

**Grand Lodge  
Free & Accepted Masons  
Of California  
Grand Oration 1942**

**Grand Orator  
Lawrence C. Kelley**

Most Worshipful Grand Master, Distinguished Past Grand Masters, My Fellow Grand Lodge Officers and Brethren

At the beginning of the time allotted to me on this full program of a very busy week, it is my desire to express to our Most Worshipful Grand Master my appreciation for the very generous appointment given to me a year ago; generous it was beyond my deserts, generous far beyond my ability. This has been a very busy year, and one, I trust, of some service to Masonry. I thank our Grand Master for this opportunity given to me if I have rendered any service. During the past year I have experienced the unusual privilege of visiting different parts of the jurisdiction with our Grand Master, which has afforded me the opportunity to know him more intimately and the opportunity to appraise him and to value him. Value him not only for a keen intellect; value him not only for his impartial approach to every problem presented to him; value him not only for the kindly and courteous treatment given by him to all with whom he came in contact, but to value him as a man; a man among men. He truly fulfills the wish and cry of the poet:

"God give us men a time like this demands,  
Strong minds, great hearts, true faith and  
ready hands Men whom the lust of office does not kill,  
Men whom the spoils of office can  
not buy, Men who possess opinions and a will;  
Men who have honor—men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flattering without  
winking. Tall men, sun crowned men,  
men who live above the fog in public duty and in  
private thinking."

During the past year he has preached a very strong and a very vital Masonic doctrine. His theme and his message to us has been to be men and to be Masons. He has proven to the brethren of this jurisdiction that his were not idle words. Brethren, he is a man and he is a Mason.

Many eminent men have occupied this station and have addressed this Grand Lodge on various phases of Masonry, which have been both pleasing and instructive. As I look over the list of those illustrious brethren, many of whom are in attendance at this communication, I am somewhat appalled at the difficult task, which lies before me if I am even to approach the standards set by them. It is not within my ability to speak to you "on matters appertaining to the craft" and give to you only that, which is original with me. Most of us who seek to develop a subject or a theme find to our surprise that others have thought that way before and have written or spoken on the same or kindred topics and we perforce light our candles at their fires to illuminate our pathway in our search for further light in Masonry.

We are gathered here in this 93rd Annual Communication of this Grand Lodge. Every man here is different from every other man. Different in ancestry, different in home environment, different in religious convictions, different in political beliefs, different in occupations and each maintains a different station and standing in the community. We meet here with but one purpose, here we definitely cherish the same hopes and the same desires for Masonry. Here every man is as good as his fellowman. Here in this pure democracy every man may vote his convictions without hindrance. There is none here so high as would try to unduly influence your action, there is none here so mighty as would seek to dictate your vote on any subject. Here every man is imbued with the same high ideals; all are here to be of service to Masonry and each realizes fully that he is but a servant of Masonry.

In this day the indestructible, fundamental principles for which Masonry stands and has stood for countless ages are at grips with evil and noxious and unholy influences. Masonry needs today as never before all good men and true whose heads are clear and whose hearts are strong, and who possess that sterling worth and moral fibre of God fearing, American citizens. To depart from those fundamental principles is to abandon the mission of Masonry and to desert the Masonic way of life.

It might precipitate some argument if I were to make the statement that the present generation has made no progress in the realm of music. We admit that there have been many pretty and catching melodies written but few to be compared with the old classics, the oratorios and the operas. You have but to turn on your radio to be convinced that this generation has not produced a Bach, a Beethoven, a Handel, a Mozart, or a Verdi.

Some there are who might question the assertion that this present generation has made no progress in the realm of art. We admit that there have been some beautiful paintings produced but is there anything comparable with Sistine Madonna, or with Blue Boy or with Pinkie or The Angelus or dozens of other old masters now in the de Young Museum, the Huntington Library and other famous galleries of the world which display the sheen of the silks and the satins and the careful technique employed in painting the laces and the embroideries which you will there find?

Certain I am that I might be headed for trouble if I were to assert that this generation has made no progress in the field of government. But can you produce today a statesman to be compared with Washington, Adams, Jefferson, Franklin, Hamilton, Webster and other men of their day? Men who were willing to sacrifice their own opinions and personal advantage for the good of all. Do you believe that the gigantic task of framing and adopting our Constitution could have been accomplished under our present day political conditions? We have many politicians today but few statesmen.

