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CONSTITUTION & INSTALLATION

GRAND CONSISTORY.

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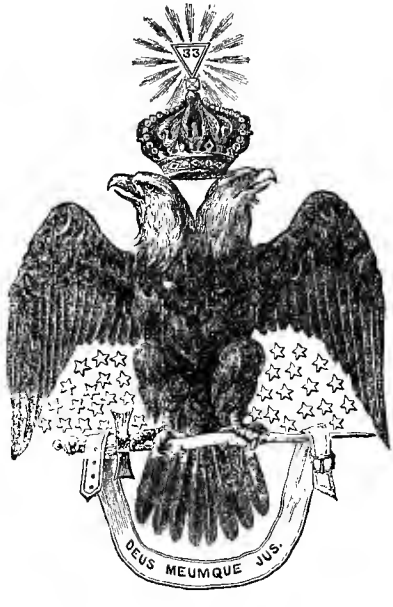

ORDO AB CHAO.

CONSTITUTION

AND

INAUGURATION

OF

A GRAND CONSISTORY;

AND

Installation of its Dignitaries and Officers,

AS USED

IN THE SOUTHERN JURISDICTION OF THE UNITED STATES.

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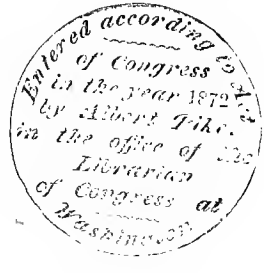
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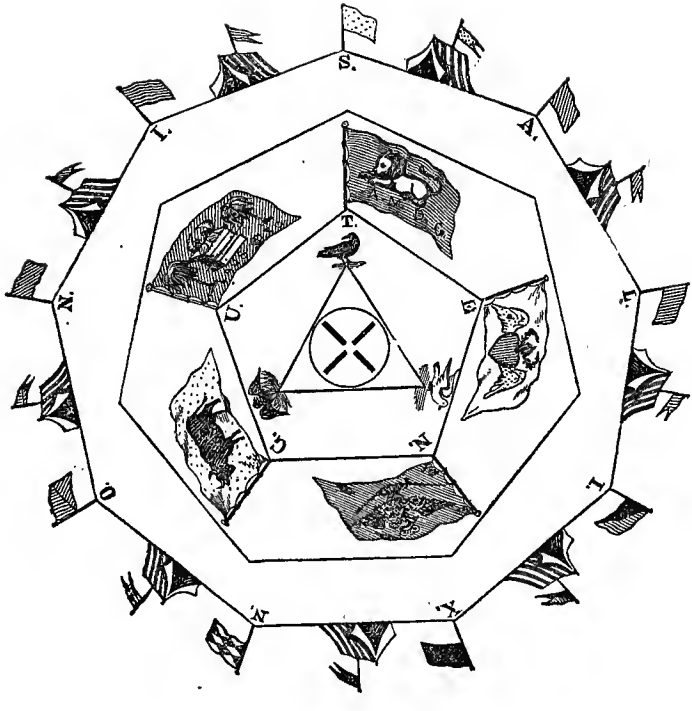
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CONSTITUTION AND INAUGURATION.

CONSTITUTION AND INAUGURATION.

When a new Grand Consistory of a State is to be constituted and inaugurated, the members will first be selected, active and adjunct, if there be Princes sufficient, in accordance with the Statutes; and these will then convene and select their first elective officers; and the Grand Commander-in-Chief elect will prepare to appoint the other officers.

At the time appointed for the ceremonies, the members will again convene. This *should* be in the day-time, and of a clear day; but the light of the sun must be excluded from the Hall.

The Hall itself will be prepared and furnished as for the ordinary meetings of the Grand Consistory. In addition, the altars, tables and columns will be hung with garlands of leaves and flowers.

Half-way between the East and West, is the Altar of Obligation. On it is a cushion of violet-colored velvet, on which lie the Book of Constitutions, upon the Hebrew Pentateuch; two naked swords, crossed, and a Kadosh dagger in its scabbard. Upon the Book of Constitutions, between the swords, is a lamp, with a large, plain ground shade. The lamp *must* contain olive oil.

Upon a square table, covered with a crimson cloth, spotted with white, will be a censer or vessel for burning perfume, a silver vessel containing perfume, a goblet of water and one of white wine, a vessel containing salt, and one containing perfumed oil.

