

CEREMONIES OF
INSTALLATION and DEDICATION

LODGE OF PERFECTION
CHAPTER OF ROSE CROIX
COUNCIL OF KADOSH
CONSISTORY
SCOTTISH RITE TEMPLE OR HALL

of

THE
ANCIENT AND ACCEPTED SCOTTISH RITE
OF FREEMASONRY
SOUTHERN JURISDICTION
U. S. A.

Revised
and
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LODGE OF PERFECTION

CEREMONIES



OFFICES
of
INSTALLATION
of a
LODGE OF PERFECTION

FOREWORD

This Ceremony of Installation is for members only.

At the Constitution of a Lodge of Perfection, it is the duty of the Sovereign Grand Inspector General or Deputy of the Supreme Council (or the representative of either) to install all of the officers, elective and appointive.

After the first Installation, it is the duty of the Venerable Master of the Lodge of Perfection, or a Past Venerable Master whom he may request, to install all of the officers.

(Of course, if either the Sovereign Grand Inspector General or the Deputy of the Supreme Council be present, the Venerable Master of the Lodge of Perfection will surrender the gavel to him.)

The Sovereign Grand Inspector General should be addressed as "Brother Inspector General," the Deputy of the Supreme Council as "Brother Deputy" and any other installing officer as "Venerable Master."

The installing officer may be received with the usual honors or he may be seated on the right of the Venerable Master, who introduces him, and the

Installing Officer replies. The Venerable Master retires to the left and is seated to the left and in rear of the Installing Officer, who assumes the East, and appoints a Master of Ceremonies who takes his station.

When the elections have been held, or if the Officers have been previously elected, the Ceremony of Installation will be proceeded with.

Officers re-elected need not be installed.

The following Officers are elected by the Lodge, viz:

Venerable Master
Senior Warden
Junior Warden
Orator
Almoner
Secretary
Treasurer

The following Officers are appointed by the Venerable Master, viz:

Prelate
Master of Ceremonies
Expert
Assistant Expert
Captain of the Host
Tiler

The Installing Officer is designated by I.° O.°.
The Master of Ceremonies is designated by M.° C.°.

OFFICES OF INSTALLATION

The Lodge should be opened in due form and a chair placed between the Altar and the East for each Elected Officer to be installed.

Everything being ready the I.° O.° will say:

I.° O.° Brother Master of Ceremonies, let the Officers Elect be seated in front of, and facing, the East, between it and the Altar.

They are so seated, the Venerable Master in the center, and the others on each side, alternately, according to rank. When an Officer leaves his station I.° O.° appoints some one to occupy it. Then I.° O.° says:

I.° O.° Brethren of the Lodge, these are the Officers whom you have elected; look upon them! and if any one here present has any objection to offer why any one of these should not be installed, let him now prefer it, or else forever hereafter hold his peace!

No objection being made, I.° O.° says to the Master Elect

I.° O.° Brother ———, your Brethren have seen fit to elect you to be the Venerable

Master of this Lodge of Perfection. Before your investiture, it is necessary that you should signify your assent to those Ancient Charges and Regulations, which define the duty of a Master of a Lodge of Perfection. Listen, therefore, and when you have heard all, respond!

1° You admit that it is not in the power of any man, or body of men to make innovations in the essential and fundamental principles of Freemasonry.

2° You agree to hold in veneration the ancient landmarks and great principles of Masonry; to respect and obey the Authorities of the Ancient and Accepted Scottish Rite, Supreme and Subordinate, according to their stations; to uphold the dignity and honor of the Rite, and strictly to conform to all Edicts of the Supreme Council, not subversive of the principles and groundwork of the Ancient and Accepted Scottish Rite of Freemasonry.

3° You agree that an avowed atheist can not be lawfully made a Mason; and that any Power, calling itself Masonic, which permits its Lodges to initiate atheists, or its higher bodies to receive them, is necessarily not Masonic.

4° You agree to assert and defend the rights of the People, and to maintain their liberties, holding those only to be valid laws which have been enacted with their consent, constitutionally expressed.

5° You promise to be the advocate and supporter of good government, law and order, in harmony with individual freedom and the rights of man; to engage in no plots or conspiracies against such a government; to submit peacefully to the will of the majority, constitutionally and legally expressed; to pay proper respect to the constituted authorities of your country, and to endeavor to be of service to it, and to the Society in which you live.

6° You agree that every Mason should pursue some reputable occupation; should live decorously and decently, and should act with honor, fidelity, and generosity towards all men.

7° You are to permit none to visit your Lodge, except such as are Perfect Elus of the obedience of some Supreme Council recognized as legitimate by the Supreme Council of the Southern Jurisdiction of the United States; and you will give no countenance to persons who belong to spurious organizations pretending to be Powers of the Scottish Rite.

8° You promise not to consent to admission into, or honor in the Ancient and Accepted Scottish Rite, of men who traffic in Masonic Degrees, or who live upon Freemasonry without returning it a full equivalent.

9° You agree to endeavor to diffuse the principles of the Scottish Freemasonry; to attend regularly the meetings of your Lodge; to make yourself

familiar with the Ritual, and to commit to memory so much of it as will enable you to do handsomely the work, especially of opening and closing; and to instruct the Brethren from time to time by lectures upon the history, symbolism, morality, philosophy, and religion of the Ancient and Accepted Scottish Rite, or cause this to be done.

10° You agree to be cautious to admit none but good men into your Lodge, to receive no one who does not do his duty as a Blue Mason, and who is not of good character, intelligent and respectable.

11° You are not to countenance idle and unprofitable display and parade, or wasteful and excessive expenditures of moneys by your Lodge, whereby its charities to the needy shall become meagre and pitiful.

12° You promise courteously to receive and hospitably to entreat all genuine Brethren, of whatever land, who may seek to visit your Lodge; to be modest in your carriage and behavior, courteous to all men, and faithful to your Lodge and Brethren; and carefully to refrain from debauchery, intemperance and excess.

13° You promise to be impartial and upright, in your seat as Master, and to be strictly governed by the Constitutions and Statutes of the Order.

14° You promise to avoid disputes and quarrels; to try to be at peace with all men; to seek no

revenge on any; to harbor no malice, and readily to assent to a reconciliation.

These are the Regulations of Ancient and Accepted Scottish Freemasonry; Do you submit to these Charges and promise to support these Regulations, as Masons have done in all ages before you?

Answer: I do.

CHARGE TO THE MASTER

I.°. O.°. My Brother, your ready assent to the Charges and Regulations of the Order, justifies the confidence which your Brethren have reposed in you, and authorizes me to proceed to install you as Master of this Lodge of Perfection.

You cannot have advanced to the degree which you have attained in Masonry, without becoming acquainted with the requisites necessary to constitute an efficient Master of a Lodge, with the duties that devolve upon him, and with the serious responsibilities which he incurs.

The honor, reputation and usefulness of your Lodge will chiefly depend upon the mode in which you discharge the duties of your office. If you should be satisfied with merely knowing by rote the formulas, the phrases and the ceremonial of the work, and end with that your care and concern for your Lodge, you may maintain good order, and conduct the work with regularity; but you will soon see indifference succeed to zeal, inattention to

punctuality, lassitude to interest, and stagnant immobility to activity.

Whenever your Lodge is closed, and an evening has passed away without your having given the Brethren some new and useful information, you will have failed to do your duty.

You are to arouse the indolent, encourage the desponding, and invite the unreflecting Brethren to do something, the influences whereof shall be felt beyond the limits of the Lodge; something for society, something for the State, something for humanity.

Above all, see to it that their Masonry does not evaporate in words and professions; that they do not lay it aside when they retire from the Lodge; that their vows, lightly taken, be not vaguely remembered and little regarded.

Charge them to practice out of the Lodge the duties taught in it; and by their forbearance, toleration, fairness, frankness, discretion, equity and profound regard for truth and honor, to convince all who know them of the excellence of our Institution, so that it may again come to be the case that one shall need no other voucher, with worthy and good men, than that he is a Mason of the Ancient and Accepted Scottish Rite; so that, when any one is a Member of our Order, the world may know that he is not only one whose conduct is governed by justice, and his heart expanded by benevolence—not only one to whom the sad soul

will never in vain make known its sorrows and distress—never in vain prefer its suit—but one to whom the Oppressed may confidently appeal for aid against the Oppressor; the People against its Tyrants, the Conscience against those who hold it bound in chains, and repress as crimes even its quivering convulsions.

We hope that you will, in all respects, and under all circumstances, perform your duty; and that when you retire from office, your example will remain as the best and brightest of lessons for your successors; to show them in what way to walk, and how to act so as to deserve well of the Order, and be entitled to its gratitude.

CHARGE TO THE SENIOR WARDEN

I. O. O. Brother A H , your Brethren have seen fit to elect you Senior Warden of this Lodge of Perfection. In the absence of the Master, you are to govern the Lodge and perform the duties of his office; and in that case, you are bound by all the pledges and promises that he has made for himself; and will consider all that has been said to him as addressed equally to you. When he is present you are to assist him and second all his efforts. Your acquaintance with the history, symbols and philosophy of Masonry should be as extensive as his; and by diligent study and profound reflection, you should so prepare yourself as never to be taken unawares when called to the perform-

ance of any duty. Your regular attendance on the meetings of the Lodge is indispensably necessary; and you should particularly exert yourself to make these meetings interesting and profitable. The success of the Ancient and Accepted Scottish Rite must depend upon the Lodges, and not upon the Superior Bodies. You are the Masonic People; and if you are few in numbers, without interest in the cause, indifferent, inactive and indolent, it will be useless for the Higher Bodies to strive to elevate and advance the Rite. We firmly rely on your knowledge, your zeal for the Order and your attachment to your Lodge, for the faithful discharge of the duties of this important trust.

CHARGE TO THE JUNIOR WARDEN

I. O. O. Brother E W , your Brethren have seen fit to elect you to be the Junior Warden of this Lodge of Perfection. You may be called on to fill the place of the Senior Warden, or even of the Master; and in such case, the promises they have respectively made become yours; and what has been said to *them* has been addressed to *you*. You should therefore be as fully instructed as they; and your office demands of you the same diligent study and thoughtful reflection.

During the hours of refreshment the Craft are under your charge. You are to be careful to see that none of them degrade the innocent and temperate conviviality of Masonry into intemperance

and excess. Walk ever uprightly in your station. Hold the scales of justice in equal poise. Yourself observe the just medium between intemperance and pleasure; and never permit your passions and prejudices to lead you into injustice or a violation of duty.

Your regular and punctual attendance is required by our laws, and you should so perform every duty that, when you retire from office, you will be followed by the regrets and good opinion of those who have manifested their high estimate of your character and qualifications by electing you to this honorable and responsible office.

CHARGE TO THE ORATOR

I. O. O. Brother F M , your Brethren have seen fit to express their good opinion of you by electing you to be the Orator of this Lodge of Perfection. It will be your duty to pronounce a discourse to the Initiate at every reception, and to the Lodge on the occasion of the death of any Brother; and when the Lodge thinks fit, it may also, of right, call on you to read an essay or lecture upon the History, Philosophy, Doctrine or Symbolism of the Order. It is, therefore, indispensable that you should make yourself familiar with these subjects, so that you may be able to instruct and enlighten the Brethren; and so that your addresses and discourses may be worthy to be laid up and preserved in the archives of the Lodge. We trust

that the duties of your office will be so performed that your name will be hereafter identified with the prosperous fortunes and good repute of the Lodge, and be mentioned with honor and respect by all who love the Royal Art.

CHARGE TO THE ALMONER

I. . O. . Brother W P , your Brethren have seen fit to elect you to be the Almoner of this Lodge of Perfection.

You are to dispense the Charities of the Lodge. I trust your office may not prove a sinecure. Masonry is singularly boastful, and yet expends too little in charity, in proportion to the means of her members, and even to the abundance of her revenues. The expenses of the varied machinery of Representative Masonic Government are out of all proportion to the sums which Grand and Subordinate Bodies contribute to relieve want, and alleviate distress. How can they but fall into disfavor with Him whose Wards the Poor, the Destitute, and the Hungry are, if they neglect to avail themselves of the constant opportunities which He gives them to deserve and gain His favor, and if they use to little purpose their abundant means and powers to do good?

It is your particular duty to seek out deserving objects for these charities, to see the widows and orphans of the Order provided for, and the sick watched with and tenderly cared for. You will

particularly see that your Lodge never closes until the Box of Fraternal Assistance has been passed round; and that no Brother withdraw before that time arrives, without depositing his contribution with one of the Wardens. And you will always be careful, in bestowing funds so obtained, never to let it be known by the recipient from what source such relief proceeds.

