal cruelties of the period emerged a new Europe, a new world in which man immortal freed from credulities and childishness, from servile attachment to place and master, could follow the call of his liberated soul out into God's great sunshine of life and growth and service. The full share borne by our fraternity in the revolutions and reformations and benedictions of the Eighteenth Century can never be known, but wise and learned historians assert that the principles and teachings of the age were disseminated with startling rapidity throughout Europe, that the spirit and ardor of men were kindled and burst aflame almost simultaneously in widely separated places, that the leaders of the movements in behalf of humanity appeared to be acting in concert with men of other nations and other languages, that means of communication were slow, and dangerous, that national jealousies and territorial barriers precluded travel and intercourse, that Masonic lodges were numerous and widely scattered throughout Europe. They go further and assert that the only explanation for these facts is that Masonry was engaged in the work of the age and that below the surface of the visible and known lay a great Institution, secret in its methods and organization, which held in fraternal bonds patriots and philosophers and lovers of mankind, and that through these men and this order was accomplished for humanity the wonderful work of the Eighteenth Century.

There is no department of human interest on which that century has not left its ineffaceable mark—in our craft it practically covers the period of transition from operative to speculative Masonry, into religion it injected tolerance and reason, with its revolutions it established free governments upon prostrate despotisms, and it gave birth to modern science and modern philosophy and modern literature. And today, my brethren, we are assembled as members of an Institution whose ceremonies are of venerable antiquity, whose principles and practices have



received the approval and benediction of untold generations hurrying from the crying cradle to the gloomy grave, and which in its organization, teachings and policy, is the noblest product of the soul stirring events of the Eighteenth Century and is that century's greatest, most enduring and most beneficent gift to the world of the future and all races of men yet unborn.

Masonry has never been content to recline upon laurels and bays worthily won, but as the days have dropped one by one from God's hands out of eternity for use she has moved steadily forward on her great mission even unto our own day, and as she stands facing her glorious destiny she is the very "picture of hope to the unfortunate, with one foot in the past, the other in the present, with eyes piercing the future, the smile of confidence on her lips and a wreath of charity, a symbol of victory, in her hand."

The pioneers and Argonauts who looked upon our golden shores and heaven-kissing mountains, our stupendous forests and expanding valleys, and with stout hearts and broad vision resolutely set them-selves to the task of making it the home of the Anglo-Saxon civilization, brought with them the great Institution of Masonry and -planted it in this congenial soil as the very handmaid of civilization and the most potent of forces for the building up of the high citizenship needed for this newest and greatest Empire of the West. The work of the "friends of the poor," the brave and pious followers of Francis of Assizzi, had been done, and they and their disciples, with all the romantic glory of their sufferings and achievements, their old world legends and dogmas, had passed on like the dying sounds of faintly pealing mission bells, leaving in the land only sad and impressive monuments of their toil and zeal to be cherished as memorials of departed glory, by the stranger in race, religion and spirit. In place of the Mission were set up the altars of Masonry around which could gather men of all creeds and religions and philosophical opinions. Instead of the deadly calm of pastoral existence and primitive culture the land was filled with the spirit of progress, with the manifold activities of modern business and life.

The Mission was succeeded by the Masonic Temple which took up the heaven born task of teaching mankind the lessons of obedience to law, of submission to authority, of compassion for the fallen, of tenderness for the erring, of devotion to the good, of seeking great things in human nature and putting them into action, of overcoming little things in human nature, and cultivating peace and harmony, of love of God, and of that brighter light no darkness can resist. And today from this proud Temple, from all our temples in this our home land beside the shores of the sunset sea, in the lives of all good Masons, is proclaimed the character of our Institution, which is a great family built on the conception of the fatherhood of God and the brother-hood of man; a household in which the largest liberty of thought, consistent with the divine word and the ancient landmarks, is tolerated, and which compasses all the affections and royalties of man's nature. The Institution extends her counsels and her benefactions to the palace and the cottage, the prince and the subject, and holds fellow-ship with science and learning and yet abstains from coercive control or overwhelming influence, leaving the member unfettered with his power of determination entire. With "persecution's ban—dogs loud and lean" so often howling around the wreck of her altars. Masonry has kept the silence and her heart has remained unembittered and unspoiled and tolerant. However assailed by atheism and infidelity, in every age she has hung the golden clouds of a future life, high and glowing, about the setting sun of the present; although denounced as skeptical she has never hidden in the Sybil caves of doubt or Delphine shrines of unbelief, but has always acknowledged in humble reverence the great Creator; and while creeds have shouted their impatient demands in the ear of Destiny, Masonry has never returned an echo; and despite the pretensions of the mighty, she has never exalted any country or dynasty and has never preached the propaganda of any man's glory. She has been a friend to every moral and humanitarian movement, a foe to every enemy of law and order, and the inspiration of right doing and right living. In the struggle of life she seeks to multiply pleasure and minimize pain, to exalt the good above the bad, and the true over the false. She stretches forth her beautiful hands to relieve distress, to comfort the widow, protect the orphan, feed the hungry, clothe the naked, raise the fallen and to dispense her manifold bounties and blessings among weary hearts and sorrowful lives.

Apart from its charities and brotherly ministrations, which have always beautified and ennobled the Order and to which it is pledged and consecrated. Masonry has duties and obligations and a mission in our own day, which must not be disregarded or forgotten. Through

the character and worth of her members she has earned the right to be and is a potent force among the activities of the time, and her power and influence but increase her responsibility.