Over or on the altar will be *four* lights of yellow wax, forming a square, and enclosing the globe-light in the center. In front of the seat of the Grand Commander-in-Chief will be, on a table

or otherwise, *five* lights of the same kind, arranged in the same manner. The central light of each five must be larger and longer than the others.

In front of the seat of the First Lieutenant Grand Commander will be *three* similar lights, forming a triangle; and in front of the seat of the Second Lieutenant Grand Commander, *two*, side by side.

These fifteen lights are to be lighted during the ceremony. There will be, in addition, the ordinary lights of the Consistory.

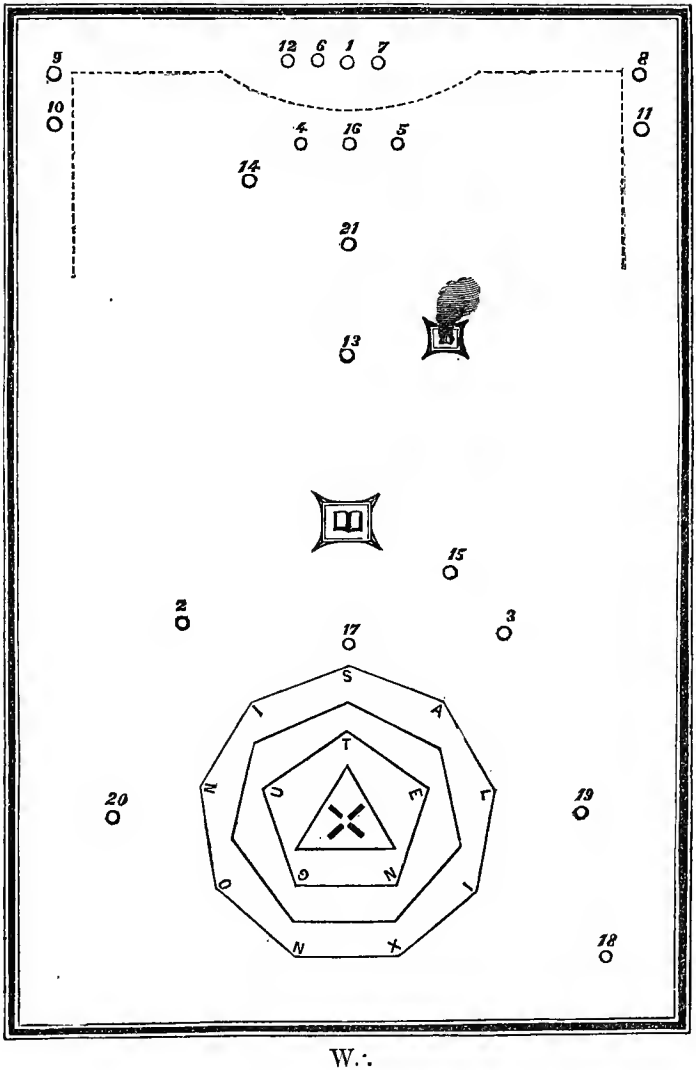
OFFICERS.

1... ☉ ..The Grand Commander-in-Chief.
2... ⊕ ..... First Lieutenant Commander, or Gr. Senéschal.
3... ○ ..... Second Lieutenant Commander, or Gr. Preceptor.
4... ✳ ..... Grand Constable.
5... ☩ ..... Grand Admiral.
6... ☿ ..... Grand Minister of State.
7... ♁ ..... Grand Chancellor.
8... ♀ ..... Grand Hospitaller-Almoner.
9... △ ..... Grand Registrar.
10... ♅ ..... Grand Keeper of the Seals and Archives.
11... □ ..... Grand Treasurer.
12... ſ ..... Primate.
13... ♃ ..... Provost, or Grand Master of Ceremonies.
14... ♄ ..... Grand Expert.
15... ♁ ..... Assistant Grand Expert.
16... ⚑ ..... Beausenifer.
17... ⚑ ..... Bearer of the Vexillum Velli.
18... ♆ ..... Master of the Guards.
19... H ..... Chamberlain.
20... / ..... Grand Steward.
21... ✗ ..... Aide-de-Camp of Grand Commander-in-Chief.

The Grand Commander-in Chief is styled *Very Illustrious*, and all the other officers *Illustrious*.

POSTS OF OFFICERS.