It is our earnest wish that you may so administer the affairs of your office, that, when you lay it down, the exchequer of the Lodge may overflow with the thanks of widows and the gratitude of orphans.

CHARGE TO THE SECRETARY

I. . O. . Brother C S , the Brethren have seen fit to elect you to be the Secretary of this Lodge of Perfection. It is your duty to record all the proceedings of the Lodge, to receive all moneys due the Lodge, and pay them over to the Treasurer, and keep a just and true account of the same; to keep and affix the seal of the Lodge, and carefully to preserve its archives. These are very important duties, on which, in a very great measure, the usefulness of the Lodge depends. If you suffer the degrees to be conferred on credit, or the Brethren to fall into arrears, the charitable purposes of the Lodge will often be defeated, and ill-feeling and discontent engendered among the Members. Accuracy and punctuality are qualities which your

office particularly requires: and as there is no place in the Lodge in which you can render more substantial service to the Brethren, I earnestly hope that you will so perform its duties as to merit their esteem, and receive their thanks.

CHARGE TO THE TREASURER

I. . O. . Brother P M , your Brethren have seen fit to elect you to be the Treasurer of this Lodge of Perfection. It is your duty to receive all moneys from the Secretary, make due entry of the same, and pay them out on the order of the Lodge, rendering accounts thereof at the proper season. These duties are responsible and important; and your faithful performance of them will entitle you to the good opinion and gratitude of your Brethren.

CHARGE TO ALL THE ELECTED OFFICERS

I. . O. . My Brethren, Elected Officers of the Lodge. That you deserve the Offices conferred upon you, the choice of your Brethren gives reasonable ground to believe. That you have not gained them by the despicable practices borrowed from political demagogues, we do not need to be assured. It only remains that you should so perform all your official duties as to deserve well of Masonry.

We call ourselves Perfect Masons, and our Lodges, Lodges of Perfection. We ought to know

at least what these titles mean, and to what duties we become bound by accepting them.

You are to be the chief, each in his station of this Body of Elect and Perfect Masons. It is self-denial, self-sacrifice that are grand and sublime. It is those who are capable of these, that are Elect Masons, and those who perfect the sacrifice of self, are Perfect. These alone serve humanity efficiently.

Each of you has firmly and solemnly apprenticed himself to honor and duty, and the sentiment of these is a religious sentiment.

It is for you to teach the Brethren self-sacrifice, by examples; by the sacrifice of your own interests and pleasures to duty. If you do that, office will ennoble you. Then you will indeed be, what otherwise you cannot become, Perfect Masons.

Duty is clearly traced and easy to follow in all the relations of life. Hate and revenge, jealousy and envy are never duties. To embody these, or selfish interest, in individual action or in legislation, is a sad mistake. The spirit of Loving-Kindness and that of duty cannot be separated from each other. Masonry is the spirit of Loving-kindness, for it is Brotherhood, permits no evil-speaking of each other, and inculcates the "love" so continually insisted on by John the Apostle.

And Masonry will be Masonry again, when its almost nominal brotherhood becomes real, and the

spirit of Loving-kindness is Sovereign among the Brethren.

It is time for the work of regeneration to begin; and in this work, by the restoration of this spirit, every man has it in his power to do something. Let the regeneration begin here. Live together here, all of you, as Masons should; for the life of Masonry is but a useless life, so long as this work remains undone.

I. O. O. Brother Master of Ceremonies, place these Brethren, the Officers Elect of this Lodge of Perfection, at the Altar, in due form, to take the vow of office.

M. C. arranges them in a semicircle, the Master elect in the center on the west side of the Altar, the others on his right and left alternately according to rank, all facing it, causes each to kneel on the right knee, and to lay the right hand on the heart and hold up the left hand and says:

M. C. Venerable Master (or *Bro. Inspector General*, or *Bro. Deputy*)—the Officers Elect kneel at the Altar in due form.

I. O. O. raps o o o, goes to the Altar and says:

I. O. O. Attention Brethren of the Lodge, and witness the vow of office! and do you Officers Elect, hear and respond!

He then repeats the

VOW OF OFFICE

You do each solemnly vow that you will support, protect and defend the Constitutions, Regulations

and Institutes of the Ancient and Accepted Scottish Rite, and the Statutes of the Supreme Council, and will to the best and utmost of your ability, faithfully and zealously perform the duties of the offices to which you have respectively been elected, without fear or favor, prejudice or partiality, having always in view the interest and honor of the Order, and disregarding all promptings and persuasion of unkindness, envy, self-interest or ambition.

Each will answer: I do, so help me God!

I. O. O. Rise, my Brethren.

I. O. O. and *M. C.* now invest all the officers elect with the insignia of their office; and then:

(If insignia are not used omit the following paragraph.)

I. O. O. My Brethren, you are invested with the insignia of your respective offices. They are not like the decorations of Orders of Nobility, conferred by Kings for services performed, or for less worthy consideration; but they are the evidence of the good opinions of your Brethren, and like the apron of the Apprentice, are emblems of labor, and of that future service by which you are to show that you deserve them. May you wear them with honor, and when you lay them aside, may it be against the wishes of your Brethren.

I. O. O. now returns to the East, and says,

I. O. O. Brother Master of Ceremonies conduct the Venerable Master to my left, and the other

Officers Elect of the Lodge to their respective stations, beginning with the lowest in rank; and let the Brethren in possession of those stations now yield them up.

M. C. goes to the Venerable Master, bows or salutes if armed, conducts him to the left of I. O. salutes again, and conducts the officers, beginning with the lowest in rank to their places and stations. The occupant rises as the Officer approaches, bows, retires to his left, and returns to a seat with the Brethren. When all are thus placed and stationed, I. O. requests all to be seated, and says,

I. O. Venerable Master, be pleased now to appoint the other Officers of your Lodge.

The Master announces his appointments of Prelate, Master of Ceremonies, Expert, Assistant Expert, Captain of the Host and Tiler. Then,

I. O. Let the Officers appointed by the Venerable Master surround the Altar of Obligation.

They do so, and I. O. charges each as follows:

CHARGE TO THE PRELATE

Brother you have been entrusted with the duties of Prelate of this Lodge of Perfection and will be required to lead the devotions at our communications and public ceremonies. Though Masonry is not a religion, I am sure that in ministering at its altars, the services you perform will lose nothing of their beneficent influence, because

they are practiced in that spirit of universal tolerance which distinguishes our Institution.

CHARGE TO THE MASTER OF CEREMONIES

Brother , the Venerable Master has been pleased to appoint you Master of Ceremonies of this Lodge of Perfection. It will be your duty to announce and introduce all visiting Brethren; to introduce and accompany the candidate; to arrange all processions and act as Marshal thereof; to superintend all funeral ceremonies, and to act as the Executive Officer of the Venerable Master. These varied and important duties, essential to regularity and order, will require of you acquaintance with the work, promptness and punctuality. I trust that you will perform them to the entire satisfaction of the Venerable Master and the Lodge.

CHARGE TO THE EXPERT AND ASSISTANT EXPERT

Brethren and , the Venerable Master has been pleased to appoint you respectively to be the Expert and Assistant Expert of this Lodge of Perfection. It will be your duty to examine visitors not vouched for, and to examine and prepare the candidates. You will attend respectively on the Venerable Master and Senior Warden, and execute their orders in the Lodge. You are under the direction of the Mas-

ter of Ceremonies, and will perform such other duties as, by usage and custom and according to the Rituals, appertain to your offices. Your vigilance and attention, and your familiarity with your duties will much conduce to the order and harmony of the Lodge and be duly appreciated by your Brethren, who will soon learn how important it is that the Lodge should have competent and zealous Experts. Unless you should prove such, the Officers over you will toil in vain, and be continually vexed with disappointments and annoyed by lame and halting work. Remember that the post of honor is the post of duty.

CHARGE TO THE CAPTAIN OF THE HOST

Brother , the Venerable Master has been pleased to appoint you to be the Captain of the Host of this Lodge of Perfection. It will be your duty to see that the entrance into the Temple is duly guarded, to answer all alarms, and to see that no Cowans enter, nor any others, unless they are known Brethren or properly vouched for, or, being examined by the Experts, prove themselves Perfect Elus. You will admit no one without permission from the Senior Warden. You will serve all citations and other process, and obey such orders of the Venerable Master as may come to you; and be under the direction of the Master of Ceremonies. By punctual and intelligent performance of these duties, you will greatly serve the

Lodge, and merit the esteem of your Brethren. The servants of Kings are proud to be Chamberlains, Equerries, Keepers of the Royal Hounds, and Gold Sticks in Waiting. Surely a Mason may deem himself honored by any office where he has duties to perform and can render service to the Lodge and the Order; and is sufficiently rewarded by the good opinion of his fellows.

CHARGE TO THE TILER

Brother , the Venerable Master has been pleased to appoint you to be the Tiler of this Lodge of Perfection. You will command the Sentinels of the Arches, and see that they are duly posted, vigilant and faithful. You will guard the immediate entrance into the Temple, and see that no spies of Power or emissaries of Persecutors obtain admission by force or fraud. I need not enlarge upon your duties. Their importance and utility are obvious. The Sentinels are the eyes of the army; and you and yours are the eyes of the Lodge.

Kneel, my Brethren, and take the Vow of office.

The appointed Officers kneel on the right knee, right hand on the heart, and left hand raised.

I. O. O. calls up the Lodge and repeats the

VOW OF OFFICE

You do each solemnly vow, that you will support, protect and defend the Constitutions, Regulations

continue and prosper long after its characters grow dim by age; and may its fortunes be prosperous, and its name honored among men!

Receive now this Gavel, symbol of authority; assume the government of your Lodge, and rule it with urbanity, impartiality, and firmness. Be pleased now to call up the Brethren.

Venerable Master raps o o o

PROCLAMATION

I. . O. . In the name of the God of Loving Kindness and of Saint John the Almoner, and under the auspices of the Supreme Council (Mother Council of the World), of the Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, of the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I do proclaim that the Officers of Lodge of Perfection, Valley of , Orient of , are now installed, and the Lodge duly organized, and prepared to commence its labors of loving-kindness. ESTO PERPETUA! GOD SAVE THE SUPREME COUNCIL!

I. . O. . Brethren, I ask you to unite with me in congratulating the Venerable Master and Officers of the Lodge. With me, my Brethren!

All give the whole battery, by all the numbers, and then the plaudit and sign.

The Master responds to the remarks of *I. . O. .*, and concludes by saying:

Ven. . Mas. . Officers and Members of the Lodge unite with me in doing honor to (Installing Officer by name) who has so kindly presided this evening.

The same battery, acclamation and signs are given.

Ven. . Mas. . Be seated, my Brethren!

The floor is offered to the Brethren, by the Master through the Senior and Junior Wardens.

Then the Box of Fraternal Assistance is passed and the Lodge is closed in form.

CHAPTER OF ROSE CROIX

CEREMONIES

OFFICES
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INSTALLATION
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CHAPTER OF ROSE CROIX

FOREWORD

This Ceremony of Installation is for members only.

At the Constitution of a Chapter of Rose Croix, it is the duty of the Sovereign Grand Inspector General or Deputy of the Supreme Council (or the representative of either) to install all of the officers, elective and appointive.

After this first Installation, it is the duty of the Wise Master of the Chapter of Rose Croix, or a Past Wise Master whom he may request, to install all of the officers.

(Of course, if either the Sovereign Grand Inspector General or the Deputy of the Supreme Council be present, the Wise Master of the Chapter of Rose Croix will surrender the gavel to him.)

The Sovereign Grand Inspector General should be addressed as "Brother Inspector General," the Deputy of the Supreme Council as "Brother Deputy" and any other installing officer as "Wise Master."

The Installing Officer may be received with the usual honors or he may be seated on the right of the Wise Master who introduces him, and the Installing Officer replies. The Wise Master retires to the left and is seated to the left and in rear of the Installing Officer, who assumes the East, and appoints a Master of Ceremonies who takes his station.

Officers re-elected need not be installed.

The following Officers are elected by the Chapter, viz:

Wise Master
Senior Warden
Junior Warden
Orator
Almoner
Secretary
Treasurer

The following Officers are appointed by the Wise Master Elect, viz:

Master of Ceremonies
Expert
Assistant Expert
Standard Bearer
Guardian of the Temple
Tiler

The Installing Officer is designated by I.° O.°.
The Master of Ceremonies is designated by M.° C.°.

INSTALLATION OF OFFICERS

The Chapter should be at labor as in the last apartment at a reception.