Why is it that this generation has made no progress in the realms of music, arts, and political government? Is it because of the tempo of the times in which we live or is it because that we have given no thought to those fundamentals upon which progress in these arts and sciences must of necessity rest? Have we attempted to streamline our daily lives and those things around us which might otherwise be both pleasing, beautiful, and harmonious and have given no thought as to whither we are traveling?

Every man here has been assured and knows that there is nothing in Masonry "which will interfere with the duty you owe to God, your country, your neighbor or yourself." Masonry assumed that you knew what that duty was and that you had the strength of character to fulfill it. You have now taken upon yourselves certain obligations, which have increased and added to the solemnity and the gravity, yes, and to the sacredness of that duty.

"No debt, no obligation, is fully paid and discharged except we do so in kind." So, too, no fundamental principle of Masonry can be inculcated into the individual life save that we know and understand it fully. It would, therefore, seem that the first great Masonic duty which we owe to ourselves is that we learn the true meaning of Masonry and the second is like unto it, that our brethren, too, learn to apply those principles to their lives, to the end that the life of the community in which we live and of the nation and of the world will be at peace and happy under the influence of Masonic teachings.

There are many of our brethren who are demanding a militant Masonry and who would streamline this fraternity; those who advocate that we condemn this or that religious organization, or this or that political movement. They insist that we use the influence of our numbers upon legislative bodies for the passage or defeat of some legislation and that we espouse the election or defeat of certain candidates for public office. They desire that we commit our fraternity to follow some course and enter upon some sphere of action wholly foreign to the original purposes of Masonry. Are not these demands contrary to the fundamentals of Masonry and the enunciations of this Grand Lodge? Is there any way that we can exemplify before the world the worth and beauty of Masonry except by our daily lives, and our conduct in practicing, "out of the Lodge those great moral duties which are inculcated in it." From no other examples can those who knock at our portals say that they come, "by a favorable opinion conceived of our institution."

You need not be reminded that our fraternity is subjected to criticism from without; that non-members choose to act as judges of us. We may say that we care not, that they know nothing of Masonry and, therefore, are not qualified to judge. Deep in our hearts we do care for we desire that all men conceive a favorable opinion of our institution; we crave for our fraternity that high esteem and respect of our communities which rightfully belong to it.

Masonry is judged by the individual Mason, by his daily life and conduct, be it good or bad. The measure employed by those judges is the highest standard of the community. Unfortunately, we cannot select our finest, the most upright, and the best, which we can produce and say to the world, "Judge Masonry by him." Masonry is usually judged by its worst by those who know the least of our fundamentals and by those who fail to practice and maintain our high ideals in their

private, as well as their public lives. Masonry cannot lift itself by its own bootstraps. Masonry rises no higher in its moral and intellectual sphere than the character of the men who compose its membership.

The whole philosophy and the basic religion of human life is to be found in the fundamental principles of Masonry, and unless Masonry can take these fundamentals, these pure and inspiring moral truths around which its ritual and its symbolisms are entwined, and translate them into the very life and conduct of its membership we can not hope to live as a fraternity, and I might ask, do we deserve to live ?

While we know that perfection will never be attained in this veil of tears, yet we can and I think must approach the problem of Masonic education resolutely to the end that the world may judge Masonry by the individual Mason and that Masonry will not lose any of its prestige as a high moral and spiritual institution.

When Brother Robert Gaylord was Grand Master he said, "Proper Masonic education is a critical question and a crying need." It is still a critical question and a crying need. I suppose that every Grand Master since, as well as before Brother Gaylord has found it so.

Our first, most excellent Grand Master said to us in his Proverbs, "Wisdom is the principal thing; therefore, get wisdom and with all thy getting, get understanding." There is a marked difference between wisdom and understanding. Wisdom is knowledge. Understanding is the ability to practically apply that knowledge. Do we really help our brethren to get wisdom, Masonic wisdom, and with their getting, get also Masonic understanding?

Thousands have paid their fees, have memorized the required ritualistic passages, have been enrolled as members and have never and do not now have any tangible idea as to the meaning and the significance of that which they learned. Those portions of our ritual alone are not intended to convey any particular wisdom or understanding. As essential as is our ritual, it is but a means to an end- it is the key of pearl, which unlocks the golden portals of our ancient and beautiful mysteries. But we must go beyond the portals, we must enter the sanctuary to know and understand those mysteries. The Masonry that attempts to live within its four walls can find its only expression in its ritual and in its symbols. As dramatic as is its ritual and as beautiful and as inspiring as are its symbols such Masonry has missed the very essence of its life and cannot justify its future existence.

