AN ORATION PRONOUNCED AT THE CONSECRATION OF KENNEBECK LODGE IN HALLOWELL, JULY 20, A. L. 1808.

By Brother JEREMIAH PERLEY;

WITH A CHARGE DELIVERED AFTER THE INSTALLATION.

By R. W. Brother JAMES D. HOPKINS, Esq. D. D. G. M.

HALLOWELL—PRINTED BY N. CHEEVER, 1808,
JEREMIAH PERLEY, Esq.

Brother,

HAVING been appointed a committee for that purpose, we present you the thanks of the Kennebec Lodge and Brethren present, for your excellent Masonic Oration this day pronounced, and request a copy for the Press.

We are, with much esteem,

Your affectionate Brothers in Masonry,

ELIAS BOND,
SETH GAY,
A. MANN.

Hallowell, July 20, A. L. 5808.

BROTHERS,

I HAVE no disposition to add another, to the ephemeral productions, that are daily issuing from the Press, or invite the attacks of criticks. But penetrated with gratitude, for the honour conferred on me by "the thanks of the Kennebeck Lodge and brethren," and the flattering terms in which they are conveyed, I can refuse you nothing. And as my humble attempt to enlighten the public mind, on the nature and principles of our excellent institution, and thereby to extend its reputation and usefulness, was received with so much candour and liberality; a hope that they will attend it whenever it may go, and that it may contribute to the good of Masonry, as it was the sole motive which actuated me in complying with the former request, the same motive still governs me in yielding to your solicitation, and submitting a copy for the Press.

With the best wishes for the prosperity of the craft,

I remain,

Your affectionate Brother,

JEREMIAH PERLEY.

To the Committee of
Kennebeck Lodge.
July 21, 5808.
MASONIC ADDRESS.

SWEET are the joys of friendship; pure the source of their pleasures, who are engaged in the cause of truth, of reason and philanthropy. If allured by the expectation of pleasure, invited by curiosity, or led by some less favourable motive to assemble on this novel and solemn occasion, let unbiassed candour hear, and impartial justice decide on its importance and utility, when the spirit and tendency of our association is known. To illustrate the nature and design, and to vindicate the principles of Free Masonry, is the theme which naturally presents for consideration: happy, had the task been assigned to one longer conversant with them, and better able to assert their value; the end we have in view would have been more readily acknowledged, and our feelings and sentiments more fully participated. Let not the society suffer for the fault of one; let not the weakness of the advocate injure the cause, for it is the cause of humanity.

RECKLESS of the obloquy which is heaped upon us by ignorance, prejudice and malice; yet conscious of the purity of our motives, we would hold that place in the public estimation, which the effects of our labours, and conduct as Masons, deserve. But we cannot expect the consequence of our institution should be duly appreciated, while its benefits are unknown. These we seek
not to blazon abroad by the obtreperous trump of fame; but the good we do, like the mysterious ways of Providence, operates unseen; and the benefits we bestow, are dispensed in secret by the hand of “charity,” which “vaunteth not itself.” We naturally shrink from self-applause. The initiated alone, however, can estimate its use; and founded as it is on the immutable basis of truth, and having for its great object the virtue and happiness of mankind, we may boldly pronounce it, in its structure and design, the best of human institutions; which will bid defiance to the attacks of calumny, of ridicule, and of censure. These, the most spotless character, or the most sacred establishment, cannot escape. Even the meek and lowly Jesus was reviled, though he reviled not again; and Christianity itself has been accused of the crimes, which have been perpetrated under its pretended sanction, though like Masonry, it breathes “Glory to God, peace and good will to man.”—But even the approbation of the wise and good, which alone we desire, may be withheld, for want of opportunity to discover our intentions. The light shined in Goshen, while darkness overspread the land of Egypt. The commendations of the prejudiced and superstitious we do not expect; for liberality is one of our virtues—the connection of the selfish we do not ask; for its nature is social—the ignorant will not associate with us; for we seek to enlighten and humanize mankind—the vicious will not applaud us; for we aim to assist in perfecting the human character.