Between the Altar and the East, chairs are set for the Officers Elect and Appointed, who are to be installed; the Chair of the Wise Master in the center opposite the Altar; and those of the other Officers, on his right and left alternating according to rank.

Everything being ready for the ceremony I.° O.° will rap o o and say:

I.° O.° Knights and Brethren, I now propose, with your consent, to install in due and ample form, the Wise Master and other officers elect of E——Chapter of Rose Croix. If any one has any objection to make thereto, or as to any one of the officers elect, he must now urge it, or else ever hereafter hold his peace.

No objection being made the I.° O.° will say:

I.° O.° Brother Master of Ceremonies, let the officers elect be seated in front of, and facing, the East, the Wise Master in the center, and his Officers on either side in regular succession alternately, that each may receive the charge of his office.

MUSIC

I. O. O. appoints a member to occupy each station vacated. When the Officers elect are properly seated, the

MUSIC STOPS

I. O. O. Wise Master elect, you are, of course, to preside at all meetings of your Chapter, and direct the deliberations. This you are to do with firmness and dignity, not haughtily, rudely or arbitrarily, but with the utmost courtesy, as befits one who has been elected to office by his equals. Yet you are in no wise to permit insubordination, or violations of the laws of order and decorum. As Chief and Ruler, clothed with lawful supreme authority, you are entitled to be respected and obeyed.

You will never allow your Chapter to be closed, without taking a contribution for charitable purposes; nor any Knight to retire after the Chapter is opened, without having first deposited his contribution.

You will never permit anyone to be received a Knight in your Chapter, until after the strictest inquiry and full information as to his life and morals.

At the first meeting after the funeral of a Knight, you will cause a funeral address to be delivered, in respect to his memory; or you will

cause a special annual meeting of sorrow to be holden, and addresses delivered thereat, in honor of the memory of all the Knights who have died during the year.

You will see to it that the Mystic Feast on Maundy Thursday, and the ceremonies of extinguishing and relighting the lights, be never, under any circumstances, omitted or neglected.

You will see that the secret work of the 18th degree be never printed, or copied for individual Knights; and you will allow no changes therein or in the Ritual, without the sanction of the competent authority.

You will, from time to time, deliver discourses to your Chapter, for instruction; and cause the same to be done by the Orator and other competent Brethren.

You will permit no topics to be introduced and discussed in your Chapter, that may tend to divide and distract the Brethren, or that are not either essentially Masonic, or connected with Masonry and shedding light thereon.

You will require the Knights to be punctual in their attendance at your meetings, and receive no excuses for absence, that are not real and sufficient.

You will, to the utmost of your ability, propagate the principles and diffuse the knowledge of the truths of the degree of Rose Croix. You will labor to promote peace, harmony and good fellow-

ship among the Brethren; and you will everywhere defend and maintain the honor of the Ancient and Accepted Scottish Rite, and labor to increase and magnify it, and to advance its interest and extend its influence.

You will never permit the widow or children of a deceased Knight to continue in a distressed or destitute condition, or to want attention when sick, or his children to grow up without education; but you will cause your Chapter and all the Knights to remember that God gives these to them as Wards, whom He entrusts to them, and for whom He will exact a strict account.

These being the duties, in part, of the office to which you have been elected, do you freely accept it, and do you promise and engage on your word as a good, true and loyal Knight, that you will remember and perform them?

Answer: I do.

I. . O. . Brother Senior and Junior Wardens elect, your chief functions and duties are to second and assist the Wise Master and, in his absence, one of you possesses his powers. Upon you will in a great measure depend the prosperity and usefulness of the Chapter; for if the Wardens be negligent, faithless or incompetent, the efforts of the Wise Master will rarely be effectual, and his plans, how soever well laid and carefully matured, must often fail. You have heard the promises and engagements of the Wise Master elect. Do each of you

on your word as a good, true and loyal Knight, now promise and engage that you will remember and perform them?

Each will answer: I do.

I. . O. . Brother Orator, it is your duty to deliver a discourse at every reception, and to be, on all occasions, when directed by the Wise Master, the organ of the Chapter.

You should, therefore, be familiar with the history and philosophy of the Ancient and Accepted Scottish Rite, and be able to explain its symbols; so as to be always ready to instruct the Brethren, and to defend and vindicate the claims and the honor of the Rite.

You have heard the promises and engagements of the Wise Master elect. To the same duties, with scant exception, every officer of the Chapter is, by the nature of his office and his allegiance as a Knight, obligated. Do you on your part, and so far as they are applicable to you and your office, enter into the same promises and engagements?

Answer: I do.

I. . O. . Wise Master, Senior and Junior Wardens, and Orator elect, you are the Officers of the Chapter, on whom its care, guidance and direction, and the instruction of the members depend. The titles you wear are pretentious. To assume and wear these titles is to endue your duty with greater severity and observation, and subject yourselves to higher degrees of obligation.

Remember that whatsoever is excellent, is not to be obtained without labor or sorrow, and whatsoever is easy, is trifling and worth nothing. The work of Masonry, like the work of God, cannot be done negligently and idly. In this work, one must put forth all his strength. Vain meetings and laborious trifles, and whatsoever spends much time to no real, profitable, or charitable purpose, are in no wise the *work* of Masonry. Leave them to those who can appreciate nothing higher, to those who love the trifling employments that merely serve to pass the time away.

Teach the Knights to learn something more than the mere formulas and phrases of the ceremonial; persuade them to read the history and study the philosophy of Masonry; induce them to seek to learn the meanings of the symbols, show them how, among the heterogeneous and incoherent mass of Masonic writings, to separate the diamonds from the worthless sands; and endeavor to improve them, by counsel and discourse, by way of conduct and conversation.

Brother Almoner, as every Masonic body has consented to be a Steward, to dispense the charities of God, so you have consented to be the hand of the Chapter, as its Steward, to execute faithfully that trust. "It is required in Stewards," the Apostle says, "that a man be found faithful." You are to dispense the charities of the Chapter, and seek out for it cases requiring relief. To perform

this duty faithfully, you must become familiar with the abodes of want and suffering; and in this, and in dispensing charity, you must be persistent, persevering, energetic. It will depend upon you whether the beneficence of the Chapter shall be munificent and worthy of itself, or pitiful and contracted. You are the advocate of the poor and needy, the distressed and destitute. It is for you to urge their claims, not only upon the Chapter, but on individual Brethren; and if you cannot *persuade*, to *shame* into generous actions those, of whom there will always be some, who, penurious, and fond of *cheap* Masonry, forget that they have been taught that "God has only loaned them their wealth, and made them His Almoners to invest it."

Remember, especially, that there are many persons who have nothing left them but misery and modesty; and toward such we must add two circumstances of charity: to inquire them out; and to convey our relief unto them so as we do not make them ashamed.

When a Knight falls sick, you will visit him, and inquire into and provide for his wants; and when one dies, it is your duty to make proper provision for his burial. And, on this, and all other occasions that offer, remember, and remind also the Knights and Brethren, that Charity, with its twin-daughters, alms and forgiveness, is especially effectual for the procuring God's mercies in the day and manner of our death. Alms deliver from

death; and make an atonement for sins. "We give our alms," it has been said, "in the presence of God, and to God; and He feels the relief we provide for our Brother." Do you now promise these Knights and Brethren a vigilant, faithful, and conscientious discharge of the duties of your office?

Answer: I do.

I. O. O. Brother Secretary elect, I need not recite your duties or enlarge upon their importance.

Brother Treasurer elect, as little need I recite your duties, or enlarge upon their importance.

One thing only I do charge both of you to observe. Let no one receive a degree in the Chapter, until he has actually paid the whole charge for the same, and filed the evidence of payment with the Treasurer; and that no Knight be in anywise permitted to fall in arrears. For nothing so certainly insures the ruin of a Masonic body, as confusion and disorder in its financial affairs. By these its energies are crippled, its good intentions defeated, its debts increased, its charities diminished, and dissatisfaction and ill-feeling are bred among the Brethren. Do you promise these Knights and Brethren a faithful performance of all the duties of your respective offices?

Each will answer: I do.

I. O. O. Rapping o o o, at which the Wise Master and Officers elect rise:

Wise Master and Officers Elect, of E—— Chapter of Rose Croix, hear, and answer on your honors!

Do you promise, never, if you can prevent it, to allow Intolerance to gain an entrance into your Chapter; and that you will discountenance all religious and political persecution, and animosity, in Masonry and in the State?

Each will answer: I do.

Do you promise that you will never allow political or religious differences of opinion to govern you in matters affecting your Brethren of the Chapter or in deciding upon the applications of Brethren asking to receive the degrees or for affiliation?

Each will answer: I do.

Do you promise to avoid all disputes and quarrels, to be courteous in your demeanor and cautious in your behavior, faithful to your country, and obedient to the laws?

Each will answer: I do.

Do you promise and agree that you will never require or consent to the requiring of any other religious test of a candidate, than that he shall believe in the existence of one Supreme Intelligence, or Source or Creator of the Universe; in a future existence for the Soul of Man; and that God rewards Virtue and Goodness, and punishes Vice and Injustice?

Each will answer: I do.

Do you promise never to consent to the admission into a Chapter of Rose Croix of any one who does not fully and unreservedly accept these principles of Toleration which you are pledged unto; or of any one who is or has been a Monk or a Jesuit, or is an Atheist?

Each will answer: I do.

When the last question is answered, I.° O.° will say:

I.° O.° Knights and Brethren, the promises which you have now made, and your cheerful assent to the customary charges, make it my duty now to install you in the different offices to which you have been elected. The Wise Master elect will be pleased now to appoint the other officers, that they, with the elective officers, may take the oath of office.

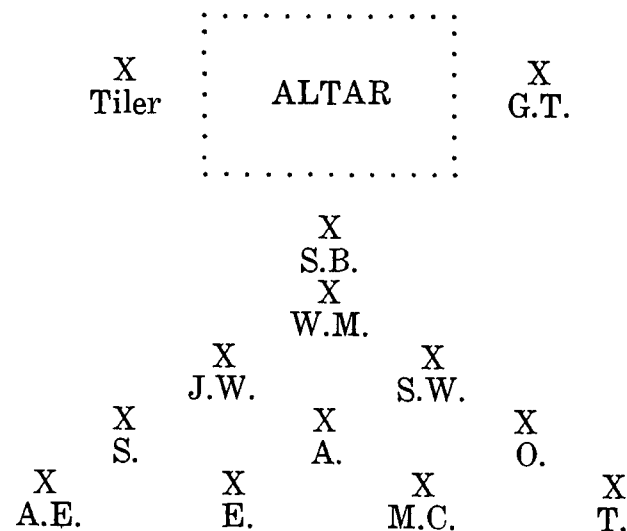
The Wise Master appoints the Master of Ceremonies, Expert and Assistant Expert, Standard Bearer, Guardian of the Temple, and Tiler, who take their places with the officers elect alternating from the right to left in order of rank.

I.° O.° Brother Master of Ceremonies, arrange the officers elected and appointed, by the Mystic and Sacred numbers, to take the oath of office.

MUSIC

The Master of Ceremonies arranges the ten first officers in the form of a Tetractys, on the West side of the Altar, and facing it. The Wise Master is in front; on the next line in his rear, the Senior Warden on the right, and the

Junior Warden on the left; in the next, from right to left, the Orator, Almoner and Secretary; on the last, from right to left, the Treasurer, Master of Ceremonies, Expert, and Assistant Expert. The Guardian of the Temple is placed by himself on the right of the Altar, and the Tiler on the left of it; the Standard Bearer at the Altar; the whole thus—



I.° O.° directs each to kneel on the right knee. Each who has a Brother on his left, lays his left hand on the Brother's right shoulder. The S. W. holding his sword by the hilt in his right hand, lays the point of the blade on the right shoulder of the W. M., the Orator, his on the right shoulder of the S. W., the Treasurer, his on the right shoulder of the Orator. The J. W. holding his sword in his left hand, lays the point of the blade on the left shoulder of the W. M., the Secretary, his on the left shoulder of the J. W., and the Assistant Expert, his on the left shoulder of the Secretary. Each who has a Brother

on his right, lays his right hand on such Brother's left shoulder.

The Guardian of the Temple and the Tiler clasp hands, (the left of the former with the right of the latter,) the Standard Bearer places his right hand on and over the hands of the Tiler and the Guardian of the Temple across and upon the Altar.

When the Tetractys is thus formed, I.° O.° rises, and says:

I.° O.°. Attention Knights and Brethren of the Chapter! Surround the officers of the Chapter!

