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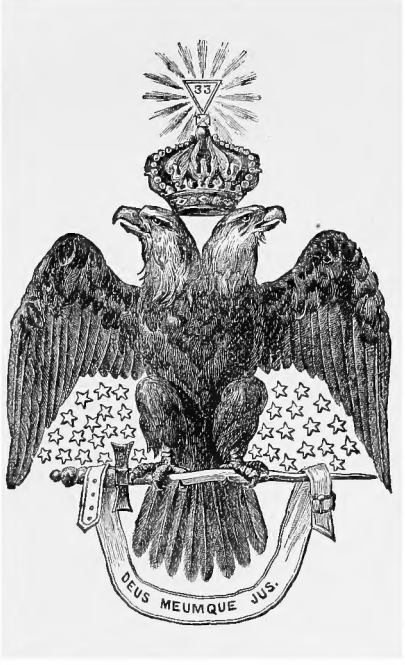
DEUS MEUMQUE JUS.

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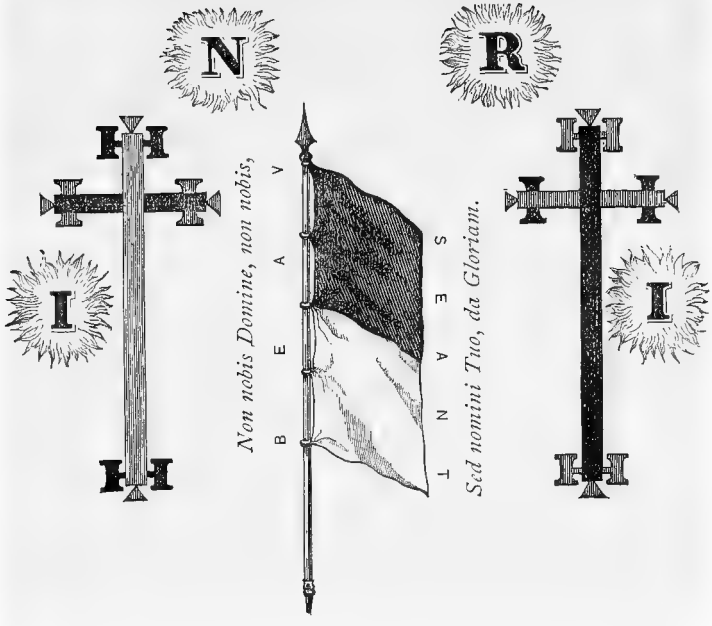


Spes mea in Deo est.

# OFFICES

OF

## CONSTITUTION AND INAUGURATION

OF A

# COUNCIL OF KNIGHTS KADOSH,

AND

## INSTALLATION OF ITS OFFICERS,

AS USED IN THE

## SOUTHERN JURISDICTION OF THE UNITED STATES.

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# CONSTITUTION AND INAUGURATION.

# OFFICES

OF

# CONSTITUTION AND INAUGURATION.

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This ceremonial is especially prepared to be used when a Council of Kadosh 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, will easily make the necessary changes, observing that the passages included between double asterisks will be omitted by him.

The Hall must be fitted up in the most brilliant manner, prepared and arranged as the fourth apartment on occasions of reception.

The officers and members occupy their usual seats, and wear the clothing and insignia of the Degree.

In the East are a sufficient number of chairs for the officers of the Council. That of the Grand Master is in the centre; and those of the others on his right and left, in due order.

The Altar is covered with a black cloth, sprinkled with tears of silver, and fringed with silver. On it

are the Holy Scriptures, the Book of Constitutions, a Templar Cross [triple], of acacia-wood, two naked swords, crossed, and two Kadosh daggers; and around these, three skulls wreathed with laurel.

Over the West is a transparency, representing De Molai burning at the stake. Over him are the words "*Dieu le Veut: Spes mea in Deo est.*" In the East are a Roman Cap of Liberty and a Shepherd's Crook.

If the officers of the new Council have been elected and appointed, they will occupy their proper stations and posts.

The elective officers of a Council [or *Commandery*] are:

1°. The Commander.
2°. The First Lieutenant-commander [or Prior].
3°. The Second Lieutenant-commander [or Preceptor].
4°. The Chancellor.
5°. The Orator.
6°. The Almoner.
7°. The Recorder.
8°. The Treasurer.

The appointed officers are:

9°. The Marshal of Ceremonies.
10°. The Turcopilar, or Commander of the Cavalry.
11°. The Draper.
12°. The First Deacon.
13°. The Second Deacon.
14°. The Bearer of the Beauseant.

15°. The Bearer of the Second Standard.
16°. The Bearer of the Third Standard.
17°. The Lieutenant of the Guard.
18°. The Sentinel.

If it is the Grand Commander-in-chief who is to perform the ceremony, and he has assistance, the officers and members of the Grand Consistory who may be present, or those representing them, assemble in an adjoining room, and form procession precisely as in constituting a Lodge of Perfection. Their presence is announced, and they are introduced and received precisely in the same manner as there, with no other differences than those of the titles of the officers of the Council, and the like, up to the point where the procession halts, after passing under the arch of steel.

If the Ceremony is to be performed by the Grand Commander-in-chief, or by a Sovereign or Deputy Grand Inspector-General, without assistance, he will be announced, enter, and be received according to his rank, and as nearly as possible in the same manner.

When the procession or Installing Officer (⊙), halts, the

MUSIC STOPS,

and the Commander Elect, standing with his sword at the salute, will say [unless he prefers to extemporize an address]:

Com.·. Illustrious Grand Commander-in-chief, the honors we pay you are but the feeble expression of a profound gratification. Invested with the honors of knighthood, we are anxious to labor with efficiency for the cause that for more than five hundred years has seemed to be lost, against the spiritual and temporal despots. Knowing the power of union and organization, and the comparative inability of isolated

individual effort, we desire to be constituted and inaugurated a Commandery of the Order of Kadosh, a word whose meaning we fully understand. Formed into an organized military and chivalric corps, it will be our constant endeavor to do our duty as Knights, not to win love and honor, or the guerdon of men's or fair women's applause, but, as soldiers of the Cross, who have taken the three vows, to serve God and our country, and the sacred cause of Liberty, Equality, and Human Brotherhood.

We have learned the first lesson of wisdom, Illustrious Brother, since we no longer imagine ourselves wise, but are conscious how little we know of the true mysteries of Masonry, of its history and philosophy. Prometheus brought fire from Heaven, and from it light flowed among men; and for this Zeus chained him upon frosty Caucasus, and the immortal vulture gorged upon his vitals. It was still a crime, five hundred years ago, to think and reason; and not ambition or blasphemy but audacious inquiry awakened the fears of Pontiffs, and caused them to subsidize kings, to destroy an Order which, when it began to think for itself, became formidable. But to-day, knowledge is no longer the forbidden fruit, to eat which is to die; and we desire to learn, since the wise are like the Gods, knowing good from evil.

We desire to work, in loving-kindness, for the good of men. We know that

> "True work, true love, can spare the laurelled brow;
> The great are greatest with no diadem."

⊙∴ Very Eminent Commander Elect, we beg you to be assured of our high consideration and esteem for yourself and for these good Knights of the Holy House of the Temple, over whom, when they shall have been constituted a Council, we do not doubt you will worthily rule. We greatly rejoice at the organization of every new body of the Ancient and Accepted Scottish Rite; and especially when a new Commandery of the Fellow Soldiery of the Temple takes its place by the side of those already in the service, prepared to do battle in the great cause to which we are devoted, and to defend the banners of our ancient Order. With every such addition to our strength, the day draws nearer, for which mankind has sighed so long, when persecution, religious or political, will be impossible, and the atrocities of tyranny will be hated only in history. No church can even now burn a Savanarola, a Servetus, or a Latimer, imprison a Galileo, direct an Eve of Saint Bartholomew, or arm the dragoons of the Cevennes. No king can now send a hundred noble knights, headed by a de Molaï, to the stake, or commission an Alva, or slay with the axe or by the fagot those who deny his spiritual supremacy. No Commodus or Caligula will reappear in the civilized world, to wear the imperial purple, nor will a horse ever again be consul, or a barber be minister to a Louis the Eleventh.

It is now the excesses of the people, when roused to revolution, or familiar with the bloody horrors of civil war, or drunken with the wine of victory, that are

to be dreaded. It is they who are to be taught by the wise and good, to use power with moderation, and after success to remember mercy.

This is not to be effected by again subjecting them to new tyrants. Neither do we seek, like the Jesuits, to reign over people and kings. To chain the lunatic and cage him, restrains, but does not cure him. Neither arbitrary power nor the arms of knighthood can educate the people to toleration and generosity. In the middle ages, the Orders that wore the white and the red cross too often became instruments of persecution for the Church, as a soldiery enlisted in its service. If, now, they assist by arms to overthrow tyrants, it is not by arms that they must reform the people, eradicate errors, and prevent the ruin of the State, but by means more familiar to Masonry. In this great work, not of freeing men as wild beasts are freed, by unchaining them, but by humanizing them, and educating their hearts and souls as well as their intellects, Masonry and Religion ought to be allies; and will be so, when each again becomes what it once was and always should have continued to be.

The people always think that

> "Endurance is a crime,
> That those who wait for justice never gain it;
> And that the multitudes are most sublime,
> When, rising armed, they combat to obtain it,
> And coming to love blood, as leaves love dew,
> Seek not alone their rights, but vengeance too."

He should think more than once, that desires to stir angry thoughts in the bosom of a people, and so to excite them to civil war. The wrath and revenge of a people are fearfully energetic, and teem with the direst horrors. They steam up from the lowest Hell. Their rage and revenge, ungoverned by wisdom,

"Are bad and dangerous thoughts; for well we know,
From the sad history of all times and places,
That fire and brand and social overthrow
Lead but to harder grinding of the faces
Of those who fight and toil, when all is over."

The time has come when despotisms may be overthrown without bloodshed, and kings driven from thrones without anarchy and general license to murder and rob. It is for us to use the arms furnished by Reason, Faith, and Loving-kindness, and so

"To wait in patience through the night of sorrow,
And watch the coming glimpses of the dawn
That shall assure us of a brighter morrow."