The improvement of man in knowledge, in usefulness and enjoyment, is fulfilling his destination, and must be contemplated with satisfaction and delight. Whatever then tends to enlighten his mind, or meliorate his heart; whatever contributes to the advance-
ment of individual and social happiness, merit a pro-
portionate degree of esteem, and are alone worthy the
pursuit of a rational and immortal being. They com-
prise the whole circle of our duties, and the end and
aim of our existence. The highest exertion of the in-
tellectual faculties, the most profound discoveries in sci-
ence, or attainments in arts and learning; the labours of
the patriot, the hero, the legislator, deserve estimation,
but in proportion as they conduce to the promotion of
human happiness. They may challenge our admira-
tion, but they cannot engage our esteem.

This sentiment arises, from considering the nature
and state of man, and the relations in which he is placed.
Created in the image of his Maker, and endowed with
the social and benevolent affections, had he continued
in his original purity, the service of his Creator had
been the universal employment; peace and felicity the
universal condition of mankind. The introduction of
moral evil debased his pristine glory, degraded his con-
dition, and excited those ferocious passions, which raised
his hand against his fellow man, and "brought death
into the world and all our wo."

Reduced from a state of such exalted felicity, darken-
ed in his intellect, subject to error, a frail and imperfect
being; limited in his capacity, and viewing that partial
evil, which was meant for universal good, he might
be led to impeach the wisdom and benevolence of Him,
who formed us as we are. But to this we are indebt-
ed for that knowledge of good and evil, which raises us
to so high a grade in the scale of being. And Reason
was given us, as the guide we are to follow, in the dark-
some and thorny path of life—to sustain us under the
various trials, which chequer our existence; teaching
us to consider as members of the same great family, the whole human race; to afford them that relief which their necessities require; and contemplating the grandeur and beauty discoverable in his handy work, to adore the Great Architect of the Universe. Amid the perplexities and distractions of care, surrounded by the numberless ills that assail us on every side; feelingly alive to the pressure of calamity and distress, where could we look for consolation under our sorrows, or balm to alleviate our wo, but in the bland and soothing influence of sympathy, or the cordialities of social charity? Where hope for the reward of virtue, but in the assurance of a life of beatitude beyond the grave?

It is here we discover the operation of those principles, from which originated our ancient and venerable institution. Created as we are, dependent, bound together by our mutual wants, and cemented by brotherly love, we are taught by it to pay that rational homage to Deity, which is at once our highest privilege and duty; and by the exercise of those talents which are given us, to contribute our portion to the common stock of knowledge and usefulness. It is, therefore, an institution founded on the most benevolent affections of the human heart, adapted to the necessities, and promotive of the best interests of mankind. It instructs us in the obligations arising from every station and relation in life, and inculcates the practice of the whole code of our duties to God, to our neighbours, and ourselves. But as unassisted reason was insufficient to enlighten the pathway of duty, we have received the inestimable gift of revelation, which is adopted, as the greatest light of Masonry; the guide and rule of our faith.

The fundamental principles of our profession had their primordial existence in the divine mind; and may be tra-
bed in every part of that stupendous fabric which has been erected by the Great Master Builder of the Universe. "Ever since symmetry began, and harmony displayed her charms, our order has had a being." A view of the wonderful operations of nature, and the wisdom, strength and beauty which they exhibit, points out its Author, and excites spontaneously in the human breast that piety which is the main pillar of our edifice. Every part of animate and inanimate creation; the order, uniformity and proportion of the plan, raise our minds with veneration and praise to the great Original First Cause of all. In every species of created existencies, we perceive a harmony and affection, which lead us to admiration of the grand design, from the meanest reptile, to the rapt seraph who adores and burns. The universal connection and dependence subsisting between every rank and denomination of beings, each constituting a necessary link in the great chain, fill us with wonder and adoration. When we behold the magnificence of the starry canopy of heaven; see worlds on worlds unnumbered, revolving in the vast expanse, and performing their appointed rounds; and discover the harmony and order which pervade the whole system of creation, too vast for the mind of man to comprehend, we are filled with awe and astonishment!—and directed to the source, the Supreme Governor of the world, we seem raised from mortality—

"Not touch'd but rapt, not weaken'd but inspir'd."

