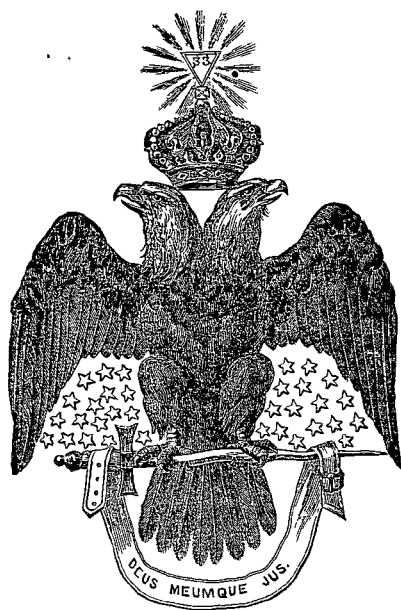
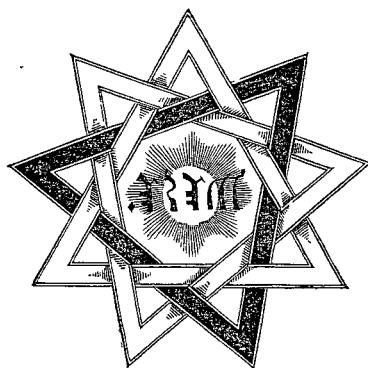


DEUS MEUMQUE JUS.



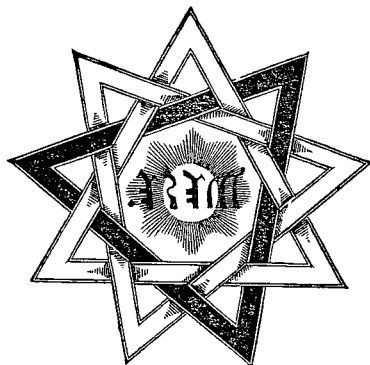
ORDO AB CHAO.

OFFICES  
OF  
INAUGURATION AND INSTALLATION  
OF THE  
*Ancient and Accepted Scottish Rite,*  
AS USED  
IN THE  
*Southern Jurisdiction of the United States.*



*Ἱεροδομ.*

A. M. 5630.



ש 599 י מ' פ.



OFFICES  
OF  
CONSTITUTION AND INAUGURATION  
OF  
A LODGE OF PERFECTION,  
AND  
Installation of its Officers,  
AS USED  
IN THE SOUTHERN JURISDICTION OF THE UNITED STATES.

*Ἱεροδομ.*

A.:M.:5630.

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# CONSTITUTION AND INAUGURATION.

## CONSTITUTION AND INAUGURATION.

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This ceremonial is prepared especially to be used when a Lodge of Perfection is to be constituted and inaugurated and its officers installed, by the Grand Commander-in-Chief of a Grand Consistory, assisted by members of the same. A Sovereign or Deputy Grand Inspector General, performing it, with or without assistance, will easily make the necessary changes, observing that the passages included within double asterisks will be omitted by him.

The installation ceremony will be used by itself, where the Lodge has been previously constituted.

The Hall is arranged as for a reception.

The triangle over the East, with the name **3717** in the center, is lighted. The pedestal, on which is the cube, is covered with black cloth. The 3, 5, 7 and 9 lights are not lighted.

The censer for the perfumes is on the altar of incense; the bread and wine on the table of shew-bread; the oil and trowel on the altar of incense; and the brazen basin of water on the column in front of the Senior Warden.

The Officers and Members are all in full dress.

The three lights in front of the Junior Warden form a triangle; those in front of the Senior Warden, a square, with one in the center; those in front of the Orator, a hexagon, with one in the center; and those in the East, a triple triangle; the three lights in the center forming a small circle.

One sentinel only is stationed on the outside.

In front of the East, seats are placed, sufficient to accommodate all the Officers and Members of the Grand Consistory and not less, at least, than nine in number.

If the Lodge has been previously working, it will be opened in the ordinary manner.

If it has not, the officers elect will take their stations and places, and be merely called to order by the Master elect.

If it is the Grand Commander-in-Chief who is to perform the ceremony, and he is assisted by officers or members of the Grand Consistory, he and they will be received as follows:

Nine brethren, with swords and lights, are in readiness to wait upon the Grand Consistory. They form the "Deputation." The other members, sword in hand, are designated to form the Arch of Steel.

When all are prepared, the Grand Master orders the

*Music.*

In the meantime, the Officers and Members of the Grand Consistory are formed into a procession in an adjoining room, in the following order:

#### FRONT.

The Grand Master of Ceremonies.

The Master of the Guards.

|                             |                                |
|-----------------------------|--------------------------------|
| The Grand Steward.          | The Chamberlain.               |
| The Assistant Grand Expert. | The Grand Expert.              |
| The Grand Treasurer.        | The Grand Keeper of the Seals. |
| The Grand Registrar.        | The Grand Hospitaller.         |

The Primate.

|                       |                              |
|-----------------------|------------------------------|
| The Grand Chancellor. | The Grand Minister of State. |
| The Grand Admiral.    | The Grand Constable.         |

The Battle-Flag.

|                      |                      |
|----------------------|----------------------|
| The Grand Preceptor. | The Grand Seneschal. |
|----------------------|----------------------|

The Beauseant.

The Aide-de Camp.

The Grand Commander-in-Chief.

The Grand Commander-in-Chief orders the Grand Master of Ceremonies to inform the Grand Master of the Lodge that he is ready to proceed with the inauguration.

The Grand Master of Ceremonies knocks at the door with three raps.

GRAND CAPTAIN OF THE HOST.—Most Excellent Junior Grand Warden, there is an alarm at the door of the Lodge.

JUNIOR GRAND WARDEN.—Most Excellent Brother Senior Grand Warden, there is an alarm at the door of the Lodge.

SENIOR GRAND WARDEN.—Thrice Puissant Grand Master, there is an alarm at the door of the Lodge.

THRICE PUISSANT.—Most Excellent Brother Senior Grand Warden, cause it to be ascertained who makes the alarm, and report accordingly.

S.: G.: W.:—Most Excellent Brother Junior Grand Warden, cause it, etc.

J.: G.: W.:—Valiant Brother Grand Captain of the Host, ascertain who makes the alarm, and report accordingly.

G.: C.: OF H.:—[Opening the door a little.] Who is it that knocks?

GRAND MASTER OF CEREMONIES.—The Grand Master of Ceremonies of the Most Puissant Grand Consistory of the State of A . . . . ., who requests admittance for the purpose of communicating the orders of the Illustrious Grand Commander-in-Chief to the Thrice Puissant Grand Master, the Officers and Members of O . . . . . Lodge of Perfection.

G.: C.: OF H.:—[Without closing the door.] Most Excellent Brother Junior Grand Warden, it is, etc.

J.: G.: W.:—Most Excellent Brother Senior Grand Warden, it is, etc.

S.: G.: W.:—Thrice Puissant Grand Master, it is, etc.

T.: P.:—[Rising and rapping H.] To order, my Brethren! [All rise, draw their swords, and stand at order.] Open the door, and give the Illustrious Grand Master of Ceremonies free entrance!

U enters, advances to the center of the room, salutes the Grand Master with his sword, and says,

G.: M.: OF C.:—Thrice Puissant Grand Master, Officers and Members of O. . . . Lodge of Perfection, I am directed by the Illustrious Grand Commander-in-Chief, of the Most Puissant Grand Consistory of the State of A. . . ., to inform you that it is his intention now to proceed with the inauguration of your Lodge.

T.: P.:—Illustrious Brother Grand Master of Ceremonies, convey to the Illustrious Grand Commander-in-Chief, assurances of our profound regard, with our thanks; and inform him that we are ready to obey any orders it may please him to transmit to us.

U again salutes; then faces and salutes each Grand Warden, and retires. \*The Members remain standing.

*Music.*

U repeats to O the responses of the Grand Master; and he says to the Members of the Consistory,

O.:—Illustrious Brethren, the Thrice Puissant Grand Master, with the Officers and Members of his Lodge of Perfection, is prepared to receive us. Let us proceed to perform the duty for which we have assembled here.

The procession moves toward the door.  $\mathcal{U}$  raps H. The alarm is announced within, as before, and orders given as before, to ascertain its cause. In answer to the demand, "Who is it that knocks?"  $\mathcal{U}$  says,

$\mathcal{U}$  ∴ The Illustrious Grand Commander-in-Chief,\*\* with the Officers and Members\*\* of the Most Puissant Grand Consistory of the State of A. . . .

This is repeated within by the several Officers.

The Grand Master causes the deputation to be formed in the West, by twos, under the charge of the Master of Ceremonies elect of the Lodge, and they then go out to receive the Visitors. Then all the other Brethren are formed in two lines, near the door and extending toward the Altar, facing inward, leaving space enough between them for the Deputation and those who will follow them to pass. All form the Arch of Steel. When this is done, rising, he says:

T. ∴ P. ∴ Brethren, prepare to receive the Illustrious Grand Commander-in-Chief, and the Officers and Members of the Most Puissant Grand Consistory, with the appropriate honors. Let the doors be thrown open!

*Music.*

The doors are thrown open, and the procession enters, preceded by the Deputation. When these reach the lines, (space being left between these and the door for that purpose,) the whole halts, the Deputation opens its ranks and prolongs the lines, and the Arch of Steel is formed by all. The procession also opens its ranks, and  $\odot$ , preceded by the Grand Master of Ceremonies and the Beauseant, with his Aide-de-Camp by his side, passes under the Arch of Steel, followed by  $\oplus$  and  $\bigcirc$ , and so on, in the reverse order of the procession. The swords are clashed and the gavels beaten as the Consistory passes under the Arch. When it

has emerged from it, it halts, and the Officers of the Lodge standing at the salute, the Grand Master addresses the Illustrious Grand Commander-in-Chief, or other installing officer (⊙), in the words given below, or others suitable.

If ⊙ is a Sovereign or Deputy Grand Inspector General, or if, being the Grand Commander-in-Chief, he is unaccompanied, he will be announced, enter, and be received, according to his rank, and as nearly as possible by the foregoing formula.

When the procession, or ⊙ alone, halts, at the Altar, the Grand Master's address is thus made:

T.: P.: Illustrious Commander-in-Chief—[or, Illustrious Sovereign (or Deputy) Grand Inspector General]—in the name of this Lodge of Perfection—[or, of the Grand, Elect, Perfect and Sublime Masons here assembled]—I bid you, \*\*and those who accompany you,\*\* welcome. Under any circumstances, your presence among us would be hailed with pleasure, as a fortunate event, ensuring to us instruction and profit; but it is now especially acceptable, when you come bearing with you Letters-Patent of Constitution, by means of which we are to be permanently incorporated as a Lodge, having individuality and continued succession, and able, as I am sure we all are eager, to act with a single will for the benefit of our fellows and the State.

Be pleased, Illustrious Brother, to receive from us assurances, sincerely and honestly given, that we mean to prove ourselves worthy of this privilege, the highest and holiest that can be conferred on man, of laboring with increased efficiency for the benefit of others; that we appreciate the duties and responsibilities which

additional capacities and powers for good will impose upon us; that the words of our obligations as Masons of the Ineffable degrees have not faded and never will fade, from the tablets of our memories; and that we are not unaware that lofty titles in Masonry are, when assumed and worn, most solemn pledges.

