

**Grand Lodge
Free & Accepted Masons
Of California
Grand Oration 1921**

**Grand Orator
Harvey D. Loveland**

Most Worshipful Grand Master, and Brethren of the Grand Lodge

Preliminary to what I shall say at this time, may I not repeat my response to the Most Worshipful Grand Master's courteous inquiry as to the duties of the Grand Orator? As by the regulations provided, I answered that his duties were to "Deliver at each annual communication an address to the Grand Lodge upon matters appertaining to the Craft, and to deliver such other addresses as may be desired."

I indulge the hope that my remarks upon this occasion will square with the first part of that definition, while as to the rest, I respectfully report that I have accompanied the Most Worshipful Grand Master, and other Grand Officers, at different times, and the Right Worshipful Deputy Grand Master upon one important occasion, in addition to which I have visited and lectured to nearly four score Lodges during my year as Grand Orator, and I would be doing violence to my feelings, my brethren, if I did not bear witness to you, whose servant I am, to the depth and sincerity of the welcome extended to me, not as I fondly believe for myself, but as your representative. The enjoyment and fraternal reciprocations of those hours I shall ever reflect upon with deepest sensibility.

My brethren, another cycle has been completed, another milestone erected in our fraternal lives, and again we are assembled in the fit-ness of time, in the fellowship of our great Institution, and in the providence of God, to discharge our duty by the proper and orderly conduct of the affairs of this Grand body, as such service finds expression in the usual review, consideration and approval of faithful performance of duty by our chosen representatives.

The thought that comes to my mind at this moment is not what I am going to say, or how well or how ill I may say it, but rather, how will you receive it? In other words, can I bring your hearts and minds into harmony with mine, or mine in touch with yours, that we may sympathetically and understandingly think and speak of some of those things concerning which the brethren of the Mystic Tie have a common, sacred and an abiding interest?

Such will be my endeavor. I could not wish that the field of thought to which I am properly limited today had been less ably covered in the past, as that would be to deny to you and to me the pleasant recollections born of having listened to or read the beautiful scholarly old appropriate grand orations of the past; but I would indeed, my brethren that

I could feel assured of interesting you as these eloquent exponents of thought upon the subject of our noble science have interested me. But as their devotion to our great Institution was expressed in service to emulate, not to copy but to emulate a Bledsoe, a Nieto a Burke^ a Webster, an Adams, a Victor, a Waste, or a Boynton, and others who preceded them, is the proudest compliment I can pay them.

Beautifully has the poet expressed the sentiments of service:

"There are valiant hearts, there are spirits brave,
There are souls that-are warm and true;
Then give to the world the best that you have,
And the best will come back to you."

In harmony with that idea I shall try, first, to give you my best thought upon the subject of Freemasonry as a science as it finds expression in our daily lives; and, second, from the principles thus developed to deduce some of the pure and holy lessons taught by it, and to comment briefly thereon, especially upon the analogy between the Operative Art and the Speculative Science.

Keenly do I realize that in speaking to this text upon this occasion and in this presence, I am indeed an heir of Alexander, for whom no worlds are left to conquer.

The genesis, the history, the philosophy, the romance and the beauty of the moral, ethical and spiritual worth and excellence of our noble science have been the subject of thoughtful consideration and eloquent discussion by members of the craft in whose shadow and at whose feet I could well sit as a learner. But if it seem idle or presumptuous for me to try to say anything new or interesting upon a subject involving consideration and analysis of those eternal truths upon which civilization and the progress of our race depend-truths that were old when the world was young, truths upon which this great Institution is predicated let me say, my brethren, that it is because of association with you and others like you in this "Aristocracy or True Republic of Human Effort for Good, which is what Freemasonry really is, that I find courage to submit these thoughts, born of that association.

The subject is old, old but ever new, and my apology if such be necessary; must be for the manner of presenting it rather than that the theme is inappropriate or untimely.

In passing I want to say that in my judgment, many of us as Masons are too prone to emphasize the importance of such fellowship in our Institution as finds expression in payment of dues, wearing an emblem, and semi-occasional visits to our Lodge, and too little disposed to seek for the enjoyment and happiness which are always to be found by the thoughtful mind in the contemplation of the desirable consequences resulting from recognition and observance of the teachings and tenets of Masonry.