But to meditate and praise, in silence and solitude, his Maker and his works, was not completing the end for which man was made. Social sympathies were to be awakened, and new relations to arise, which should call forth new pleasures, sensations and duties. He found it was not good for him to be alone. Social in-
stricts and propensities were implanted in his breast;—in
the exercise and indulgence of these he found the great-
est source of his happiness. To walk abroad, and admire
the beauties of the variegated scene, to enjoy the bless-
ings scattered with a liberal hand around him, required
a partner who might double them by participation, and
raise them to exquisite delight. Even the bliss of Eden
was incomplete, until he received the last, best gift of
God to man; which excited all the tender and endear-
ing sensibilities of the soul, and gave birth to all those
social and sympathetic affections, which bind man in strict
cordiality with man. Seeing his dependence on Deity,
and that no happiness centered in himself; he learnt what
he was to do and to suffer in this journey of life, with
perseverance and patience, and was taught

"The first, last purpose of the human soul;"

"To know, that

"Faith, law, morals, all began,
All end, in Love of God, and Love of Man."

Here is unfolded the nature and essence of Masonry;
by the exercise of his faculties, in the cultivation of sci-
ence and morality; in diminishing the sum of human
miseries, and accumulating the sum of human happiness,
and aiding in every thing which can promote the gen-
eral good, to raise him as near to God, and his primitive
state of innocence and happiness, as human frailty will
permit. Driven from paradise, where he held high
converse with his Creator, he yet retained the inestimable
lessons of knowledge and truth he thence derived, and
which have been faithfully transmitted, by tradition, to
posterity.

The preservation of those important lessons of wis-
dom—their infirmities and mutual need of protection,
with the powerful instinct of association which draws mankind together, early led them to the establishment of societies. With these righteous ends in view, in the most early period of the world, was our sodality instituted. And to those who have been admitted within the veil, there can be no doubt, that our ceremonies and mysteries were derived from the rites, ceremonies and institutions of the ancients, and some of them from the remotest ages; and it is with us alone, at this day, that any vestige of them remains. Even the confusion of tongues on the plains of Shinar, did not destroy the Universal Language, which is understood with peculiar force by Masons.

At all times, and in all countries, where the rays of science have illuminated; arts have been encouraged, or civilization extended its benefits, has the influence of our society been felt. The ruins of Balbec, of Palmyra, and of Athens, attest the evanescence of human grandeur, and the perishable nature of human art; but Masonry is erected in the human heart, and is indestructable as time.

"The attentive ear yet receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts." All ancient establishments, civil and political, have disappeared with the hands that raised them, and witnessed the imperfection of all our works; but Masonry still survives, to spread its benign influence on the human race. Those, limited and confined in their objects and extent, were not like ours, founded on the broad basis of universal benevolence; and did not comprise within its design, every thing most dear and valuable to man.

The rapid progress of this noble science, and its extension over every part of the civilized world, is a subject of gratulation to every friend of humanity, and the
happiness of his species. The formation of associations for the diffusion of mutual happiness, on such an extensive and liberal plan, must be attended with the greatest advantages, and be productive of the most beneficial effects. The sacred and inviolable friendship and brotherly love, which bind together the whole Masonic family, in an indissoluble chain; and the indispensable obligations they are under to practice charity, are the most amiable features of this ancient fraternity, and render its preservation so dear to every friend of man. Actuated by these benevolent principles, the barriers of party, of sects, and of religions are levelled—the distinctions of country are lost; and though a stranger and in distress, hungry and in want, a Mason finds a friend in every nation, a home in every clime. Strong must be the influence of those sentiments, forcible the power of those precepts, that can thus conquer that self-interest which governs the greater part of mankind; root out bigotry, stop the cruel hand of persecution, drop the fagot from the hand of the fulminating priest, and stay the sword that was raised against the life of a brother.—How must this en­dear our order to every liberal and benevolent mind; a body actuated by one soul, having one heart, one hand; the heart of benevolence, the hand of charity;—selected from those, who, possessing congenial hearts, and mutual good dispositions and propensities, reciprocal esteem and love; are inspired with a like ardour in the pursuit of wisdom, like zeal in the cause of virtue.