The Knights of the Chapter form a circle around the Brethren kneeling at the Altar. I.° O.° proceeds to the Altar, and says:

I.° O.°. Wise Master elect, and officers elected and appointed of E—— Chapter, you and each of you do solemnly and sincerely swear, that you will maintain, support and enforce the Constitutions, Institutes, Laws, Regulations, and Statutes of the Ancient and Accepted Scottish Rite, recognized as binding by the Supreme Council of the Southern Jurisdiction of the United States; and that you will faithfully endeavor to perform the duties of the office to which you have respectively been elected or appointed. So help you God!

Each will answer: I do.

MUSIC

During which all except the officers retire to their places, and the officers rise, and again take the seats in front of the East.

MUSIC STOPS

If insignia are not used the ceremony of investiture is omitted. The Master of Ceremonies now hands I.° O.° the insignia of each of the elected officers, in succession, with which I.° O.° invests them, saying, as he does so:

I.° O.°. Wise Master, I invest you with the insignia of your office. May you long wear them with dignity and honor, and lay them aside with the regrets of the Knights, your Brethren!——

—Brother Senior Warden, I invest you with the insignia of your office, and so commit to you the charge of the Valley of the North.

—Brother Junior Warden, I invest you with the insignia of your office, and so commit to you the charge of the Valley of the South. May each Valley rival the other in good works, and deem itself more fortunate than the other, in the chief who directs its labors!

—Brother Orator, I invest you with the insignia of your office. You will henceforward have constant and ample opportunity to advise and instruct your Brethren; and this should of itself be enough to satisfy a reasonable ambition.

—Brother Almoner, I invest you with the insignia of your office. Deal thy bread to the hungry, and bring the poor that are cast out, to thy house. When thou seest the naked, cover him; let thy heart open to the distressed; and satisfy the afflicted soul! Then shall thy light rise to dispel the shadows, and thy darkness be as the noon-day.

—Brother Secretary and Brother Treasurer, I invest each of you with the insignia of your office. Stand in that station of the battle against wrong and error, in which the choice of your Brethren has placed you! No one in Masonry is entitled to choose what part he shall act; and it concerns each only to be careful that he does it well. The Brethren may have encouragement in noble things from you. The measure of good that one may do, is not in proportion to the dignity of his office; and each of you in his station may render signal service to the Order and win the regard and esteem of his fellows. May your labors prove worthy of that reward!

I. . O. . Brother Master of Ceremonies, conduct the Wise Master to the seat on my left, and all the other *elected* officers to their respective places.

The Master of Ceremonies conducts the Wise Master to the seat indicated, I. . O. . receives him courteously, and causes him to be seated, himself also sitting down.

Then the Master of Ceremonies conducts the other elected officers to their stations, beginning with the Senior Warden. The officer occupying the station rises, as the officer of the Chapter approaches, bows, and retires to his left, and takes a seat with the other members of the Chapter. During this, there is

MUSIC

When all the officers are in their stations, the

MUSIC STOPS

and I. . O. . says:

I. . O. . Brother Master of Ceremonies, (M. . C. . rises), it is your duty to receive and execute such orders as may be given you by the Wise Master; to conduct the candidate at receptions; to receive and introduce visitors; to marshal and arrange the Brethren at banquets and funerals, and on other occasions; and generally, to perform such other executive duties as the Wise Master may find it necessary to lay upon you. The order and regularity of the works, the comfort of the Brethren, and the pleasure and satisfaction of visitors will depend more upon you than upon any other officer of the Chapter. Having under your direction the officers who stand below you, you are the right hand of the Wise Master. So order the performance of your duties, that the good opinion of your Brethren may be propounded to you as a reward, and charity and good works as your treasure. Your especial qualifications must be intelligence and zeal. Yet remember that no pretense of zeal for Masonry must make us uncharitable to our Brother; for that zeal is only safe and acceptable, which directly increases charity; and it should be in great affections to others, but not at all in anger against them.

Repair to your station, Brother Master of Ceremonies, and there, with that zeal, perform your duties.

—Brother Expert and Assistant Expert, (E. . & A. . E. . rise), your duties are analogous to those of

the Senior and Junior Deacons of the Lodge. You are the Messengers of the Wise Master and Senior Warden respectively; the Preparers of Candidates and Examiners of Visitors; the Conservators of Order and Peace in the Chapter and among the Brethren. Whatsoever the Master of Ceremonies is charged to remember and observe, you will consider as charged upon you. Your faithful, prompt and punctual performance of your duties will be of great service to the Chapter, and win you the esteem of the Brethren. Repair to your posts, Brethren, and there perform your duties! May you justify the good opinion of the Wise Master and be crowned with the praises of the Chapter!

—Brother Standard Bearer, (S. B. rises) it is your privilege to carry the banner of the Order in all processions and ceremonies, and your DUTY to guard and protect it at all hazards. Bear it aloft with the assurance that the symbols thereon are worthy of study and reflection. Repair to your post and enter upon your duties.

—Brother Guardian of the Temple, (G. of T. rises) you are to see that all the entrances to the different apartments are duly guarded, and allow no one to enter the Chapter without due permission. The Tiler is especially under your orders. It is your duty to serve the summons and other process of the Chapter, to command escorts, and to perform such other duties as by custom appertain to your office, and such as the Chapter or the

Wise Master may be pleased to direct. Repair to your post, and there perform your duties!

—Brother Tiler, (T. rises), the duty of the Tiler of a Lodge has from old been declared to be, "To guard against the approach of all cowans and eavesdroppers, ascending or descending, and to see that none pass except such as are duly qualified, and have the permission of the Worshipful Master." Your duties are the same, requiring of you vigilance and fidelity. The apartments of the Chapter are also in your care, and to set and keep them in due order is your especial duty.

When the Lodge was held upon a high place or hill, the Tiler stood in the vale; and when it was held in the valley, his post was on the summit of the hill. In either case he was armed with a drawn sword, the appropriate weapon of his office. It was of old the weapon of a Knight. Arm yourself, Brother Tiler, and repair to your post, and there be, like every true Knight, faithful unto death!

The Tiler repairs, as the others will have done, to his station.

When the door is closed, I. O. will say:

I. O. Wise Master, your officers are at their respective stations and posts, and it only remains for me to yield to you yours. I shall not long delay to perform that most agreeable duty.

It only remains for us to invoke for your Chapter prosperity and continuance. May it outlast us

and our memories! and may its Knights never cease to labor successfully for the promotion of affection and kindly feeling, of charitable construction and merciful judgment; for the elevation and improvement of men; for the diffusion of light and knowledge; for the freedom and the true welfare and good fortune of the State. As long as there are men wandering in the darkness, and States, like great ships, out on stormy seas, seeking safe havens, may it, like a great lamp, cast its light far abroad through storm and the gloom of dark inhospitable night, to show unto each and all the course that leads from danger and disaster to salvation. Assume now, dear Brother, your rightful station.

I.° O.° makes way for the Wise Master, who takes his proper seat, while I.° O.° steps to the right and hands the Wise Master the Charter, saying:

Receive, Wise Master, the Charter constituting your Chapter, the evidence of its title to labor for the good of Humanity.

He then hands him the gavel, saying:

Receive, also this gavel, the Masonic emblem of authority and power. . . . Brethren, and Knights, rise, and to order!

All rise, and stand under the sign of the Good Shepherd.

I.° O.° Hear ye! In the name and by the authority of the Supreme Council (Mother Council of

the World), of the Inspectors General, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, of the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina; and by virtue of the powers in me vested as (Sovereign Grand Inspector General) or (Deputy) or (Wise Master), I do proclaim that the officers of P. . . . Chapter of Rose Croix, are now duly installed, with and in possession of, all the powers and prerogatives to their several offices appertaining. God save the Chapter, and prosper its labors! Knights! Let us salute the Wise Master and his Officers.

The Knights with I.° O.° give the battery and plaudit. The Wise Master responds to the remarks of I.° O.°, and concludes by saying:

W.° M.° To order, Officers and Knights of the Chapter! Join me in expressing our thanks to (I.° O.° by name), and our profound respect for him and the Supreme Council.

The Wise Master and the Officers and Knights of the Chapter give the battery and plaudit.

W.° M.° Be seated, Knights!

Box of fraternal assistance is presented, and the Chapter called off in the usual manner.

COUNCIL OF KADOSH

CEREMONIES

OFFICES
of
INSTALLATION
COUNCIL OF KADOSH

FOREWORD

This Ceremony of Installation is for members only.

At the Constitution of a Council of Kadosh, it is the duty of the Sovereign Grand Inspector General or Deputy of the Supreme Council (or the representative of either) to install all of the officers, elective and appointive.

After this first Installation, it is the duty of the Commander of the Council of Kadosh, or a Past Commander whom he may request, to install all of the officers.

(Of course, if either the Sovereign Grand Inspector General or the Deputy of the Supreme Council be present, the Commander of the Council of Kadosh will surrender the gavel to him.)

The Sovereign Grand Inspector General should be addressed as "Brother Inspector General," the Deputy of the Supreme Council as "Brother Deputy" and any other installing officer as "Brother Commander."

The Installing Officer may be received with the usual honors or he may be seated on the right of the Commander, who introduces him, and the Installing Officer replies. The Commander retires to the left and is seated to the left and in rear of the Installing Officer, who assumes the East, and appoints a Master of Ceremonies who takes his station.

When the elections have been held, or if the officers have been previously elected, the Ceremony of Installation will be proceeded with.

Officers re-elected need not be installed.

The following officers are elected by the Council, viz:

Commander
First Lieutenant Commander
Second Lieutenant Commander
Chancellor
Orator
Almoner
Recorder
Treasurer

The following officers are appointed by the Commander,
viz:

Marshal of Ceremonies
Turcopilier
Draper
First Deacon
Second Deacon
Bearer of Beauseant
Bearer of White Standard
Bearer of Black Standard
Lieutenant of the Guard
Sentinel

The Installing Officer is designated by I.°. O.°.

The Master of Ceremonies is designated by M.°. C.°.

OFFICES OF INSTALLATION

The Council is opened in the fourth apartment, after which the Installing Officer is received as provided, or if seated in the East is introduced by the Commander.

A chair is placed for each officer elect to be installed in front of and facing the East. The chair of the Commander in the centre, and the others on each side, alternately, according to rank.

I.°. O.°. Will rap o o and say:

The elected Officers of the Council will be pleased to place themselves in line on the East side of the Mausoleum, and facing it!

They do so, the Commander in the centre, the others on his right and left, in due order of rank. Then I.°. O.°. says:

Knights Kadosh of the Council, these are they who are to be installed as your officers. Look upon them, and if any one hath any reason to urge why they or any of them should not now be invested with the office for which he hath been selected, let him make it known.

Knights Kadosh of the Council, is it your pleasure that I shall now proceed to install these officers?

All will answer: It is.

Brethren Attention! and witness the vows which these Officers of the Council are about to take.

I.°. O.°. leaves the East, goes toward the Mausoleum, and by the right of the line along its front, to the Commander elect, leads him one pace to the front, causes him to kneel on the right knee, himself does the same by his side, extends his right hand toward the Mausoleum, causes the Commander to do the same, and says:

Officers elect of . . . Council of Kadosh, listen to the vows which your Commander is about to take!

The Commander repeats, after the I.°. O.°, the following

VOWS

In the presence of God the Father Almighty, and of the immortal Spirits of the Great and Good who have died in defence of Human Rights, I do, upon my honor as a Knight of Saint Andrew of Scotland and Kadosh, solemnly vow:

That I will support, protect, and defend the Grand Constitutions and True Secret Institutes, the Regulations and Statutes, of the Ancient and Accepted Scottish Rite, as the same are accepted and promulgated by The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders of the House of the Temple of Solomon, of the Thirty Third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America.

That I will faithfully and diligently perform, to the best of my capacity and ability, all the duties that shall devolve upon me as Commander of this Council of Kadosh.

And that, never placing my hope in God, I will endeavor to make this Council instrumental in overthrowing Tyranny and Intolerance, and in vindicating the right of man to civil, political and religious Liberty. So help me God, and aid me to keep this vow! AMEN! AMEN! AMEN!

Arise my Brother! Return to your post in the line, and let your Officers advance!

The Commander steps back into the line. The other Officers advance a pace, and kneel on the right knee, extending the right hand toward the Mausoleum. I.°. O.°. standing dictates the vow which each repeats.

VOW

Each: The same vows of office which in our presence and hearing our Commander hath now taken, on his part, and for the office to which he hath been elected, I do adopt as my own, and in the same august and holy presence do take on my part, as to my office, as if now word for word repeated by me. So help me God, and aid me to keep this vow! AMEN! AMEN! AMEN!

I.°. O.°. Rise, my Brethren, and resume your places!