Believing this it will be my endeavor to present to you some thoughts, the consideration of which will lead us to the contemplation of things no less beautiful and interesting, because their appeal is to the heart and mind by which we bridge the centuries of the past and learn the story of the ages that the great founder of our Institution, chosen of God to erect a Temple to His holy name, spoke words of wisdom when he said:

"There is nothing new under the sun."

The cooing of a babe at its mother's breast was heard ere civilization was born, but is dear to the mother who hears it today as she clasps to her breast the evidence that through suffering she has earned the greatest of all crowns, the crown of motherhood, go too, that which I shall say may have been said before. My words may awake in your minds remembrances of something you have heard or read and perchance, thought beautiful; or hearing now for the first time, find it interesting.

My object will have been attained and my hope realized if a few moments of enjoyment are added to your lives and I can feel that I have helped us all to find:

Songs in sunshine,
Tongues in trees,
Books in running brooks,
Sermons in stones
And good in everything."

Briefly then as to fellowship in this great Institution and the obligation laid upon those who have knelt at its altars and taken upon themselves its vows of service, as well as its honors of membership-Masonry is an art of such compass and extent that a knowledge of its mysteries is attained only by degrees.

By much instruction and assiduous application are advances made. Every step is progressive and brings to us new light and understanding of which are born higher ideals, nobler aspirations and purer lives.

Preston, one of the greatest writers upon Masonic subjects says: "According to the progress we make, we limit or extend our inquiries, and in proportion to our capacity we attain to a less or greater degree of perfection."

To be thoroughly instructed in the lectures, familiar with the ceremonies and proficient in the degrees of Masonry is, or should be, the ambition of all who stand within the sacred portals of its temple. But this very inclination, laudable as it is, prompts a more rapid progress through its forms than is consistent with a clear and adequate comprehension of its principles. This results in but a superficial, or at best, only a theoretical and speculative knowledge of its sublime arcane, and by failing to absorb the beautiful lessons taught by its symbols and allegories, and enjoined by its rules, we do not live in its influence or exhibit its effects. Satisfied with the shadow, we fail to find the substance and rest in the means without attaining the end.

Well has it been said that "he who understands the application of the various tools and implements of the craft is thereby prepared for every good work; but only he who uses and applies them to intellectual, moral and social edification is the workman who need not be ashamed."

Therefore, our desire should not be merely to arrive at perfection in the lectures and proficiency in the degrees but to enter into the spirit of the solemn rites of our Institution, and learn the full import of its interesting symbols that we may be perfect in the application of its principles, in the possession of the virtues it demands, and in the discharge of the duties it enjoins.

As to the claim that Speculative Masonry is a Science: Science is defined as: "Knowledge classified and made available in work, in life, or in a search for truth."

Accepting this brief but beautiful definition, how completely it justifies the claim that Freemasonry is a science. I would paraphrase it and say it is the science of life, or of living as the Supreme Grand Architect of the Universe intended man should live, as a free man, free in all that the term implies, and rich in that freedom because of having earned instead of inheriting it. Someone has said that: "Life is made up of effort and results and that the strength of the effort is the measure of the result."

If this be true, and I doubt if any will be found to question it, it inevitably follows that correlated unity of action in preparation for, and co-operation in effort will be reflected in results or accomplishments.

Thus is presented the first maxim or established truth of Freemasonry, the strength of harmony, which is the shibboleth of our Institution.

By its recognition we are enabled to overcome all obstacles in our search for truth and light, and in it we recognize the Law of the Universe.

Under the operation of that law, the numberless spheres which compose this and other solar systems, roll on and ever on through the vast immensity of limitless space, each an individual unit, yet each a part of a perfect whole. Without that law suns would roll on suns, and systems, systems crush, and mighty chaos, appropriately called the "insanity of nature's forces," arch enemy of heaven's first law, would prevail.

Order prevents this dire result, and natural forces, working in their accustomed manner and under "that supreme intelligence which prevails all nature," finding expression in the law of cause and con-sequence, disclose certain truths and make apparent certain principles which are generalized under the term science; in other words, as above quoted: "Knowledge classified and made available in work, in life, or in a search for truth."