We understand, Illustrious Brother, how significant it is, that we have received that TRUE WORD of a MASTER, of which those commonly called Masters receive only an insignificant substitute. We understand that the title of "*Master*" also meant, among our Ancient Hebrew Brethren, *Teacher*, and *Sage*, as well as *Chief* and *Leader*. We know that to accept and wear it is to claim to be entitled to lead those who war against Vice, Ignorance and Error; to be the Chiefs among those who are the Chivalry of Liberty, Equality, and Fraternity; to be the Sages and Hierophants, the Wise and the Learned, to whom uninformed Brethren have the right to look for instruction.

We are painfully conscious that we shall fall far short of being all that the word "*Master*" implies. No one acts as well as he resolves. We can only promise that we will not cease from labor and endeavor; that we will not lower the standard of Masonic duty, nor consent that the Masonry of the Ancient and Accepted Scottish Rite, divesting itself of its high prerogatives shall look with indifference on the evils of Society and the State, and declare itself neutral in the controversy between good and evil, right and wrong, liberty and

oppression. For it is better to have struggled for the right, and lost, than not to have struggled at all.

⊙.∴ Thrice Puissant Grand Master elect, we thank you and the Brethren for whom you have spoken, for this cordial welcome and your good wishes; and we cannot too much commend the sentiments which you have expressed. We reciprocate your kind feelings, and fully concur in what you have so wisely said. If your body should continue to be actuated by these, it cannot fail to attain high honor and to do good service to Masonry. A king, it has been said, may abdicate for his own person, but he cannot abdicate for the monarchy. An individual Mason or a Masonic body may by both theory and practice declare that Masonry is, for him or it, neither the royal nor the sacerdotal art, that it has neither a religious nor a political faith, and that its super-excellence consists in obedience to despotism, in its indifference to political evils, in a general inefficiency and incapacity; but Masonry itself has authorized no one man nor any number of men so to drag it down from its old high estate.

It is true that man rarely acts as nobly as he resolves. But it is not to be lamented that we always have before us an ideal of excellence, to which, with all our exertions, we cannot attain. It is thus that the soul asserts its superiority, and shows that there is in it something of the Divine. We effect little, when we do not aim at a mark higher than we can reach. A perfect liberty, in which all the rights of every

individual are sacred, and the powers of the majority, under a system of universal suffrage, are in equilibrium with the rights of the minority and of individuals, will never exist. There will never be a new Atlantis. Yet to believe it possible is the only way to make possible a well-ordered Republic. It is not even possible to have a free government in which there shall not be ineradicable evils—corruption, misuse of powers, legislation by the incompetent, large powers of execution entrusted to base and unclean hands. Perhaps no free government can be long-lived; the day of anarchy must come to all, of insecurity of property, of intestine feuds and civil wars, and after them the Dictatorship, the Protectorate or the Empire. Nevertheless, we must hope that this is not inevitable, and that premature decay is not the implacable doom of all republics, or we shall effect nothing for the State. The atrocities of civil war, the ungenerous, ignoble and despicable revenges taken by the victors, and the unmanly compliances by which the conquered, fonder of life than of honor, seek to conciliate them, may seem to warrant us in believing that men are unfit to be free, unworthy to be died for, incapable of self-government; but if we think so, discouragement will paralyze us, and we shall cease to struggle against the current or to think liberty worth contending for.

The Masonry which has but the substitute for the Master's word, worships four virtues as Divine—PRU-

DENCE, FORTITUDE, TEMPERANCE and JUSTICE. They are eminently respectable virtues, and may be practiced without exposing one to harm or persecution. There are nobler words than these—FAITH and HOPE, TOLERATION, PATRIOTISM, LIBERTY, EQUALITY. and FRATERNITY. The great benefactors of the race have been more than prudent, of firm mind, temperate and just.

Possess these virtues; but also possess the other and the higher! Zeal, devotedness, self-sacrifice, a loving-kindness that labors actively for others, a patient perseverance under discouragement, enthusiasm, confidence, boldness that will not see the dangers that threaten defeat, loyalty to a failing cause, a noble indignation against oppression and wrong, a noble scorn of all that is unfair—these are the qualities of a Grand, Elect, Perfect and Sublime Mason.

We accept what you have said, for yourself and your Brethren, as an assurance that so you and they understand and estimate Masonry. Believing you sincere, and having with us your Letters-Patent of Constitution, we are ready to proceed to the Constitution and Inauguration of your Lodge.

The Grand Master descends from his throne, advances to the Altar, and presents ☉ with the mallet. He receives it, and the Grand Master conducts him to the throne, and stands upon his left. ☉ then says,

☉. The Officers Elect of the Lodge will please resume their stations, and the Brethren thereof will

repair to and occupy the valleys. \*\*Illustrious Brethren, Officers and Members of the Grand Consistory, approach and be seated in front of the East!\*\*

When all are seated, ☉ and the Grand Master elect also sit down; and ☉ says—*[if he is accompanied by persons to occupy the stations]*—

☉. ∴ Illustrious Brother Grand Master of Ceremonies, \*\*proceed to conduct to their appropriate stations in the Lodge the Officers of the Grand Consistory; and\*\* let the Officers of the Lodge, commencing with the Assistant Grand Expert, yield up their seats \*\*to our Officers,\*\* and divest themselves of their insignia, which place upon the Altar of Incense.

∴ conducts the proper Officers of the Grand Consistory, in due succession, to the several stations. As each approaches, the Officer to be replaced rises, bows, retires by the left, goes round to the front, faces the Officer who has taken his place, draws his sword, salutes, recovers, returns his sword, and is conducted by ∴ to the Altar of Incense, where he takes off the insignia of his office, and deposits them on the Altar, and thence is conducted to the vacated seat in front of the East. The seat in the center is left for the Grand Master, and the others are occupied according to rank, the Officers highest in rank occupying the seats nearest the center, on the right and left alternately.

When all the stations are thus filled, ☉ says,

☉. ∴ Illustrious Brother Grand Master of Ceremonies, conduct now the Thrice Puissant Grand Master, after he shall have laid aside his insignia of office, to his proper seat among his officers.

¶ goes in front of the Grand Master, draws, salutes, recovers, conducts the Grand Master to the Altar, where he deposits his insignia, and thence to the seat left for him; again faces him, salutes, recovers, and retires to his place.

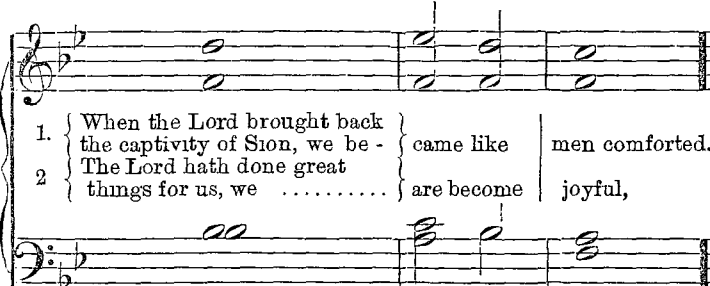
*Music.*

Followed by this

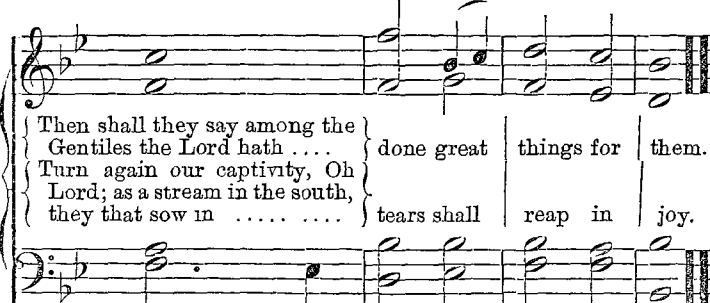
### CHANT.

In convertendo Dominus, captivitatem Sion, facti sumus sicut consolati.

Tunc dicent inter gentes, Magnificavit Dominus facere, cum eis. Magnificavit Dominus facere nobiscum; facti sumus lætantes. Convertete, Domine, captivatem nostram, sicut torrens in austro. Qui seminant in lachrymis, in exultatione metent.



|    |                                                                |             |                |
|----|----------------------------------------------------------------|-------------|----------------|
| 1. | { When the Lord brought back<br>the captivity of Sion, we be - | } came like | men comforted. |
| 2. | { The Lord hath done great<br>things for us, we .....          |             |                |
|    |                                                                | are become  | joyful,        |



|   |                                 |               |            |       |
|---|---------------------------------|---------------|------------|-------|
| { | Then shall they say among the   | } done great  | things for | them. |
|   | Gentiles the Lord hath ....     |               |            |       |
|   | Turn again our captivity, Oh    |               |            |       |
|   | Lord; as a stream in the south, |               |            |       |
| { | they that sow in .....          | } tears shall | reap in    | joy.  |
|   |                                 |               |            |       |

When the chant ends, ☉ says,

☉. : Illustrious Brother Grand Chancellor, be pleased to read the Letters-Patent of Constitution granted by the Grand Consistory to O ——— Lodge of Perfection, No. —.

The Grand Chancellor reads the letters, and then ☉ rises and says,

☉. : My Brethren, you have heard read your Letters-Patent of Constitution. Do you accept them, upon the conditions therein contained?

ANS. : ———.

☉. : My Brethren, the step which you now propose to take is a serious and important one. For to be constituted a Lodge of Perfection is for each of you to take upon himself new duties, and to enter into closer relations of inter-dependence; and yet, to each of you who cares to perform his duties, the burden of these is already sufficiently heavy. You owe them to your family and relatives, to friends and neighbors, to those with whom you deal in business, to the city or village in which you live, to the State, and above all to God. To perform these duties well, requires constant effort, and constant resistance to temptation, and a watchfulness over ourselves that never sleeps. The more extended, also, the circle of our relations, the less we are, in one sense, our own masters; for if our conduct and our fortunes are daily affected, and our happiness is daily increased, or diminished, or put in jeopardy,

by what was done and written by Moses in the Desert, and by the acts of Annas and Caiaphas, and Pilate and Herod at Jerusalem, what we do hourly is to a great extent determined by the action of those with whom we have relations of friendship or enmity.

When you become a Lodge, you will not only form intimate relations with many persons, with whom before you had none, but far closer ones with those with whom you had before maintained them. Thus you more and more yield the mastery of your own actions to others, and place your fate and life in their hands. You assume new duties, and increase the obligation of those which you already owe.

When you shall have become a permanent body, you may so act as to win honor, or so as to incur disgrace. If you should become inefficient, and your Lodge should, through apathy, indifference and neglect, fall into decay, and its labors virtually cease, you will incur great reproach, and prove yourselves unworthy Masons.

If you now receive these Letters, it should be with a firm and fixed determination, and steady purpose of mind, on the part of each, that the labors of this Lodge shall be made interesting and instructive; that they shall not be confined to the mere ceremony of opening, closing and conferring degrees, but shall be devoted to mutual instruction, to the cultivation of the social feelings and of brotherly kindness, and to the practice of an active and earnest beneficence and charity.