The golden age of Masonry is not behind us, it lies before. Never in all the tides of time has the order occupied the commanding position it holds today and never has so much been expected and demanded of it. Our age summons us to show deeds and not words, life and not lectures, acts and not promises, truth and not platitudes, patriotism and not expediency, simple faith and not dogmatism. This is an age of restlessness and moral disquiet. Forces wild and turbulent as the tempests of our snow-clad Sierran heights are abroad in the land stirring all things into commotion. Institutions splendid in the influences they have thrown over society and golden starred with the fruits of righteousness are daily assailed by the intolerance of narrow systems and the cupidity of ecclesiastical hierarchs. Unbelief stalks abroad and moral and religious iconoclasts scoff at Faith and with ruthless hand would tear the "diamond cressets of hope and joy" connected with the future from the "worn and wasted cordage of the heart." Class hatred casts a blight upon prosperous nations and capital and labor raise barriers of suspicion and fierce enmity, each against the other. The helpless orphan and the unprotected child are man's unwilling drudges at toil in factory and shop and the little body becomes a caricatured image of its Maker, the mind remains uncultivated and the soul shrivels into littleness. Lawless fury and unreasoning defiance of moral and governmental restraints lead thou-sands of citizens, some of whom are vicious and others misled and deluded, to seek to undermine and destroy the securities and bulwarks of human society. War still lifts high its hideous head and shakes its crest of bristling bayonets even in the most civilized nations, while plague and famine and disease and misery and death ever attend its march of woe and destruction. Against these and a hundred other evils of our civilization it is Masonry's mission and duty to engage her strength and devotedness as the apostle of liberty, the leader of humanity, the soldier of Justice, Right and Truth, for this struggling world of men is looking for examples and prophets and ideals. Great causes confront our generation and Masonry may well acknowledge her obligation to society and vindicate her claim to be a potent force for ^dud among men and realize her strength and power. Her power asserted in the irresistible tribunal of public opinion would make tolerance triumph, over intolerance, obedience to and respect for law and order overthrow anarchy and treason, man's inhumanity to man to disappear in a spirit of justice and social service, and the "commanding cause" of our age for inter-national peace and the relegation of war to the barbaric reliquary of the past become an accomplished fact.

Do you ask the hope and promise of Masonry for the future? Its history is in the past, its work is in the present and its plans are for the future wherein the seeds it nurtures will blossom into deeds that merit the approving smiles of God and man.

"Knowest thou Yesterday, its aim and reason;  
Workest thou well Today, for worthy things?  
Calmly wait the Morrow's hidden season,  
Need'st not fear what hap soe'er it brings."

In the fair promise of the future, as in the golden starred past, Masonry will labor for the betterment of the world and the happiness of mankind, clinging to the principle which has ever guided her activities, a principle for which she has suffered persecutions and martyrdoms, a principle which is now preached from the altars of every church and lies under the bases of every liberal government—the great principle of the Fatherhood of God and the Brotherhood of Man. In that future she will call to her altars and will dedicate to her service men whose souls are ennobled, whose opinions are broadened, whose hopes are uplifted by consecration to the service of mankind, and then as now there will be gathered into the golden chain of her fellowship, linked by the indissoluble bands of a mystic tie, men of every race, of every language and of every creed. And no matter what philosophical opinions he may hold, whether he be an apostle of negation, a disciple of monism, imbued with materialism or preaching the doctrine of transcendentalism, he will find in the sacred precepts, the pure and lofty aspirations, the unsullied hopes and the unwearingly well doing of Masonry a solace and consolation that no speculations of philosophy can bestow upon him. No matter what political opinions may seem to him right and true, regardless of his patriotic devotion to party, he, as man and mason, will bear true allegiance

to the government and yield obedience to the laws of his country, seeking always the permanent honor and glory of his native land and will be ever ready at his country's call to devote his strength and lay down his life, if need be, as a sacrifice upon her altars. No matter what may be his religious convictions, whether the Persian catching the beams of the rising sun full upon his ecstatic face as he prays, or the Buddhist in unemotional serenity teaching the eternal oneness of Nirvana, or the Mohammedan proclaiming from mosque and muezzin-tower that God is God and Mahomet is his prophet, or the Jew venerating the glory of the cherubim-guarded Shekinah on the mercy seat as he awaits the coming of the Messiah, or the Christian teaching from the holy Evangels the sad and impressive story of the mystical sacrifice on Calvary of the divine and loving Jesus, the Mason, rising above all creeds and dogmas, will hold that we are each made after the image of his Maker and belong to the same great household whose head and father is God; and that as such we will ever meet upon the level of equality, offering the produce of the heart on the altars of truth and virtue, rejoicing in the friendship of Heaven and welfare of others, and beholding the benefits of time, distributed by our Order, revealed amid the glories of Eternity.

And, finally, in every vicissitude of weal and woe, when the sun-shine of Fortune pours down her generous rays and even when "The Eolian harp that Heaven's pure breezes fill, breathes a melancholy strain" the Mason, secure in the mission entrusted to him by the Giver of all good—which earth, elements and fortune are as unable to destroy as they were to bestow—will be inspired by a majesty of purpose to dare the noble and achieve the great! His motto will be Virtue, Freedom and Charity. Masonry will always have his first and fond regards and to virtue he will consecrate the hours of his being. The principles of religious, civil and social freedom shall be cherished by vigorous effort and the plentitude of his resources; while brotherly love and charity shall extend a benison of blessing over all the hours and movements of his existence! then my brethren, we shall descend to our graves in peace, conscious that we have contributed to the sum of human happiness and assured that by how much humanity is our debtor, by so far. God will be our friend to honor and reward. Long before posterity, draped in the mantle of our inspiration and widening the foundations of human hope and multiplying the possibilities of eventual excellence, shall realize the final evolution of the plan of the Great Architect in relation to our world, the beacon fires Masonry has kindled will everywhere be lighted up upon the continents of earth and the islands of old ocean and shall diffuse their rich and benignant radiance over the vast domains of the nations.