Our candidates are admonished to, "manifest your fidelity \* \* \* by a strict observance of the constitution of the fraternity; by adhering to the ancient landmarks thereof." They are not given instruction in the meaning of the constitution, ordinances and edicts of this Grand Lodge and their rights and duties there under. I venture that the vast majority of our membership and probably many in this room have never even read our ancient landmarks. They have never been taught their meaning, their significance, and their preeminence in Masonry yet we expect them to observe them "and never suffer them on any pretense to be infringed."

If Masonry is to endure and to progress upon the same high plane as it has in the past, must not these fundamentals be systematically instilled into the Masonic life and education of our members; and failing to do so, we may be assured that Masonry will live, only upon the glories of its past and without vision of its future life. The observance of these fundamentals constitutes the Masonic way of life and they must be transmitted to the future Masonic generations.

The committee of this Grand Lodge has tried many methods of bringing the necessity of Masonic education to the attention of the brethren and all with little success. They have centered their work of Masonic information upon Master Masons. We are told that, "Masonry is a progressive science taught by degrees only." Does this mean progressive in ritualistic work only or does it mean that the science of Masonry too is progressive and should be taught by degrees also? We frequently lament the lack of interest in Masonry and the non-attendance of our members.

May not this be because our brethren have been disappointed in their Masonic youth at the lack of Masonic information given to them "by degrees only"? I believe that if a man is interested sufficiently to spend his time and money to take the degrees of Masonry, he really desires to know what it is all about and will willingly and eagerly grasp at Masonic wisdom and absorb Masonic understanding if given to him "by degrees only."

In our Lodges we vote upon an applicant for the degrees and then about seventy-five days later we tell him that nothing remains to constitute him a member of the Lodge but to sign its by-laws. In about seventy-five days he becomes one by whom the world may judge our fraternity. Is this hasty conferring of the three-degrees all there is to Masonry? Masonry is not such a shallow

thing as to be mastered in seventy-five days. It possesses the depth, which the finest and strongest minds have hardly sounded with years of study.

There never was a time in the history of mankind when the teachings of Masonry should be more emphasized; there never was a time when the spirit of Masonry was as necessary. Every fundamental of Masonry, every virtue sacred to the heart of our fraternity is being singled out for assault and destruction. These are testing days for Masonry. Evils both social and political are parading themselves under the banner of good government and democracy. The very moral fiber of our communities is in peril.

We can and should point out to the novitiate the place, which Masonry must maintain in the social, economical, political and spiritual world of today. We should impress upon him that brotherly love, relief and truth; that temperance, fortitude, prudence, and justice mean something more in Masonry than is recited in the ritual. This cannot be done by reading stereotyped articles in the Lodge and particularly after a man has reached the zenith of his desire and has become a Master Mason, nor can it be done in seventy-five days. We will do well to give more time teaching our candidates more Masonic fundamentals that they may have more Masonic wisdom and more Masonic understanding.

Masons cannot understand Masonry without knowing something of its history; not only its glorious history in this beautiful state but its history as a fraternity both ancient and modern. Masons should learn of the lore of Masonry, of its legends and of its ancient mysteries; learn how it all started, of its antiquity and of its change from operative to speculative. We should know of those outstanding men of all generations who have contributed to Masonic understanding and also of those stalwart pioneers who gave so much of their time, their talents and their worldly wealth to make this Grand Jurisdiction what it is today. Is not the knowledge and understanding of these things as necessary to the individual Mason as is the knowledge and understanding of American history to American citizenship?

The work of our Public Schools Week Committee is demonstrating fundamentals of Masonry. It is essential that our membership be impressed that Masonry believes in the equality of opportunity for the children of all, of the high and the low, of the rich and the poor of all creeds and religions; and that Masonry believes that certain private schools tend to create classes and stratify society and as such are un-American. There must be no stratification of society in America like the rocks in our hills and mountains where each strata is held in its place by the one above and the one below but our stratification should be more like the ocean where every little drop is free to move as it will and though it come from the very depths yet it may one day glisten in God's sunlight from the highest wave. We are lovers of the liberal arts and sciences and the level has taught us its lesson. We, therefore, are the champions of that great bulwark of civilization, the American public school system.