Science is a comprehensive term, as its definition implies. There is the science of many things: Mathematics is the science of numbers and space: Geometry is that branch of mathematics that treats of the measurements of lines, angles, surfaces and solids. Hence Operative Masonry is an applied physical science in that through it knowledge, classified and made available in work, is developed.

Speculative Masonry is a metaphysical science producing knowledge classified and made available in the study of life and the search for truth.

The analogy between Operative and Speculative Masonry, the use of symbolism and allegory in explanation of that analogy and the beautiful moral, ethical and spiritual lessons drawn there from, offer to our initiates an ever increasingly interesting study of life and of the high destiny of man, as the teachings and tenets of our Institution are portrayed by our ritual.

The more noble and glorious purposes to which the working tools of the Operative Art are theoretically applied in our Speculative Science, are told in the beautiful allegory "The Search for Light." All that the past has taught us, all that the present means to us, all that the future has in store for us, is told in that sublimely beautiful allegorical and symbolical interpretation of Speculative Masonry. The search for light is a search for truth, for truth is the light of knowledge as error is the darkness of ignorance.

Dante, with soul attuned to the music of the spheres, plead for human progress when he wrote: "Give the world light and the people will take care of the rest."

Our own Quaker, poet and scholar, Whittier, lover of truth and justice, for the sake of justice and truth says: "Truth should be the first lesson of the child and the last aspiration of manhood. * * * * It is the sovereign good of human nature."

And so these ideas, born of the noble uses to which the working tools of Operative Masonry are put, and of the results obtained, have their correspondence in the thought life of Speculative Masonry, and in the individual experience of its members.

More time than is available upon this occasion would be required to do more than to refer briefly to some of the beautiful lessons presented by our noble science to the thoughtful mind.

From the time when, uninfluenced by friends or acquaintances, and moved solely by a desire to avail himself of the teachings of an Institution for which he feels a profound respect, and in a condition of helplessness, which bears eloquent witness to his faith and trust in those with whom he seeks to associate, the candidate alarms our outer door, to the moment when he receives the right hand of fellowship from the Master of his Lodge, a faithful picture of life, with its strength and its weakness, its hopes and its fears, its failures and its successes, its sunshine and its shadows, is portrayed and presented by allegory, symbolism and precept, and 'through all of the beautiful and interesting drama is found the urge and influence to high ideals, noble aspirations and worthy accomplishments, the realization of which finds expression in perfect manhood and virtuous, well ordered lives. Hence such teachings have become an active force for good in our civilization.

What greater good could parents wish for their sons than that their lives and characters should be molded upon and express the beauty of thought and conduct of which the perfect ashlar is our Masonic symbol? Or, more comprehensively, what more could be asked in the interest of civilization and the moral, ethical and spiritual progress of our race, than that man live as members of this great Order are taught to live, "meeting upon the level, acting by the plumb and parting upon the square?"

Omar Khayam, the Persian poet and philosopher, said of the Koran, the Mohammedan Bible: "Burn the libraries; their value is found in this book."

With greater truth and logic the brethren of the Mystic Tie could say: "Accept and live by the teachings and tenets of Free-masonry, and do away with legislatures and courts that make and enforce the lawful requirements of society under conditions incident to our complex civilization.

There are beautiful thoughts beautifully expressed, of man in his revelation and duty to God, to his fellowman, and to himself, in the Koran, just as there are in the Vegas of India, the Zenda-Vesta of Persia, the Sagas of Scandinavia, the Hebrew Scriptures and the Bible of the Christians. All these sacred writings, sacred to the people and civilizations whose religious thought they express, admonish, re-prove and urge along moral, ethical and spiritual lines, but, with the exceptions of the Hebrew Scriptures and the New Testament, they express these sentiments of guidance and direction with greatly varying degree of reference to and dependence upon the sense of moral responsibility to a spiritual Deity, looking to preparation for a future state.