O.·.



W.·.

When the Princes have convened, all wearing their clothing and decorations, the Sovereign or Deputy Grand Inspector General who is to constitute and inaugurate the body, and install the dignitaries and officers, will take the seat of the very Illustrious Grand Commander-in-Chief, and invite two other Inspectors General, if there be such, and if not, two Princes, to take the seats of the Illustrious First and Second Lieutenant Grand Commanders; one to take that of the Grand Chancellor, and one to act as Grand Master of Ceremonies.

He will then call the Princes to order, and request them to be seated; and then, rapping once, will say,

⊙∴ [●] Illustrious Brethren and Sublime Princes, by authority of the Supreme Council of whose obedience you are, it is my intention presently to constitute and inaugurate the Grand Consistory of Sublime Princes of the Royal Secret of the State of ....., the Grand Priory of the Holy House of the Temple, which Consistory you and your fellows and successors are to be.

Illustrious Brethren and Sublime Princes of the Royal Secret of the Kadoshim, as it is the People of the State that are the State, so it is the Knights and Princes congregated that are the Holy House of the Temple.

This Masonic Temple, the highest and holiest next to the Supreme Council, it is now proposed to erect here and to dedicate it to its proper uses, for the especial benefit of the Poor Fellow-Soldiery of the Temple.

The cardinal principles of all Freemasonry are Charity and Toleration. The ancient Templars took

the three vows of poverty, chastity and obedience. So also, not by the same formula, did the Jesuits. By the former, these vows were soon disregarded, and the Order fell into ruin; by the latter they were kept; and for centuries they ruled the world. For them, not for the Order of the Temple, the *Possessio Orbis.*

Becoming Masons, the KADOSHIM divested themselves of the arrogance and luxury, the vices and ambition of dominion and the insubordination which had been the besetting sins of the Order of the Temple and had caused its swift and utter destruction. The Order's dream of an Oriental Empire, (true cause of the jealousy of the Roman Pontiff), led to no other pomp or pageantry than those of the scaffold and the stake. The Order passed through the baptism of fire and was purified.

The vows of the Kadoshim and the principles of Freemasonry are now in unison. According to those vows and principles, ambition, rivalry, ill-will, and the disputes and jealousies of sects ought not to cross the threshold of the HOLY HOUSE, the HAIKAL KADOSH, and rave and shriek within its sacred walls.

I charge you, Illustrious Brethren and Sublime Princes of the Royal Secret, never to let the clamors of partizan strife be heard in the Temple and House now about to be constituted and inaugurated!—never to permit ambitions and rivalries and pitiful jealousies and petty angers to distract and divide you; honors to be coveted here and sought to be won by unworthy

means, factions to be formed, arbitrary and despotic powers to be usurped, or lawful authority to be set at nought; the landmarks of Masonry to be removed, vows to be violated or duties to be neglected!

While KHURUM, the King, worshiped his gods in the great Temple of Bal, builded by his ancestors in the royal city of TSUR, SALOMOH, whom Masonry claims for its Grand Master, erected the first Temple at Jerusalem, of which every Masonic Temple is a symbol, as *it* was a symbol of the universe—and the SHEKINAH dwelt there in the KADOSH KADOSHIM, and uttered its oracles from between the extended wings of the cherubim; and the two kings, allies and adepts, united by the bond of a common initiation, taught the Masons of all succeeding ages the great lesson of Toleration.

The ruins of the Temples of antiquity fill the world. Here, those hewn in the rock still remain in all the magnificence of their primeval gloom and glory; there, a few broken columns stand in the desert, neighbors of the buried sphynx and mysterious pyramids; the sands of the desert have drifted over the fanes of Memphis; over some of Italy the salt waters of the sea have risen; while enough remains of those of Rome and Athens to enable the artist to re-produce them for the admiration of the world.