They rise, and step back into the line. I.°. O.°. goes to the right of the line and says:

You know, my Brethren, to whom the Mausoleum in front of you has been erected, and who is represented by the laurelled head upon it. De Molai and his heroic Brethren were the victims of Tyranny, Rapacity, and the dread which Despots, temporal and spiritual, have of free and liberal opinion. No fanaticism actuated Clement the Fifth, or Philip the Fair of France; but in that case, as often before and since, fear and greed affected a horror at impiety, united to crush a power that might become dangerous, silenced Free Thought and Opinion by assassination, and blackened the character of the victim to justify the murder. Face to the East, my Brethren!

I. O. takes his station in the East, and says:

Victims of the cruelty and craft of Spiritual power are legion.

Among them was SOCRATES, the Athenian Philosopher, who in an age of gross superstition saw the Truth and taught it, and inspired his great disciple PLATO to write his immortal works, the most precious legacy of Heathen Antiquity. The Priests, who lived in luxury upon the popular superstition, accused him of teaching his disciples to condemn the Gods; and he was sentenced to drink the fatal hemlock.

GALILEO, rashly ventured,

"When Thoughts bore tears and death
To the wise few that dared to utter them,"

to demonstrate that the world was not stationary, but revolved around the sun. Him those imprisoned in a dungeon, who claimed to be the infallible interpreters of God's word and will, and the Church that claimed to be God's vicegerent, adjudging the statement of a physical fact to be a heresy.

And HYPATIA, the noble virgin of Alexandria, endeavored to rescue the old philosophy, and to revive the worship of the old Gods of Greece. Her a savage populace tore to pieces, incited by a Christian Bishop, Saint Cyril. So, swollen with pride, and potent in his episcopal palace, the Priest silenced the girl, lest her error should prove too strong for his truth.

Perpetuate the names of other illustrious victims of Tyranny; not only that you may be reminded to execrate tyrants, but that you may learn to despise them. For Truth will conquer at the last. For him who is wiser than his time, the hemlock is distilled, the axe bared, the gibbet erected, and the stake surrounded with flames.

No truth has ever been destroyed by King or Priest or Faction. Reason never ceases to appeal from the judgments rendered by Force, and never fails to reverse them in the end. Power and Craft may curse the truth, and call it crime, and heresy, and treason. They may distort it and pervert it, and slander and slay its teachers, and call those "rebels" who struggle to liberate States and Na-

tions; but ever the sun shines by day and the stars by night, and light does not wholly die away from the earth. It is the Martyrs of political and religious truth who win eternal glory.

I give you no special charge, my Brethren, as to the duties of your respective offices. You are elected to govern. When the Teutonic warriors raised one of their number upon their shields and called him King, he became indeed a King, to whom all owed homage and Knightly service.

Permit, therefore, no insubordination, nor delay in the execution of lawful orders, nor evasion of any duty to which any are bound by their obligation as Knights Kadosh. No powers can be more legitimate than those which the Knights have by voluntary choice conferred upon you: no laws can be more obligatory than the Institutes and Statutes to which all have voluntarily sworn obedience. They have a sanction which those imposed by force or established by judicial opinion, can never have.

If insignia are not used, the ceremony of investiture should be omitted.

Brother Master of Ceremonies, assist me to invest the officers of this Council of Knights Kadosh with the insignia of their offices, and conduct them to their former seats in front of the East.

M. of C. hands the insignia of Office of each Officer in succession, beginning with the Commander, to I. O. who invests each with them. As he invests the Commander, he says:

I. O. Brother Commander, I invest thee with the insignia of thy Commandership. Mayest thou wear them long and lay them aside with the regrets of thy Brethren.

I. O. Brother First Lieutenant Commander, I invest thee with the insignia of thy Lieutenantcy:

Brother Second Lieutenant Commander, I invest thee with the insignia of thy lieutenantcy:

Brother Orator (Almoner, Recorder, Treasurer), I invest thee with the insignia of thy office:—mayest thou wear them with credit to thyself and profit to thy Brethren!

As each is so invested, the M. of C. conducts him to his former seat in front of the East, with his sword drawn, faces him, salutes and returns. If not armed he bows. When all the elected officers thus stand at their seats the I. O. returns to the East and rapping once says:

I. O. Be seated Knights!

I. O. Brother Master of Ceremonies, conduct the Commander of the Council to the seat on my left, and the other dignitaries and obligated officers to their respective stations, beginning with the lowest.

The M. of C. conducts the Commander to the seat on the left of I. O. The latter rises, receives him courteously, causes him to be seated, and then sits down again. The M. of C. conducts each other officer to his station, beginning with the lowest.

I. O. O. Brother Commander, be pleased to announce the names of the Knights appointed by you to the other offices of the Council.

The Commander does so, and *I. O. O.* says:

I. O. O. Let the officers appointed by the Commander repair to the Mausoleum!

They do so, and *I. O. O.* says:

I. O. O. Knights and Brethren, the duties of the Marshal of Ceremonies are the same as in other bodies of the Ancient and Accepted Scottish Rite. The Turcopilier, formerly the Commander of the Cavalry, commands all detachments and escorts, and has in charge the Banners of the Order. The Draper superintends the equipment of the Knights, and sees that the Council is properly furnished, and its hangings, furniture, and arms are kept in repair and fit for use.

The duties of the other officers I need not recite. They are too well known to need to be repeated. If any of you should require instruction in regard to them, it will be imparted by your superior officers, whom I charge you to respect and obey as good and true Knights should. Kneel, and take the oath of office!

They kneel on the right knee, extending the right hand toward the Mausoleum; and *I. O. O.* standing in his place dictates the vow, which each repeats:

VOW

The same vows of office which in our presence and hearing our Commander hath taken, on his part, and for the office to which he hath been elected, I do adopt as my own, and in the same august and holy presence do take on my part, as to my office, as if now used for and repeated by me. So help me God, and aid me to keep this vow!

AMEN! AMEN! AMEN!

I. O. O. Rise, my Brethren; Repair to your posts and enter upon the discharge of your duties!

I. O. O. To order Brethren and Knights Kadosh! In the name and by the authority of the Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders of the House of the Temple of Solomon of the Thirty Third Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America, and by virtue of the powers in me vested as , I do declare and proclaim, that the officers of Council of Kadosh, of the Valley of and Orient of have now been duly qualified, charged, and installed, and that the said Council is now duly and fully organized. May the Source and Supreme Ruler of the Universe smile upon and bless its lawful labors!

I. O. O. Brother Commander, your Officers, elect and appointed, are at their several stations and posts, and it only remains for you to assume yours.

After the obligations which you have taken as a Knight Kadosh, and, as Commander here, I need not reiterate the lesson nor enforce the duty.

Should the spirit of our doctrine ever be found in opposition to the letter of the written law, hesitate not to sacrifice everything to the inalienable rights of charity and justice, whatever may be the consequences! Whenever called on to act, remember him who said, "The letter killeth, but the spirit giveth life."

There is a word, my Brother, that was never heard in the sanctuaries of antiquity. It is the only word that enables man to comprehend the Deity, and it contains an entire revelation. This word is inadequately rendered by our English word "Charity," and little less so by the word "LOVE." *Caritas* is Affection and Loving-Kindness; and the manifestation in the world of the spirit of this Charity made God visible, as it were, upon the earth. Before Charity, Faith prostrates itself, and Science, vanquished, bows down. Here is evidently something greater than Humanity; Charity proves by its works that it is not a dream. It is stronger than all the passions: it triumphs over suffering and death. It enables all hearts to comprehend God, and seems already to fill eternity by the realization of its legitimate hopes.

The Cross of the Passion, the Cross of Saint Andrew, the Cross of the Kadosh, are all to us symbols of Charity and Love, because upon it he who

preached the Gospel of Love died for his brethren,—and yet the Cross has been to more than a million of armed men the Symbol of Persecution, the emblem of a furious and persecuting zeal, though One who died upon it appealed to God to pardon his murderers, by the sublime cry, "Father, forgive them! for they know not what they do." There is the whole code of Charity for feeble humanity in the prayer, as there is in the pardon of the woman taken in adultery: and both the sublime act and the sublime prayer are repudiated by the whole Christian world of men and women. It was the Spirit of Charity alone, exhibited in pardoning the malefactor in whose heart the feeling of pity and loving-kindness had not been wholly deadened by a life of vice, that entitled him who died because he loved his people, to cry unto God, "Father, to Thy hands I intrust my spirit." WE DESERVE GOD'S MERCY IN PROPORTION TO OUR CHARITY.

And finally, permit none to forget that Jesus said to the Samaritan woman: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father desireth such to worship Him."

Let the rival Rites in Masonry, and the rival and hostile Sects in religion, admit that these have

been, unto them, empty words! Do you strive to make them real and efficient, by Charity and Toleration!

I. . O. . now hands the Commander the Charter, saying:

I. . O. . Take in charge the Charter of your Council, by which it receives existence and authority to work. Receive also this symbol (*handing him the gavel*) of lawful authority and constitutional government. Let the two ever remind you that while the Masonry of the Kadosh inculcates the principles of Liberty, Equality, and Fraternity, it also maintains the necessity of Law, Order, and Subordination. So, if Power is just, may the authority of the Supreme Law in the State, and individual liberty, co-exist in harmony. Freemasonry repudiates the notion that social evils are to be corrected by violations of law, or that private vengeance is to usurp the law's prerogative. The Kadosh, as you know, have no cry of revenge. "VENGEANCE IS THINE, O LORD! THOU WILT REPAY!"

Be pleased now Brother Commander, to resume your rightful station.

The I. . O. . retires to the right and the Commander takes the East.

I. . O. . Brethren, assist me in congratulating the Commander and his council!

These rise, and with him give the battery of the Kadosh, and with the sign, cry H times, n . . a . . , and

remain standing. The Commander responds to the I. . O. . , if and as he thinks proper; and then says:

Com. . . Attention, Knights!—Let us salute (the I. . O. . by title) and those who assisted him.

All the Knights give the battery, and with the sign, the same exclamation. Then all are seated.

Afterward, the Knights are offered the floor, and the box of fraternal assistance is passed, and the Council is closed in due form.

CONSISTORY

CEREMONIES

OFFICES
of
INSTALLATION
of a
CONSISTORY

FOREWORD

This Ceremony of Installation is for members only.

At the Constitution of a Consistory, it is the duty of the Sovereign Grand Inspector General or Deputy of the Supreme Council (or the representative of either) to install all of the officers, elective and appointive.

After this first Installation, it is the duty of the Master of Kadosh of the Consistory, or a Past Master of Kadosh whom he may request, to install all of the officers.

(Of course, if either the Sovereign Grand Inspector General or the Deputy of the Supreme Council be present, the Master of Kadosh of the Consistory will surrender the gavel to him.)

The Sovereign Grand Inspector General should be addressed as "Brother Inspector General," the Deputy of the Supreme Council as "Brother Deputy" and any other installing officer as "Master of the Kadosh."

The Installing Officer may be received with the usual honors or he may be seated on the right of the Master of the Kadosh who introduces him, and the Installing Officer replies. The Master of the Kadosh retires to the left and is seated to the left and in rear of the Installing Officer, who assumes the East, and appoints a Master of Ceremonies who takes his station.

When the elections have been held, or if the Officers have been previously elected, the Ceremony of Installation will be proceeded with.

Officers re-elected need not be installed.

The following Officers are elected by the Consistory, viz.:

Master of the Kadosh
Prior
Preceptor
Chancellor
Minister of State
Almoner
Registrar
Treasurer

The following Officers are appointed by the Master of the Kadosh, viz.:

Prelate
Marshal of Ceremonies
Expert
Assistant Expert
Captain of the Guards
Tiler

The Installing Officer is designated by I.° O.°.

The Master of Ceremonies is designated by M.° C.°.

OFFICES OF INSTALLATION

The Consistory should be opened in form as for a reception.

Two chairs are placed in front and to the right of the East, facing the West.

The Charter will be placed on the table of the I.° O.°.

When all is ready the I.° O.° raps o o and says:

My Brethren, I propose now, with your assistance, to install the officers of this Consistory. Are you content that I shall now proceed?

All will answer: We are.

I.° O.° My Brethren, it is necessary that every Mason should consider that, since God hath given him an excellent nature, wisdom, and the power to choose between good and evil, an understanding soul and an immortal spirit, He hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience.

The service of the Holy House of the Temple is no sinecure, nor is the practice of Masonic duty a life of ease and indolent content, in which one, who sees all the evils and wrongs and villainies of the world swarming round him, can say, "Let

alone!—it will last our day: after us the Deluge.” The Mason, were he but a simple Apprentice, must have the right “to put his trust in God;” and that right he cannot have, unless he so works and toils and suffers, as to deserve God’s favor and protection.