The religion of Buddha, founded about six hundred years before the Christian era began, which has so many adherents in China, Japan, Siam, Thibet, Burmah, Ceylon and other Eastern countries, is founded upon correct and virtuous conduct, not as a means of reaching a fuller, richer life in a future existence, but to avoid sorrow in this life, and to reach "Nirvana" or perfect rest. Some of his expressions rise to sublime heights of moral beauty, but his teachings are all too barren of reference to One Supreme Being to whom conscience is responsible. In other words, he proclaims the brotherhood of man but does not reveal the fatherhood of God.

Buddhism, therefore, like the materialism of Confucius, has failed to keep step with higher religious thought because it failed to teach its adherents the necessity for moral, ethical and spiritual accomplishment, and responsibility therefore. Just as an arch is complete when the keystone has locked its parts and unified its elements of strength, so faith and good works, the necessary requirements of religious life, when crowned by the keystone of continued well-doing, not to avoid sorrow and trial in this life, but in obedience to Divine command and in preparation for life eternal, form the arch of perfect life.

The claim that Freemasonry is a science, the science of proper relationship to God and to our fellowman, is proven by the fact that its every urge and influence is toward higher and better ideals, purer and nobler living. In other words, it seeks to insure that each of its members be not less a man than God and nature intended he should be, without fear and above reproach.

It does not claim to be a religion, yet the eternal truths underlying religion, pure and undefiled, are basic and fundamental to our noble science. It demands of its initiates, before being admitted to

its fellowship, the same belief in God, the Supreme Grand Architect of the Universe, that is demanded by the church of him who professes religion, before the sacred rites of baptism are administered; and of its members, although without sacrament, the same purity of life and conduct as the church requires of its communicants. In fact our ceremonies, by which good men and true, who knock at our door and are found worthy, are admitted to membership in our Institution, may well be compared to the baptismal rites by which religious fellowship is established.

Science and Religion, so long seemingly irreconcilable in principles and teachings, are now recognized as two paths leading to the same goal.

No longer are these two great lines of thought considered antagonistic or even divergent. Religion may be defined as acceptance of truth revealed as the will and wisdom of Deity; Science as a search for truth, the handmaiden and supporter of religion in that by investigation and demonstration it proves much that is claimed by religious precepts, and by explanation satisfies doubt and skepticism.

The Decalogue, the foundation upon which rests one of the oldest, if not the oldest revealed religion, seeks to rule or govern by prohibition or command, yet the wisdom and justice which find expression in the ten commandments are easily susceptible of scientific demonstration. The Golden Rule, for which the world waited for unnumbered centuries, can be shown scientifically to be "best boon to mortals given" in that its observance establishes justice and equity for all to the advantage of all.

What better definition of Freemasonry can be found than the words of Bishop Wilson applied to culture, which after all is like Free-masonry, a search for truth, "To make reason and the will of God prevail," he says. How perfectly it describes the aim and object of the teachings and tenets of our Institution; a search for truth, a search for that upon which civilization, the progress of our race, aye the orderly existence of things physical and metaphysical depend.

Sir Francis Bacon, admittedly one of the deepest thinkers of the past, thus describes the result of the search for truth in analyzing science and religion: "A little science inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." Surely the spirit of prophecy, which in all ages has helped the finite mind of man to discover the beauties of the unseen, inspired the philosopher as he thus proclaimed the bands that wedded science and religion. Creatures of circumstances, born of education and environment, as we all are, thinking men of all ages have striven for the light of truth. Barham Mirza, the Hindu philosopher, compares that striving to following the flight of a bird. "Truth," he says, "is a bird that flies so fast the eye of man cannot follow it, and so high that it is lost to sight in the skies. But now and then one of its feathers falls, and when it touches the earth it becomes a prophet such as Mahomet or Moses." In other words, a teacher.

Truth is eternal. It had no beginning, it will have no ending. It was and is, and will be. Creation itself is but the manifestation of truth, under changing conditions. As it is eternal, so are its teachings eternal.

The wonderful edifice, the erection of which immortalized the names of our first Grand Master and his associates, and marked the traditional inception of our Institution, was destroyed by the soldiers of Nebuchadnezzar 588 years before the Christian era began, or more than 2500 years ago; but the truths of physical science applied by Operative Masonry to create the transcendent beauty and symmetry of that wonderful structure, were not destroyed with it. The name of Nebuchadnezzar is a mere signature sculptured on the walls of history, but the lessons learned from the uses of the tools of Operative Masonry applied to more noble and glorious purposes in our interesting science of Speculative Masonry, are, like truth, indestructible, as they are the expression of truth. Well has it been said that: "He who has found truth, has rolled the stone from the door of the sepulcher, that the light so long entombed and hidden by ignorance and superstition may shine for all."