Awful and appalling, Illustrious Brethren and Sublime Princes, are the lessons which Temples and Teocalli, Mosques and Churches, utter to the human race. Around their shattered walls and mouldering

columns cling accursed and hideous memories of the atrocities of which humanity is capable, when man is enslaved by his dread of the angry and murderous gods, or brutalized and made a savage by fanaticism and religious feuds. The church and the cathedral have shuddered at Interdict and Excommunication, have heard persecution preached as entitling to salvation, have rung with acclamations and rejoicings for the most horrible and barbarous massacres. In the Temples the blood of human victims, sacrificed to the gods, flowed for centuries; from the churches marched forth the processions to the stake, where heresy was to expiate its errors in the flames; in them God was thanked for the Eve of Saint Bartholomew and the Sicilian Vespers; and, in the meeting-houses of the Puritans, those who pretended to have fled across the wintry seas for liberty of conscience acknowledged it as a crowning mercy that they had been permitted to extirpate the ears of peaceful Quakers and afterward to hang them.

Illustrious Brethren and Sublime Princes of the Royal Secret, your names and titles have a meaning, embody your profession of faith, and pledge and bind you to a nobler and more Christian course. The angels, at the birth of the Redeemer, sang "*Peace on earth, and good will among men.*" HE said to HIS Disciples, "*Love them that hate you, and pray for them that despitefully use you and persecute you;*" and his beloved Apostle said, "*If we love one another, God*

dwelleth in us, and His love is perfected in us. . . . God is love; and he that dwelleth in Love, dwelleth in God, and God in him." In every heart that loves, in every Lodge and Temple, that is a Holy House indeed, where Harmony and Peace and Love inhabit, is the SHEKINAH, the actual inhabiting DIVINITY.

Illustrious Brethren and Sublime Princes, the Supreme Council hopes that this your Consistorial Temple will ever be such a Holy of Holies. We hope that it will be indeed a Temple of Peace and Concord, and not the home of Pharisaic self-righteousness, or of feuds and strifes. Persuaded that Charity and Loving-kindness will ever be enthroned between its columns; and that your altars will be ever consecrated to the great, tolerant, generous and liberal principles of the Ancient and Accepted Scottish Rite, I rejoice to be now honored with the commission of the Supreme Council, to constitute and inaugurate your Grand Consistory and install its dignitaries and officers; so dedicating and consecrating it, as a Holy House and Temple, to the Creator and Preserver of all things, and devoting it to virtue and good works, as a Grand Priory wherein the lessons of Wisdom, Philanthropy, Patriotism and Toleration shall ever be inculcated, as they are ordained and prescribed by the universal Constitutions of Scottish Freemasonry.

Be pleased, Illustrious Brethren, Sublime Princes, to unite with me and aid me in commencing the labors of the day.

Soft and sweet Music.

When the

Music stops,

⊙ rises, raps three times, draws his sword, and says,

⊙.·. Arise, my Brethren, and come to me at the Altar of Incense!

They rise, and uniting with him, form a circle round the Table of Incense; which being done, he says,

⊙.·. Draw Swords! Carry Swords! Present Swords! Salute! Recover Swords! Deposite Swords!

The Princes obey these orders as they are given; and, at the last, all, including ⊙, lay their swords on the table. The lights are then made to burn dimly; and there is

Slow and plaintive Music.

After the

Music stops,

⊙ says,

⊙.·. My Brethren, as the world is darkened with Ignorance and Error, and the still profounder glooms of Prejudice and Passion, and of Religious and Political Hate and Intolerance—as it lies, prone and groveling, in the twilight of False Doctrine, of Superstition, and Routine, so, and as a symbol of that sad condition of the world and nations, the dim light in this Temple struggles with the darkness, and doth not yet prevail, and may even be overcome and extinguished.

Slow, wailing Music;

After which, the following

CHANT.

We wait for light,
But behold obscurity; for brightness,
But we walk in darkness:
We grope as if we had no eyes; we stumble
At noon-day, as in the night:
We are in desolate places, in desolate places—
As dead men.

After the Chant, ⊙ says,

⊙∴ Illustrious Brethren, Sublime Princes, Chiefs of Masonry, there is One before whom we are less than the grains of dust in the balance. Let us kneel here, before Him, acknowledge our faults and errors, and implore Him to give the world that Light toward which all true Masons struggle to advance—the Light of Truth, Knowledge, Wisdom and Loving-kindness.