My Brethren, we entitle ourselves KADOSHIM, the Holy; and those who are appointed to minister in holy things, should know the worth of time, and how to be useful to arts or arms, to counsel in public, or to government in Masonry or their country. They should not do the work of the Order negligently and idly, but in honoring God and doing His work put forth all their strength, and learn the burdens and necessities of their brethren, and strive to lighten one, and, in their proportion, supply the other.

The progress and advancement of the Ancient and Accepted Scottish Rite within your borders depends chiefly upon you and your successors. Out of the fitness to govern, alone, grows the right to govern: and whensoever this rule of God’s own ordaining is long disregarded, in Masonry or in the State, great calamities are about to befall the Commonwealth.

All things of weight and import are to be done with due and grave solemnity, in evidence that we understand the importance of that matter which we have in hand. Solemn ceremonials are not empty pageants or vain shows. The coronations

of Kings and the ordinations and inaugurations of Pontiffs require solemn and appropriate forms; and if any part of Freemasonry be real, and it be not all an idle show and impertinent vain pretense, the ordinations of those who are to govern in it should be great solemnities and actions of religion.

Brother Master of Ceremonies, have the Brethren of the Consistory selected their Dignitaries and elective officers?

M. C. They have.

I. O. Whom among themselves have they chosen to be their Master of the Kadosh?

M. C. The Brother E F .

I. O. Let the Master of the Kadosh elect be pleased to advance to the Altar of Obligation!

He does so, and stands on the West side of the Altar of Obligation, facing the East.

I. O. Brethren, look upon the Brother E F , whom you have selected to be your Master of the Kadosh! Is it your pleasure that he shall now be installed?

All will answer: It is.

I. O. Very dear Brethren, all the wise men and all the good men of the world are obedient to their Governors, and no man ever came to perfection but by obedience; and Freemasons have chosen such institutions and manners of living, in which they might not choose their own work, nor follow their own will, nor please themselves, but be ac-

countable to others, and subject to discipline and obedient to command, as knowing that what health is to the body and peace is to the spirit, that also government is to the societies of men.

Wherefore, since you are all to obey, and do elect him unto whom as your Magister President you are to yield obedience and do honor and good service, it is so much the more needful that he should be apt and fit to govern, and that he should be taken and set in place to rule, of your free choice. If any one hath or knows any reason why the Brother E F should not be now installed as your Master of the Kadosh, let him now speak, or else forever hereafter hold his peace!

No objection being made, I. . O. . says:

Brother E F, your Peers and Brethren of this Consistory have been pleased to select you to be their Master of the Kadosh, and do now desire that you shall be installed. Do you accept that office and dignity?

Answer: I do.

I. . O. . Make answer frankly, then, in the hearing of your Brethren, to the questions that I shall ask; and do you, my Brethren, hear the responses of him whom you have selected to be your chief.

Do you admit that all powers of Government, by what tenure soever held, are intrusted to those who rule, solely that those who are governed may be defended, protected, improved and bettered thereby?

Answer: I do.

I. . O. . Do you agree that the Freemasonry of the Ancient and Accepted Scottish Rite is above all disturbances, commotions and feuds of States and Nations; and that the assertion and maintenance of political opinions, even by arms, cannot without great wrongs be made the grounds of Masonic censure; nor even civil war sunder the ties of Masonic Brotherhood?

Answer: I do.

I. . O. . Do you admit that the Inspectors General, regularly created and constituted, are the Supreme Chiefs of the Freemasonry of the Ancient and Accepted Scottish Rite, and when assembled in Supreme Council, the Grand Masters of the Kadoshim?

Answer: I do.

I. . O. . Do you promise that you will respect as your Peers all the Brethren over whom you are hereafter to preside; and that, in the Scottish Freemasonry, you will deem it your highest honor that you are First and Chief among your Peers?

Answer: I do.

I. . O. . Do you promise that you will use all the powers with which you are about to be invested, to maintain peace, union and harmony among the Brethren; and that you will do justice and cause it to be done, by and between Masons, according to the sacred principles of Masonic equity and knightly honor?

Answer: I do.

I. O. O. Do you promise these Brethren that you will be in very deed their Chief and Leader; and that you will in real earnest study and labor to inform and instruct them, and to increase the usefulness, enhance the dignity, and augment the splendor of the Ancient and Accepted Scottish Rite?

Answer: I do.

I. O. O. Do you promise to be never arbitrary or discourteous, but to govern and preside in kindness and courtesy, as a true Knight and gentleman should; that you will be always just and impartial, and considerately and charitably temper Masonic Justice with Equity?

Answer: I do.

I. O. O. Brethren, are you content with the professions, pledges and promises of your elected Chief?

Answer: We are.

I. O. O. My Brother, Master of the Kadosh elect, if you are prepared to take the Vow of office, be pleased to lay your right hand upon the Holy Book of your religion, the Book of Constitutions, and the weapons that lie upon both, and raise your left hand toward Heaven.

He does so, and *I. O. O.* calls up the Brethren and rises and administers the

VOW OF OFFICE

You do solemnly vow, that, as Master of the Kadosh of . . . Consistory of the Orient of

. . . you will support, protect and defend the Constitutions, Regulations and Statutes of the Ancient and Accepted Scottish Rite, and will be loyal to, and enforce the decrees and edicts of, the Supreme Council, and faithfully demean yourself in office. So help you God!

Answer: I do so vow.

When the Vow has been taken, the *I. O. O.* says:

Brother Master of the Kadosh, be pleased to meet me at the Altar of Anointing!

Soft Music,

during which the Master of the Kadosh advances to the Table of Incense, and the *I. O. O.* leaving the East, meets him there. When the

Music ceases

I. O. O. says:

Thus it is said in the Holy Scriptures! "Then Samuel took a vial of oil, and poured it upon the head of Saul, and said, 'Because the Lord hath consecrated thee Captain over his inheritance.' " And, again, "Let Tsadoc the Priest and Nathan the Prophet anoint him there King over Israel, and blow ye with the trumpet and say 'GOD SAVE KING SOLOMON!' "

He takes the vial or vessel of oil, and says:

The same word in the Hebrew means to anoint, to consecrate and to sanctify; and the Priest, the Prophet and the King were alike anointed with oil, according to the universal Oriental custom.

With this oil (*pouring a little on his head*) I do anoint thee; and consecrate thee to the service of the Holy House of the Temple, as Master of the Kadosh of this Consistory.

All the Brethren cry aloud:

All: GOD SAVE OUR MASTER OF THE KADOSH!

I. . O. . returns to the East, and he and all the Brethren remain standing.

I. . O. . Brother Master of the Kadosh! The office which you have accepted imposes upon you very important duties. It cannot be necessary that I should recite them. In Masonry, as in every other State, Order and Commonwealth, the peace and harmony, the progress and prosperity of the whole, will in the greatest measure depend upon the capacity and fidelity of those who govern.

Moreover, in all voluntary societies, the many expect the few to labor while they look on; and to the few, this labor must often be its own reward. Knowing this, as you must know it, you accept the office and all its burdens; and it will be honorable to you, if its duties are faithfully performed. So only do office and honors go truly hand in hand. Expect to see your labors often unappreciated, and often, perhaps to find yourself toiling with little assistance, and even, as it may seem, in vain.

Believing that you will not faint or weary in well-doing, I congratulate you upon your preferment; and I do earnestly hope that you may so gov-

ern and preside, as that it shall be found to have been fortunate for this Consistory and for the Ancient and Accepted Scottish Rite, that you were elected to the office with which you are now invested.

I. . O. . Brother Master of the Kadosh, be pleased to come to the East, and be seated on my left.

When the Master of the Kadosh is seated, the *I. . O. .* raps once, and all take their seats. Then *I. . O. .* says:

Brother Master of Ceremonies, whom have the Brethren selected to be their Prior and Preceptor of the Kadosh?

M. . C. . The Brethren M . H and W
N .

I. . O. . Let the Prior and Preceptor of the Kadosh elect be pleased to advance to the altar!

These two officers elect do so, and stand on the west side of the Altar of Obligation, facing the East, the Prior on the right.

I. . O. . Brethren! Look upon the Brethren M H and W N , whom you have selected to be the Prior and Preceptor of your Consistory of the Holy House of the Temple. Is it your pleasure that they shall be now installed?

All will answer: It is.

I. . O. . Brethren, Prior and Preceptor elect, it may chance to either of you to succeed to the office of the Master of the Kadosh, and to be required to assume its responsibilities and perform its duties. Knowing this, do you now accept the offices and

dignities to which you have respectively been elected?

Each will answer: I do.

I. . O. . Have you heard the professions, pledges and promises of your Master of the Kadosh?

Each will answer: I have.

I. . O. . Do you, each for himself, now make to us and to these your Brethren the same professions, pledges and promises, fully understanding the same?

Each will answer: I do.

I. . O. . If then, you are prepared to take the vow of office, be pleased to lay your right hands upon the Holy Book of your religion, the Book of Constitutions, and the weapons which lie upon both, and raise your left hand toward Heaven!

Each does so, and the *I. . O. .* thus administers the

VOW OF OFFICE

You do solemnly vow that you will, each in his proper office, support, protect and defend the Constitutions, Regulations and Statutes of the Ancient and Accepted Scottish Rite, and will be loyal to, and enforce the decrees and edicts of, the Supreme Council, and faithfully demean yourselves in office. So help you God!

Each will answer: I do so vow.

I. . O. . Brethren, Prior and Preceptor, your offices are next in importance to those of the Master of

the Kadosh. The efficiency of the Commander must always depend much upon that of his Lieutenants; and if they are incapable or unfaithful, indolent or lukewarm, his labors, besides being largely and unjustly increased, will to a great extent prove unavailing. Often, indeed, more depends upon the subordinate than upon the Chief; and it is not rare, in war or statesmanship, for the latter to wear the laurels that in justice belong to the former.

While you promptly obey your Chief, and faithfully second his exertions, you are especially charged with the supervision of your columns. You have the right, possessed on more than one valid ground, to instruct, advise, guide and warn the Brethren, and, in cases of urgent necessity, to reprove and censure. If Masonic obligations had not unfortunately come to be so often unreal, no one would doubt that this brotherly prerogative belonged to the elected Chiefs of Masonry, who must, without it, often lament, without the power of remedying, evils and diseases entirely capable of cure.

In your zeal remember the wise maxim, to stand upon the ancient ways, and thence make progress. We should be better content to remain stationary, than to open our doors to all men indiscriminately.

I especially give it unto you in charge to endeavor to settle all difficulties and reconcile all dissensions among the Brethren and Fellow-Soldiery

of the Holy House of the Temple; to watch all approaches to misunderstanding, and repress every tendency to acrimony in debate. Teach the Brethren, by precept and example, to bear with the infirmities of each other, and especially to beware of obstinacy and pride of opinion, out of which grow most difficulties among men and Masons.

Be pleased now, my Brethren, to be seated in front of the East!

They are seated in front of the East, to the right, facing the West. Then I. O. O. says:

Brother Master of Ceremonies, whom have the Brethren elected to fill the other stations of trust and dignity in the Consistory?

M. C. The Brother to be the Chancellor; the Brother to be the Minister of State; the Brother to be the Almoner; the Brother to be the Registrar; and the Brother to be the Treasurer.

I. O. O. Let the Brethren who have been so selected, be pleased to come to the Altar of Obligation.

The officers elect so named approach the altar, and stand in a semicircle facing it, on the South, West and North. Then the I. O. O. says:

Brethren, look upon these whom you have selected to be your officers, each in his place and station, in this Consistory. Is it your pleasure that they shall now be installed?

All will answer: It is.

I. O. O. Brethren, Officers elect, do you now accept the offices and dignities to which you have respectively been elected?

Each will answer: I do.

I. O. O. Have you heard the professions, pledges and promises of your Master of the Kadosh?

Each will answer: I have.

I. O. O. Do you respectively and each for himself now make to us and to these your Brethren the same professions, pledges and promises, fully understanding the same?

Each will answer: I do.

I. O. O. If, then, you are prepared to take the vow of office, be pleased to lay your right hands upon the Holy Book of your religion, the Book of Constitutions, and the weapons that lie upon both, and raise your left hands toward Heaven!

Each does so, and the I. O. O. thus administers the

VOW OF OFFICE

You do solemnly vow that you will, each in his proper office, support, protect and defend the Constitutions, Regulations and Statutes of the Ancient and Accepted Scottish Rite, and will be loyal to, and enforce the decrees and edicts of, the Supreme Council, and faithfully demean yourselves in office. So help you God!