Our novitiates should be taught to know and understand the work of our Masonic Boards of Relief and of our Masonic Employment Service. This work is most essential to Masonry and must receive the heartiest support and cooperation of all Masons. The candidate has little opportunity to learn of our Masonic Homes, of our method of supporting them and particularly of the Endowment Program, which is one of the outstanding labors of this Grand Lodge. The caring for those elderly men and women, to whom the world has not been generous or even kind and who now face the sunset of life with a feeling of peace and security which is accorded them by our protection; and our responsibility of training the children committed to our care, those who will take our places in the world of tomorrow, burdened with our blunders and our mistakes: These welcome tasks should be made well known to the members of our fraternity and this knowledge should create in the heart and mind of every true Mason the desire to carry his share of the burdens. I can look over the roster of my own Lodge and I see there the names of men now dead. Men who were well to do, men who were really wealthy. I know that by their wills those men left thousands of dollars to charity. Many of you might criticize them if you knew what charities were thus remembered, sufficient to say they left nothing to our Masonic Homes. The fault was not theirs. They were charitably minded but they did not come to lodge very often and the knowledge of our endowment program was not forcefully brought home to them. Part of the fault was with our system of dispensing this valuable Masonic information. I, too, cannot escape my share of the fault. I knew of our Masonic homes, I knew of our endowment program both as a Master and as a Past Master and I did not enlighten those brethren, with the result that Masonry is poorer and they were not made richer because of it.

The strength of a nation is measured, not by its millions of people, nor yet by the billions of its

wealth. The strength of a nation can only be measured by the intelligence, the morality and the patriotism of the whole people. Wealth can and does corrupt the ignorant and this corruption unless opposed by a sturdy morality and by a self-sacrificing and devoted patriotism will soon sap the foundations of government. Masonry in this country has always been foremost among those vital forces contributing to the freedom and the welfare of mankind and has by its influence and activities created a practical citizenship among its members. We are justly proud of our righteous claim that Masonry has builded a great nation, a government "of the people, by the people and for the people" by translating the teachings and the free principles for which we stand into the organic laws and high ideals of this government.

The call of Masonry to serve is greater today than ever before in its history. The responsibility resting upon us is heavier than in years gone by. Masonry believes in America and all that America stands for. Within our fraternity you will find the gospel of democracy more clearly taught than in any other organization that the world has ever seen. We do not discuss within our Lodges any of the controversial political issues, nor the merits of any candidate for public office, as we owe allegiance to no political party, nor to any candidate for office, be he a Mason or be he a profane. Masonry teaches an unfaltering patriotism and a fidelity to the great principles of American liberty. We, as a fraternity stand here today pledging ourselves to uphold the principle of education of the masses, to uphold the citizen's right of free speech, to uphold man's right to worship God according to the dictates of the individual conscience, to uphold the doctrine that church and state must forever be separated in America. We pledge ourselves, our lives, our property and our sacred honor to uphold and to defend these and all irrevocable truths as contained in the Constitution of the United States of America.

Our country is now at war. A war not of our choosing; a war not of our making; a war which has been thrust upon us; a war to determine whether we will continue to live as free men and free Masons under these principles of government to which we pledge ourselves or whether we must live under a form of government dictated by foreign powers.

I quote from a great American and a great Mason, "The time is now near at hand which probably must determine whether Americans are to be free men or slaves. The fate of unborn millions will now depend under God, on the courage and conduct of this army. Let us, therefore, animate and encourage each other and show the whole world that a free man contending for liberty is superior." That, my brethren, is not something from this morning's newspaper—that is a part of the general orders issued by Brother George Washington as Commander-in-Chief of the American Armies on July 2, 1776, two days before the Declaration of Independence. How applicable it is to our present day conditions.