You have not been asked to promise that you will draw the sword in defence of any religion. Not religion, but creeds, would under that promise claim your swords. You are the Soldiery of the Masonic Temple, of Peace and Toleration, and your warfare is for all the rights of man—among them and chiefly, for the rights of conscience.

Confident that you understand your knightly duties, and believing that, when constituted, so as to be able to act in concert, you will zealously and efficiently perform them, it will give us much pleasure now to

proceed to constitute and inaugurate your Council, and to put you in possession of its Letters-Patent of Constitution, which are to be your Warrant and Commission as a Corps of the Soldiery of that Cross which is the symbol of the devotedness and disinterested zeal that loves to sacrifice itself for others.

MUSIC.

The Commander lays aside his sword, leaves the Throne, advances to ⊙, and taking his dagger by the point, presents him the handle. ⊙ receives it, grasps cordially the Commander's hand, and returns him the dagger. The Commander then respectfully conducts him to the Throne, and stands on his left.

MUSIC STOPS.

⊙.·. Let all the officers, elect and appointed, of the Council of Kadosh now to be constituted, take their respective stations and posts, and let the knights occupy the valleys! * * Illustrious Brethren, Officers, and Members of the Grand Consistory, advance to the East.* *

MUSIC.

When these directions have been obeyed, the

MUSIC STOPS.

⊙.·. Princes, Knights, Brethren, be seated!

[The Officers and Members of the Grand Consistory, or those representing them, or assisting ⊙, take seats on the East, on the right and left of the Throne, the highest in rank nearest it, alternately, on either side. Then the Choir or Brethren sing the following Chant:

CHANT.

Benedictus Deus Dominus Israel, quia visitavit et fecit redemptionem plebis suæ.

Salutem ex inimicis nostris et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti sui sancti.

Ut sine timore de manu inimicorum nostrorum, liberati serviamus illi.

In sanctitate et justitiâ coram ipso, omnibus diebus nostris.

Sit nomen Domini benedictum, ex hoc nunc, et usque in sæculum. Amen !

Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people.

Salvation from our enemies, and from the hand of all who hate us.

To perform mercy to our fathers, and to remember His holy covenant.

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him all our days.

Blessed be the name of the Lord, from henceforth, now and forever. Amen !

In lieu of the Chant, may be sung the following

ODE.

The burden of the song we sing,
Serene or glad, shall preach to sorrow—

That sunshine follows after rain,
And after darkest night a morrow ;—
That those who strive with evil days,
If their own strength they would but measure,
Might turn endurance into joy,
And outward woe to inward pleasure.

For earth, though filled with care and grief,
Has joy for those who wisely seek it ;
And if the heart be truly taught,
It may defy the world to break it ;
That Truth and Honor are not names,
But things, to those who prize them given ;
And that the more we love our kind,
The more we make this earth like heaven.

When the Chant or Ode is finished, ⊙, rapping ♂, says :

⊙∴ Let all officers, elect and appointed, of the Council to be constituted, resign their stations and posts * * to the officers and members of the Grand Consistory, [or, to the Sublime Princes who are here to occupy them], * * first surrendering the insignia of their respective offices to the Grand Master of Ceremonies.

MUSIC.

During which 2ℓ receives the insignia of all the officers, elect and appointed, of the Council, except the Commander, and lays them upon the altar. He then conducts each of the officers of the Grand Consistory, or of those who accompany ⊙, and are appointed by him to fill the stations, to their designated stations, beginning with the lowest in rank.

As each approaches the Station, the occupant rises, bows, retires from it by the left, halts in front, faces the officer who has taken his place, and salutes with the sword. Then he is conducted by 2ℓ to the proper seat in the East, or between the Throne and the Altar.

When all the officers elect are thus replaced, the

MUSIC STOPS.

Then ⊙ says:

⊙∴ Illustrious Brother Grand Master of Ceremonies, receive the insignia of his office from the Very Eminent Commander, and conduct him to his seat.

2ℓ salutes the Commander, with his sword, sheathes it, receives from him his insignia, lays them on the altar, and conducts him to his seat in front of the Throne. Then, drawing his sword, he salutes him again, and retires to his post.

Then ⊙, standing, says:

⊙∴ Brother Knights of the Soldiery of the Temple, our Grand Chancellor brings here with him the Letters-Patent of Constitution which you have prayed for. Is it your desire that we now proceed to constitute and inaugurate your Council of Kadosh?

All: It is.

⊙∴ Fratres Militiæ Sanctæ Domûs Templi, . . . . years have passed away, since, in 1118, eight French noblemen, uniting themselves into a Society, became the Master and Brethren of the Temple. They first displayed the red cross upon the field, in 1148; were almost annihilated in storming Ascalon in 1153; their principles were confirmed by the Bull *Omne Datum*

*Optimum*, in 1172 ; and they fought the great battle of Tiberias in 1187, in which year the Holy City of Jerusalem surrendered to the Infidels. Other crusades were preached, and the Soldiery of the Temple fought in the Holy Land until the end of the thirteenth century, by the side, in succession, of Richard Lion-heart of England and Philip Augustus of France ; of Saint Louis and Edward Prince of Wales, at Damietta, Gaza, and Acre ; and wherever a blow was to be struck for the Cross against the Crescent.

On the thirteenth of October, 1307, all the Templars in France were arrested ; and on the eleventh of March, 1313, the Grand Master was burned. Princes had been members of the Order, and its ambassadors had taken precedence of Christian kings. It had become too powerful by numbers, and wealth, and connections, and it sought to be more powerful still by its influence upon opinions. In the East, the home of Gnosticism, and where the doctrines of Saint John the apostle were still supreme,—in that Asia Minor of the seven churches, to whom Paul the new apostle contested the claims of Peter to the pontificate of the Gentile church,—in that Orient of which Patmos, the apocalyptic isle, was a part, the Templars had learned doctrines not acceptable to the Roman Bishops, and it is probable that some of them had accepted those of Manes, and were liable to the pains and penalties denounced against heretics.

To the Monarchs of Christendom, all of whom were

at that day little more than the Deans of the nobility, maintaining a constant struggle against the ambition of their vassals, insecure in their places of power, and without standing armies, the Soldiery of the Temple had become a terror, by their numbers, their immense possessions, and their unity of organization. For the Order dreamed of an Oriental Empire, and sought to obtain by negotiation an eastern seaport. It was a standing army of proud, fiery, indomitable warriors, distributed over all Europe, and obedient to the single will of the Grand Master. The Thrones and the Altars combined against it, and it fell and disappeared in a day. Its pride, ambition, and luxuries swelled the provocations that caused its ruin. During the centuries that followed, while it was merged in other orders, and wore the mask of Freemasonry, it was, as is usual, chastened and purified by adversity. The advances made by science, the revival of letters, the reopening of the treasures of the ancient Grecian and Oriental wisdom, gave it a deeper and a sounder philosophical doctrine, and a wiser and truer religious creed ; and its hereditary desire for vengeance on the despotisms to which its ruin was due, symbolized by the Mitre and the Crown, led it eagerly to adopt the idea that governments are made for the people, and not the people for governments, upon its first announcement to the world.

If our Order should again become prosperous and powerful, let it avoid the shoals upon which it once suffered shipwreck. Let it become neither haughty,

nor vain-glorious, nor luxurious, nor useless. The principles which it adopted in adversity, let it adhere to in its better fortunes. Let the enlargement of the Order and the increase of its members and its Commanderies be the enlargement of its powers and the confirmation of its desires to benefit mankind, strengthen its hands against all unrighteous usurpation of power by kings, or pontiffs, or popular chiefs, military or civil, and encourage us to hope for the final triumph of Liberty, Equality, and Fraternity, in the sense in which these are understood by the true Freemasonry.

In the sense in which these are understood by the true Freemasonry ;—because these three words have been the frightful mothers of crimes. Let the Scottish Masonry remember that a specious and plausible philanthropy is the most prolific source of savage barbarities. Robespierre and Marat were but the conscientious realizers of the dreamy theories and poetic fancies of Rousseau. To intrust an ignorant and uneducated multitude of any race, and especially of one that has hardly emerged from savage barbarism, with political power, is to liberate the Insane, dethrone Reason, inaugurate Anarchy, and verily unchain the Devil.

Let us also remember, in striving to benefit our race, that the multitude is in every country instinctive rather than reflective, and can be attached to ideas only by means of forms, and surrenders its prejudices and changes its habits with difficulty. Popular assem-

blies are not swayed by reason, and legislative majorities are little controlled by any sense of justice. Upon an attempt to combat superstitions, it always seems to the people that religion itself is assailed. Socrates was accused of Atheism before the tribunals; and Jesus was denounced to the authorities as a blasphemer. Wherefore, those that undertake reforms will be wise, if, like Saint Gregory, one of the greatest among the Popes, they do not permit usages to be suppressed. "Purify the Temples," he wrote to his missionaries; "but do not destroy them; for so long as the nation shall see its ancient places of prayer standing, it will repair thither by habit, and you will with the more ease persuade it to the worship of the True God."

Society has no right to consider itself enlightened, while it regards the abuses of a system as its excellencies, and makes idols of its own prejudices, and looks with horror on attempts to obtain rational reforms, as revolutionary projects; nor, while it continues to be ignorant that the criminal instincts are the most frightful of all the mental maladies, and does not comprehend that the diseased should be cured and not put to death, has it any right to consider itself Christian.

Keep these truths always in view, in the warfare which you are incessantly to wage against tyrannies. For there are not only tyrannies of Thrones and Pontificates, but of the People, and Parties, and Opinion, and of the Law. Close around you every-

where, you will find evils enough to combat; and it will be well for you if you do not become their ally.

The days have retired but a little way into the past, when men were divided into but two classes—the oppressor and oppressed. Then Thought was imprisoned; to breathe it was peril, if not death, and it died in the brain where it was born, or was only whispered in the solitudes. The obligations of Blue Masonry are retained, that they may incessantly remind us of those wretched days. Now, Thought is free as the wind, and the lightning flashes it across the oceans and around the continents. Nations are enfranchised by it, and the golden glories of Truth begin to illumine the world. A new power has arisen among men, known as Public Opinion, with a new weapon, the Press. Before it even the kings recede, and yield to it and obey its Bulls and Allocutions, or it shakes down their thrones into the dust.