Virtue is the great object we have in view, and the "skill of becoming good and perfect" what we profess to teach; as brotherly love is the main spring of our ac­tions, and the "better men are, the more they love one an­other." But virtue, to be perfect, must be trained in the school of adversity—"what sorrow is, to know," "and
from her own," must learn "to weep at other's wo."—
Here is opened the noblest sphere of the operations of those
invaluable instructions, which are indelibly imprinted on
a Mason's heart. Misfortunes, disappointments and griefs,
are the common lot of humanity—numerous and thick­
ly scattered, the ills which "flesh is heir to." In afford­
ing relief to the necessities of his fellows, and in the ex­
cercise of its lovely charities, is what Masonry delights.
A great man struggling with adversity, is perhaps, the
sublimest sight that can be presented to our view; but
a good man, administering relief to merit and virtue in
distress, is not less amiable, less interesting to the human
heart. " The eyes of cherubims view with delight, such
benevolence as forms the character of the good Samari­
tan:—Saints touch their lyres" in choral symphonies,
"to hymn Humanity's fair history in the realms of bliss;
and approbation shines upon the countenance of Omni­
presence, when a man is found in the exercise of virtue."

That charity, which is one of the grand characteristics
of Masonry, is not the heedless and indiscriminate dis­
pensation of benefits, to unworthy objects; neither is it
the cold and unfeeling philanthropy of the modern school,
which loves its kind and hates its kindred; and, regard­
less of those within its power, is extended towards ob­
jects which it cannot reach. But it is that efficacious be­
neficence, which seeks to bestow its benefits wherever it
finds desert—affords a shelter to the houseless child of
wo, and exclaims in the golden words of the poet,

"Teach me to love, and to forgive,
Exact my own defects to scan;
What others are, to feel; and know myself a man."

It smooths the brow of care, lightens the burden of
oppression, pours the wine of joy and the oil of consola-
tion into the wounded heart; sympathises with the afflicted, offering prompt and ready assistance for all their wants; seeking not her own, but ever preferring the good of another. It teaches us, "as we have opportunity, to do good unto all men, especially unto them who are of the household of faith." It has been justly characterised, as "a moral order of men, founded on a sublime, rational and manly piety, and pure and active benevolence; with the praise-worthy design of recalling to our remembrance, the most interesting truths, in the midst of the most sociable and innocent pleasures; and of promoting, without ostentation or hope of reward, the most diffusive benevolence, the most generous and extensive philanthropy, and the most warm and affectionate brotherly love." Those only, who have seen the light, and heard our beautiful moral lectures, and the impressive explanation and application of our symbols, emblems and ceremonies; can properly judge of the truth of this representation. Speculative, in distinction from operative Masonry, from which our tools and implements are derived, instructs us to work the work of righteousness, being ever under the observance of that All-seeing Eye, which can discern the thoughts and designs of the heart, which the sword of justice will sooner or later overtake. We are taught by it to walk uprightly, by the plumbline of rectitude; to keep our passions within the compass of reason; and to square our actions by the word of God—that there is no distinction but merit; but that we are all travelling on the level of time, (which will finally cut us down like grass) to that bourne from whence no traveller returns—and as the sands of our life are fast running, like the bee, industriously to prepare, to enter into that temple, not made with hands, eternal in the heavens.