And so we reach the briefest possible definition of the science of Freemasonry, "Knowledge of Truth." With that knowledge comes the realization that God is truth and light and goodness and beauty, and preeminently God is love, as these are the elements and attributes of love.

That love is within us, over us, around about us. It is seen in the beauty of the violet, and the fragrance of the rose; in the glorious tints of our gorgeous sunsets, and in the grace and

loveliness of woman; it is heard in the songs of birds and in the roar of the cataract; in the roll of the thunder and in the cooing lullaby of the mother to the babe at her breast; it burst forth into living beauty under the chisel of Phideas and the brushes of Raphael and Angelo, and from the pens of Shakespeare and Milton. He who creates beauty, who promotes virtue, who unselfishly strives for the good of his fellowman, is an exponent of Truth and in thought and deed, if not in membership, a believer in the teachings and tenets of our great Institution.

Remembering the definition of science, that it is "Knowledge classified and made available in life, in work and in a search for truth," are we not amply justified in our claim that Speculative Masonry is a science. It is knowledge classified and made available in the activities of life. Hence the conclusion is inevitable that it is a science, the science of being right and of doing good, "The Aristocracy or Republic of Intelligent Effort for Human Progress." It is constructive in that it develops reciprocal respect and esteem founded upon worth and excellence, and inculcates love and appreciation of the good and the beautiful in which we recognize the Infinite and through which is established the brotherhood of man under the fatherhood of God. It teaches the virtue of continued well-directed effort. Ralph Parlette, in his excellent book "The University of Hard Knocks," expresses this thought concretely when he says, "It is fine to say we are rowing, not drifting, upon the ocean of life, but how can we say it unless we too are pulling an oar?"

It is not the act of standing on the mountain peak that makes us strong, but the effort required to reach the height; and if we would understand the joy of striving, we must give little thought to results, realizing that according to the eternal fitness of things the wise will receive what they desire and the virtuous what they deserve. Success is of value only as an evidence of worthiness, and our strength and our will are but the agency of Supreme Intelligence not to be devoted to striving for self, but that we may be the servants and instruments of good. We must think not to be supreme in life's effort unless that effort be in response to that great Force which is the voice of the Infinite; the Force that makes man find his happiness and welfare in the welfare and happiness of his fellowman; the Force that makes us all brethren, children of one Father; the Force that is as omnipotent as God because it is God, and God is Love. ^

Having spoken generally of Speculative Masonry as the Science of Life, may I not refer briefly more to the concrete and definite of the manner in which some of the great lessons of Speculative Masonry are expressed and explained by the beautiful allegories drawn from Operative Masonry? Each of the working tools thereof, or the result obtained by its use, as I have said, has its correspondence in the thought life of our Speculative science, and the lessons learned there from are beautiful and impressive, expressing to members of the craft a pure, a holy and an abiding significance.

The square is the symbol of conscious equity; the compass of reasonable restraint and control; the twenty-four inch gauge of truthful demonstration; the gavel that which theoretically helps to form and . shape character; the plumb symbolizes rectitude of life and the level equal opportunity for all to make use of God's gifts and enjoy his blessings.

A proper understanding of the noble uses of these important symbols brings to us the realization that by the use of the trowel is the bond of brotherhood completed.

Corn, wine and oil, carried in our processions, speak in a language familiar to initiates of those noble attributes which sweeten life's association and bring to us the joy of giving, reminding us that in the pilgrimage of human life "we should devote a portion of our bread to feed the hungry, send a cup of our wine to cheer the sorrowful, and pour the healing oil of sympathy and consolation into the wounds which sickness has made in the bodies, or affliction rent in the hearts of our fellow travelers."

Like a benediction resting upon these and other symbols and customs and permeating the beautiful lessons which proceed from them, is the Divine influence of that great light in Masonry, the Holy Bible, the symbol of our faith.