The old and venerable formulas of Masonry *ought* to be scrupulously observed, and the very words adhered to without change or innovation; not as the *end*, but only as a *means* to give regularity and maintain order in what is introductory to the *real* work of the Order. There *should* be that accuracy and fidelity; but there should be something more; and without something more, these would only be frivolous and useless. To devote many hours of a short life, at regular intervals, and these often too frequent, to an incessant repetition of the same formulas of words, and to going over the same ceremonies; reducing the lecture, which was meant to be interesting and instructive, to half a dozen stereotyped and utterly insignificant questions and answers, inevitably narrows the mind, and makes it live on trifles. Words become more serious and sacred than things; and what is really substantial, being regarded as unimportant, is utterly lost sight of.

To have an accurate and tenacious memory, to know by heart the lectures, the formulas of opening and closing, the ceremonials of reception—all this is really but a small portion of Masonry, and will by no means make a man a Grand Elect, Perfect and Sublime Mason. To imagine that, is to commit the old error of making the ceremonial and formulas usurp the place of the essentials of religion. While you estimate the former at their proper value, as impressive and useful, you should ever bear it in mind, that *they* are no more Masonry, than ceremonial observances and

routine are religion; and that the true WORK of Masonry is much higher and nobler than any forms of words. It was instituted to make men better and worthier and more beneficent and charitable; and to disseminate correct ideas in regard to God, the universe, ourselves and human institutions. Except so far as they are made instructive, so far as the formulas of opening and closing, the receptions and ceremonies inculcate virtue and enunciate truths—its *work* begins where *they* end, or ends where they begin.

Morally, the work of a Lodge of Perfection extends far beyond mutual relief and assistance, and the ordinary ministrations of charity. The field of its exertions is not inclosed within the four walls of a Lodge, nor limited by the circle of its Brethren. That field is society, the country, the world. Intellectually, its work is not confined to dry and lifeless formulas, or trivial interpretations; but includes the profoundest philosophical instruction in regard to the great mysteries of God and Nature; and a really perfect Mason would be, in morality, a Socrates, and, in philosophy, a Plato, devoting his time, his fortune, and his intellect to rescuing man, the great family of God's children, from the bondage of ignorance and error.

If these, my Brethren, are your views of the work and purposes of Masonry, kneel with us, and let us beseech our Father in heaven to prosper this work and bless our labors with success!

All kneel, and ☉ reads the following

## PRAYER:

Great Architect of the Universe, Creator and Preserver of the Worlds, and everything that in them is, teach us our duties as Masons and as men! Incline our hearts and strengthen our hands to perform them, and make our work, faithfully done, to be effectual to the benefit of our Order, of Society, of our Country and of Universal Humanity. Give us WISDOM, to judge what it is proper and becoming for us to do; FORCE of will and of intellect to do the Right, and to refrain from doing the Wrong; and the BEAUTY of Harmony and Consistency in all our efforts and undertakings. And may this Lodge, which we are now about to inaugurate and consecrate, be, and continue, an active and efficient instrument in relieving human suffering, dispelling ignorance, eradicating error and promoting the happiness of men! Amen.

*All:* So mote it be!

⊙.: Glory be to God on High!

*All:* As it was in the beginning, is now, and ever shall be, world without end! Amen!

⊙.: Rise, my Brethren!

*Music.*

After which,

⊙.: Illustrious Brother Grand Master of Ceremonies, let the members of the Lodge about to be constituted, with their officers elect, form the sacred symbol enclosing the Altar of Incense, that they may take the Vows of Fealty and Allegiance.

W sets the Altar of Incense in the middle of the room, and says:

W. Brethren of the Lodge about to be constituted, you will please assemble around the Altar of Incense, and form the sacred symbol of the Delta, there to take the Vows of Fealty and Allegiance.

They do so, and are arranged by him in the form of an equilateral triangle, one apex to the East, and all the BB. facing inward. When they are so arranged, he says,

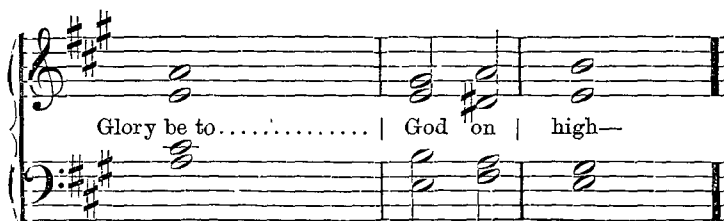
W. Illustrious — — —, the Brethren form the sacred symbol of the Delta, enclosing the Altar of Incense.

⊙ raps ●●●●, and he and those who assist him rise. Two BB. in the West represent the two Lieutenant Commanders, if these are not present. The following offices are then repeated.

⊙. Let them shout for joy and be glad that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servants.

### CHOIR.

Gloria in excelsis Deo; et in terrâ pax hominibus bonæ voluntatis.

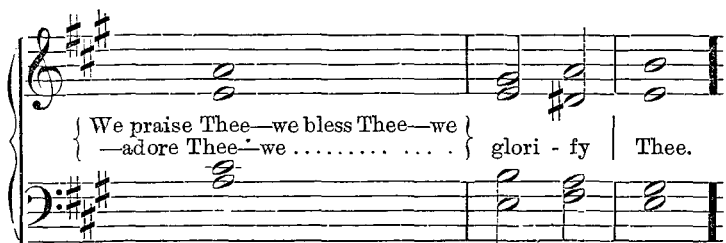




⊕. Thy righteousness is like the great mountains;  
Thy judgments a great deep. How excellent is Thy  
loving-kindness, O God!—therefore the children of  
men put their trust under the shadow of Thy wings.

## CHOIR.

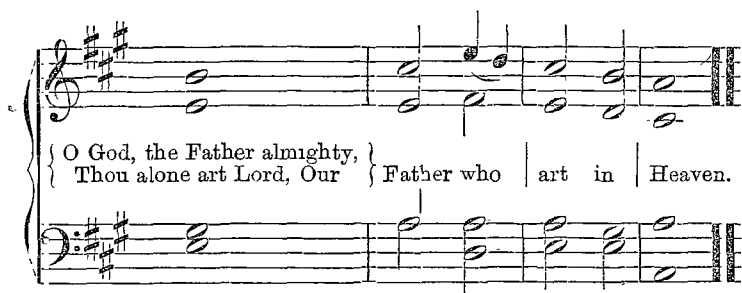
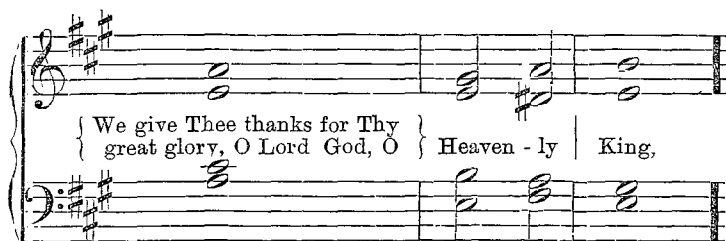
Laudamus Te: benedicimus Te: adoramus Te: glorificamus Te:  
Quoniam Tu solus Sanctus: Tu solus Dominus, Pater Noster  
Qui in cœlis.



○.∴ Thou shalt make them drink of the river of Thy pleasures; for with Thee is the fountain of life; in Thy light shall we see light. O continue Thy loving-kindness unto them that do acknowledge Thee; and Thy righteousness to the upright in heart. Let not the foot of pride come against them; and let not the hand of the wicked remove them!

### CHOIR.

Gratias agimus Tibi propter magnam gloriam Tuam. Domine Deus, Rex Cœlestis! Deus Pater Omnipotens! Tu solus Dominus: Pater Noster qui in cœlis!

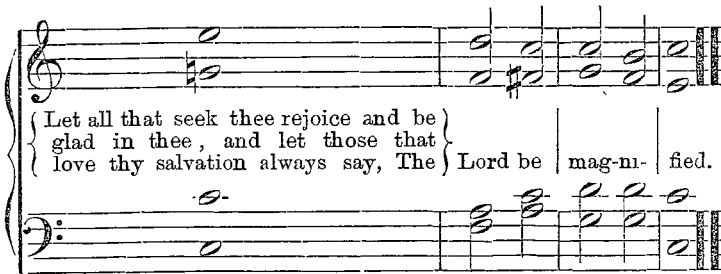


○.∴ A Father of the Fatherless, and a Protector of the Widow, is God in His Holy House. He setteth the solitary in families; He bringeth out those which

are bound with chains. Thy congregation hath dwelt therein: Thou, O God, hast prepared of Thy goodness for the poor.

### CHOIR.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth; plena est terra gloriâ Tuâ! Exultent et lætentur in Te omnes qui quærun't Te, et dicant semper: Magnificetur Dominus; qui diligunt salutare tuum.



⊕ ∴ Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. SELAH.—Our God, the God of salvation; and unto God belong the issues from death. Thy God hath commanded thy strength: confirm, O God, that which Thou hast wrought for us. God terrible out of Thy holy places:

the God of Israel: he that giveth strength and power unto His people. Blessed be Elohim!

### CHOIR.

Laudate Dominum omnes gentes!—Laudate Eum omnes populi!

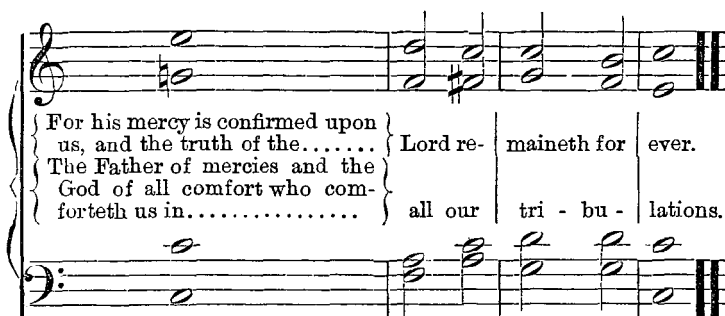
Quoniam confirmata est super nos misericordia ejus; et veritas Domini manet in æternum.

Benedictus Deus, Dominus et Pater Noster, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostrâ.



1. { Oh praise the Lord, all ye  
nations;—Praise him... all ye people;

2. Blessed be God our... Lord and Father;



{ For his mercy is confirmed upon  
us, and the truth of the... Lord re- maineth for ever.

{ The Father of mercies and the  
God of all comfort who com-  
forteth us in... all our tri - bu - lations.

∴. Unto Thee, O Lord, do we lift up our souls!—  
Show us Thy ways, O Lord; teach us Thy paths!—  
Lead us in Thy Truth, and teach us; for Thou art the  
God of our salvation. Lord, we have loved the  
habitation of Thy Holy House, and the place where

Thy Glory abideth. This one thing we have desired of the Lord; this do we seek after; that we may dwell in the House of the Lord all the days of our life, to behold the beauty of the Lord, and to be instructed in His Temple. I will offer in His Tabernacle sacrifices of joy. I will sing, yea, I will sing praises unto the Lord. Wait on the Lord, be of good courage, and He shall strengthen thy heart, and be the strength and the saving strength of His anointed.

## CHOIR.

Laudate fratres Dominum; laudate nomen Domini!  
 Sit nomen Domini benedictum, ex hoc nunc, et usque in sæculum.  
 A solis ortu usque ad occasum, laudabile nomen Domini.  
 Excelsus super omnes gentes Dominus, et super cælos gloria Ejus.  
 Non nobis Domine, non nobis; sed Nomini tuo da gloriam!

1. { Brethren, praise ye the Lord; praise ye  
 the name of the Lord, Blessed be the  
 name of the Lord from henceforth . } now and for- ever.  
 2. { The Lord is high above all nations; and  
 his glory a . . . . . } bove the heavens.