We should be but cravens, therefore, if we did not persevere. Whatever the evils of to-day in the country in which we live, they are not invincible; for they are neither necessary and inevitable, nor in their nature immortal. Neither are we powerless in the struggle against them, and we are no true knights if we yield to discouragement :—

> "The smallest effort is not lost;—
> Each wavelet on the ocean tossed,
> Aids in the ebb-tide or the flow;
> Each rain-drop helps some flower to blow,
> Each struggle lessens human woe."

The Brethren now sing the following

ODE.

We have a Holy House to build,
A Temple splendid and divine,
To be with glorious memories filled;
Of Right and Truth to be the shrine.
How shall we build it strong and fair,—
This Holy House of Praise and Prayer,
Firm-set and solid, grandly great?—
How shall we all its rooms prepare
For use, for ornament, for state?

Our God hath given the wood and stone,
And we must fashion them aright,
Like those who toiled on Lebanon,
Making the labor their delight:
This House, this Palace, this God's Home,
This Temple with its lofty dome,
Must be in all proportions fit,
That heavenly messengers may come,
To lodge with those who tenant it.

Build squarely up the stately walls,
The two symbolic columns raise,
And let the lofty courts and halls
With all their golden glories blaze.
There, in the Kadosh-Kadoshim,
Between the broad-winged cherubim,
Where the Shekinah once abode,
The heart shall raise its daily hymn
Of gratitude and love to God.

When the Ode is ended, ⊙ says:

⊙.·. Illustrious Brother Grand Master of Ceremonies, form * * the members of the Grand Consistory and * * those who are to constitute the Council of Kadosh, in two lines, between the East and the Mausoleum, according to the ancient custom!

The members of the Grand Consistory, or other attendants of ⊙, if there are any, are formed in one line on the South side of the hall, facing the North, the officers at the eastern end, and all in regular succession toward the West. The members who are to form the Council also form in one line in similar order, on the North side of the hall, facing the South, the officers at the eastern end. The two lines are eight feet apart. If the Installing officer has no assistants, the Knights are formed in two lines, the officers alternating on the eastern side of the two.

When the lines are formed, 2ℓ approaches and faces the Throne, salutes, and says:

2ℓ.·. Illustrious Commander-in-chief [Sovereign, etc., or Deputy, etc.]—the lines are formed and await your pleasure.

The Commander-in-chief, or Inspector-general, draws his sword, leaves the Throne, and preceded by 2ℓ, and with the banners on his right and left, advances to the head of the lines. Here he halts, 2ℓ steps to the right, and the banners retire one pace, and he says:

⊙.·. Knights and Brethren, before I can proceed to constitute and inaugurate your Council, I must, according to the ancient custom of the Order, receive your vows of fealty and allegiance. These are entirely consistent with your obligations as Masons,

and with the maintenance of your duties as men and citizens. If you are prepared to take them, each will extend his right hand toward this sword, and respond for himself.

He presents the hilt of his sword. Each extends his right hand toward it, and the vows are taken as follows :

THE VOWS.

⊙∴ Knights and Brethren, do you each solemnly VOW :

FIRST :—That you will bear true fealty and allegiance and owe knightly service to the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, as the lawful Grand Masters of the Order of the Holy House of the Temple of Solomon ; and to the Grand Consistory within whose jurisdiction you may reside, as the Grand Priory of the same, until death ?

EACH :—I do.

SECOND:—That you will always strenuously endeavor to have the body which you now desire to form, labor to bring about the reign of Justice and Right among men ; zealously to propagate the rational principles of the Ancient and Accepted Scottish Rite ; and to discountenance intolerance and persecution ?

EACH :—I do.

THIRD :—That you will yourselves never be governed by personal animosities or political or religious prejudices, in matters that relate to members of your body, or to other Masons, or to Brethren applying for investiture with the honors of Knighthood.

EACH :—I do.

FOURTH :—That you will contribute to the general good, practise the social virtues, avoid disputes and quarrels, and be kind and courteous to the Brethren of all degrees ?

EACH :—I do.

⊙.·. Repeat then with me :

All repeat as follows :

ALL :—These are my sacred and solemn vows ; and I will truly and religiously keep them ;—upon my honor as a Knight Kadosh.

⊙ sheathing his sword, says :

⊙.·. Let us kneel and pray !

All kneel on the right knee, and lay the right hand on the heart. Then the Primate or ⊙ reads the following

PRAYER.

Almighty God ! The Nameless, the Unknown ! manifested to us only by Thy works ! Receive graciously the profound homage that we pay to Thee, and permit us to consecrate to Thee this living Temple and Sanctuary which we are now about to constitute.

THE CHOIR.

*Domine exaudi orationem meam ! Et clamor mea ad Te veniat.*

PRAYER.

Take under Thy especial protection all those who shall be lawfully appointed to rule therein, that they may religiously comply with all the obligations by

them contracted toward Thee, and toward all to whom they are bound by the bonds of Duty!

CHOIR.

*Divinum auxilium maneat semper nobiscum! Gratiam tuam, quæsumus, Domine, mentibus nostris infunde.*

PRAYER.

Cause it to be that all who constitute this Council shall have but one heart, but one soul, to love, honor, and obey Thee, as Thy Infinite Beneficence requires; and to love each other as Thou lovest them!

CHOIR.

*Salvos fac servos Tuos, Domine Deus Sabaoth, sperantes in Te! Mitte eis, Domine, auxilium de Sancto, et de Sion tuere eos!*

PRAYER.

Banish from this Temple all the evil passions, all prejudices, all intolerance! May all meet each other here, as the children of one Father, whose beneficent hand reaches all His children, and leads them by the same path to the gates of death!

CHOIR.

*Esto eis, Domine, turris fortitudinis, a facie inimici: et institutis tuis, quibus progressionem humani generis ordinasti, benignus assiste, ut qui laborant, te auxiliante serventur!*

PRAYER.

And when the hand on Time's dial points to the last hour of our labors here below, and the powers of

life go away from us, help us to pass through the valley of the shadow of death, and lead us to that Home wherein there are Peace and Happiness for those who love Thee and obey Thy commandments!

CHOIR.

*Domine, exaudi orationem nostram; et clamor noster ad Te veniat! Gloria Deo Domino, per omnia sæcula sæculorum. Amen!*

⊙∴ Rise, my Brethren! Knights and Brethren, it is our desire now to proceed to inaugurate your Council; but I see before me the emblems of Regal and Imperial tyranny over the bodies, and of Sacerdotal and Pontifical despotism over the souls of men. They desecrate the monument which your piety has erected to the great and good men who in all time, in despite of these implacable enemies of humanity, have watered with their blood the roots of the tree of Freedom. In what estimation do you hold these symbols?

MUSIC.

For answer, the Commander Elect passes by the rear of his line to the Mausoleum, takes the crown, throws it on the floor, sets his right foot on it, and says:

COMM.∴ MAY HUMANITY SET ITS FOOT ON TEMPORAL DESPOTISM, AS I DO ON ITS EMBLEM!

Then he takes the mitre, throws it on the floor, sets his left foot upon it, and says:

COMM.∴ MAY MAN TREAD IN THE DUST SPIRITUAL TYRANNY, AS I DO ITS SYMBOL!

Then passing across in front of the Mausoleum, he passes by the rear of the other line to its head, and across to his former place. During the whole of this ceremony, he is closely followed by the others of his line in succession (if the other line consists of persons not to be members of the Council: but if both lines are composed of these, he is followed alternately by those of both lines). Each, to follow, faces to the rear, and they so file off one after the other, from the one line or alternately from the two, as the case may be, pass to the west end of the line, across to the rear of the other line, and by the rear of it across to their own line and their place in it,—each, in passing, setting his right foot on the Crown and then his left on the Mitre, and saying,

"PERISH TYRANNY! . . PERISH INTOLERANCE!"

When all are again in their places, the

MUSIC STOPS.

and ⊙ says:

⊙∴ Knights and Brethren, we all have one desire,—to compass the downfall of the Despotisms symbolized by the Crown and Mitre, by which Humanity has been in all ages accursed. To these, it will always be a crime to think. But opinions may become criminal, also, in the eyes of Power, in States that have the forms of freedom. Mankind should never forget the Decemviri, and the Thirty Tyrants, and the Venetian Council of Ten. There are even less moral restraints upon the elected leaders of a victorious people, than upon single Tyrants; and the worst crimes that have disfigured humanity have been committed in the name of Liberty. There were Tyrants in Israel before the Kings, and in Rome, Marius and Sylla preceded the

Emperors. Popular assemblies, clothed with the powers of legislation, are only concentrated mobs, and when the appetite for blood is roused, become bloodthirsty as the mobs themselves. It was the populace that howled for Barabbas to be released, and for Christ to be crucified; as the Athenian populace hounded Socrates to death, and the Roman populace first raised and then rent Rienzi. It was the same people that yelled for the blood of Charles the First, and was delirious with joy when Monk brought back Charles the Second. It was the same Athenian people that ostracized Aristides and accepted the Thirty Tyrants. A chance as ridiculous as the tossing of a copper determines whether a great man shall be idolized or execrated.

Persecution, also, and proscription of the right of thought, is not confined to any church. It was the Christian Bishop of Alexandria, Cyril, who incited and employed the human bloodhounds that kennelled in the city, to tear asunder the tender limbs of the Pagan virgin Aspasia. The most intolerant of all have been the Church of Scotland, and the Puritans on each side of the Atlantic. Geneva burned Servetus, and Boston hung the patient Quakers by the neck or mercifully compounded their heresy by grubbing out their ears.

Each sect persecutes and is persecuted in turn. Power, spiritual or temporal, is always abused. To us, the Mitre no more represents the Church of Rome alone, than the Crown, which the first Cæsar never wore, represents only Royalty.

The Ancient and Accepted Scottish Rite is the apostle of Liberty, Equality, and Fraternity; and to it the word Liberty includes absolute freedom of Thought, Conscience, and Speech, as it does Freedom of Action. But, as it is not irreligious, so it is not the foe of Law, Order, and stable Government. You have thrown down and trodden under foot the symbols of temporal and spiritual despotism. But these have also and in all time been the symbols of Loyalty and Faith, without which Society cannot exist. The true King and the true Priest are indispensable to men. The State must have its Rulers, and Religion its Ministers. Good government and religion are gifts from God, as precious and as necessary as the light and air. With what will you replace these fallen symbols?