In explaining the analogy of the use of these tools of the Operative Art, and these graphic and beautiful customs and teachings of our Speculative Science, there is presented the great unappreciated but undeniable truth, that "the greatest depth of Masonic secrecy is the unpublished act of doing good." Thus is the whole law of Divine love fulfilled.

These are but a few of the pure and holy lessons taught by our noble science. Every influence that proceeds from it is ennobling; its every urge is to make those who kneel at its altars

free and accepted; free from the weakness that yields to the allurements of vice and the frailties incident to human nature, and accepted as exemplars of the noble estate that God intended man should occupy; not because it is decreed that he shall but rather that he may.

Clearly are the wisdom and beneficence of Deity manifested in the fact that man is a free moral agent. Yet such freedom of will, like faith without good works, availeth little; and it is only when development waits upon acceptance of responsibility that he becomes free and accepted in the sense conveyed by the teachings of our Institution.

The first step in obtaining that freedom is the recognition of the sovereignty of Self. The next is the recognition of the sovereignty of Good. It is only by the acceptance of these principles that man can be free and accepted, and realize that he "is made in the image and not in the effigy of God."

Someone has said that life is comparable to a railroad of which we ourselves have built the roadbed of our own experience and laid the rails on which we are pushing our engines ahead to larger realizations or backward to failure and defeat. Difficulties, or even temporary defeat, should not dismay or discourage.

Somewhere the sun is shining, and confidence, patience and decision often bring to us a fresh touch upon the strings of the harp of life.

Let us know then "that the highest lesson in life is not to live in the present or in the future, but in the eternal."

The old mystic Boehm declares that "He to whom time is as eternity and eternity as time, is free," an aphorism worth remembering.

Strikingly are the pure and holy lessons taught by our ritual told in the injunction, "Let your light so shine before men." In this, the will of the Master finds expression as it does at times in the language of parables, but the inference is plain.

The light which we are exhorted to "let shine" is the sentiment of love and friendship expressed in unselfish helpfulness.

To complete the analogy from which this lesson is drawn, we must have some standard of comparison, something with which to contrast this light, the radiance of which we are bidden to disseminate, to the end that our efforts may be seen of men and glory be given to Him who orders all things well. That standard of comparison is sunshine. Comparable to the life-giving, life-sustaining effect of sunshine in the physical world, is that of friendship, faith and trust in the metaphysical, or in man's association with his fellowman. To be surrounded by friends, to associate with those whose confidence we reciprocally enjoy, develops the best there is in us. We grow and expand in those qualities of heart and mind, which have enabled us to command and deserve the esteem of our associates. Equally important is the fact that if we deserve and enjoy love and confidence, we naturally exhale or throw off and create an atmosphere of faith and trust, and the world is better for our having lived in it. Even the Master when He came to earth, preferred to be called the "Friend." Friendship is the mirror of the soul, reflecting the strength and the weakness of man. It is pregnant, with self-creative force, and we should never forget that the world gives to us just what we give to the world; a smile for a smile, a frown for a frown. Around our sacred altars of friendship we assemble, bringing our votive offerings to that temple erected in the hearts of the brethren of the Mystic Tie, the cornerstone whereof is virtue supported by wisdom, strength and beauty. There, undisturbed by the urge of selfishness, or the call of ambition, we keep alive upon those altars the sacred fires of Faith, Hope and Charity and of Brotherly Love, Relief and Truth. This is the heritage which has come down to us, hoary with age, ripe with the wisdom of the passing years and rich in the glorious realization that true happiness is found in unselfish effort to enliven the kindly sensibilities of human nature, and to promote the endearing civilities of social intercourse, and upon us is laid the sacred obligation of transmitting that heritage, pure and undefiled, to those who will come after us. Just as there are periods when we are denied the blessing of sun-shine, so, in the march of human events, individuals, states and nations are called upon at times to stand within the shadows born of selfish greed, unholy passion or unworthy ambition. But such periods are transitory, and as they are caused by disregard of right and truth, and justice, so they can be terminated by the exercise of these virtues; and never before in the history of civilization has there been so world-wide, so universal a demand for the recognition of human rights and human liberty by the final banishment of that arch enemy of the progress of our race, the first and worst of the four dread horsemen of the

Apocalypse, the appearance of which creates conditions which invite and presage the coming of the other three.