{ From the rising of the sun  
 until the going down of the  
 same, the name of the . . . } Lord is worthy of praise.  
 { Not to us, not to us, O Lord,  
 but . . . . . } to thy name give glory.

⊙ ∴ \*\*Illustrious Brethren, Officers and Members of the Grand Consistory, go with me to the Altar of Incense, to receive and witness the vows of these Brethren.\*\*

⊙ descends from the Throne and passes inside the triangle, to the Altar. The Officers and Members of the Grand Consistory, or others who assist ⊙, encircle the Brethren who form the Delta, and draw their swords.

⊙ now lights the incense, and says,

⊙ ∴ My Brethren who are to constitute the Lodge, kneel upon the left knee, and repeat your vows.

These kneel; the others remain standing; swords at the carry.

#### VOWS OF FEALTY AND ALLEGIANCE.

*All:* These are my solemn Vows of Fealty and Allegiance.

—— In the presence of God, of our gratitude to whom, and our adoration of Him, this incense is a symbol.

—— I will be ever faithful and loyal to the Ancient and Accepted Scottish Rite; will defend its banners, maintain its honor and independence, support its regular and constituted authorities, and zealously endeavor to propagate its principles, enlarge its borders, and increase its influence and usefulness.

—— I will be loyal to my country, and its just government and equal laws, so long as that government rests upon the free and intelligent consent of the people.

—— I will be loyal to the principles of Liberty secured by constitutional guarantees and its license restrained by wise laws; of equality conjoined with order; and of Fraternity, with civil subordination.

—— I will be loyal and faithful, and bear true fealty and allegiance to the Supreme Council of Sovereign Grand Inspectors General for the Southern Jurisdiction of the United States, as the Mother-Council of the World, and as the Supreme authority of the Ancient and Accepted Scottish Rite within all its jurisdiction.

—— I will be loyal and faithful, and pay due obedience to the Grand Consistory of Sublime Princes of the Royal Secret, within whose jurisdiction I may reside.

—— And I will hold no Masonic communication whatever, with any man or set of men, who deny the authority of the said Supreme Council within the jurisdiction defined by itself. So help me God!

⊙. Rise, my Brethren, and form in a semicircle on the west of the Altar! Illustrious Brethren, Officers and Members of the Grand Consistory, advance and form a semicircle on the east of the Altar! Illustrious Brethren, Bearers of the Beauseant and Battle-Flag, advance the banners of the Order to the Altar!

These orders are obeyed, and a circle is thus formed around the Altar, with ⊙ and the Standard-Bearers, with the Banners, at the Altar in the center.

⊙.∴ Illustrious Brother Grand Master of Ceremonies, bring hither the bread and wine.

He does so. ⊙ takes them in his hands and says,

⊙.∴ My Brethren, repeat all of you with me:

I eat of this bread and drink of this wine, in solemn pledge of good faith and brotherhood; and, should I ever desert a worthy Brother in his need; prove disloyal to the Banners of the Order, or allow them by my neglect, to come to dishonor, may I be so despised that every Brother in the wide world shall hold it a disgrace to eat or drink with me, and even the beggar and the leper shall shun me as dishonored.

*Music.*

⊙ eats a morsel of the bread, and passes the basket to ♀, who does the same, and hands it to ⊕, and it passes round the circle. ⊙ then drinks from the cup, and it passes round in the same manner.

⊙.∴ Illustrious Brother Grand Master of Ceremonies, bring forth the wheat, the wine and oil.

♀ hands the golden vessel containing the WHEAT to ⊙; the cup, containing WINE to ⊕; and the silver vessel, containing OIL, to ○. ⊙ goes to the East, ⊕ and ○ to the West; the others remaining as they were,

○, standing in his place in the West, sprinkles oil upon the floor, and says,

○.∴ In the name of our Father, who is in Heaven, I consecrate this Lodge of Perfection to PEACE, HARMONY and UNION. May it ever pour oil upon the

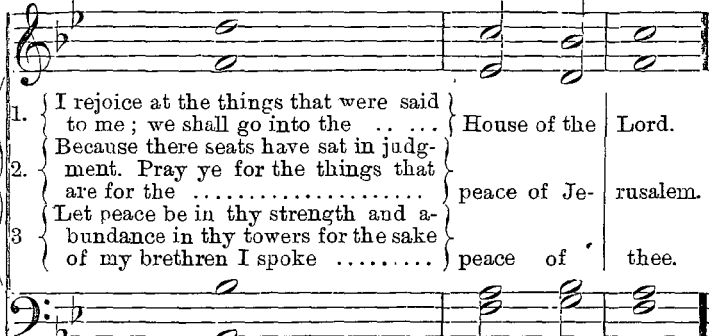
waters of strife, and persuade men no longer to hate their Brethren!

*Music.*

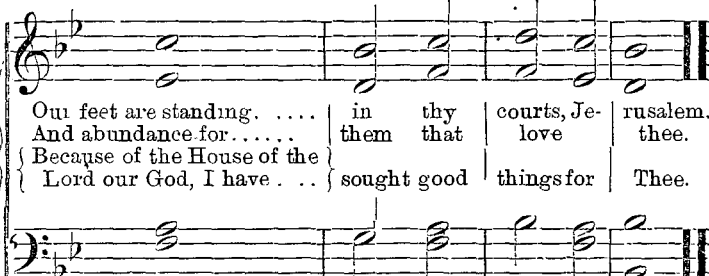
Followed by this

CHANT.

Lætatus in his quæ dicta sunt mihi: in domum Domini ibimus.  
 Stantes sunt pedes nostri in atriis tuis, Jerusalem.  
 Quia illic sederunt sedes in iudicio.  
 Rogate quæ ad pacem sunt Jerusalem et abundantia diligentibus te.  
 Fiat pax in virtute tuâ, et abundantia in turribus tuis.  
 Propter fratres meos loquebar pacem de te. Propter domum  
 Domini Dei nostri quæsivi bona tibi.



|    |                                                                                                              |              |          |
|----|--------------------------------------------------------------------------------------------------------------|--------------|----------|
| 1. | I rejoice at the things that were said<br>to me; we shall go into the . . . .                                | House of the | Lord.    |
| 2. | Because there seats have sat in judgment. Pray ye for the things that<br>are for the . . . . .               |              |          |
| 3. | Let peace be in thy strength and abundance<br>in thy towers for the sake<br>of my brethren I spoke . . . . . | peace of Je- | rusalem. |
|    |                                                                                                              | peace of     | thee.    |



|                             |             |             |          |
|-----------------------------|-------------|-------------|----------|
| Our feet are standing. .... | in thy      | courts, Je- | rusalem. |
| And abundance for. ....     | them that   | love        | thee.    |
| Because of the House of the |             |             |          |
| Lord our God, I have. . .   | sought good | things for  | Thee.    |

⊕, standing in his place in the West, sprinkles wine upon the floor, and says,

⊕. In the name of the Order of Freemasonry, I consecrate this Lodge of Perfection to CHARITY, BENEFICENCE and GOOD DEEDS. May it ever labor to assist the needy, console the suffering, and cheer with the wine of contentment the disconsolate!

*Music.*

Followed by this

### CHANT.

Quid retribuam Domino pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus—O Domine,  
quia ego servus tuus! Tibi sacrificabo hostiam laudis, et  
nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in  
atriis domûs Domini, in medio tui, Jerusalem.

1. { What shall I render to the Lord } rendered unto me?  
 { for all the things that He hath }  
 { I will pay my vows to the Lord, } I am thy servant.  
 { before all his people, O Lord, for }  
 { I will pay my vows to the Lord } all his people;  
 { in the sight of ..... }  
 { in the sight of ..... }

I will take the chalice of sal-  
vation; and I will call up - on the name of the Lord.  
I will sacrifice to thee the  
sacrifice of praise and I will  
call up - on the name of the Lord.  
In the courts of the house of  
the Lord, in the ..... midst of thee, Oh Je- rusalem.

⊙, standing in his place in the East, sprinkles wheat on the floor, and says,

⊙. In the name of the Ancient and Accepted Scottish Rite of Freemasonry, I consecrate this Lodge of Perfection to TRUTH and the diffusion of KNOWLEDGE among men. May it ever labor unweariedly in the great cause! and may every seed it sows germinate, like the wheat, and produce fruit in due season.

*Musical.*

Followed by this

### CHANT.

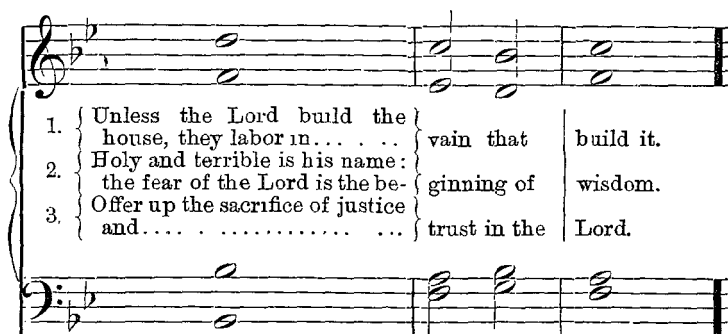
Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

Nisi Dominus custoderit civitatem, frustra vigilat qui custodit eam.

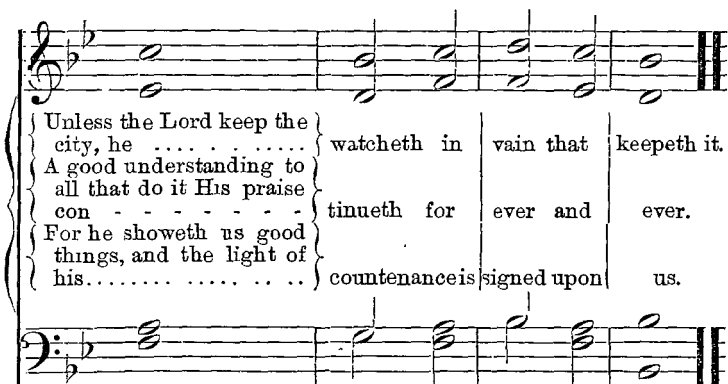
Sanctum et terribile Nomen Ejus—initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Sacrificate sacrificium justitiæ, et sperate in Domino—Quoniam ipse ostendit nobis bona et signatum est super nos lumen vultûs sui.



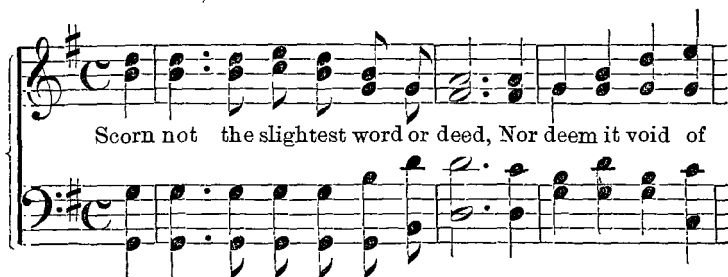
1. { Unless the Lord build the } vain that build it.  
 2. Holy and terrible is his name: } ginning of wisdom.  
 3. the fear of the Lord is the be- }  
 Offer up the sacrifice of justice } trust in the Lord.  
 and..... }



Unless the Lord keep the } watcheth in vain that keepeth it.  
 city, he ..... }  
 A good understanding to }  
 all that do it His praise } tinueth for ever and ever.  
 con - - - - - }  
 For he showeth us good }  
 things, and the light of } countenance is signed upon us.  
 his..... }

The following Ode is now sung by the brethren or the choir:

### ODE.



Scorn not the slightest word or deed, Nor deem it void of

power, There's fruit in each small wing-ed  
D.S A look of love bid sin de -

seed, Wait - ing its na - tal hour.  
- part, And still un - ho - ly strife. **Fine.**

A whis - pered word may touch the

heart, And call it back to life.

