

origin being in 1356, B. C., and was observed with great pomp and dignity, combined with solemnity, every fourth year. Its members superstitiously observed its grand and imposing ceremonies, and he who was so rash as to speak evil or with levity of them was condemned to an instantaneous death, and an instance of the sternness of their laws is well illustrated in the death of that great philosopher Socrates, who was compelled to swallow the deadly hemlock for the reason mentioned. Some writers of the classic school assert the worship in these mysteries bore a strong resemblance to our own Christianity. However, such were the exactions of the heroic Greeks, and such too were the blessings developed by this institution, that there is not on record in the annals of antiquity a country or nation that has produced greater patriots, more able statesmen, or more profound scholars. Reasoning thus, if this the so-called spurious Freemasonry, that is the peculiar worship of this particular people, has produced such noble men and such prosperity to the nation, cannot the true Freemasonry, such as we enjoy to day, boast still greater achievements and a larger period of usefulness? Every land has its *spurious Freemasonry*, so-called; its birth, life and death were with it—but this the speculative Freemasonry of the present time has blessed mankind in every region from pre-historic ages, has stood the shock of time and the revolutions of ages, the persecutions, proscriptions and edicts of the evil disposed, and there exists not an institution of a kindred nature whose adherents are more learned and distinguished—whose interests are more mutual—whose landmarks are more jealously guarded and venerated than those of the one whose members we now humbly address.

Having thus briefly drawn the line between the spurious Freemasonry of Greece and that of our own true Order, whose *tenets* are the worship and adoration of the omniscient and omni-

potent Creator of the Universe, who rewards virtue and punishes crime, is it not but our due to venerate Him “who formed our frame with beneficent aim, whose sovereign statute is order” with acceptable service as our just obligations?

We are taught that our institution has always had the patronage and influence of the nobility and the eminent ones in science and arts; such is rigidly correct. The names of Kings and of those distinguished in the professions might be given in great profusion, and to-day we claim their equals. There must be enticing objects in our Craft for such, or why have they so advanced its honor and standing? It is to the honor of the Craft, wherever located, that its principles have benign and ameliorating effect on the character by the imposition of moral restraints, so charmingly and fraternally given that he who has passed within our sacred portals, and is callous to their precepts, is assuredly not worthy the proud name of “Freemason” which is synonymous with perfect honor and worth. The broad mantle of Freemasonry can not be ample enough to sufficiently protect him. Its grand design or object is to render or make in its school of piety a man more exalted among his fellows.

His Royal Highness the Duke of Sussex, in a speech at Sunderland in 1839, thus speaks of the objects derivable by a strict and thoughtful adherence to our teachings. He says: If brethren when they enter into *this society* do not reflect upon the principles upon which it is founded, if they do not act upon the obligations which they have taken upon themselves to discharge, all I can say is that the sooner any such person retires from our Order the better it will be for the society and the more creditable to themselves. He says that it was in mature age he first entered the Order; he did not take it up as a light and trivial matter, but as a grave and serious concern of his life,—having