MUSIC.

For answer to this, the Commander elect takes in one hand the Roman Cap of Liberty, and in the other the Shepherd's Crook. He makes the same circuit as before, followed by all his Knights as before. Where the Crown was, he places the Cap of Liberty, and kneeling on the right knee, says:

COMM.·. *I pay homage to this symbol of the Sovereignty of the People and of Constitutional Government.*

Then, where the Mitre was, he sets the Crook, and kneeling on the left knee, says:

COMM.·. *I pay homage to the only spiritual power that God has committed to man. The Good Shepherd giveth his life for his sheep. The Minister of Religion is commissioned to teach and persuade alone.*

Every other Knight, as he passes, halts at the Cap of Liberty, kneels on the right knee, and says:

*Each*:—THE PEOPLE, SOVEREIGN OVER INSTITUTIONS!

At the Crook, each kneels on the left knee, and says:

*Each*:—THE GOOD SHEPHERD, THAT TEACHES AND PERSUADES!

When all have returned to their places, the

MUSIC STOPS,

and ⊙ says:

⊙.·. Saint Thomas Aquinas said, "A thing is not just because God wills it; but He wills it, because it is just." The People has the Sovereign right to do what is right, and just, and generous, and that alone. The rights of the man are as sacred as those of the Nation. The Sovereignty of the People includes no right to violate contracts, to perpetrate injustice, to sell, deny, or delay justice, to dispense with laws, to imprison without due process of law, to replace Constitutional Government with that of the sword or the Prime Minister, to encroach upon weaker States, to do that which is dishonest and shameless, or cruel and ungenerous.

Religion and its ministers too often have the same connection with each other as justice and attorneys. It is not wholly fenced in by the hedges of glebeland, or dispensed only from the pulpits; but it should be taught and preached also in the Sanctuaries of Masonry, in the Sanctuaries of Home, in the Forum,

and in the market-place; for it does not consist in dogmas concerning the Infinite, impossible to be understood; but in the practice of the virtues and the performance of the duties of life.

My Brethren, do you solemnly promise and vow, that you will always bear true fealty and allegiance to the Sovereignty of the People as the first source of political power, maintain it in all its just prerogatives, and oppose and resist whatever it may seek to do wrongfully, holding tyranny and dishonesty in a Republic to be more odious than when practised by Despotisms?

EACH :—I do.

⊙∴ Do you also solemnly promise and vow, that you will reverence all genuine Ministers of Religion, who are the Teachers of men, who encourage them to have Faith and Hope, and who persuade them to good deeds; and thus uphold the Altar as you sustain the Throne, of the only true Sovereignties, those of Right and Reason?

EACH :—I do.

The Brethren or Choir sing the following

CHANT.

| | |
|---|---|
| Dixit Dominus Domino meo: Sede à dextris meis. | The Lord said unto my Lord: Sit thou at my right hand: |
| Donec ponam inimicos tuos scabellum pedum tuorum. | Until I make thy enemies thy footstool. |

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ: in splendoribus Sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength: in the splendors of the saints: from the womb before the day-star I begat thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum, secundùm ordinem Melchisedech.

The Lord hath sworn, and He will not repent: Thou art a Priest forever, according to the order of Melchisedech.

Memor erit in sæculum testamenti sui: Virtutem operum suorum annuntiabit populo suo.

He will be mindful forever of his covenant: He will show forth to His people the efficacy of His works.

Quis sicut Dominus Deus noster, qui in altis habitat, et humilia respicit in cœlo et in terrâ?

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and earth?

Proba me, Deus, et scito cor meum: interroga me, et cognosce semitas meas.

Prove me, O God, and know my heart: examine me and know my paths.

| | |
|---|---|
| Et vide si via iniquitatis in me est: et deduc me in viâ æternâ. | And see if there be in me the way of iniquity: and lead me in the eternal way. |

When the Chant ends, ⊙ says:

⊙.·. Knights and Brethren, I accept and approve your declaration of political and religious faith. To it, the Christians of a hundred sects, the Hebrew and the Moslem, can equally subscribe; for the creed of all, however strange and incongruous the superstructure, is built upon the same two corner-stones, Faith in a God of Mercy, and the Hope of Immortality. To it, also, the Citizen of a Republic and the Subject of an enlightened Monarchy can alike consent; for there is or may be FREEDOM of action and of conscience, EQUALITY of legal rights, and FRATERNITY, among the High and the Low, the Noble and the Plebeian, in each. It is indeed quite possible for greater freedom of Opinion, a more perfect equality of legal and civil rights, and a far greater Fraternity to exist, among the governed, under the government of a single Will, than where the people are ruled and used, deceived and abused, by the low ambitions and sordid and greedy purposes of Tribunes of the People, than which, God has inflicted no greater plague upon the human race. There is no servitude so base as that of a people to its lowest and basest, who rule by the right of votes that are their own because purchased with a price, and who represent the upper and the

lower, the scum and dregs, of the populace that burrow and kennel in cities, and constitute the standing armies of pauperism and vice.

Those who are *fit* to rule *will* rule, when the men of INTELLECT are the men of ACTION. Intellect is a Force; but Energy is a more efficient one. This acts immediately, and rules the Present. That acts more in the Future, and gathers potency by Time. The Thinkers of the Past are the Kings of the Present, sitting crowned by the side of the men of Action. An Association or Order of men may combine both, and in it Action and Energy and Thought and Intellect may direct and lead, plan and execute, as the theory of the Roman Consulate was. It is because the men of Action and not of Intellect govern, and bad men are often the most energetic, that Republics are never long well-governed. When Intellect and Energy of Action are combined in the one man, we have a Cæsar, a Richelieu, a Cromwell, a Napoleon, royal of soul and with royal rule.

Read the history of the Order of Loyola, its Statutes, the vows of implicit, unquestioning, unhesitating obedience of its members, its casuistry, the plan of its hierarchy, ascending to a single Will, that of the General of the Order; and reflect how a dispensation could make crimes committed for the advancement of the Order, lies, robbery of estates, to be meritorious and heaven-deserving acts; and you may understand how much may be effected by organization and union. Surely God has not enacted an

unalterable law, by force of which the union of good men, upon good principles, for good purposes, and using honest and honorable means, must necessarily be less efficient than the Order of Jesus.

Republics commit suicide, by persistently selecting the incompetent to execute the edicts of the populace, which are but the echo of the notions of their demagogues. An order may die of that disease, or of that lukewarmness, and that inattention to duty, and that want of appreciation of its mission which are like the dry-rot in timber. Select the wisest and most competent and energetic among you to be your officers, zealously second their efforts and carry into effect their plans, and let them govern you instead of being the servants and organs of your whims and caprices; continue in office, as long as they will consent to it, those who prove themselves worthy; and in all things act upon the principles which you have here avowed; and your council will deserve to be entitled "*Illustrious*," and its officers "*Eminent*," and you *fortunati laborum*.

> "The true Knight, Patriot, Statesman, Sage,
> Guides by his own a future age,
> Who, worthy leader of the van,
> Asserts the dignity of man,
> Asserts the rights, with trumpet-tongue,
> By justice from oppression wrung,
> And raises Freedom's rallying cry,
> With purpose wise and courage high."

Above all, my Brethren, forget not that the issues of all things are with God; and therefore in all

things obey His law, and rely upon Him and invoke His assistance and support; for prayer, like Thought and the Will, is a Force, of the potency whereof we know not the limits, nor its mode of action, but only that the fervent prayer of a righteous man availeth much.

The Choir or Brethren sing the following

CHANT.

Confitebor Tibi, Domine, in toto corde meo: in Concilio justorum, et Congregatione.

I will praise Thee, O Lord, with my whole heart!—in the Council of the just, and in the Congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all His wills.

Confessio et Magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Praise and Magnificence are His work: and His justice continueth forever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se. Laudatio ejus manet in sæculum sæculi.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him. His praise continueth forever and ever

Sicut erat in principio, et nunc, et semper, et in

As it was in the beginning, is now, and ever

sæcula sæculorum. Amen! Alleluia! Laus Tibi, Domine, Rex æternæ gloriæ!

shall be, world without end, *Amen!* — HALALU-YAH! Praise be to Thee, O Lord, King of eternal glory.

The Chant ended, ⊙ says:

⊙.·. In the name of God, unto whom be all honor and glory forever, I do pronounce and declare this Council of Knights Kadosh to be duly constituted and inaugurated, under the distinctive name and title of ..... Council of Knights Kadosh, No.. . of the State of ....., and in accordance with its Letters-patent of Constitution. *Quod bonum, faustum, felix fortunatumque sit!*—May Peace, Unity, and Loving-kindness always reign in it!—May it prosper, and all its undertakings be wise and good, and crowned with success?..... Return, my Brethren, to your posts!

All do so, and remain standing. Then ⊙ says:

⊙.·. My Brethren, let us applaud the inauguration of the Council!

All give the battery, ● ● ● ● ● ● ●, with their hands, and then the plaudit—which is, raise the right hand until the upper arm is horizontal, the forearm perpendicular, the hand near the side of the head, upright and open, fingers together, palm to the front: then strike with the right hand the left breast; and bring the same hand smartly down upon the right thigh. This is done five times, with the cry, each time, as the hand smites the thigh, "HAIDAD!"*

The Brethren, still standing, sing the following

*הידד: Huzza!

ODE.

Evermore the People listen,
When a mighty Spirit speaks;
None can rule them when unruly,
But the man who loves them truly,
And from them his impulse seeks.

What they feel but cannot utter,
What they hope for, day and night,
By these words he stirs and fires them,
Prompts them, leads them, and inspires them,
To do battle for the right.

These the words by which the many
Cope for justice with the few;
These their watchwords, when oppression
Would resist the small concession,
But a fraction of their due.

These like swift electric flashes
Thrill the bosom of the crowd,
Rule its pulses, cheer its sadness,
Make it throb and pant with gladness,
Till it answers them aloud.