This verse concluded, ☉ says,

☉ ∴ My Brethren, let us pray!

All kneel, and ☉ or the Primate reads this

### PRAYER.

Our Father, who art in Heaven and also here among us, grant that this Lodge which we are constituting may be truly devoted to the great principles which we have heard proclaimed; and that the Brethren who compose it may never faint or falter in well-doing! May those who shall be elected to guide and govern it, be endowed with wisdom to instruct the Brethren in their duties. May Truth and Peace and Loving-kindness ever dwell here, and may the Lodge be Thy Temple; and Thy Holy Houses of Peace and Toleration be multiplied all over the world!

Bless, guide and protect all our Brethren, wherever they may be; and enable all who are oppressed or in distress to find speedy and complete relief.

Help us to dispel ignorance and eradicate error; to make men know Thee better and love Thee and one another more; to free them from tyranny and oppression, and teach them the true dignity of human nature!

Bear with our frailties, and approve and aid our efforts to amend; and when our pilgrimage here has ended, make real our hope of immortality, and let us approach nearer to Thee. GLORY BE TO GOD ON HIGH!

RESPONSE.—*As it was in the beginning, is now, and ever shall be; world without end! Amen.*

⊙.∴ Rise, my Brethren!

The following Ode is then sung,

## ODE.

No act falls fruit - less, none can

tell How vast its power may be;

Nor what re - sults in - fold - ed  
d s. God is with all that serve the

dwell, With - in it si - lent - ly.  
right, With all the true and free.

**Fine**

Work and des - pair not, give thy

mite, Nor care how small it be,

**D.C. S.**

When the Ode is ended, ☉ says,

☉. ∴ Resume your places, my Brethren!

They do so, and remain standing. He then says,

☉. ∴ The Lodge is dark, my Brethren, like the world before Masonry arose. Let it be lighted by the sacred numbers!

○ lights the three lights in front of him.

⊙.∴ Join me, my Brethren, by the sa red number H!

All give the battery H with their hands, and cry H times "Huzza!" the first time raising the right hand to heaven; the second time placing the two first fingers of the same upon the lips; and the third time clapping the two hands together.

⊕ lights the v lights in front of him.

⊙.∴ Join me, my Brethren, by the sacred number v.

All applaud, as before, except that the battery is H W.  
 ♪ lights the s lights in front of him.

⊙.∴ Join me, my Brethren, by the sacred number s.

All applaud, as before, except that the battery is H H O.  
 ♫ lights the N lights in the East.

⊙.∴ Join me, my Brethren, by H times H.

All applaud, as before, except that the Battery is H times H.

*Music.*

⊙ leaves the throne, goes to the pedestal, uncovers it, returns to his throne, and raps H. ○ raps H W; ⊕ H H O; and ⊙ H times H.

*Music Stops.*

⊙.∴ My Brethren, the one great light of Masonry is still wanting in your Lodge.

The search for the True Word symbolizes the efforts of the human mind to attain a knowledge of the true nature of God. From the rude conceptions of the early Hebrews, who regarded their God as of the same nature as the gods of the surrounding nations, not so much different from them as superior to them, to those

taught by philosophy, and entertained at the present day, is a vast step.

To the initiated among the Hebrews, to those whose keener and more cultivated intellects were able to grasp the idea, the Ineffable Word presented the same Deity, the same uncreated, incorporeal, absolute existence, as the "THAT WHICH IS" of Plato, as contradistinguished from that which BECOMES. In other words, it embodied the idea, that *to exist* is of the *Essence* of Deity, and that before anything else *was*, HE EXISTED; that HE never *began* to exist; and that everything material and spiritual has been evolved from Him.

This is "the *True Word of a Master Mason*;" the Word which he *ought* to receive, which once he *did* receive; but which, by the work of innovators, though promised him, is now never given him, "*to enable him to travel in foreign countries and obtain wages*;" that dim hint of a future existence, of another country beyond the grave, in which the good receive the reward of their labors.

LET THE HOLY AND INEFFABLE NAME APPEAR AND SHINE!

The Grand Master of Ceremonies lights the transparency, on which is the Tetragrammaton. All the Brethren bare the head and clasp the hands above the head, and then let them drop by the sides.

☉. The ONE GREAT LIGHT, the Great Ineffable NAME of God, shines in the East of the Lodge, and completes the sacred numbers. My Brethren, let us adore the Deity, and worship Him in silence!

*Solemn Music,*

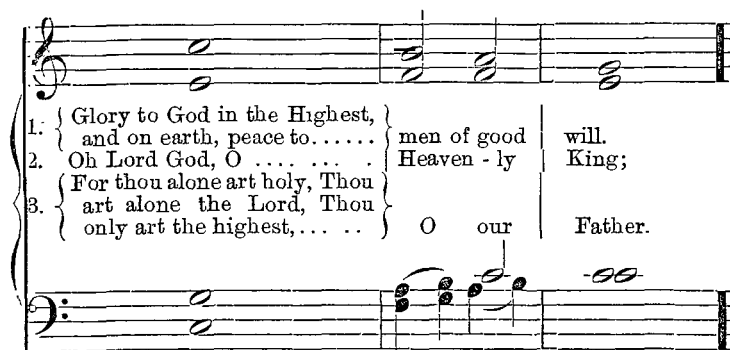
While all raise both hands, palms to the front, the eyes raised to heaven, then fold the arms on the breast, drop the head on the breast and the eyes on the ground, and so remain for a minute or two, until ☉ raps once. Then the music ceases, and is followed by this

## CHANT.

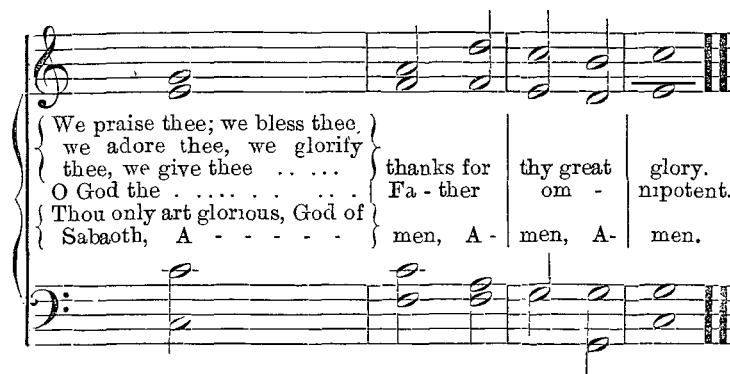
Gloria in excelsis Deo: et in terra pax hominibus bonæ voluntatis.

Laudamus Te: glorificamus Te: gratias Te agimus, propter Magnam gloriam tuam, Domine Deus, Rex Cœlestis, Deus Pater Omnipotens.

Quoniam Tu Solus Sanctus, Tu Solus Dominus, Tu Solus altissimus, Pater Noster; Tu Solus gloriosus, Deus Sabaoth. Amen! Amen! Amen!



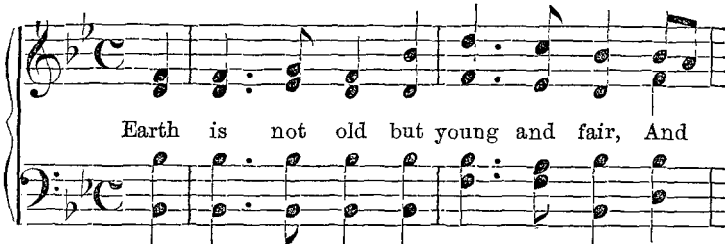
1. { Glory to God in the Highest, }  
 2. { and on earth, peace to..... } men of good will.  
 3. { Oh Lord God, O ..... } Heaven - ly King;  
 { For thou alone art holy, Thou }  
 { art alone the Lord, Thou } O our Father.  
 { only art the highest,... .. }



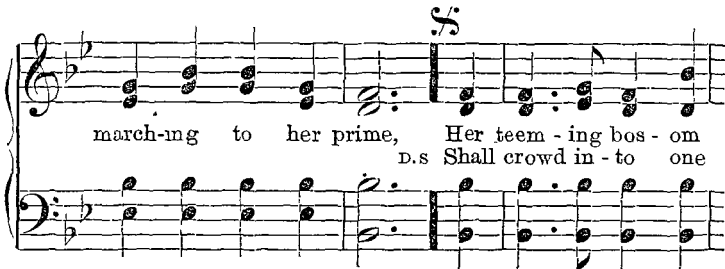
{ We praise thee; we bless thee, }  
 { we adore thee, we glorify } thanks for thy great glory.  
 { thee, we give thee . . . . } Fa - ther om - nipotent.  
 { O God the . . . . . }  
 { Thou only art glorious, God of } men, A - men, A - men.  
 { Sabaoth, A - - - - }

After this, the Brethren or Choir sing this

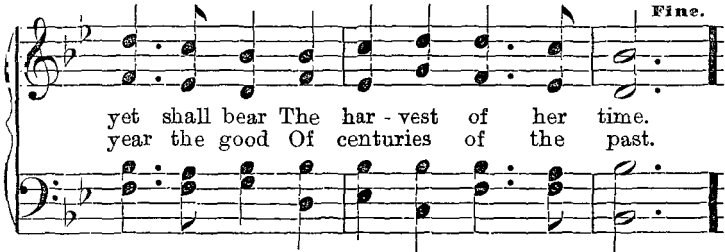
# ODE.



Earth is not old but young and fair, And



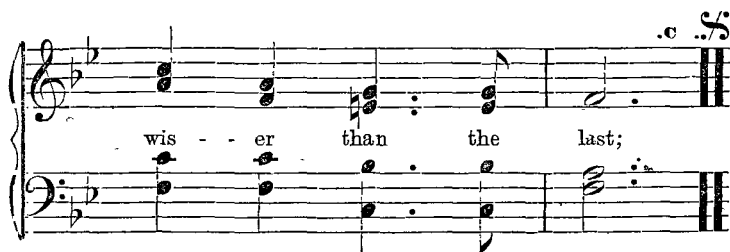
march-ing to her prime, Her teem-ing bos-om  
d.s Shall crowd in-to one



yet shall bear The har-vest of her time.  
year the good Of centuries of the past.



And gen-er-a-tions thought-en-dued Each



The struggle long and sorely fought;  
 Embittered as it spread,  
 For simplest rights, free limbs, free thought,  
 And wages to buy bread.  
 The struggle of the righteous weak  
 Against the unrighteous strong,  
 The struggle of the poor who seek  
 Redress against the wrong,

Lasts long and is not ended yet,  
 But ripens to its hour;  
 The mighty combatants have met,  
 And Truth has challenged Power.  
 Earth's sorrowful six thousand years,  
 Have swiftly passed away;  
 Her infancy of toil and tears,  
 The dark before the day.