This is truly a world war. When the world is at its worst, then Masonry must be at its best. Masonry as an organization has not declared war upon any foreign power yet any malignant influences and any sinister restraints directed against our government are also brought against Masonry as the two are so closely allied in motives and in purposes. Masonry stands for peace, has always stood for peace. If our prayers are heard and answered there never will be another war. But there are some things, which we as Masons love more than peace. Our forefathers handed down to us a heritage bought with hardships and suffering, purchased by blood and tears—the heritage of freedom and liberty. We are willing to sacrifice our peace that freedom and liberty may be guaranteed to us and to our posterity. It is only by transmitting this heritage to our children that we can fulfill that obligation, and discharge that duty in kind received by us from our forefathers. Freedom is the heritage only of self-disciplined nations; others may deserve it but cannot have it. It is for this generation to determine whether we will be a self-disciplined nation and whether as such freedom will continue to be a heritage for future generations to enjoy or become merely "a consummation devoutly to be wished," a vague and an obscure dream of life.

Each of us has a sacred duty, which we owe to our country. It was in your first degree that you were admonished, "As a citizen you are enjoined to be exemplary in the discharge of your civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live and by never losing sight of the allegiance due to your country."

What is this duty, which we owe, to our country and with which nothing in Masonry interferes? What is this allegiance, which we are never to lose sight of? What is this thing called loyalty, which Masonry teaches? Is it just words, which we babble like children, or is it something practical, which we as men must observe?

Can we expect our brethren who now wear the uniform and are now in service to be loyal

unless we, too, are loyal? Can we expect them to sacrifice if we are not willing to sacrifice? Can we expect them to be confident of the ultimate result unless we, too, are confident? What is this thing we call loyalty? Is it loyalty for me, when able to do so, to refuse to buy war bonds and stamps when my government needs the money so badly to carry this war through to a successful conclusion? May I, as a Master Mason by word or act seek to influence my Lodge, for any reason, to decline to invest its funds in war bonds? Is that the loyalty, which Masonry teaches? May I as a manufacturer of articles vitally necessary for the prosecution of this war, take excess profits for that which I sell, by grinding wages down without regard for the rights and needs of humanity and by boosting the ultimate price without regard for governmental resources? May I say complacently, "God is not looking. I'll give as little and grab as much as I can?" Is that Masonic loyalty?

May I as a leader of a great labor union at this time and in this hour of need call strikes in vital industrial plants, regardless of the causes, which might in normal times justify such action? May I either slow down or stop production and refuse to allow others more patriotic to take my place without regard for the safety of my brethren in service whose lives depend upon the "stepped up" production. Is that the loyalty of Masonry?

Our Grand Master has seen war as have many of you. He knows the life of a soldier in the trenches of France, he knows of the mud, the slime, the filth, the stench, the cooties and other vermin. He knows of the distressing hours by day and night considering the welfare and safety of loved ones at home. He has seen buddies to the right and to the left of him killed in action. He himself knows of the sting of enemy bullets, he knows of the pain and suffering of wounds filled with blood poisoning and he is even now suffering from its after effects. Knowing these things, he has asked us to give to a fund to relieve our brethren of their distresses in so far as is humanly possible. He knows that there are many who cannot give and from those he asks only their prayers; but from those who can give he asks and expects not only your prayers but your money as well. Is it Masonic loyalty to refuse?

The Masons of California have made a solemn promise before God and to our brethren, that, they shall not fight alone. Wherever the battles of today are being fought in zones of combat there you will find our brethren. Some passed through the tragedy of Pearl Harbor, some are with the American Expeditionary forces in foreign lands and some are with our combat naval units on the high seas. They shall not fight alone.

Some of our brethren were on Wake Island some were in Bataan and some were with General Wainwright at Corregidor, hundreds wounded and killed, thousands captured and are prisoners of war, their fate unknown. Their sacrifice shall not be in vain. They shall not suffer and die alone.

This is a war against women and children. A war to destroy the American way of life. A war to take from those whom we love the necessities of life, the very food which nourishes them. Our enemies desire to degrade this fair land as they have other lands. According to Red Cross records, thousands of babies died in the flight from Paris, hundreds of persons have starved each day in Greece. Children there are who have never tasted milk, women and old men to whom a loaf of sour, black bread would be a luxury. To save us from this and worse our brethren are now fighting; they are now standing between us and the enemy; they are baring their breasts to protect us. They shall not fight alone.

"Sacrifice does not mean something offered to appease the gods, but is the giving, as a proof of love and devotion, of something that is held more dear and precious to the giver." Our brethren are sacrificing. They are giving their all for those whom they hold dear. More men will be called to the colors. More men will be called to sacrifice, to suffer and to pay the supreme penalty—they and their loved ones must be cared for. Eighty thousand dollars will not be enough. You will undoubtedly be asked to give more to this fund and for war bonds and Red Cross and for other war purposes. Will you give, will you sacrifice, or, must they sacrifice alone ?