All kneel on one knee, bow the head, and lay the right hand upon the heart, and all repeat the following

PRAYER:

FATHER and SOURCE of all things, WHO art revealed unto us in the visible things of this universe, Thy Creation! Let the heavy shadows of savage barbarism lift from those lands of this earth, where they have so long lain gloomy and motionless! Rescue the tribes and nations from the dull, drear bondage of brutal ignorance and senseless superstition! Where the twilight broods, with vague promise of the dawn, and Error and Prejudice and aged Heresies struggle against

the Light, bring Thou speedily the Dawn, O God, our Father, that men may be indeed Thy children, and this earth truly their home and not their prison and house of shame and agony! Light this new Temple which we now erect and constitute, and make it verily a Holy House and Place of Light. Strengthen the hearts and illumine the souls of those who are of its household, and of the Household of the Holy Empire everywhere; and so conduct their works and bless and prosper their laudable undertakings, that we and they shall not be found to have lived and labored in vain! Amen!

ALL: So mote it be! Amen! Amen!

All rise, and remain standing, while is sung the following

CHANT:

The kingdom is the Lord's, and He is the Governor among the nations.

Lead me in Thy truth, and teach me, for Thou art the God of my salvation!

For Thou wilt light my candle, the Lord God will enlighten my darkness.

Oh send out Thy Light and Thy Truth! Let them lead me! Let them bring me unto Thy Holy Hill, unto Thy Tabernacles!

After which ⊙ says,

⊙.·. Illustrious Brethren, Sublime Princes, let us endeavor to obtain a spark of that Fire, by the ancients deemed divine, which in God's exhaustless munificence ever flows from the sun, His image and symbol in the

olden time, to bless the earth and make it fruitful; that with that pure Light we may illumine this Temple, accepting it as an omen and assurance that the Light of Truth, Wisdom and Knowledge will some day illumine the whole world, and make it the fit Temple of a God of Infinite Love.

The following verse is now sung, of the

ODE.

When the first crimson waves of dawn,
Broke on the Orient's starry shore,
And blushing like a bride, the morn,
With soft feet trode the sky's blue floor,
The ancient Persian knelt upon
The grassy hill, his only fane,
And, praying, waited for the sun,
His God, to light the world again.

After this is sung, there continues

Soft and slow Music.

During which music, ⊙ and all the Princes go out of the Hall, to the sunlight, and with a lens he lights a lamp filled with alcohol (or takes from some place where it had been kept burning, a spirit-lamp that had been so lighted), and he and all then return into the Hall, where, meanwhile, *all* the lights will have been extinguished, so that there will be *no* light except that furnished by the lamp borne by ⊙. As they enter, the

Music

changes to a quick, exultant measure.

All again form a circle round the Altar of Incense, on which ⊙ places the lamp; and, when the

Music stops,

he says,

⊙.·. Illustrious Brethren, Sublime Princes, let us thank God our Father for His many mercies and blessings, and implore Him to continue to regard us and our Order with favor!

All kneel, in the same position as before, and repeat the following

PRAYER.

We thank Thee, O our Father, for all Thy Mercies and Loving-kindness to us, Thy feeble and erring children; for the senses which Thou hast given us, to minister to our pleasures, and for the munificence with which Thou hast lavished around us ten thousand things to gratify those senses; for Thy fruits and flowers and perfumes, Thy blue sky and green foliage, Thy cool winds and running water; for Thy one great gift of light, invaluable, itself compensating for a thousand ills; for our intellect, our memory, our moral sense of right and wrong, our consciousness of the excellence and dignity of human nature; for books, and all the means of education; for the capacity to be virtuous and good; for the possibility of friendship and love; for friends, and home and the Brotherhood of Masonry.

May this feeble flame, here struggling to live amid the thronging shadows, prove to be a true symbol of the Light of Divine Truth which has so burned in the dense darkness of all the ages; and as, born of it, a light like that of noon-day shall soon irradiate our

Temple, so may it please Thee, Father, to let grow and broaden the little flickering, fainting Light of Truth, until its undulations encircle the globe, and from the poles to the equator the full dawn of civil, religious and intellectual liberty shall break upon the world; and it become indeed the Holy House of Thy Temple! Amen!

ALL: So mote it be! Amen! Amen!

Soft and cheerful Music.

All rise, and remain, standing, around the altar. Then is sung the following

CHANT.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad!

Righteousness and judgment are the habitation of His Throne.

The Heavens declare his righteousness, and all the people see His glory.

Light is sown for the righteous, and gladness for the upright in heart. In God is my salvation and my glory; the rock of my strength, and my refuge is in God.

Immediately after the Chant, this second verse of the

ODE.