After the Ode is sung, ☉ says,

☉. In the name of God and of Saint John the Apostle, and under the auspices of [the Grand Consistory of Sublime Princes of the Royal Secret, 32d degree, for the State of —, under the jurisdiction of] the Supreme Council of the Sovereigns, the Grand Inspectors General of the 33d degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, sitting at

Charleston, in the State of South Carolina, I do now constitute these Brethren, who have petitioned therefor, a regular and lawful Lodge of Perfection, of Grand Elect, Perfect, and Sublime Masons, of the fourteenth degree of the said Rite, under the Letters-Patent of Constitution, granted by ———; to be known and called by the name and style of O ——— Lodge of Perfection, No. —: and I do now proclaim it to be duly inaugurated as such, and empowered henceforward to work as such a Lodge, in conformity to the laws and usages of the Rite, and the charges of our ancient and honorable Fraternity; and may the great Author of all that is, prosper and direct it in all its doings! Amen!

*All:* Amen! So mote it be! Amen!

⊙ ∴ Be seated, my Brethren!

All resume their stations and places, and are seated; and  
⊙ proceeds to install the officers.

# INSTALLATION.

## OFFICES OF INSTALLATION.

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If it is not the first installation of Officers of a Lodge, ☉ and those who accompany him (if any) will be received in the manner hereinbefore directed, the Grand Master in office and all the other officers in their places, the Grand Master making an appropriate address, and ☉ replying. ☉ will then assume the East, and if officers of the Grand Consistory, or others representing them accompany him, he will cause the officers of the Lodge to vacate their seats, in the manner hereinbefore directed, and the officers of the Grand Consistory, or those representing them, to occupy the stations and places.

If, at *any* installation, the new officers have not already been selected or elected, ☉ will now cause the elections to be held, for the Grand Master, the Senior and Junior Grand Wardens, the Grand Orator and Grand Almoner, and the Grand Secretary and Grand Treasurer. Each will be declared elected, to hold his office until the 3d day of Adar, in the third Hebrew year thereafter.

If these officers had been previously selected or elected, or when the elections have been held, the offices of installation will be proceeded with.

Officers re-elected need not be again installed.

## OFFICES.

Everything being ready for the ceremony, and if the officers elect are not already seated between the East and the Throne, (as when they have just been elected,) ☉ will say:

☉. ∴ Illustrious Brother Grand 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 Master in the center, and the others on each side, alternately, according to rank. Then

⊙ says,

⊙.∴ Brethren of the Lodge, these are the Officers whom you have elected; look upon them! and do you, Illustrious Brethren of the Grand Consistory, do the same; and if any one here prèsent 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, ⊙ says to the Grand Master elect,

⊙.∴ Brother ———, your Brethren have been pleased to elect you to be the Thrice Puissant Grand 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 Grand Master of a Lodge of Perfection. Listen, therefore, and respond!

1° You agree to be impartial and upright, and to obey, in every point, the moral laws of the Ancient and Accepted Scottish Rite of Freemasonry.

2° 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.

3° 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; and to submit peacefully to the will of the majority, constitutionally and legally expressed.

4° You agree to pay proper respect to the constituted authorities of your country; to pursue some reputable occupation; to live decorously and decently, and to act with honor and generosity toward all men.

5° 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; and to submit to the decision and award of your Brethren, in any case, where the Constitutions or principles of the Order require it.

6° 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.

7° You agree to be modest in your carriage and behavior, courteous to all men, and faithful to your Lodge and Brethren; and carefully to refrain from intemperance, debauchery and excess.

8° You promise hospitably to entreat, and courteously receive, all genuine Brethren, and to discountenance impostors and all who seek to disturb the Ancient and Accepted Scottish Rite.

9° You agree to endeavor to serve your country, and the society in which you live, and to diffuse the principles of Scottish Masonry.

10° You promise to pay homage to the Supreme Authority of the Rite, and strictly to conform to all edicts of the Supreme Council [or Grand Consistory], not subversive of the principles and ground-work of the Ancient and Accepted Scottish Rite of Freemasonry.

11° 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 Masonry.

12° You promise to attend regularly the meetings of your Lodge, and to instruct and counsel the Brethren; that you will faithfully and punctually perform all your duties as Grand Master and Mason; and that you will never open and close your Lodge without giving a lecture, or part of a lecture, for the instruction of the Brethren.

13° You admit that no new Lodge of Perfection can be formed without permission of the Grand Consistory; or of the Supreme Council, or a Deputy Grand Inspector-General, in a country where there is no Grand Consistory; and that no countenance should be given to an irregular Lodge, or to any person therein.

14° You admit that no person can be regularly allowed to receive any degree in a Lodge of Perfection, or admitted a member of the same, without previous notice and due inquiry into his character, nor unless he be a Master Mason in good standing.

15° You agree that no visitors shall be received into your Lodge without due examination and proof

of their title to be so, unless they are personally known as Grand Elect, Perfect and Sublime Masons to some member of your body.

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

G.: M.: I do.

#### CHARGE TO THE GRAND MASTER.

⊙.: 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 Thrice Puissant Grand 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. The beacon that should turn all its rays *inward*, and confine them to the narrow precincts which it occupies, would be useless to the mariner feeling his way through storm and darkness toward an unseen haven. The Lodge that gives no light beyond its walls, is like the individual who locks up his knowledge in his own bosom, and plays the churl with the treasures that God has loaned him for the common benefit.

You cannot satisfy your promise "never to open and close your Lodge without giving a lecture, or part of a lecture, for the instruction of the Brethren," by asking four or five trivial questions of routine. It would be absurd to require you to take a solemn obligation to do that; and a sad matter if Masonry would so cheapen its oaths.

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. Think not that the field of Masonic learning has been so often reaped and gleaned that there is nothing left for you to gather. Its history has never yet been written. Its symbols are only in part understood; its philosophy is a vast region almost wholly unexplored.

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 oaths, lightly taken, be not vaguely remembered and little regarded. Omit no opportunity to impress upon them the import and weight of those obligations. Comment upon them, over and over, in all their startling solemnity. Continually admonish the Brethren of the duty that rests upon them, so to act and behave as to bring no discredit or reproach upon the Order.

Even their *titles* have a high and serious import, and bind them to an exemplary life, and to extraordinary exertions in behalf of the Order and of humanity. 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.

I hope that you will, in all respects, and under all circumstances, perform your duty; and that, when you lay down your insignia of 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, to be entitled to its gratitude, and to win for themselves honor and reputation.

#### CHARGE TO THE SENIOR GRAND WARDEN.

Bro.: — — —, your Brethren have been pleased to elect you Senior Grand Warden of this Lodge of Perfection. In the absence of the Thrice Puissant Grand 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 performance 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. I 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 GRAND WARDEN.

Bro.: ———, your Brethren have been pleased to elect you to be the Junior Grand Warden of this Lodge of Perfection. You may be called on to fill the place of the Senior Grand Warden, or even of the Grand 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 carefully 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 GRAND ORATOR.

Bro.: ———, your Brethren have been pleased to express their good opinion of you, by electing you Grand 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. I trust that the duties of your office will be so performed that your name will be hereafter identified with the glories of

the Lodge, and be mentioned with honor and respect by all who love the Royal Art.

#### CHARGE TO THE GRAND ALMONER.

Bro.: — — —, your Brethren have been pleased to elect you to be the Grand Almoner of this Grand 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 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 enormous, and out of all proportion to the *value* of the governing Bodies and their proceedings. We hope it may be the pride of this Lodge to distinguish itself by its abundant and thoughtful charities.

It is your peculiar 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 withdraws before that time arrives, without depositing his contribution with one of the Wardens. And you will always be careful, in bestowing the 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 GRAND SECRETARY.

Bro.: — —, your Brethren have been pleased to elect you Grand 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 GRAND TREASURER.

Bro.: — —, your Brethren have been pleased to elect you to be the Treasurer of this Lodge of Per-

fection. 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.

My Brethren, Elected Officers of the Lodge, it was said by the Romans, "*Nobilitas ut olim ab officio,*" Nobility, as of olden time, from office. Office ennobles, when it is deserved, is gained by no unworthy arts, and is honorably filled, with honest performance of duty. 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 those despicable practices which, lately borrowed from political demagogues, begin to infest Symbolic Masonry, 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 words mean, and to what duties we become bound by accepting them.

Man has no other *right*, than that of doing his duty. His duty is to sacrifice himself for others. To suffer, thereby to become strong; to die, to be born again

immortal—this is, according to the universal religious symbolism, to the symbolism of Masonry, the single key of the Great Mysteries. The spirit or intellect is sacrificed by faith; the will by obedience; the senses by austerity; and life itself by martyrdom.

To overcome the attractions of pleasure and interest, and to sacrifice these to duty, constitutes the whole merit of honor. To overcome the apprehension of pain and sorrow, and even of death, in order to obey honor, is heroism, is human perfection. We arrive at it by a progressive education of the will. Self-denial is apprenticeship for martyrdom.

You are to be the chiefs, each in his station, of this body of Free, 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 and of these brethren has firmly and solemnly apprenticed himself to honor and duty; and the sentiment of these is a religious sentiment.

That it is a duty to sacrifice one's self for others; that a voluntary sacrifice is not unjust; that grace and the law are in harmony, is the one great religion of humanity, always revealed to faith by genius, and always the same under the veils of all mythologies and symbols. Hiram, the Master, that is, the Sage and Teacher, sacrificing his life to loyalty, and preferring martyrdom to betrayal of trust and wrong done to

others, is a symbol of this universal religion. and embodies the Masonic creed.

It is for you to teach the Brethren this 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.

So to aim at and advance toward Perfection, you must love it; and the love of Perfection is the Spirit of Charity or Loving-kindness. Renunciation, self-denial, charity, are the heroism of all the virtues.

We know God, only by the spirit of charity, manifested in teachings and acts. In these all revelation consists. Charity is Divine; and wherever the spirit of it is found, God is present, acting and manifested.

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 interests, in individual action or in legislation, is a sad mistake. The spirit of charity, and duty, cannot be separated from each other. Masonry is the spirit of charity; for it is Brotherhood, permits no evil-speaking of each other, and inculcates the love so continually insisted on by John the Apostle. Persecutions and revengeful legislation are alike follies as well as crimes. Heaven would be hell, if the spirit of charity were absent from it; and hell would be heaven, if it were present there. If Christianity is ever accepted as the true religion, by the Hebrew and Moslem, it will only

be so, when it has again become the religion of loving-kindness, and the teacher of self-sacrifice for others.

And Masonry will be Masonry again, when its pretended or almost nominal brotherhood becomes real, and the spirit of charity is Sovereign among the Brethren. Then its voice will be the living echo of the eternal harmony. Harmony, we are told, is the strength and support of all institutions, and more especially of Masonry. This is the utterance of an oracle, and has a profounder meaning than appears on the surface. Numerical exactness is the great law of beauty; and the harmonic magnificences are the Divine reason of numbers. The adept understands this; but to be living and real, it must be applied to that which is.

We are to seek for God in humanity, and not despair of human destinies. The disorders of the world lead it toward the final harmony; and if God has counted us among those who are the first to see what is the destination of man now wandering through solitudes, if he has given us Faith and Hope, without which Masonry is nothing, we ought to march in the advance of this great and laborious movement, and not isolate ourselves and die as uselessly as most men live.

We often, but with reluctance, confess to ourselves, and now bolder men begin to say it openly, that Masonry is like a tree in which the sap has ceased to flow, the leaves are falling while yet the summer is not ended, the branches are dying and the root decaying.