When the Ode ends, ⊙ says:

⊙.·. Knights and Brethren, be seated!

After which he proceeds with the Offices of Installation.

END OF THE CONSTITUTION AND INAUGURATION.

# INSTALLATION.

# OFFICES

OF

# INSTALLATION.

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If the Elective Officers have not already been elected or selected, ⊙ now directs the Knights to proceed to elect them. In that case, the election for each is held by ballot, a majority of votes being necessary to a choice. As each is elected, ⊙ declares him duly elected, to hold his office until the third Easter Monday thereafter.

If it is not the first Installation of Officers of a Council, ⊙ and those who accompany him (if any) will be received in the manner hereinbefore directed, the Commander in office making an appropriate address, and ⊙ replying. Then ⊙ will assume the East; and if he has assistance, will cause the officers of the Council to vacate their seats, in the manner hereinbefore directed, and the persons accompanying him to occupy the seats.

Officers re-elected, need not be re-installed.

When the elections have been held, or if the Officers have been previously elected or selected, the Offices of Installation will be thus proceeded with:

⊙ will rap  , and say:

⊙∴ The elected Officers of the Council will be pleased to place themselves in line in front of the Mausoleum, and facing it!

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

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

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

All :—It is.

⊙.·. **Officers and Princes of the Grand Consistory [or, Sovereign Grand Inspectors-General and Sublime Princes of the Royal Secret], who are here to assist me, Attention! and witness the vows which these Officers of the Council are about to take.**

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

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

The Commander repeats, after ⊙, the following

VOWS.

In the presence of God the Father Almighty, and of the immortal Spirits of the Great and Good who have died in defence of Human Rights, I do, upon my

honor as a Knight of Saint Andrew of Scotland and Kadosh, solemnly vow :

That I will support, protect, and defend the Grand Constitutions and True Secret Institutes, the Regulations and Statutes, of the Ancient and Accepted Scottish Rite, as the same are accepted and promulgated by the Supreme Council, Mother-Council of the world, of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33° and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern jurisdiction of the United States ;

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

And that, ever placing my hope in God, I will endeavor to make this Council instrumental in overthrowing Tyranny and Intolerance, and in vindicating the right of man to civil, political, and religious Liberty. So help me God, and aid me to keep this vow ! *Amen ! Amen ! Amen !*

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

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

VOW.

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

⊙.·. Rise, my Brethren, and resume your places!

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

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

They face the East and the altar. ⊙ goes to the east side of the altar, faces it and them, lays his hand on the skull upon the right, and says:

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

Laying his hand on the skull on the left, he says:

⊙.·. This represents GALILEO, who rashly ventured,

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

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

Laying his hand on the skull in the middle, he says:

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

Cover the walls of your Commandery with the

names of other illustrious victims of Tyranny ; not only that you may be perpetually reminded to execrate tyrants, but that you may learn to despise them. For Truth will conquer at the last. For him who is wiser than his time, the hemlock is distilled, the axe bared, the gibbet erected, and the stake surrounded with flames. The anger and scorn of men pursue him ; malice and envy cover his name with obloquy ; but the fire of Thought cannot be quenched by poison or the axe, nor the spoken word erased from the memories of men. What is abhorred to-day will be adored to-morrow. Trust to the coming years. They have reward in store. The demons of former ages are at last canonized as saints. At last the wrong is proved to be wrong, the truth is known as truth, and justice is done to the dead. No truth has ever been destroyed, by King or Priest or Faction. Reason never ceases to appeal from the judgments rendered by Force, and never fails to reverse them in the end. Power and Craft may curse the truth, and call it crime, and heresy, and treason. They may distort it and pervert it, and slander and slay its teachers, and call those "rebels" who struggle to liberate States and Nations ; but ever the sun shines by day and the stars by night, and light does not wholly die away from the earth. It is the Martyrs of political and religious truth who win eternal glory.

Omit none of the great names, either of the old or the new ages ! Group them together in constellations like the stars. Let there be one at least for

every day in the calendar. Then emulate them! Let your Council, strong in Faith and Hope,

> "Lead true hearts to struggle for mankind,
> And like a prophet, standing on the hill,
> Preach to all men the great Masonic creed,
> Of Freedom, Progress, Peace, and Brotherhood."

I give you no special charge, my Brethren, as to the duties of your respective offices. Your organization is both Masonic and Military. As Masonic Officers you are possessed of functions and have duties to perform similar to those of the corresponding Officers of other bodies of the Rite. With these I presume you are familiar; and if you are not, it would avail little for me to recite them to you.

As Officers of an Order of Knighthood, while you remember that the poorest Knight was entitled, when this Order was founded, to sit in the presence of a Monarch,—the name of Knight and gentle blood entitling the possessor to place himself in the same rank with Sovereigns of the first degree, so far as regarded all but Kingly authority and dominion,—and that if the greatest King wounded the honor of the poorest Knight, he could not, by the law of chivalry, refuse him satisfaction by single combat; yet the superior in rank and office, while owing all courtesy to those under his command, was entitled to exact the most implicit obedience. You are elected to govern. When the Teutonic warriors raised one of their number upon their shields and called him King, he

became indeed a King, to whom all owed homage and Knightly service.

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

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

2f hands the insignia of Office of each Officer in succession, beginning with the Very Eminent Commander, to ⊙, who invests each with them. As he invests the Commander, he says:

⊙∴ Very Eminent Commander, I invest thee with the insignia of thy Commandership. Mayest thou wear them long and lay them aside with the regrets of thy Brethren.

To each of the others he says:

⊙∴ Eminent Prior, I invest thee with the insignia of thy Lieutenancy:—[Eminent Preceptor, I invest thee with the insignia of thy Lieutenancy:—Worthy

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

As each is so invested, 2ℓ conducts him to his former seat in front of the East, with his sword drawn, faces him, salutes and returns. When all the elected officers thus stand at their seats, ⊙, preceded by 2ℓ and the Beausenifer, returns to the throne, where these open and he passes between them to his seat. Then he says (rapping ●)—

⊙∴ Be seated, Princes and Knights!

The Brethren or Choir sing the following Chant and Ode.

CHANT.

Retribue servo tuo; vivifica me, et custodiam sermones tuos.

Revela oculos meos; et considerabo mirabilia de lege tuo.

Incola ego sum in terrâ; non abscondas à me mandata tua.

Concupivit anima mea desiderare justificationes tuas, in omni tempore.

Testimonia tua meditatio mea est; et consilium meum justificationes tuæ.

Give bountifully to Thy servant; enliven me, and I shall keep Thy words.

Open Thou my eyes; and I will consider the wondrous things of Thy law.

I am a sojourner on the earth; hide not Thy commandments from me.

My soul hath coveted to long for Thy justification at all times.

Thy testimonies are my meditation and Thy justifications my counsel.

Viam veritatis elegi: judicia tua non sum oblitus.

Adhæsi testimoniis tuis, Domine: noli me confundere.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

Sanctus, Sanctus, Sanctus, Domine Deus Sabaoth! Pleni sunt cœlum et terra gloriæ tuæ. Amen!

I have chosen the way of truth; Thy judgments I have not forgotten.

I have adhered to Thy testimonies, O Lord: put me not to shame!

I have run the way of thy commandments, when Thou didst enlarge my heart.

Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory. Amen!

ODE.

The Tyrant has not lived in vain;
A mighty truth uprears
Its radiant forehead o'er his reign,
And lights the coming years:
Though specious Tyranny be strong,
Humanity is true,
And Empire based upon a wrong
Is rotten through and through.

Though falsehoods into systems wrought,
Condensed into a plan,
May stand a while, their power is nought,—
There is a God in man.

His revolutions speak in ours,
And make His justice plain ;—
So, Tyrant, live out all thine hours,—
Thou hast not lived in vain!

When the ode is sung, ⊙ says:

⊙.·. Illustrious Brother Grand Minister of State, be pleased to pronounce your Allocution.

The Grand Minister of State or the person representing him, will address the Knights and Brethren of the Council in such terms as he pleases, or may use the following Allocution.

ALLOCUTION OF THE GRAND MINISTER OF STATE.

☿.·. Knights and Brethren of the Council: The Past is past, and there dawns another day. Amid its crumbling ruins, let us not deplore the world's yesterdays, nor lament the lost glories of our Order. For as we see the same stars that shone upon the receding waters of the Deluge and on the tents of Abraham, so the duties of life continue to be in their essence the same as they were then; and heroism and honor and magnanimity remain the same, and all the Knightly virtues are the same, as when the Templars rode in armor over the desert sands of Palestine and set lance in rest against the Saracenic hosts of Saladin. The Present needs us. Every age bequeaths to those that succeed it, for their heritage, not ease, nor immunity from labor and danger, nor luxury and the delights of life, but strenuous labor for the Right. The Present, child and sire of Time, demands the deeds of courageous and earnest men, to make it

better than the Past, and that it may not be despised by the Future. The Present must take lessons from the Past, and should in its turn teach the Years that are to come: and the errors and abuses of one age prove at last the most profitable lessons and legacies which it leaves to its successors.

The ages of Humanity have resembled the geological periods of the earth. Immense convulsions preceded the present quietude. The former ages were the creative epochs that have decided the destiny of the human race. The men of those epochs, like the antediluvian animals, were of a greater and ruder type. God swept away populations by wars, as he exterminated the now extinct races in whose fossils the history of the old world is written. Human life was then all force, activity, and struggle. The Orders of Knighthood, the Crusades, the great revolutions of religious thought, reproduced the commotions and epidemics of the forgotten centuries. In those ages, men risked all, to win all. Then the many lived to toil; and so they still live. The few lived for glory, and risked all to win all. Now, the nations are led by the nose by small attorneys, ambidextrous politicians, and crafty gamesters. Then the path to apotheosis ran by the scaffold; now it runs through the stock-exchange, the manufactories of shoddy, and the wells of petroleum. Mazarin succeeded Richelieu, as cunning and craft always step into the places left vacant by the death of greatness.

Nevertheless, Humanity has not aliened its powers, and it holds them hidden in reserve, to reveal them only in its days of fever and of danger.