But although such are the "Illustrations," and such,
the "Spirit of Masonry," which I have so imperfectly endeavoured to sketch, and which are contained more at large in our books and constitutions, which are before the world; yet we have not been without enemies and opposers in every age. And even in this more liberal and enlightened period, though we are not accused of magic and witchcraft; with practising secret mystic rights, and holding nocturnal converse with demons; which absurdities have passed away with the dark days which gave birth to such "monsters, gorgons and chimeras dire;" yet we are not without detractors, who either pretend to think that our example does not correspond to our profession; that our lodges are scenes of riot, dissipation and intemperance; or to suspect that the whole is an imposition, trifling and unimportant. Others, still more uncandid and unjust, have imputed the failings of an individual, to the society, and would blast, as corrupt, the whole body, because they can discover a spot or a stain. The Sun itself, which enlightens and adorns the day, is not without spots, which may be discovered by the telescopic eye; so Masonry which endeavours to enlighten and cheer the moral world, should it be blotted from existence, to gratify the querimonious suggestions of blink-eyed stupidity?

Every thing human is subject to abuse; and the divine religion of our Saviour has served as a cloak, for the commission of the most horrid crimes, and the most base and abominable vices. But is this a ground for us to impugn the principles and institution of our holy religion itself? Shall we, because our forefathers lighted the torch of persecution, and dealt damnation round the land, in support of a religion, which like Masonry, teaches us to love one another, and practice charity to all mankind, cast our bibles in the flames, and foolishly say in our hearts, there is no God? That our institution may have
been perverted from its original design, in particular instances, and used as an instrument to unworthy purposes, it were perhaps impossible to deny. We arrogate not to ourselves perfection. But so far as my knowledge extends, in this temple, which like our lodges, is erected and dedicated to God, and in this desk, sacred to truth, I declare the insinuations unfounded. Rational mirth and innocent pleasures are encouraged, but Temperance is strictly enjoined; and Prudence, the blazing star in the center of our lodge, like the star of Bethlehem, which guided the wise men of the east to the feet of our infant Saviour, enlightens our path, and keeps our feet from falling.

That our institution is in its principles and practice, what it professes to be; and neither an imposition, frivolous, or useless, it is hoped will need no argument to prove, when the characters that most zealously support it are known;—when it is known that the benefactors of mankind, the honourable and excellent of the earth, have ever been our patrons—that the wise and good, the virtuous and the learned, rank among us as brethren. Many ministers of the Christian religion are brothers, and warm asserters of our cause. And the great and good WASHINGTON, the most perfect exemplar of all that is excellent in a man, and member of society, and no less remarkable for his piety than patriotism, eagerly encouraged the institution, not merely for social amusement, but as tending to promote the happiness of the human race. These examples are a sufficient refutation of the abusive charge, which attributes to the institution the faults of each individual, and condemns the society for the errors of a member. There is no species of injustice more absurd, illiberal and ungracious, than that which indiscriminately ranks together, the whole of a profession or sect,
and makes the community answerable for the vices of each. It is the same species of justice, which would destroy a town or commonwealth, for the crime of a citizen, or pull down religion, because one of its professors transgressed its laws. It is as absurd to say, I detest christianity, because this man is called a christian; as I do not approve of Masonry, because such a man is a Mason. Not that we pretend there are no weak brothers, who do not conform to the invaluable principles inculcated, and bring dishonour on the craft. To err is human. Such we would reclaim, and lead him back to the path he has forsaken. But we know it is not to the institution his failings are attributable; for a good Mason and true, can no more have any impurity, than an angel of light. If this look too encomiastic, let it be known that he must conform to the whole precepts of christianity.

If such be a true description of our society, and it be in reality of any importance to mankind, why, it is repeatedly enquired, is such a secrecy preserved? and why is the world at large debarred from a participation of its benefits? The objection would have some validity, if confined to ourselves, the worthy were excluded. But our doors are never closed against those who have hearts formed to virtue, and a disposition to pursue it. The signs, tokens and ceremonies which have been so inviolably preserved, do not constitute the essence of the royal art; but are carefully kept, as the keys, necessary to the preservation of the treasure; and as the universal expression, that can communicate their history, their wants and prayers to every brother Mason, throughout the globe.