Grand Masters conscious of this, and, as is usual, mistaking the symptoms for the disease, ascribe the evil to this cause or to that, but chiefly to the improvidence which permits all the world to swarm into the Temples, notwithstanding the panacea of the secret ballot. They lament that, in consequence of this, Masonic obligations are remembered, if at all, only to be disregarded as mere idle forms; that even Masons claiming to be superior to the Masters, meet together and kneel side by side at the altar, and separate to slander each other as soon as they cross the threshold of the Lodge or Chapter into the open air; that no Mason dreams of expecting another to prefer him in business to a profane, to defend him when slandered, to support him when he aspires to an office of which he is worthy, if faction forbids it; that, in a civil war of opinion and conviction, not only Masonic officials, but Masonic Grand bodies, denounce brethren as rebels and traitors, encourage those of their own obedience to ignore their obligations and murder their brethren; and pander to the hatreds of the profane, and applaud the atrocities of armies.

But the swarming of the unworthy into the Temples is only one symptom of the disease. Masonry has become a money-changer, and sells the advantages that its degrees give, for so much coin, because their value can be accurately estimated in coin. The disease itself is the total absence of the spirit of charity. Masons assemble, and make Masons, and go away not remem-

bering their faces. They have the money paid for initiation. They do not consider that the relations between themselves and the new brethren are in the least changed. No feeling of real brotherhood binds them together. They are not even united together for any great and common purpose, and thus drawn more closely together by the ties of a common danger and a common destiny; for Masonry, as an organization and a unit, has now no objects at all. Much less have they a disinterested affection for each other; but only pretense and idle words. The acerbities of religious and political feuds are as bitter between Masons as among the profane.

All this necessarily resulted, when Masonry determined to become the empty shadow of a name, by denuding itself of its old characteristics, parting with its old energies, and assuming an unarmed and inglorious neutrality in the many controversies between the Right and the Wrong; whereby it could not but become the passive and despised ally of Thrones and Demagogues.

To restore Masonry to its old place, the old ties of brotherhood must be restored. Masonic relations must be again set above all others. Neither religion nor politics, nor civil dissensions, nor wars between States must divide Masons. The spirit of charity must be born again among them, and the torch of Eros be re-lighted in Masonic temples. Masonry may then cease to be a means by which base and unworthy men,

of small dull intellects and little education but much malignity, invested with the character of teachers, live parasitically upon the Order, pandering to prejudices, disseminating errors and fomenting quarrels. It may even come to pass that men who have been heard of before, may be selected to hold the high offices in the higher bodies of Masonry; and that the Order may exercise some influence in public affairs, and at least not endeavor to inflame still more the angry passions of men in civil war and exacerbate the malignities of political disease.

There can be but one single divine law, and that Masonry has always pretended to teach. It is the law of charity and loving-kindness. But there are, in this lower world, a multitude of judges and a mob of advocates, who incessantly labor to rebuild, though it continually falls in ruin, the Babel of human contradictions. To save Masonry, these must be scourged from the Temple, and the spirit of charity must be restored to life in the Order; it must spread among the brethren; it must become universal. For this, it is not books or discourses that are needed. These avail little at any time; and least of all when Grand Dignitaries harangue the Craft in sounding words upon the duties of loving-kindness, and in the next breath incite Masons to show no mercy to Masons in civil war. Not books and discourses—but efforts of charity, heroic sacrifices, good works and incessant prayers. Neither will unity of religion ever be established, except by

the spirit of charity. When this shall have triumphed, in the bosom of the church, over all the vices that war against it, it will be diffused through the whole world, and the universal communion of men will commence: For the spirit of charity is a Divine power, which changes the ignorant into sages, the weak into heroes, the simplest women and even poor children, into veritable angels of the earth.

My Brethren, in this work of the regeneration of Masonry, by the restoration of the spirit of charity, all can engage, and all can labor with effect. Begin the good work; begin it here, in your Lodge, and let it become truly a Lodge of Perfection; for the life of Masonry is but a useless life, so long as this work remains undone.

The characteristic sign of Saint John the Apostle is an eagle, the symbol of Liberty, Intelligence and Sovereignty; because the reign of loving-kindness, facilitating progress, will make all men who are emancipated by their toils and virtue, the first-born of the human family, priests, kings, and proprietors of the world. "Thou hast made us unto our God kings and priests," says Saint John, "and we shall reign upon the earth." Governments and legislation inspired by hatred and revenge are failures. The only true Empire is that of peace, based upon kindness and generosity. The Eagle of the Ancient and Accepted Scottish Rite is not the Eagle of the Conqueror, but that of the Evangelist. The spirit of charity, alone,

can save republics also. This spirit has perished among the conflicts of faction, in every commonwealth; and thus all free States have fallen to pieces. We can all do something, however little, to revive that spirit in the State. This is the duty of Masons as citizens.

Immediately is sung the following

### ODE.

Fall, O fall, ye words of anger,  
 Like the leaves when Autumn blows!  
 Like the May-blooms on the river;  
 Like the moonlight on the snows!  
 Fall like seed in barren places,  
 Fall like rain-drops in the sea—  
 Idle words, foredoomed to perish,  
 Vanish from the memory!

Gentle words of loving kindness,  
 Fall like graceful summer rain!  
 Like soft sunshine on earth's bosom,  
 Like sweet music heard in pain;  
 Like the dew on thirsting roses,  
 Like God's manna from the skies;  
 Fall, soft accents of affection,  
 Bearing fruit that never dies!

After the Ode is sung, ☉ says,

☉. Illustrious Brother Grand Master of Ceremonies, place these Brethren, the officers elect of this Lodge of Perfection, at the Altar, in due form, to take the oath of office.

☿ arranges them in a semicircle, the Grand Master elect in the center, on the west side of the Altar, all facing the Altar, 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,

24 ∴ Illustrious Grand Commander-in-Chief—[or, Sovereign Grand Inspector General, or, Deputy Grand Inspector General]—The officers elect kneel at the Altar in due form.

⊙ raps ●●●, and says,

∴ Attention, \*\*Illustrious Brethren of the Grand Consistory, and\*\* Brethren of the Lodge, and witness the oath of office! and do you, officers elect, hear and respond!

He then repeats the

### OATH OF OFFICE.

You do each solemnly swear 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.

*Each:* So help me God!

⊙ ∴ Rise, my Brethren!

⊙ and 24 now invest all the officers elect with the insignia of their office; and then ⊙ says,

⊙ ∴ 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!

☉ now returns to the East, and says,

☉.∴ Illustrious Brother Grand Master of Ceremonies, conduct the Thrice Puissant Grand Master to my left, and the other officers elect of the Lodge to their respective stations, beginning with the lowest; and let the Brethren of the Grand Consistory in possession of those stations now yield them up.

*Music.*

☿ goes to the Grand Master, salutes, recovers, conducts him to the left of ☉, salutes again, recovers, and then conducts the officers, beginning with the lowest, to their places and stations. The occupant rises as the officer approaches, bows, retires by the left and returns to his original seat in front of the East. When all are thus placed and stationed, ☉ requests all to be seated, and says,

☉.∴ Thrice Puissant Grand Master, be pleased now to appoint the other officers of your Lodge.

The Thrice Puissant Grand Master announces his appointments of Grand Master of Ceremonies, Grand and Assistant Grand Experts, Grand Captain of the Host, and Grand Tiler. Then ☉ says,

☉.∴ Let the officers appointed by the Thrice Puissant Grand Master surround the Altar of Obligation.

They do so, and ☉ charges each as follows:

## CHARGE TO THE GRAND MASTER OF CEREMONIES.

Brother ———, the Grand Master has been pleased to appoint you Grand 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 Grand Master. These varied and important duties, essential to regularity and order, will require of you acquaintance with the work, promptness and punctuality. I trust you will perform them to the entire satisfaction of the Grand Master and the Lodge.

## CHARGE TO THE GRAND EXPERTS.

Brethren ——— and ———, the Grand Master has been pleased to appoint you respectively to be the Grand and Assistant Grand Experts 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 Grand Master and Senior Grand Warden, and execute their orders in the Lodge. You are under the direction of the Grand Master 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 GRAND CAPTAIN OF THE HOST.

Brother — — —, the Thrice Puissant Grand Master has been pleased to appoint you to be the • Grand 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 Grand Elect, Perfect and Sublime Masons. You will admit no one without permission from the Most Excellent Senior Grand Warden. You will serve all citations and other process, and obey such orders of the Thrice Puissant Grand Master as may come to you; and be under the direction of the Grand 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 GRAND TILER.

Brother ———, the Grand Master has been pleased to appoint you to be the Grand 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 Jesuits or Dominicans 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.

#### CHARGE TO ALL.

*Officers Elect and Brethren of the Lodge*—In a commonwealth, to respect and obey those who hold their power by the free choice of the people, is the highest duty which that people owes itself. Toward them it should feel neither suspicion nor distrust; and all should have one paramount object, to live together in harmony and union, and endeavor to aid and benefit each other. "Peace and harmony," you very early heard it said in Masonry, "are the strength and support of all well-regulated institutions, and more especially this of ours." Perfect harmony, we do not

need to be told, is not attainable here below. The independence of our nature, our passions, our peculiarities, all forbid that. There will always be in our Lodge differences of opinion, and, in consequence, hasty words, slighting expressions, resentments. Pride of opinion, and dislike of defeat when the heart is set upon a purpose, will produce heats and discontents. The decisions of the Master will often be thought wrong, and sometimes prejudiced or partial. It is better so; for if it were not, if everything went on with unvarying and monotonous smoothness, there would be no occasion for the exercise of generosity, liberality, forbearance, forgiveness and magnanimity, those noblest of all the virtues, by the exercise whereof, chiefly among all the virtues, man is endeared to his brethren. To err is human and common, and occurs every day to the best and wisest. To repent, acknowledge the error and make atonement, and to forgive and forget it, are equally noble; each requiring a lofty, generous and manly spirit, without which the nature of man would be farther from perfection than it is. Naturally, we most love the frank, ingenuous boy, who has many faults, of rashness and petulance and yieldings to temptation, of passion and anger, without meanness or falsehood; who often does what is wrong and blame-worthy, and as often frankly confesses and regrets it. The perfection of human nature is imperfection. If it were perfect, we should respect each other more, but love each other less.

So it is, also, in the Lodge. We must expect error, misapprehension, temper, piques, jealousies, injustices, even unfairness and meannesses. This is only to say that we are men and not angels. If these things are looked for and overlooked, gently endured, yielded to, smiled at, and forgiven, we shall have within our gates the only peace possible on this earth, the only peace worth having here below.

It is thus said by the Adepts: Harmony results from the analogy of contraries; contraries are governed by contraries, by means of harmony; the king of harmonies is the master of nature.

When the Spiritual Teacher mistakes contraries in the moral world and human nature for antagonisms, and things hostile to each other, he teaches a false religion. There is no hostility between the two opposite forces that compel the revolutions of the stars. When statesmen and rulers commit the same mistake in regard to States and the habits and pursuits of their people, they are unfit to lead, and cause wars and revolutions. Machinery was once deemed hostile to labor, as capital still is, and the manufacturing to the agricultural interest. Legislators imagine these antagonisms, and then create them, and ruin States.

So the Lodge and Society have their contraries, which are yet not antagonisms, although they seem so; for wisdom may cause harmony to result from their mutual action and reaction. These lead to movement, action, exertion, which are life, as stagnation and

immobility are death. If the spirit of charity reigns, the force of attraction, the general law of humanity, will increase; and equilibrium is the harmony of attractions.