The greatest issue ever presented to the civilized world is demanding attention. To the eternal credit of our country and of themselves, be it remembered that two of our Chief Magistrates, one at least of whom is a member of this great Institution, have striven to bestow upon world civilization the blessing of universal peace. Our sympathies and our prayers are with President Harding and his capable Secretary of State in their noble efforts. No Moses climbing Sinai's height to receive instructions from the Infinite ever brought greater blessing to earth; no plumed knight of the golden age of chivalry, who strove for the redemption of the Holy Sepulcher, or sought for the Holy Grail, ever had nobler quest; and may their efforts be crowned by the realization of Tennyson's dream, told in the prophetic words:

"When war drums beat no longer,
And battle flags are furled;
In the Parliament of Nations,
The Congress of the World."

Just one more thought that is of absorbing interest to all. The growth and development of our Institution, not alone in membership, but also in keen and analytical appreciation of its teachings and tenets, have been appropriately and ably referred to by our Most Worshipful Grand Master. With a past glorious in achievement, a present satisfactory in conscious strength and security, and a future rich in faith and hope and promise, this great Institution can felicitate itself today in that it has been weighed in the balance and not found wanting. But, my brethren, "eternal vigilance must be our watchword." I note, and know you must, with deep and abiding satisfaction the presence of so many young men enrolled upon our roster. Fathers and brothers, you who may well be called the "Elder Statesmen" of this great fraternity, you whose hairs, like my own, are whitened by" the advancing steps of time, if Masonry in California is to retain the proud position of worth and excellence which you have given it, the mantle which you have so worthily worn must fall upon the shoulders of these young men.

Let us give them a message of hope and of faith. He who spake not with the tongue of man has said, "Ye shall win if ye faint not."

In the beautiful language of the poet:

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers 'Lo, thou must,'
The soul responds, 'I can'."

In conclusion, brethren, as we gather here today in the pride of our manhood and in the fellowship of our Institution to discharge our duty to this Grand body, let us not forget that in the archives of the Supreme Grand Architect of the Universe, a record of our lives is kept and that the Book of Life tells the story of how we have fulfilled our high destiny.

Let us find hope and faith in the thought that in every human heart God has implanted a part of Himself which in the long march of the ages down the corridors of time, has ever found expression in the progress of civilization, and the moral and ethical development of our race.

Finally, my brethren, let me close by quoting a definition of Freemasonry given by Rev. Dr. Harris, Grand Chaplain of the Grand Lodge Free and Accepted Masons of Massachusetts more than one hundred years ago. The analysis, the logic and the conclusions are alike admirable, appealing and convincing. He says: "Freemasonry is a moral order of enlightened men, founded upon sublime, rational and manly piety, and pure and active virtue. Its teachings are Universal Benevolence, generous Philanthropy and affectionate Brotherly Love; its laws are Reason and Equity; its principles Charity and Love, and its religion Purity and Truth; its aim and object is 'Peace on Earth,' and its disposition 'Good Will Toward Man'."

In that spirit may we discharge every duty which we owe to God, to our country, to our fellowman and to ourselves, thereby helping to build in the heart of each one of us a temple "not made with hands." And when the summons shall come, as it must come to all, to suffer the pangs

of dissolving nature, and we drift down into the dark valley of the shadow of eternity to the side of the tide less river, from the shining farther shore may we hear our names enrolled in that Grand Lodge over which the Supreme Grand Master forever presides, as there comes to us the glorious realization that death is not the end of all, but only the end of an earthly day and the beginning of a day that will know no, end.

As a last word I ask you, my brethren, individually and collectively, to accept the sincere best wishes of one who's cordial regard and fraternal affection you will ever share.

The representatives present manifested their pleasure and appreciation by long-continued applause. The thanks of Grand Lodge were tendered the distinguished brother, and he was requested to furnish a copy of the oration for publication in the Proceedings. The Grand Secretary was directed to cause to be printed copies in sufficient number for distribution to the Lodges and brethren.