The government of the world is not a speculative problem: the greatest philosopher is not the man best fitted to teach his fellows what they ought to believe. Consequently, those great moral and doctrinal rules which are called religious, do not spring from calmness and reflection. The great religious founders have not been metaphysicians. Men like Moses and Mahomet are men of action, not given to speculation. They master Humanity by proposing action. Hence it is that Charlatans so often succeed in becoming chiefs, and that the men of Thought and Intellect have so little to do with the daily life of nations, and always disappear in periods of agitation. Then the Burkes and Mirabeaus are failures, and the Couthons and Marats become terrible.

The great deeds of a Nation are usually done by the minority, and the opposition always creates the glory of a country. The instincts of every people teach it that its greatest men can only attain the full measure of their influence and glory by the sanctification of death and the baptism of blood; and these, therefore, are those whom it puts to death. The populace is made fickle and cruel, the Tyrant is made savage, by fear, that there may be heroes illustrious in prison and on the scaffold; or persecutors are created, that there may be martyrs. So God gives opportunities for the only true greatness. The

great glory of Athens is the memory of Socrates, and she deemed him unfit to live: the greatest Jew of the modern ages was Spinoza, and the Synagogue expelled him with ignominy: Jesus was the glory and came to be the Saviour of Israel, and the people demanded his crucifixion, and the release of a thief. If he were to come again to-day, the leader of the Mormons would be deemed the truer prophet. If he had lived in the days of Bunyan, he would have been imprisoned for months on the charge of "devilishly and perniciously abstaining from coming to church to hear Divine Service," and of being "a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of the kingdom." If he had lived in a later day still, he would have been indicted "for preaching the Gospel of God to fallen man, without having first taken the oath prescribed by the statute of the State, in that case made and provided."

In politics and in religion, it is always the zealous portion that makes innovations and reforms: it is the party of progress that achieves results. In no institution was reform ever needed more than it is now in Masonry. In none was there ever a more lamentable barrenness of results. Of course the innovator and reformer must be, as he always has been, persecuted, maligned, denounced as impious. When Masonry and Puritanism intermarry, the bed is fruitful of intolerance and a narrow bigotry, of uncharitableness and prejudices. Everywhere, forms stifle Masonry,

under the pretext of preserving it. To restore the idea of a worship founded on purity of heart, on loving-kindness and fraternity,—this noble and sublime idea which Jesus announced to the world, and which his followers were soon to discard and betray, —to cause this idea to succeed, those who are its apostles must needs make sacrifices. Not otherwise than by crucifixion can it triumph. To conceive the truth, and to love it lightly and *par amours* is easy; to give it success among men is difficult. Mahomet resorted to the sword, to reform the Arabians. The baptism of blood is as necessary as those by water and fire.

True liberty is not connected with particular political forms. "Render unto Cæsar the things that are Cæsar's," said the great Master, looking at a coin as the sign by which to recognize the legitimate power, "and to God the things that are God's." The true liberty is the liberty of the soul, is Truth; and man may find means of being free even under a tyrant, whether of one or many heads. To enfranchise the soul, and limit the power of the Tyrant or State to the things of earth, is to insure the final downfall of tyranny.

The contrast of the ideal with the sad reality, will always produce in humanity those revolts against cold reason which common minds call folly or madness, until the day of their triumph comes, when those who opposed and persecuted them are the first to acknowledge their foresight and wisdom. Ideas of

reform are always revolutionary; and the ideal is always a Utopia. To use the ideal so as to effect the practical and useful, to recognize the prejudices, the weaknesses, the follies, and the vices of man as *forces* which *must* be taken into account and managed in arranging the machinery of government or institutions; to know and see what would be the best, if men were nearer perfection, and while aspiring toward this, to be content with the greatest practicable degree of excellence,—this is wisdom. Folly endeavors to enact well-balanced and nicely-adjusted constitutions, that are jarred to pieces by the strain of the first working. So Locke and Shaftesbury made a constitution for South Carolina, that would not work at all; and some forgotten Frenchmen, one for revolutionary France, which all France strove to support and defend, and which fell to pieces within a year.

It must always be remembered, by those who would effect reforms, that all great things are achieved through the instrumentality of the People, and that the People are led, only by yielding to their ideas. To those who seek to use them, their ignorance is more profitable than their enlightenment, their prejudices than their reason. These the bad and crafty abuse, and the wise and good must use them. Rudely assailed, attacked in front, they always prove invincible. The wise reformer, like the wise statesman, must take humanity with its illusions, its contradictions, and its follies, and act upon these and use them.

Minos did not receive his laws from Jupiter, nor Numa his from the nymph Egeria, nor Mahomet the Koran from the Archangel Gabriel. Cæsar very well knew that he was not the son of Venus. It is always a question for the wise, whether they will turn the superstitions, the prejudices, and the passions of the people to useful account, or permit the knaves and miscreants with which the world always abounds to use them to the people's harm.

Therefore, in seeking to reform or instruct men, be satisfied with that which is practicable and possible. Do not believe a Utopia possible. No political or religious Millennium is near at hand. Seek only to secure to each people and race so much freedom and so much truth, political and religious, as it is fitted to receive and able to digest. Too much light dazzles weak eyes and blinds them. Truth, like the most valuable medicines, becomes in large doses a poison. Even axiomatic truths and principles of unquestionable verity, applied without qualification or limitation, become the most dangerous falsehoods in the hands of anarchists in religion and politics, those worst enemies of God and Humanity; and poison the world. Not every race is fitted for freedom, nor every man of any race. It has been truly said that God has at different epochs given men such religious creeds as they were capable of receiving. The greatest truths have been wholly misunderstood by the age to which they were revealed, and have borne no good fruit for centuries. The religion of Love produced

ten centuries of persecution. Sometimes a truth has wrestled with error and prejudice for ages, and when at last victorious, has wrought, pushed to extremes and unqualified, more mischief and caused more miseries than the falsehoods it overcame. The principle, that all men have a right to personal freedom, would let loose the madman, and unchain the felon.

Remember also that abstract ethics and treatises and sermons on morality have little influence on men. Seneca reformed no one in all Rome; and of the teachings of Jesus, those that are most admirable have had the least effect. His followers do not love their enemies, or pray from the heart for them that despitefully use them and persecute them. Few of them do unto others that which they would have others do unto them. Few forgive as they hope to be forgiven. Fewer still turn the other cheek to be smitten. There are few who do not seek to lay up treasures on earth: there are almost none who love their neighbor as themselves. For the vast majority of men these principles are too sublime; so that they are hardly deemed to form a part of the Divine law. He, and John who preceded and Paul who followed him, effected more by pursuing abuses and vices into their hiding-places, and dragging them forth to the light to strangle them; by sharp, pointed rebuke and bold denunciation. If you would abolish the worship of idols, you must shatter the idols themselves, as Mahomet did those of the Arabs, and grind them to powder, as Moses did the golden calf. Popular errors

and evil habits are like trees deeply rooted, and will not fall before persuasive words or moral lessons; and common-places, never so often repeated in the Temples of Masonry or Religion, hardly stir their leaves.

Therefore the Knight and Soldier of Truth must march against wrong and error side by side with the Sage; his aim being to effect some practical good, and not to make men perfect and earth a paradise. To do this he must use such weapons as are at hand and most effectual. Not by the holding up of the hands of Moses, *alone*, did Israël overcome; but by the courage and arm of Joshua.

Let the insignia with which you are now about to be invested, ever remind you of your duties and of these lessons of the world's experience. Fear not that you will not find enemies to conquer. They are within the Lodge and Council as well as without; they are in the Temple and the Market-place alike. The world is still full of charlatans, persecutors, and tyrants; and every Knight Kadosh can find opportunity near at hand to vindicate the rights of free action, of private judgment, and of conscience.

Superstition, from the Latin word *superstes*, *surviving* or *outliving*, is the *sign* outliving the *idea*, in politics and religion. Forms last, after the substance has rotted out. It is the formula preferred to the reality, the rite without reason. Faith became insensate because isolated. Its altars are erected everywhere, and either in morals, philosophy, politics, or

Religion, there is no man who does not worship at them. Not the Prodigal Sons only eat husks. It is the corpse of Religion and political Faith, the death of life, brutalization substituted for inspiration.

Fanaticism, the same at heart in politics and religion, is the TEMPLE [*Fanum*], put in the place of GOD, the human and temporal interest of the Priest or Sect in place of the honor of the Priesthood, the wretched passion of man working for its profit the faith of the believer.

In the fable of the ass loaded with relics, La Fontaine tells us that the animal thought it was himself which was adored. He does *not* tell us that the majority of men think that it is infidelity or atheism *not* to adore the ass. Those who thus worship the donkey are the superstitious. If one smiles at the nonsense of their creed, his assassination is a meritorious act, like the slaughtering of Coligni and Servetus. It is but a single step from Superstition that is but stupid, to Fanaticism that is cruel.

To worship the dead shells of scarabæi and the untenanted exuviæ out of which the living moth has emerged, has been too common to be wondered at, whether in politics or religion. What else are the dead formulas that once were living symbols? This is SUPERSTITION,—religion or politics interpreted by Folly, and setting up for idols the husks and shells and shadows of the Truth. To it Osiris is truly a black god. It would far rather renounce God than the Devil. In religion and politics it erects in the

centre of civilization the bloody altars of barbarism, and sacrifices on them to Baalzebub and Moloch; often purchasing also, by the rank bribery of corrupt legislation the alliance or support of the sordid worshippers of Mammon.

Those who confound religion or patriotism with superstition and fanaticism, borrow from stupidity its blind prejudices, and, perhaps, from fanaticism its injustices and savage fury. What does it matter whether they are called Inquisitors or Puritans, loyalists upholding a Throne or Dynasty, or Republicans wrathful against Kings and Nobles? The true Religion condemns and always has condemned the assassins. Men are always alike. If a Pontiff commanded the burning of Savonarola, the Revolutionists who hated the Inquisition and execrated the eve of Saint Bartholemew, massacred the poor priests of France, in the name of humanity and reason, as Carrier drowned his boat-loads in the Loire in the name of Liberty and Patriotism.

The true Kadosh will be equally the enemy of Despotism and Anarchy, the two monsters reeking with blood that are fated to at last rend and annihilate each other. Soldier of Liberty, he will not consent to substitute the arbitrary will of the populace for legitimate constitutional authority; since that is not freedom but Tyranny. When Authority ends, Liberty is in the agonies of dissolution.