The objection, that the fairest part of our race, are not invited to partake of our social pleasures, has been often urged against us, and often answered. But those who
lives to the excellent precepts it so strongly inculcates; that we be not slanderously reported; considering that the reputation of the whole suffers, when one brother errs. The eyes of a scrutinizing world are upon us. Let our light shine before men. Let us "walk worthy of the vocation wherewith we are called," and we shall gain the esteem and approbation of the world. Let us never slander the character of a brother, but promote that brotherly love by which we ought ever to be distinguished; afford relief to those who are fallen into decay; ever be governed by truth; that the same harmony and order may subsist throughout the Masonic family, that exists in the natural world. And when we pass from the present state of existence, may we all be finally raised, through the mediation of a Saviour, from a state of corruption, to an incorruptible inheritance, among the faithful; "who are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb that is in the midst of the throne, shall feed them; and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Brother,

HAVING been appointed a committee for that purpose, we tender you the thanks of the Kennebec Lodge and Brethren present, for your excellent and truly Masonic Charge, this day delivered, and request a copy for the Press.

With sentiments of high respect,

Your affectionate Brothers in Masonry,

Elias Bond,
Seth Gay,
A. Mann.

Hallowell, July 20, A. L. 5808.

Brethren,

THE Charge to Kennebec Lodge is a very hasty production, and was not intended for publication; but I commit it to your disposal.—

With much esteem and affection,

I am, your Brother,

J. D. Hopkins, D. D. G. M.
of ninth Masonic District.

To the committee of Kennebec Lodge.
CHARGE.

Worshipful Master, Officers, and Brethren, of Kennebeck Lodge;

YOU are, now, in virtue of a special commission directed to me from proper authority, constituted as a Lodge, in due form, according to the ancient usages of Masonry. — You are, now, legally vested with all the powers and rights of a regular assembly of Free and Accepted Masons. But while you exercise those rights and powers, allow me to call to your recollection and attention, some important duties, which are also attached to your situation in the character of a Lodge.

Preserve the ancient landmarks of the order — thus, only, can its universality be perpetuated. They have been handed down to us from ages, whose remote antiquity must characterize the order with peculiar veneration. — In vain do we search the pages of history for the origin of Masonry. In what age or period do we not discover the principles of this institution? But it is not my intention to prosecute an investigation, which has ever baffled the pursuit of the most learned and industrious. — Superior to prejudice, and unchanged by time, have the principles of the order, from beyond even the limits of conjecture, been transmitted to the present age; and, at this day, in original purity, is the simple language of Masonry preserved, so that in every country, in every nation and tongue, in the twinkling of an eye, brother can greet brother, and urge his successful claim to hospitality, friendship and brotherly love. It is by a rigid attention to this duty, that our order has owed,
and still owes, its continuance. And, but for this, it would perhaps long since have found an oblivion in the vices, follies or prejudices of the world. Ours is the important trust to guard them with scrupulous care, and leave them unimpaired to our successors.

But to preserve the ancient land marks of the order, perhaps, includes every Masonic duty. The holy scriptures are the guide of our faith, and we are enjoined the practice of every Christian virtue. Yet polemical disputations, and doctrinal differences, are never permitted in a Lodge, lest that harmony, which strengthens our union, should be disturbed; but the sum of all duty, comprized in the precept of our Divine GRAND MASTER, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself, can never become a subject for disputation or controversy.—These are, therefore, in the noblest sense, the ancient land marks of the order, and these will secure immortality, when

"The gorgeous palaces, The solemn temples, the great globe itself, And all that it inherit, shall dissolve; And, like the baseless fabric of a vision, Leave not a wreck behind."