Each will answer: I do so vow.

I. O. O. Brother Chancellor, you are the Privy Councillor of the Master of the Kadosh. Through you, also, he issues his edicts and promulgates his decisions. You are to be the legal adviser of the Consistory, will draft its By-Laws, and see that they contain nothing contrary to the Statutes of the Supreme Council. The Master of the Kadosh may, on any matter or question which he or the Consistory is to decide, require your opinion; and through you the Consistory will promulgate its decisions and edicts. You will conduct its correspondence, and maintain its rights under the law, and defend and justify its action wherever the former may be in jeopardy or the latter impeached.

It is, therefore, indispensable that you should be thoroughly familiar with the Constitutions, Institutes, Regulations, Statutes, Rituals and Formulas of the Order. You must be familiar, also, with the doctrine and philosophy of the Ancient and Accepted Scottish Rite. If, qualified by study and reflection, you should faithfully and efficiently perform all these duties, you will not only be entitled to the thanks and good opinion of your Brethren, but you will lay down the honors of office with the consciousness that, as they were conferred upon you without your solicitation, so they have been worn worthily and well.

Brother Minister of State, you, as well as the Chancellor, are the Privy Councillor of the Master of the Kadosh. Upon all important questions de-

bated in the Consistory, it is your special duty to state your conclusions, before the matter is put to vote. It is your province to pronounce such discourses, to visitors of distinction, to Brethren newly received, to the Consistory on solemn occasions, and in honor of the dead, as may be required by the customs of the Order or directed by the competent authority.

You should therefore study the Constitutions and Regulations, become familiar with the history of the Order, and thoroughly understand its philosophy. Not satisfied with knowing all that has been re-discovered as to the meaning of the symbols of Masonry, you should, by study and reflection, endeavor to make new discoveries and bring to light the hidden meanings.

I need not enlarge upon the necessity of diligence and of study. In no field of intellectual labor are they more necessary; in none can they be more richly rewarded. In no office is there more ample scope for intellect and learning than yours; and in no post could you be more useful to the Brethren. For it is when little instruction is given in the Lodges, when the same lessons and lectures are continually reiterated, and all the doctrine and learning of the Order are neglected, that their meetings become uninteresting, tiresome and unprofitable.

The symbols of Masonry are not fixed dogmas, but images susceptible of indefinite interpreta-

tions. Masonry itself is not included in a certain routine and a few phrases of the catechism. Upon you it will in large measure depend whether it shall be, in this Consistory, anything more. Remember that he does the gravest injury to Masonry which it is in his power to do, who accepts a high and important office, and neglects its duties.

Brother Almoner, it will be your duty, not only to dispense the charities of the Consistory in accordance with the ancient custom, but also to see that all the Brethren conscientiously and punctually perform all the duties of beneficence and of tender mercy, toward the sick, the suffering and the destitute. It will be your special duty to seek out and make known to the Consistory meritorious cases of want and distress, that they may be relieved. The most deserving cases of need and destitution are often those that seek concealment, and shrink from the light of day and suffer in silence. The world is very full of wretchedness and suffering, as it is of the selfish and the heartless.

To visit the homes of the wretched, to search for the sick and the destitute, and minister to them comfort and consolation, is that in which man most resembles God. To pour the balm of sympathy upon the bruised and wounded heart, to shelter from the inclemencies of fate the unfortunate, to encircle with supporting and merciful arms the feeble and the helpless; these belong to the mission

and duties of Freemasonry. God allows suffering, destitution and misery to exist in the world, in part that they may give occasion for the exercise of that beneficence which is a portion of the divine nature that mingles with the human. Few men look upon distress and suffering, without emotions of sympathy and pity; but few are instant in seeking these out that they may relieve them. That which is the common duty of many, is too often neglected by all. Daily and hourly there are fearful agonies suffered, under the very eyes of those who are too busy to be merciful, which are known to God and the sufferers alone; and continually, from obscure hovels, and over-crowded tenements, and even from the highways and public landings, the wailing appeals of the neglected dying ascend to the Throne of the Almighty, Who doth not remit the punishment of neglect and inhumanity; but for these sends afflictions upon Cities and States.

Upon you, my Brother, it will in great measure depend, whether the practice of the Brethren of this Consistory shall correspond with the large professions common to them and all Masons; or whether the consequences of neglect of duty, which are inevitable, shall sooner or later fall upon them.

Brother Registrar, it will be your duty to keep the minutes and accurately record all the transactions of the Consistory; to receive and take charge of all papers and proceedings that are to be laid before it, and present them in due time; and upon

proper application to make out and furnish exemplifications of the entries and records, and cause these to be authenticated by the Seal of the Consistory. You will also make out and transmit all returns and reports to the Supreme Council in due time and season; will receive all moneys for the Consistory, and pay them over to the Treasurer. These, and the other duties of the Secretariat, if you well and faithfully perform, no officer will render more essential service than yourself; since there is no office in which neglect, delay or inaccuracy are more fatally injurious. You will find its duties laborious and monotonous; but your labors will find their reward in the approval and gratitude of the Brethren, and still more in the good fruit which they cannot but bear.

Brother Treasurer, I need not recite your duties, neither need I remind you of the necessity of order, regularity and accuracy in your accounts. We always see great mischiefs, ill-feeling, discontents and impaired usefulness result from looseness and want of order and system in the financial affairs of Masonic Bodies. There is hardly a Mason who has not witnessed those evil consequences. It is especially in respect to fiscal affairs, that the beginnings of evil are to be avoided, the slight irregularities and trivial relaxations of salutary rules which always lead at last to grave offenses of commission and omission.

This charge ended the I. O. O. will say:

Attention Brethren! Brother Master of the Kadosh, be pleased to join your dignitaries and Officers at the Altar of Incense, and with them surround it! Brethren of the Consistory, surround your Officers and Dignitaries!

The officers surround the Altar of Incense. The Master of Ceremonies lights the incense upon it. All the other Brethren form the Chain of Union. (See Secret Work.) PAGE 24

I. O. O. Brethren, I demand your vow of Fealty to these Dignitaries and Officers whom you have elected. Repeat it after me.

VOW OF FEALTY

I do solemnly vow that I will be faithful and loyal to these Dignitaries and Officers elected by the Consistory, will support them in the exercise of all lawful authority, protect them against danger, and defend them against all enemies. So help me God!

I. O. O. Brother Master of Ceremonies, let two Brethren conduct each Dignitary and Officer to his station!

MUSIC

M. C. C. assigns two Brethren to escort each Officer, and himself precedes the Master of the Kadosh and his escort. The two Brethren march on either side of the Officer escorted. When the Master of the

Kadosh is near the East, the Master of Ceremonies conducts the Master of the Kadosh to the seat on the left of the I. O. O. The M. of C. and the escort bow and retire. The Prior and Preceptor are in like manner escorted to their stations, and on assuming it the escort bow and retire. The other Dignitaries are escorted to their stations, assume them, and are saluted in like manner by the escort, after which they retire. All the Brethren return to their places, and all remain standing, Then the

MUSIC CEASES

I. O. O. Brother Preceptor of the Kadosh, with you is the bright Constellation composed of the two Stars, Justice and Equity, which to the Mason should ever be as inseparable as we are taught they are, as attributes of the Deity. I commit them to your special charge, and hope that enforcing them among the Brethren, you will ever regulate by them your official and private conduct.

Brother Prior of the Kadosh, with you is the bright Constellation composed of the three Stars, LIBERTY, EQUALITY and FRATERNITY. They will govern in this Consistory, as they do everywhere else in the Scottish Masonry: LIBERTY, with Constitutional Law; EQUALITY, with Order and Subordination; FRATERNITY, with Precedence of the best and wisest. I commit the three Lights to your charge. Never forget, nor ever fail to remind the Brethren, how sadly misunderstood and abused these three grand words have been, and how many crimes have been com-

mitted in their name. And yet never forget that they contain a whole creed, when rightly understood, of which every Mason ought to be an Apostle.

Brother Master of the Kadosh, with you is the great Constellation of the five Stars, FAITH, HOPE, CHARITY, TOLERATION and TRUTH. I commit them to your charge. Look well to them, my Brother, and let them never cease to burn in your Consistory; for if one of them should ever disappear, and be seen no more among you, Masonry also will have departed, to seek some more congenial region.

Brother Master of the Kadosh, Dignitaries, Officers and Brethren of the Consistory, in your midst, irradiating your columns, shines the Great Central Constellation, composed of the five Stars, KNOWLEDGE, WISDOM, STRENGTH, HARMONY and ZEAL. I intrust them to you all. Receive them in charge and let their light never be obscured. Study and reflect, my Brethren, and so gain Knowledge, and, with Knowledge, Wisdom. Become strong, and possess your Strength in Wisdom, and let the fruit thereof be Peace and Harmony and the Beauty of good Works, the fruit and issue of Zeal according to Knowledge.

Join me, Brethren, in invoking the favor and protection of Him in Whom all good Masons place their trust!

All kneel and the I. O. O. repeats the following

INVOCATION

Our Father Who art in Heaven, be pleased to give unto all of us constancy and prudence, boldness and hope, a full faith and a never-failing charity. Unto those who have authority, give equity, sincerity, courage and wisdom, that they may protect the good, defend Masonry and punish wrong-doers. Unto those who must obey, give wisdom, valor and loyalty, and justice and faithfulness; to all Masons, truth and honesty, forgiveness of injuries, and brotherly kindness. Keep us free from all impatience and inordinate cares. Let us not be revengeful nor unthankful, nor unmerciful and unjust, nor envious nor jealous, nor detracting and censorious; and enable us in some little degree, by union, harmony and zeal, to benefit our fellows, our country and humanity.

May Light and Peace and Content be and abide with us always! AMEN!

All: Amen! So mote it be!

All rise, and the I. O. raps once and seats them.

I. O. Brother, Master of the Kadosh, be pleased to announce the names of the appointed officers.

He then appoints the Prelate, Marshal of Ceremonies, Expert, Assistant Expert, Captain of the Guard and the Tiler.

I. O. The brethren, now appointed, will be pleased to advance to the Altar of Obligation.

They do so, and stand on the west side of the altar, facing the East. Then the I. O. says:

Brethren, if you accept the offices to which you have respectively been appointed, be pleased to lay your right hands on the Book of your religion, on the Book of Constitutions, and the weapons that lie upon both, and raise your left hands toward Heaven, so to take the Vow of office.

They do as directed and the I. O. then administers the

VOW OF OFFICE

You do each solemnly vow that you will support, protect and defend the Constitutions, Regulations, Institutes and Statutes of the Ancient and Accepted Scottish Rite, and faithfully demean yourselves in the respective offices to which you have been appointed.

Each will answer: I do.

I. O. Brother Prelate you will be required to lead the devotions at our communications and public ceremonies. Though Masonry is not a religion, I am sure that in ministering at its altars, the services you perform will lose nothing of their beneficent influence, because they are practiced in that spirit of universal tolerance which distinguishes our Institution. You will be pleased now to repair to your post and enter upon the discharge of your duties.

I. O. Brother Marshal of Ceremonies, you are to be the regulator of all Initiations, and of all Ceremonies of the Consistory, and to see that at all meetings its works proceed with regularity and

order. You are to precede and attend the Master of the Kadosh; to receive and introduce all visitors and see that the appropriate honors are paid to each. It is your especial duty to introduce and conduct all Candidates. Under your orders are the Expert, Assistant Expert, The Captain of the Guard and the Tiler.

Upon the faithful and intelligent performance by you of these and other duties, must in a great measure depend the orderliness and accuracy of the labors of the Consistory, the impression made upon the Candidates by their reception, the pleasure and gratification of the Brethren in their work. Upon your courtesy and urbanity the Consistory must depend to make it pleasant and profitable for Brethren not of the Consistory to visit and encourage it. You will be pleased to repair to your post and enter upon the discharge of your duties.

Brethren Expert and Assistant Expert, your duties are analogous to those of the Senior and Junior Deacons of the Lodge. The Expert receives his orders from the Master of the Kadosh and Marshal of Ceremonies, and conveys them as he may be directed. He examines such visitors as it is found necessary to interrogate and prove, and also examines and, with the aid of the Assistant Expert, prepares all Candidates. The Assistant Expert receives his orders from the Prior of the Kadosh and Marshal of Ceremonies, and conveys them as he may be directed. Both are con-

servators of order in the Consistory. You will be pleased now to repair to your posts, and enter upon the discharge of your duties.