In his warfare against Superstition and Fanaticism, he will not seek to destroy Faith or to lessen or

destroy Religion. Nor will he protest against violence by violence, since that is to justify it, and force it to reproduce itself. If Jesus had gone to Rome to stab Tiberius, could he have effected what he did by dying on the cross, pardoning those who put him to death, and giving up life for the benefit even of Tiberius? Brutus, slaying Cæsar, did not save the liberties of Rome. Cherea, killing Caligula, only opened the way for Claudius and Nero. To triumph over evil by the good, over selfishness by abnegation, over ferocity by pardon, is the secret of the eternal victory. The tears of all the centuries will not suffice to wash out a single stain of blood.

Follow unfalteringly that path and aim at that object which your conscience tells you is right. Accept persecution and obloquy, if need be, as your reward. The head that rolls upon the scaffold may be saluted and honored as the head of a martyr.

Every man who dies for an idea is a martyr, for in him the aspirations of the spirit have overcome the animal fears. In a war waged for an idea, every man who falls is a martyr, for he dies for his idea and for others. Those who die for what they believe right, are as holy a sacrifice as the victims of duty; and in the great struggles of Revolution against Power, martyrs fall on both sides alike. Honor to all who combat bravely and loyally! Right is the root of Duty, and our Duty is to defend what we believe are rights. Dishonor to the traitors and cowards only! The Elect are those who dare. Every man, we repeat,

who suffers for his convictions is a martyr of the faith.

The angel of liberty was born before the dawning of the first day, before the awaking even of intelligence; and God called it the Morning-Star. For the old glories of the world it is the Star of the Evening; for the Truth born again, the brilliant Star of the Morning. But Liberty is not license; for license is Tyranny. The slaves of the law, who constitute themselves tyrants of consciences, the Pharisees of all synagogues and churches and of political orthodoxy, are more despotic in Democracies than under the Cæsars. They are to-day, and will be to-morrow, what they were in the time of Caïaphas.

When the last idols shall have fallen prostrate, when the last material chains riveted upon consciences shall have been broken, when the last murderers of the Prophets, the last suppressers of THE WORD shall have been confounded, then the lawful vengeance of the Kadosh on the *real* murderers of de Molaï and his brethren will be complete. Then the Oracles of Hate will have been silenced, and the false gods annihilated. The great revolutions of the world are the tillage of God, and they succeed each other incessantly. They have also long roots in the past, and are prepared for by imperceptible agencies during centuries, and they follow one another like the undulations of the sea.

The nations succeed each other like the generations of men; and nothing is stable, because all advances

toward perfection. Every nation, also, must have its convulsions and periods of transition, before its institutions can become permanent, its characteristics well-defined, and authority, established by precedent and prescription, be in equilibrium and harmony with individual liberty. Parchment Constitutions are *but* parchment, and shrivel up before the scorching flames of popular excitement and the angry fury of unreasoning majorities.

Meanwhile, the nation makes progress; and progress is life. Over the ruins and graves of nations, humanity marches on to its goal. God began and will complete His work.

The great man who dies devises to his country the fruit of his toils. The great nation that is extinguished upon the earth, is transfigured into a star, to illuminate the obscurities of history. What it has written by its acts remains engraved in the eternal book. It has added a page to the Bible of the human race.

Toil, then! be patient, persevere, and, if need be, suffer, Soldiers of the Cross and of the Holy House of the Temple! The innocent victims of the Roman Catacombs, the Hebrews and Protestants massacred during the bloody ages, the Priests of the Abbaye and the Carmelites, the guillotined during the reign of Terror, Royalists slaughtered, and Revolutionists sacrificed in their turn, the soldiers of freedom whose bones have bleached all over the world, the tortured, the toiling, the suffering, the brave children of Prome-

theus who have dared all things, dreading neither the thunderbolts nor the vulture of Caucacus,—it is these to whose scattered ashes honor is due, and to their memories veneration; for they have been the Heroes of Progress and the Martyrs of Humanity.

After the discourse, ⊙ rises, thanks in fit terms the Grand Minister of State, seats himself again, and says:

⊙.·. Illustrious Brother, Grand Master of Ceremonies, conduct the Very Eminent Commander of the Council to the seat on my left, and the other dignitaries and obligated officers to their respective stations, beginning with the lowest; and let ** the officers of the Grand Consistory ** (or, those) who now occupy their seats, retire therefrom! Be seated, Knights and Brethren!

All sit down, except 2ℓ, who conducts the Commander to the seat on the left of ⊙. The latter rises, receives him courteously, causes him to be seated, and then sits down again. Then 2ℓ conducts each other officer to his station, beginning with the lowest. As each approaches, the person occupying the seat rises, retires from the seat by the left, and returns to his first place in the East.

Then ⊙ says:

⊙.·. Very Eminent Commander, be pleased to announce the names of the Knights appointed by you to the other offices of the Council.

The Commander does so, and ⊙ says:

⊙.·. Let the officers appointed by the Very Eminent Commander repair to the Mausoleum!

They do so, and ⊙ says:

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

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

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

VOW.

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

⊙∴ Rise, my Brethren! Repair to your posts and enter upon the discharge of your duties!

Each repairs to his post; and ⊙ says:

⊙∴ Illustrious Brother Grand Chancellor, read the Letters-Patent of Constitution of the Council!

The Grand Chancellor does so, and then hands them to ⊙, who raps ❁❁❁ at which all rise, and he, rising and holding them in his hand, says:

⊙∴ To order, Illustrious Brethren and Knights Kadosh! . . . In the name and by the authority of the ** Grand Consistory of the Sublime Princes of the Royal Secret, of the 32d degree, of the State of ....., under the jurisdiction of the ** Supreme Council, etc., . . . . and by virtue of the powers in me vested as ....., I do declare and proclaim, that the officers of .....Council of Kadosh, No. ....., lately constituted and inaugurated under these Letters-Patent of Constitution, have now been duly qualified, charged, and installed, and that the said Council is now duly and fully organized to do all things that a regular Council of the Kadosh and Commandery of the Holy House of the Temple may. May the Source and Supreme Ruler of the Universe smile upon and bless its lawful labors!

Immediately the Choir or the Brethren sing the following Chant and Ode:

CHANT.

| | |
|---|---|
| Qui habitat in adjuto- | He that dwelleth in the |
| rio Altissimi, in protec- | aid of the Most High shall |

tione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es Tu, et refugium meum: Deus meus, sperabo in Eum.

Quoniam Ipse liberavit me de laqueo venantium, et à verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis à timore nocturno.

A sagittâ volante in die, à negotio perambulante in tenebris, ab incursu et dæmonio meridiano.

Tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

abide under the protection of the God of Heaven.

He shall say to the Lord: Thou art my protector and my refuge: My God, in Him will I trust.

For He hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with His shoulders; and under His wings thou shalt trust.

His Truth shall compass thee with a shield; thou shalt not be afraid with the terror of the night.

Of the arrow that flieth in the day; of the business that walketh about in the dark; of invasion, or of the noon-day devil.

Thou, O Lord, art my hope: thou hast made the Most High thy Refuge.

There shall no evil come to thee; nor shall the scourge come near thy dwelling.

Quoniam Angelis Suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et Ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

For He hath given His angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up; lest thou dash thy foot against a stone.

Thou shalt walk over the asp and the basilisk; and thou shalt trample under foot the lion and the dragon.

Because he hoped in me, I will deliver him. I will protect him because he hath known My Name.

He shall cry to me, and I will hear him. I am with him in tribulation. I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

ODE.

High praise from all whose gift is song,
To him in danger tried,
Whose pulse in battle beateth strong,
As if to meet his bride.

High praise from every mouth of man,
To all who boldly strive,
Who fall where first the fight began,
And ne'er go back alive.

But chief his fame be quick as fire,
Be wide as is the sea,
Who dares in chains and bonds expire,
To keep his country free.
To these let every poet sing,
And praise in Heaven belong;
Among the stars their plaudits ring,
Chiming to mortal song.

Like God's own voice, in after years
Resounds the Warrior's fame,
Whose Soul his hopeless country cheers,
Who is its noblest Name.
But nobler still in darkened cell
The Statesman bowed with years
Whom, fettered in Power's citadel,
Slaves consecrate with tears.

These glories on the noblest fall
Who walk life's flinty ways:—
The King who dares not nobly fall
Dies basely all his days;
The prisoner who pines alone,
Crushed by a falling cause,
Needs not the splendors of a Throne,
Nor his own time's applause.

When the Ode is concluded, ⊙ rises and says to the Commander, who on being addressed, also rise:

⊙.·. Very Eminent Commander, your Officers, elect and appointed, are at their several stations and posts, and it only remains for you to assume yours. After the discourse with which we have been favored, and in which the sublime doctrines of the Ancient and Accepted Scottish Rite have been expounded in such language as conviction and sincerity alone could dictate,—and, indeed, after the obligations which you have taken as a Knight Kadosh, and, as Commander here, I need not reiterate the lesson nor enforce the duty.

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

There is a word, my Brother, that was never heard in the sanctuaries of antiquity. It is the only word that enables man to comprehend the Deity, and it contains an entire revelation. This word is inadequately rendered by our English word "*Charity*," and little less so by the word "LOVE." *Caritas* is Affection and Loving-Kindness; and the manifestation in the world of the spirit of this Charity made God visible, as it were, upon the earth. Before Charity, Faith prostrates itself, and Science, vanquished, bows down. Here is evidently something greater than Humanity:

Charity proves by its works that it is not a dream. It is stronger than all the passions: it triumphs over suffering and death. It enables all hearts to comprehend God, and seems already to fill eternity by the realization of its legitimate hopes.

God is for us only the Spirit of Charity. Orthodoxy is but the Spirit of Charity refraining from the discussion of matters of faith, in order not to shake the confidence of the feeble, or trouble the peace of the Universal Communion. The Church Universal is nothing else than a Communion in the Spirit of Charity. By this spirit only can the Church be infallible: it is the divine virtue of the Priesthood.