This fraternity will meet this challenge, for challenge it is. We will give because it is patriotic; we will give because it is Masonic; we will give because it is charitable; we will give because it is sacrificial; we will give because it is righteous- we will give that our brethren may be assured that they may know that we are fighting with them and that we do not ask, that we do not expect them to fight alone. We will give to fulfill our promise and to redeem our pledge before God that they shall not fight alone.

We are in this war and we must of necessity stay in this war until it is brought to a successful conclusion. This is a war of hate. With the Axis hate is the cardinal virtue. They hate everything

and everybody who opposes their will and wish. We as Masons are in this war because we too, hate; ah, but we do not hate as do the Axis powers. We do not hate peoples or nations or creeds, nor even individuals as such. We hate that for which they stand, we hate that which they practice. We hate the tyranny, which reduces nations to slavery just because they want to be free. We hate the arrogance and intolerance, which denies freedom of worship. We hate the dishonesty and the treachery, which attacks peace-loving peoples without warning and even while peace negotiations are in progress. We hate the cruelty, which leaves men, women and children to die of want, starvation, and disease to the sound of fiendish laughter. We hate the cowardice and injustice, which torture and kill innocent hostages for fancied wrongs. We hate the murder, which destroys men just because they were Free and Accepted Masons. If we do not hate these things we, too, will be destroyed.

Hate ordinarily has no part in Masonry. Hate is contrary to our teachings. The religion of Masonry is based upon kindness, truth, honesty tolerance, justice, love for all men and love for our God.

Masonry is a great brotherhood, which springs from a common fatherhood. "The supreme motive of Masonry is two-fold, the adoration of God and the exaltation of man." Masonry has always maintained a most worshipful attitude toward God and a loving ministry toward man. It announces to a doubting, yes, and to an unbelieving world that God is the God, the giver and judge of all life, the end of all knowledge and one who is worthy of our adoration and our praise and one in whom we as Masons and as a fraternity put our trust. It teaches us to lift the burden from another's heart, to wipe the tear from an eye of sorrow and that instead of trying to get into some imaginary place beyond the stars to try to get more of heaven into us while here on earth. Masonry does not follow the practice pursued by many religious and other organizations, which spend much time in trying to teach a man how to die. Masonry is life, Masonry is a way of life. Masonry teaches us how to live and having lived by that standard set up, we welcome death, "Not as a grim tyrant but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious, and celestial Lodge above where the Supreme Grand Master of the universe forever presides."

Many interesting stories have been told of what a man will try to save when his house is on fire. Some of these stories are amusing, but most of them are tragic. Stories of men trying to save things of little or no value, things that can readily be replaced, but leaving priceless possessions, things which can never be replaced to burn' I need not tell you that even NOW the world is on fire, that our house is in danger of being consumed by flames. We have but little time for reflection to determine what we will save from the conflagration. Will we save tangibles or intangibles? Are we going to try to save those conveniences, those comforts of life at the expense of freedom and liberty? Will we cry out in anguish when our sugar, our tires, our gasoline and other commodities are taken from us and view with indifference the taking away from us our right to worship God according to the dictates of the individual conscience, the right to think and the right to speak and the right to vote as seems best for the nation as a whole? Can we insist upon saving our jobs, the profits of our business, the political power and influence, which we claim as our own and allow the brotherhood of man, the spirit of square dealing, the welfare of humanity to be destroyed? We can find neither happiness nor peace nor satisfaction in life if we save those replaceable, inconsequential tangibles and allow those priceless, irreplaceable intangibles, those things for which Masonry stands to perish in the flames.

Masonry stands for those things, which are eternal, those things which are ever new, though as old as the ages. It answers the needs of the human heart just as effectively today as it did centuries ago and if given an opportunity it will ever grow as a progressive science in the hearts of our novitiates.

To adhere to Masonry's rigidity of purpose is not stagnation. To uphold its ancient landmarks is not reactionary. To promote its - fundamentals is not failing to keep pace with modern times.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Those things which ye have both learned and received and heard \* \* \* do, and the God of peace shall be with you."\*For on these things, my brethren, Masonry throughout countless ages "has united men of every country, sect and opinion" and in these things will you surely find the Masonic way of life.

\* Philippians 4, 8-9.