To seek wisdom in the path of science; to soar, on the wings of contemplation, to a view of the wonders of nature; and, from the mighty works of creation, exalt the soul to the worship of nature's God, is, indeed, an employment worthy of rational beings: but to learn submission, resignation and obedience to his will, is the greater, nobler employment of accountable beings.—All other acquisitions are fading and transient, but this secures the gift of immortal life. Let us then preserve these ancient land marks, and gain, not merely a temporal, but an eternal good.
With zealous attention, with watchful care, guard the constitutions of the order against innovation. Suffer no infringement of those regulations and restrictions, the wisdom of which experience has tested. Thus only, can the purity and simplicity of Masonry be perpetuated. These afford to the craft the best security and protection, against the corruptions of the wicked, and the frivolities of the idle. When the spirit of innovation has once begun, it knows not where to stop. If the fatal canker is suffered to gnaw at the root, it will soon destroy the stateliest tree.

It is an old observation, that an illiberal and misjudging world have often accused us of mere nominal secrecy and idle frivolity. And our ancient order may have given occasion for such a charge, when, sometimes, it has incautiously admitted improper or unworthy members. But the suggestion is more illiberal than just. Even Christianity itself is exposed to a like attack, when dishonoured by hypocritical professors.—But notwithstanding the full force of the proverb, that the wisest men are exposed to imposition; perhaps the precept, which admonishes the craft to be more cautious, should, sometimes, speak the severer language of reproof. Mere idle curiosity may have been gratified with the reward of merit, and the substance lost in pursuit of the shadow.

Few indeed, comparatively speaking, can be qualified for the duties of a Mason.—Can the idle, the vicious, or the vain, profit by, or even partake in, the labours of a Lodge?—No—they cannot aspire to a comprehension of Masonic pursuits. They cannot share its labours—they would but degrade its honours.

How important then is the duty to make a diligent enquiry into the character and principles of every candidate for the mysteries of the order.
As an Angel guarded the gate of paradise with a flaming sword, whose edge turned every way—so let caution with eagle eye, stand at your portal, to exclude the unworthy.

**Let** the serious enquirer after useful knowledge, gain admission. Such, and such only, who find their best happiness in the practice of duty, should be received within your hallowed walls.—As the proper employment of a Lodge is to impress upon the mind the importance of our duties to God, our neighbour, and ourselves, we should but retard our pursuits, if we did not frustrate their object, by giving admission to the unworthy.

**Brethren,** the rites and ceremonies of this day are solemn and interesting, however imperfectly they may have been performed.—Your Lodge is consecrated to the moral and social virtues; and while your candour as Masons will excuse the defective performance of a brother, who obeys the mandate of duty on this occasion, forget not your important obligations to the Most Worshipful Grand Lodge of Massachusetts, to the Masonic institution, to yourselves, and, above all, to Him who seeth in secret, and to whom the secrets of all hearts are open.

Long may the rites and ceremonies of consecration performed in the Temple of the Most High, be recalled with pleasing emotions, and no alloy of bitter regret be mingled with your cup of rejoicing.—Long may Kennebeck Lodge experience that wisdom's ways are ways of pleasantness, and that all her paths are peace.—Long, very long, may its members exemplify—

"That comely order, which nothing earthly gives, or can destroy—
The soul's calm sunshine, and the heart felt joy."
ODE,

By Rev. Brother THADDEUS M. HARRIS.

Sung at the Consecration of KENNEBECK LODGE, A. L. 5808.
Tune—GOD save AMERICA.

THE SPIRIT OF FREE MASONRY.

COME now, with cheerful heart,
To the MASONIC ART
Due praise renew!
WISDOM contriv'd, began,
STRENGTH gave supporting hand,
And BEAUTY grac'd the plan,
Which we pursue.

BROTHERLY LOVE attends,
RELIEF a bounty sends,
Which TRUTH insures;
FAITH prompts the generous deed;
HOPE bids it still succeed,
CHARITY for its need,
Blessings procures.

"Glory to GOD above,
And on earth peace and love,
Good will to men!"
This is our daily prayer;
This our first wish and care;
Then let us all declare
The heart's AMEN!