Duty of men, guaranty of their rights, proof of their immortality, eternity of happiness commenced for them on this earth, glorious object of their lives, end and means of their efforts, perfection of their individual, civil, and religious morality, the spirit of Charity comprises everything, applies to everything, may hope everything, attempt everything, and accomplishes everything.

The Cross of the Passion, the Cross of Saint Andrew, the Cross of the Kadosh, are all to us symbols of Charity and Love, which are in the Greek but one word, *agapè*, because upon it he who preached the Gospel of Love died for his brethren,—and yet the Cross has been to more than a million of armed men the Symbol of Persecution, the emblem of a furious and persecuting zeal, though One who died upon it appealed to God to pardon his murderers, by the

sublime cry, "FATHER, *forgive them! for they know not what they do.*" There is the whole code of Charity for feeble humanity in the prayer, as there is in the pardon of the woman taken in adultery: and both the sublime act and the sublime prayer are repudiated by the whole Christian world of men and women. It was the Spirit of Charity alone, exhibited in pardoning the malefactor in whose heart the feeling of pity and loving-kindness had not been wholly deadened by a life of vice, that entitled him who died because he loved his people, to cry unto God, "FATHER, *to Thy hands I intrust my spirit.*" WE DESERVE GOD'S MERCY IN PROPORTION TO OUR CHARITY.

To believe together is better than to doubt separately: but it was not Faith that enabled twelve fishermen and artisans of Galilee to establish a doctrine that at length possessed itself of the throne of the Cæsars. They loved the truth more than they loved life, and each went out alone into the world, to preach it to the peoples and the kings. Tried by tortures, they proved faithful to the end, and their pains and death were the death-blow to Paganism. The prisoner who represents a great idea is victor over those who imprison and torture him: for convictions are passive until persecution gives them active energy: and to give a sect or a people a religious or political martyr, is to consolidate opinion and arm it with a resistless power.

We shall have conquered the enemies of Humanity, when we shall have constituted our Hierarchy upon

an obedience so noble and so grand by the spirit of Charity, that so to serve is to reign; when we shall have formulated the Faith of all, and the Hope of all, and put this symbol under the safeguard of the Charity of all. Woe unto the worshipper of self, who appropriates to himself a single word of this Divine inheritance of the utterance of God; for he is a Deicide who would dismember the body of the Lord.

The symbol of this Charity is the Holy Ark of our Ineffable degrees, the Ark of the Sanctuary, which represents the Soul of the righteous man wherein the Divine Presence always dwells between the winged cherubim, REASON and FAITH, whose plumes meet over the Mercy-Seat, where the sins of feeble human nature are expiated. Whoever, with unhallowed hands, touches this ark, is smitten with eternal death, because he is disinherited of Charity, by seeking to use the holy things of Religion and the generous impulses of the people for his own sordid profit. This symbol, dear to the Rose Croix and Kadosh, like the unfading and immortal Rose upon the Passion-Cross, is the sacred heritage of our children, the price of the blood of our spiritual ancestors.

CHARITY—word long without meaning to mankind, *always* without meaning to the ambitious, the greedy, and the revengeful! It consoled the Martyrs in the prisons of the Cæsars, as it did Vergniaud and his friends waiting to be beheaded to-morrow in the abused name of Liberty. The Popes forgot it when they excommunicated Masons; and Saint Martin of

Tours remembered it, when he protested against the persecution of the Priscillianists, and withdrew from communion with the tyrant who insisted on imposing faith by the sword.

By it, Saints have consoled the world for crimes committed in the name of Religion itself, and for the scandals of the Sanctuary profaned.

By it, Vincent Saint Paul and Fénelon won the admiration of even the most impious ages. By it, the Cross has become the symbol of nations, and its folly their wisdom; because all noble hearts comprehend that it is greater to believe, with those who love one another and for each other sacrifice themselves, than to doubt with the selfish and rule with the slaves of vice or ambition.

Never cease to impress it upon the Brethren of all degrees, that a great crime is the greatest possible misfortune to the criminal, and he deserves our hate infinitely less than our pity.

Teach them that he who thinks himself better than others, is likely to be the least worthy and least wise of all.

Teach them that the least perfect among all the acts of Loving-kindness is better and avails more than the most admirable word of piety; and a little charity is worth more than any amount of influence and power.

And let them never forget that to pray together is the communion of the same Hope, the same Faith, and the same Charity.

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

Let the rival Rites in Masonry, and the rival and hostile Sects in religion, admit that these have been, unto *them*, empty words! Do *you* strive to make them real and efficient, by Charity and Toleration!

⊙ now hands the Commander the Letters-patent of Constitution, saying:

⊙∴ Take in charge the Letters-patent of Constitution of your Council, by which it receives existence and authority to work. Receive also this symbol [*handing him the mallet*] of lawful authority and constitutional government. Let the two ever remind you that while the Masonry of the Kadosh inculcates the principles of Liberty, Equality, and Fraternity, it also maintains the necessity of Law, Order, and Subordination. Man is none the less a free agent, because God is omnipotent. Necessity, the mandatory expression of the Divine Wisdom, and Liberty, are in equilibrium. So, if Power is just, may the authority of the Supreme law in the State, and individual liberty, co-exist in harmony. Freemasonry repudiates the

notion that social evils are to be corrected by violations of law, or that private vengeance is to usurp the law's prerogative. The Kadosh, as you know, have no cry of revenge. "VENGEANCE IS THINE, O LORD! THOU WILT REPAY!"—Be pleased now, Very Eminent Commander, to resume your rightful station.

They exchange places, and ⊙ continues, (if any persons have assisted him):

⊙.·. Illustrious Brethren, for whose kind assistance I am grateful, assist me in congratulating the Very Eminent Commander and his Council!

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

The Commander responds to ⊙, if and as he thinks proper; and then says:

COMM.·. Attention, Knights!—Let us salute the Illustrious Grand Commander-in-Chief [*or Sovereign, &c.*], and those who have assisted him.

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

If the Installing Officer is alone, he will by himself give the battery and the plaudit, and be replied to and saluted, as if accompanied by others.

Afterward, the Knights are offered the floor, and the box of fraternal assistance is passed. If then ⊙ wishes to retire before the Council is closed, he so indicates to the Commander, who says:

COMM.·. Attention, Knights!—The Illustrious ..... **, with those who have assisted him, is about to retire.

The parallel lines are formed, as when they entered;—⊙ leading, and the others behind him in due order. The procession is formed; they pass under the Arch of Steel, the Commander and his Lieutenant standing at the salute. Then they halt, open ranks, face inward, and reverse their order, and march out, ⊙ in the rear as when they entered.

The Council is then closed in the usual manner.

The record of the Inauguration and Installation is entered in the record-book of the Council, and signed by ⊙, and those who acted as Lieutenant-Commanders, Grand-Chancellor, and Grand-Master of Ceremonies, and as many of the others who accompanied ⊙, as may have acted as officers.

THE END.

# NAMES

FOR

# COUNCILS OF KADOSH.

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GILBERT DE LACY.....A Templar who surprised Noureddin in his tent, and entirely defeated him.

ODO DE ST. AMAND.....Gr.·. M.·. 1170.

WALTER DE BEAUCHAMP.....Earl of Warwick.

JOHN DE LACY .....Constable of Chester.

ALAN DE NEVILLE .....

INGRAM DE BRUCE .....

GUY DE CREON .....

WILLIAM DE CRESPIGNY .....

ROBERT FITZ PARNELL .....Earl of Leicester, who, bearing the arms of Richard I., unhorsed and slew the Soldan in tourney.

BALDWYNE DE FLANDRES....

REGINALD DE ARGENTINE ...A Templar who bore the standard in a great battle near Antioch, until, his hands and legs being broken, he was there slain.

HUGH DE NEVILLE.....Slew a lion in the Holy Land, first shooting him with an arrow, and then fighting him with the sword.

ROBERT DE BRUCE of Annandale

JOHN DE DEUX .....Earl of Richmond.

JOHN DE LACY .....Earl of Lincoln.
RICHARD DE CLARE .....Earl of Gloucester and Hereford.
HUGUES DES PAYENS.....Founder and Gr.·. Master.
GEOFFROY DE SAINT-ADEMAR .Original Founder.
EUDES DE SAINT AMANT.....Gr.·. Master of Templars.
GUY DE LUSIGNAN .....King of Jerusalem.
WILLIAM DE SONNAC .....Gr.·. M.·. 1249.
REGINALD DE VICHIER ..... " " 1251.
EVERARD DES BARRES ..... " "
ROBERT DE CRAON ..... " " 1136.
BERNARD DE TREMELAY ..... " " 1151.
BERTRAND DE BLANQUEFORT.. " " 1154.
PHILIPPE DE NAPLOUS..... " " 1168.
WALTER DU MESNIL.....Slew an envoy of the assassins in 1172.
ARNOLD DE TOUR ROUGE.....Gr.·. M.·. 1180.
WILLIAM DE LA MORE.....Last Master of the Temple in England.
GERARD DE RIDERFORT.....Gr.·. M.·.
JACQUELINE DE MAILLY.....Marshal of the Temple, performed prodigies of valor at the fatal battle of the Brook Kishon, Friday, May 1, 1187.
BALIAN D'IBELIN .....
ROBERT DE SABLE.....Gr.·. M.·. 1191.
WALTER DE CLIFTON .....
WILLIAM DE LA MORE.....Gr.·. Preceptor in England, 1309.
WILLIAM DE BEAUJEU.....Gr.·. M.·.—killed storming Acre.
PHILIPPE DU PLESSEIS.....Gr.·. M.·. 1201.
WILLIAM DE CHARTRES ..... " " 1217.
PIERRE DE MONTAIGU..... " " 1218.
HERMAN DE PERIGORD ..... " " 1233.
REIGNALD D'ARGENTON .....Balcanifer—killed in 1233.
WILLIAM DE MONTFERRAT ...Preceptor of Antioch, 1233.
ROBERT DE SANDFORD .....Preceptor in England.

AMENT DE ST. MAUR.....Master of the Province of England, 1220.
WILLIAM DE ROCHEFORT.....Gr.·. M.·. 1244.
GEOFFROI BISOL.....Original Founder of the Order.
PAYEN DE MONTDIDIER..... " " "
ARCHAMBAUD DE ST. AGNAN.. " " "