Brother Captain of the Guard, it will be your duty to guard the entrance to the Consistorial Chamber, receiving your orders in respect thereto from the Prior of the Kadosh. In matters of discipline, also, you will receive and obey his orders, to whom you will promptly report any disobedience of orders or breach of decorum. These and the other duties that by prescription and custom appertain to your office, it has been the pride and pleasure of many good Knights punctually to perform, as I hope it may be yours. You will be pleased now to repair to your post and enter upon the discharge of your duties.

Brother Tiler, you are to guard the approach to the Consistorial Chamber. Your duties there are known even to the Apprentice Mason. It is also your duty to take charge of the apartments at the close of meetings, to see the furniture safely bestowed, and to prepare the rooms for communications and receptions.

Brethren, let the Tiler's sword be to us all the symbol of that two-edged flaming blade, every way revolving at the gate of Eden, the weapon of the Cherubim that barred the way to the Tree of Life against all not worthy to enter in. Let it be to us the symbol of Prudence, of precaution, and sternly forbid entrance here to any with whom it would

not be an honor, a pleasure and a profit to associate. Brother Tiler, to your post!

Brethren, the Dignitaries and Officers of the Consistory are duly installed. It but remains for me to make the proclamation.

In the name, and by the authority of the Supreme Council (Mother-Council of the World) of the Inspectors General of the 33d Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I proclaim the officers, elected and appointed, to be now duly and fully invested with the respective offices and dignities to which they have been elected and appointed, and the charges whereof they have received; and that they are now duly installed; and each shall hereafter possess and enjoy all the powers and honors, privileges and prerogatives to his proper office belonging and appertaining.

I. . O. . Brother Master of the Kadosh, be pleased to assume your station.

I. . O. . retires to the right, and the Master of the Kadosh assumes the East. *I. . O. .* hands him the Charter.

I. . O. . Brother Master of the Kadosh, I surrender into your hands the government of your Consistory, and place in your charge the Charter,

the muniments of its title to labor for the good of humanity.

He then hands him the Gavel, saying:

Receive also this Gavel, the Masonic emblem of authority and power. May success crown your labors, and Order and Peace ever reign between your columns.

I. . O. . Brethren, unite with me in applauding the installation of your Dignitaries and Officers.

All, except the Officers installed, give the battery, sign and plaudit.

After the battery, the Master of the Kadosh makes such remarks as he deems appropriate, and says:

M. . of K. . Brethren, join me in expressing our thanks to the (*I. . O. .* by rank and name) and our profound respect for him and the Supreme Council.

All give the battery, sign and plaudit as before. There being nothing further proposed, the Box of Fraternal Assistance is passed, and then the Consistory is closed in due form.

DEDICATION
of
SCOTTISH RITE TEMPLE
or
SCOTTISH RITE HALL

CEREMONY OF DEDICATION

FOREWORD

DEDICATORY OFFICERS

The Grand Commander, if present, or next the Inspector General or Deputy, if present, or next some Inspector General Honorary designated by them to perform the Ceremony of Dedication.

The title of the chief officer to conduct the Dedicatory Ceremony is Sovereign Grand Commander, whether he is present in person or represented by an Inspector General or Deputy or Inspector General Honorary duly designated for that purpose.

It is suggested that in addition to the Dedicating Officer, there should be a Primate and a Marshal of Ceremonies. These three are suggested as a minimum. If preferred, the stations of Lieutenant Grand Commander and others may be provided as desired, but they would have no real function in the Ceremony except to occupy their positions.

PROPERTIES

The Altar should contain on it the Holy Bible, the Jewish Pentateuch, and the Koran, as well as a book of the Constitutions.

The Altar should also contain on it two swords crossed with their points toward the East or in an Easterly direction.

In the center of the Altar should be a tallow or waxed unlighted candle, and on a stand near the Altar should be a brass censer or vase that could be lighted at the appropriate time.

In addition to the above, there should be ten unlighted candles on tall sticks, five of them between the Altar and

the East and five of them West of the Altar toward the station of the Lieutenant Grand Commander. When the Ceremony begins these candles are also unlighted.

There should be in the East for the use of the dedicating officer a reading stand with a small silver vessel or cup of salt convenient to his reach; also, a silver cup of white or other wine.

DEDICATION OF SCOTTISH RITE TEMPLE OR SCOTTISH RITE HALL

Sov.'.Gr.'.Com.'.—From time immemorial it has been the fixed custom of Masons to dedicate, by some form of ceremony, a new house to be devoted to the purposes of the Fraternity.

We are assembled here this evening to consecrate and dedicate this Temple—consecrate it to the service of the Supreme Grand Master of all Masonic works—the Great Architect of the Universe—and to dedicate it to the principles and teachings of Freemasonry.

This building represents the aspirations of the Masons who hold their membership here, and it has been erected to beautify and dignify the precepts which are to be taught here.

As it is the people of the State that constitute the State, so it is the congregated Brethren of the Fraternity of Freemasons that constitute the Temple. Let us realize that each member is a living stone in this Holy House and we should take care that each so lives and acts as to worthily

commend to the uninitiate what we here teach and proclaim.

Peace and harmony are the foundations of our Order and we are reminded never to let partisan strife be had in this house now about to be consecrated, never to permit ambitions, jealousies, rivalries and petty anger to distract and divide. Honors are not to be coveted here nor sought to be gained by unworthy means. Arbitrary powers are not to be usurped or lawful authority to be set at naught, vows to be violated nor duties neglected.

My brethren, your names and titles should have a meaning. They should embody your profession of faith, your pledges, and should bind you to the noble creed which Isaiah the Prophet and Jesus of Nazareth alike taught—"Peace on earth and good will among men." "God is love, and he that dwelleth in love dwelleth in God and God in him."

Let us hope that this House will indeed be a Temple of peace and concord and not the home of self-righteousness or feuds or strifes. Persuaded that Charity and Loving-kindness will ever be enthroned between the columns of this Temple and that its altars will ever be consecrated to the great tolerant, generous and liberal principles of the Ancient and Accepted Scottish Rite, I rejoice in the fact that we are now about to dedicate and consecrate it as a Holy Temple, devoting it to virtue and good works wherein the

lessons of wisdom, philanthropy, patriotism and moral philosophy shall ever be inculcated as they are ordained and prescribed by the universal constitutions of Scottish Freemasonry.

Agreeably to the ancient precept of our Order reminding us that Masons should never engage in any serious undertaking without invoking the blessings of the Most High, let us reverently bow before him, acknowledge our faults and errors and implore Him to give to us and to the world that Light toward which all Freemasons struggle—the Light of Truth, Knowledge, Wisdom and Loving-kindness.

The Marshal will conduct the Primate to the altar to offer up our supplications to Him who oversees our work.

Primate.—Father and source of all things, who art revealed unto us in the visible things of this universe, Thy creation, let the heavy shadows of savage barbarism be lifted from these lands of this earth, upon which they have so long lain gloomy and motionless. Rescue the nations from the dreary bondage of brutal ignorance, senseless superstition and the despotism of temporal and spiritual tyranny. Where the twilight broods, with vague promises of the day, and error and prejudice struggle against the Light, bring Thou speedily the Dawn, O God, our Father, that men may indeed be Thy children, and this earth truly

their home and not their prison, and house of shame and agony. Illuminate this Temple, which we now dedicate and consecrate, and make it verily a Holy House and place of Light.

Strengthen the hearts and enlighten the souls of those who are of its household, and the household of the Holy Empire everywhere; and so conduct their works and bless and prosper their laudable undertakings, that we and they shall not be found to have lived and labored in vain. Amen!

(If convenient, a brief interlude of music should be here.)

Sov. Gr. Com..—My brethren, let us follow the customs of the ancients, bringing forth fire which by them was deemed divine. Let us hope that this may be an omen of assurance that the light of Truth, Wisdom and Knowledge will some day illumine the whole world and make it the fit Temple of the God of Infinite Love.

(Here incense urn or vase should be lighted.)

May this feeble flame here struggling to live amid the thronging shadows prove to be a true symbol of the light of Divine Truth, which has so burned in the dense darkness of all ages and served as a beacon to light the true way of mankind. May it please our Father in Heaven to let grow the flickering, fainting light of Truth until its beams encircle the globe and until the full dawn of civil, religious and intellectual liberty shall break upon the world.

With this pure fire anciently worshipped as a god and revered in all ages as the cause of production and fruitfulness and type of the eternal principle of good, we light the first star

(Light single candle on altar.)

that shall henceforth shine in this Temple to dispel darkness; symbol of knowledge which is the mission of Scottish Masonry and the duty of its initiates to diffuse among men its ideals, without which error, superstition and spiritual subjugation must be eternal.

As the shadows melt away from between the columns when our lights blaze in this Temple, so may the intellectual darkness of error, ignorance and temporal and spiritual tyranny in God's good time disappear before the light of Knowledge.

We light the five stars in the east

(Here five candles are lighted.)

the central star, the symbol of Truth, the others of Faith, Hope, Charity and Toleration. May these ever shine in the Temple and in the souls of all who worship at this Holy Altar, and as these lights here irradiate the Temple and dispel the darkness, so may the oppressed states and nations and all men who writhe under the unjust insults of the tyrannies of irresponsible Power, have faith and hope; may the republics in which the people, and not their rulers, are sovereign,

learn Charity, Loving-kindness and Toleration, and may Truth, like the sunlight, shine into the darkest souls of nations and of men.

We light the first three stars in the west

(Here three candles are lighted.)

symbols of Liberty, Equality and Fraternity. May these noble words, in their fullest import, never cease to form the motto of Scottish Freemasonry.

We light the last two stars in the west

(Here two candles are lighted.)

symbols of Justice and Equity. May these lights and the precepts which they symbolize ever be to all of the brethren who assemble here the twin stars guarding the true course through the uncertain and hazardous voyage of Life, and as they govern here, so may it come to pass that they shall govern in all acts of nations so that the strong no longer oppress the weak and states and statesmen alike learn that to be generous is better than to be cruel and rapacious, and that to smite the fallen is to cast away the true glories of victory.

I consecrate this living Temple to the dissemination of Truth and Knowledge, in Philosophy and Morals among men, to the service of Peace and Toleration. May Faith, Hope and Loving-kindness be its constant warders and may Justice and

Equity govern all of its actions. And may our Father who is in Heaven deign to accept the homage of our hearts and make effectual our efforts to enlighten and instruct some of his children. May he enable us to aid in some small measure in making this world His true Temple in which one great family of brethren shall worship, and may Freemasonry prove itself to be indeed a benefactor of Mankind.

Our ancient brethren made their libations of wine to propitiate the gods. With it

(Pour wine on fire.)

I consecrate this Temple. May none attend its meetings without profit, witness the ceremonies that are conducted here without interest and instruction, or leave its meetings with regret.

Salt was the emblem of Hospitality and Good Faith among our ancient Masons. With it

(Here salt is scattered.)

I consecrate this Temple to these virtues. May the pledges made in its behalf ever be kept inviolate. May distress never appeal here in vain, want never be unheeded, sorrow never go away un comforted, nor the accusing complaint of widow or orphan ever be registered against it in Heaven's great book of account.

The Grand Marshal will conduct the Primate to the Holy Altar for the purpose of final prayer.

Primate.—Our Father, the Perfect Unity of Supreme Will and Power, and of Infinite Wisdom and Beneficence, the whole world before Thee is as a little grain of dust in the balance, yea, as a drop of the morning dew that falleth down upon the earth. Permit this Building to be indeed what these Brethren have, in reverence and thankfulness to Thee, called it, “Thy Holy House!” May the influences that shall go forth from it help men to become better, truer and nobler! May they assist in causing the intellectual darkness of Ignorance and Error to disappear before the Light of Knowledge! May the gloomy shadows of Ambition, Discontent, Envy, Faction, Ill-will and Jealousy never enter in and abide here! May Faith, Hope, Charity and Toleration always inspire the souls of those who look hitherward for counsel! May Truth, like the sunlight, shine into the darkest souls of men and nations, and civil and religious liberty become the common heritage of all! And, unto Thee be the love and adoration of the creatures Thou hast made, for ever and ever, AMEN!

Sov. Gr. Com.—And now, by appointment of Scottish Rite authorities in the Valley of _____, Orient of _____, and in my official capacity as Acting Sovereign Grand Commander of the Ancient and Accepted Scottish Rite, I do proclaim this Masonic Temple duly consecrated and dedicated to God and to the

cause of the Ancient and Accepted Scottish Rite of Freemasonry, which cause is the cause of humanity; free constitutional government; civil and religious liberty, and the enfranchisement of the human heart and intellect in every country of the world. AMEN!

The Ceremony of Dedication is concluded. Let us depart in peace.

(Musical selection of a jubilant nature.)