Increase and strengthen these attractions, which draw men together and unite them. Masonry was intended to be joyous and convivial, and not sour, ascetic and formal. Calling from labor to refreshment originally had a real meaning and a worthy purpose. After their labors, the Brethren gathered round the social and festive board; and there, under the genial influences of the golden hour, all the distrusts and jealousies and piques and slight animosities melted away as thin clouds melt out of the sky in summer. Perhaps nothing has done so much injury to Masonry as the abandonment of this custom, and the substitution of a rigid Puritanism in place of the old good-humored hilarity.

In too many places the work is done with a severe solemnity, the debates are conducted with a dull decorum, in which self-sufficiency and conceit often give offense; and when the labors end at last, each with a sigh of relief plods gravely homeward, harboring a vague suspicion, at least, that his evening might have been better passed at the domestic fireside. If any irritation was created by discussion, it remains in his heart to fret and vex him, to swell in its proportions to exasperation and bitterness, which are to find vent hereafter, when it would have fitted away like mist

before the sun, during the convivial hour of which our ancient Brethren knew the value.

Adhere, my Brethren, to the old custom of refreshment, remembering the charge that you are not to turn it into intemperance and excess; a charge which were better omitted where refreshment in the old sense is unknown.

After your meetings, gather around the table together, let heart open to heart, and kindly glances and pleasant words be interchanged. The weariness of the evening's work disappears, the little petty irritations pass away. The absent are remembered, old associations are renewed, and the memories of the dead, who used to be with us in such scenes, and whose places still lovingly remember them, soften our feelings toward the living. Then heart draws closer to heart, by the magnetic attraction of sympathy. The spirit of charity reigns; and when the Junior Grand Warden at last dismisses us, we depart at peace with ourselves and all the Brethren; and the remembrance of the peaceful pleasures of that golden hour is grateful to us all our lives.

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

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

## OATH OF OFFICE.

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

*Each:* So help me, God.

⊙.∴ Rise, now, my Brethren!—Repair to your places, and enter upon the discharge of the duties of your offices.

*Music.*

After the appointed officers have taken their places and the

*Music ends,*

⊙ says to the Grand Master,

⊙.∴ My Brother, Thrice Puissant Grand Master, your officers occupy their respective stations and places, and nothing remains but for you to assume yours.

My Brother, your Lodge has been constituted and inaugurated, and you and your officers have been installed, with solemn offices of religion. In *this* Freemasonry we do not disclaim all the attributes that once distinguished the Order, except a portion of its

morality, nor protest against the suspicion that it has a political and religious creed, as though it were an accusation of crime. It is not a negative but a positive institution, that does not rely upon the insignificance of its object to make it sufficiently contemptible not to excite the fears of emperors and kings. The sedulous disclaimer by English and German Masonry, and very recently by that of France, of all pretense to religious or political principle, has not averted the thunder-bolts of the Vatican, and the humiliation has, so far, been fruitless.

Truth and Light, and not a fraction of each, are the heritage of Masonry. It requires, it is true, no more of its initiates, than to believe in one God and the immortality of the soul; but its doors do not open to the Pagan idolater who believes in one cruel and sanguinary Deity, and slaughters human beings to propitiate this Moloch under another name; and in the happy hunting grounds where the dead warriors live again and follow the chase, or drink their mead out of the skulls of enemies.

Yes, Masonry has and always had a religious creed. It teaches what it deems to be the truth in respect to the nature and attributes of God, as the loving and beneficent Father of all mankind, as a Supreme and Perfect Intelligence, as not in anywise the gigantic and distorted image of a man, reflected upon the clouds. It no more tolerates false *ideas* of the Deity and accepts *them* as God, than *images* of Him carved of

wood or stone. To believe and teach the immortality of the soul, it must of necessity have some not *wholly* erroneous idea of the *nature* of the soul, or else its belief is but an idle formula of empty words.

If this were not so, if it were only necessary to believe in and fear a *something* eternal and omnipotent *called* God, Masonry might again with propriety become Paganism, accepting as Initiates the bloody worshippers of Baal and Moloch, consenting that the scaffold should again be the supplement of the altar, and the executioner the appendix of the Priest. For all religious mysteries have been also mysteries of blood; and there have been no worships without the sacrifice.

Charity and loving-kindness are two words that comprehend the whole political and religious creed of Freemasonry. The law of charity cannot have been enacted by, the spirit of loving-kindness cannot have emanated from, a cruel or ferocious God. It is the expression of the Divine will, because it is of the Divine nature. A cruel God arms cruelty and persecution with the sanction of Divine authority. Idolatry is but the worship of an arbitrary despotism; and the kings of the world and the chiefs of republics are made after the image of the Gods whom the world or the republic adores. A cruel and vindictive God permits bloody revenges to be preached in His churches, and authorizes all the barbarities of autocrats. When

men shall conceive of a just God, charity and loving-kindness will be preached in His Temples, and there will be equitable kings and merciful and generous popular chiefs. Beliefs make opinion; and opinion consecrates powers. The Divine right of the Tudors perfectly corresponded with the God of Laud and Pole; the extermination of the Aztec and Peruvian races, and the Eve of St. Bartholomew, and Alva's rule in the Netherlands, with the God of Dominic and Pius V.; and the hanging of Quakers with the savage God of the Puritans. A people's idea of God is its God; and therefore it is true to say that as man makes progress, the excellence of God increases; as Humanity elevates itself, God becomes greater and more exalted. Then the ideal which the world forms of God for itself reacts upon the world. The Divine ideal is a mirror from which the rays of human thought are reflected to humanity. This reflection from the ideal world becomes the light of the real one; manners and habits form themselves in accordance with creeds; and political principles are the result of these manners and habits.

The Ineffable degrees are so many steps of the mystic ladder, by which we ascend to the knowledge of the TRUE WORD, to the knowledge of God, and of NATURE which is His Revelation. They are, therefore, instructions, by symbols and their interpretations, in political, philosophical and religious knowledge. If not this, they are nothing or merely vain and empty

ceremonies. Masonry must teach the truth or die. It lives only by teaching the truth. That God, being infinite, is known by His finite manifestations; the Known leading us, by necessary or reasonable hypothesis, to divine the relative Unknown; and the Wisdom of God, by which everything begins and ends, the principle of all that eternally exists, consists in the spirit of loving-kindness or charity. It created the universe, and it preserves it, and by it dissolution is regeneration. To it alone the soul owes its immortality; and whatsoever, in Masonry or in political conduct or in religion, is contrary to this spirit and this Supreme Wisdom, is false.

These and whatever follows or flows from these, are the doctrines of the Masonry of Perfection. You have accepted their apostolate. As Master you are the Sage and Teacher, and also the Prophet who, firmly rooted in this faith in the loving-kindness of God and the perfect harmony of the universe by which He is manifested and revealed, discerns and foresees in the tearful Present of Humanity its fortunate and glorious Future; who, like the Ancient Seers, should promise and predict this future; and who should incessantly urge his Brethren not to part, by apathy or indolence or discouragement, with the glorious privilege which belongs to Masonry as the precious jewel of its prerogative, to be the chiefest of human agencies used by God to bring forward the rosy dawn of this magnificent Future.

If, my Brother, you do appreciate the mission and apostolate of Masonry, and your own duty as one of its chiefs, you are entitled, of Divine right, to govern here, and will now assume your station.

⊙ passes to the right and the Grand Master assumes his station.

⊙. ∴ Illustrious Brother Grand Chancellor, are the names of the Officers inserted in the Letters-Patent of Constitution?

G. ∴ C. ∴ They are.

⊙. ∴ Place them in the hands of the Thrice Puissant Grand Master. Receive, my Brother, the Letters-Patent of Constitution of your Lodge. May it continue and prosper long after the characters of this Charter grow dim by age; and may its fortunes be prosperous and its name honored among men!

Receive now this mallet, symbol of authority; assume the government of your Lodge, and rule it with urbanity, impartiality and firmness.

### PROCLAMATION.

⊙. ∴ In the name of the God of Loving-Kindness, and of Saint John the Apostle, and under the auspices of the [Grand Consistory of Sublime Princes of the Royal Secret, 32d degree, of the State of ———, under the jurisdiction of the] Supreme Council (Mother-Council of the World), of the Sovereigns, the

Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I do proclaim and declare that the officers of ——— Lodge of Perfection, No. —, lately constituted and inaugurated, are now duly installed, and the Lodge duly organized and prepared to commence its labors of loving-kindness. ESTO PERPETUA. GOD SAVE THE [GRAND CONSISTORY AND] SUPREME COUNCIL.

*Music bold and spirited.*

After which this

### CHANT.

Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem laboris.

Cum dederit dilectis suis pacem: ecce hæreditas Domini caritatis spiritus; merces servorum Dei approbatio Domini.

Sicut sagittæ in manu potentis, ita veritatis verba in ore Magistri.

Beatus vir qui implevit desiderium suum ex ipsis—non confundetur cum loquetur inimicis suis in porta.

1. Unless the Lord build the house, they labor in. . . . . vain that build it.

2. It is in vain for you to rise before the dawn, rise ye after ye have sitten down, ye who eat the . . . . . bread of toil.

3. As arrows in the hand of the mighty, so are the words of truth in the. . . . mouth of the master.

Unless the Lord keep the city, he. . . . . watcheth in vain that keepeth it.

When he shall give peace to his beloved, Behold the inheritance of the Lord is the spirit of charity. The reward of the servants of . . . . . God is the approval of the Lord.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

When the Chant is ended, ☉ says,

\*\*☉.∴ Illustrious Brethren, Officers and Members of the Grand Consistory, I ask you to unite with me in congratulating the Thrice Puissant Grand Master and his Lodge. With me, my Brethren!

All give the whole battery, by all the numbers, and then the plaudit and sign, as before directed.\*\*

The Grand Master responds to the remarks of ☉, and concludes by saying,

☉. ∴ Officers and Members of the Lodge, unite with me in doing honor to the Illus. Grand Commander-in-Chief, \*\*and the Officers and Members of the Grand Consistory,\*\* [*or, to the Illustrious Sovereign Grand Inspector General; or, Deputy Grand Inspector General.*]

The same battery, acclamation and signs are given.

G. ∴ M. ∴ Be seated, my Brethren!

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

Then the Box of Fraternal Assistance is passed round.

If ☉ and those with him now desire to withdraw, before the Lodge is closed, he so indicates to the Grand Master, who will say,

T. ∴ P. ∴ Officers and Brethren of the Lodge, the Illus. Grand Commander-in-Chief, \*\*and the Officers and Members of the Most Puissant Grand Consistory,\*\* [*or, the Illustrious Sovereign Grand Inspector General; or, the Deputy Grand Inspector General,*] to whom we are under so many and so great obligations, are about to withdraw. Excellent Brother Grand Master of Ceremonies, be pleased to take proper order for the same!

The Arch of Steel is formed. The Officers of the Lodge rise, salute and so stand. The procession is formed, the Commander-in-Chief in advance. It passes under the Arch, halts, is reversed and withdraws.

Nothing remains but to close the Lodge.

Of course, ☉ and those with him may retire as soon as the ceremony of installation is completed. But they are supposed to remain until they can contribute to the charities of the Lodge.