When round him flashed the sun's first rays,
  And sparkled on the dewy sod,
The Parsee in the genial blaze,
  Felt the warm presence of his God.
We borrow from the orb of day
  A spark to light our holy fires;
But HIM adore whom stars obey,
  WHO all the suns and worlds inspires.

When the verse is concluded, ⊙ takes the lamp and hands it to the Acting Grand Master of Ceremonies, and says,

⊙.∴. Illustrious Brethren and Sublime Princes, repair with me now to the Altar of Obligation!

All surround the Altar of Obligation, the Acting First and Second Lieutenant Grand Commmanders on the right and left of ⊙, on the East side of the altar, the Master of Ceremonies within the circle, at the altar. All in the circle cross their arms and clasp hands. Then ⊙ says,

⊙.∴. With this pure fire, kindled by the concentrated rays of the great orb anciently worshiped as a God, and revered in all ages as the cause of production and fruitfulness, and type of the Eternal Principle of Good, we light the first star—[♃ lights the central light, over or on the altar]—that shall henceforward shine in this Temple to dispel the darkness; symbol of KNOWLEDGE, which it is the mission of Scottish Masonry, and the duty of its Initiates to diffuse among men; of KNOWLEGE, without which, common as the Light and Air, Error and Superstition and Subjugation must be Eternal.

⊕.∴. As the shadows melt away from between our columns, when our lights blaze in the HOLY HOUSE of the TEMPLE, so may the intellectual darkness of Error and Ignorance disappear, in God's good time, before the Light of Knowledge!

ALL: Amen! So mote it be! Amen! Amen!

Immediately is sung this

CHANT.

God be merciful unto us, and bless us; and cause His face to shine upon us! SELAH.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.

When the Chant ends, ⊙ says,

⊙.·. With the same pure fire from Heaven, we light the four next great Lights of the Temple—[2 lights the four other lights, over or on the altar]—symbols of WISDOM, STRENGTH, HARMONY and ZEAL. While these enable us here to pursue our labors, may they dispel and banish from within these walls all the dark shadows of envy, ambition, jealousy, faction, ill-will and discontent; and, shining brightly and steadily here, may they make this Temple a beacon-light to the world wandering in the darkness and blindness of error without; so inviting the wayfarer to enter and abide in the peaceful realms of Masonry, where Charity and Toleration reign as kings.

○.·. As the shadows, dismayed, flee farther away and hide in the dim recesses and yet unlighted corners of the Temple, even so may the people of all the Christian nations, becoming wise to know their rights and duties, strong to maintain those and perform these, harmonious in action and union and zealous in endeavor, see shine among them the great Lights which Tyrants, temporal and spiritual, dread.

ALL: Amen! So mote it be. Amen! Amen!

Immediately is sung the following

CHANT.

Justice and judgment are the habitation of Thy Throne; MERCY and TRUTH do go before Thy face.

Let the Beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

When the Chant ends, the Grand Master of Ceremonies goes to the East, and ☉ says,

☉.·. We light the five stars in the East—[♃ lights them]—the central light, the representative and symbol of TRUTH; the others, of FAITH, HOPE, CHARITY and TOLERATION. May these ever shine in the Temple, and in the Souls of all who worship at this Holy Altar!

⊕.·. And as they here irradiate the Temple and dispel the gloom, so may the oppressed states and nations and all men who writhe under the unjust insults and tyrannies of Power, have Faith and Hope; may the Republics learn Charity and Loving-kindness and Toleration; and Truth, like the Sunlight, shine into the darkest souls of nations and of men!

ALL: Amen! So mote it be! Amen! Amen!

Immediately is sung the following

CHANT:

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.

When the Chant ends, ♃ goes to the West; and ☉ says,

⊙.·. We light the three first stars in the West—[♃ lights those in front of the seat of the First Lieutenant Grand Commander]—representatives and symbols of LIBERTY, EQUALITY, and FRATERNITY. May these grand and noble words never cease to form the motto of Scottish Masonry!

○.·. And as they prevail and reign and are understood here, so may they at last become Omnipotent among the nations!

ALL: Amen! So mote it be! Amen! Amen!

Immediately is sung the following

CHANT.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days!

Let Thy work appear unto Thy servants, and Thy glory unto their children. Thou dost establish equity, Thou executest judgment and righteousness among the nations of men.

When the Chant ends, ⊙ says,

⊙.·. We light the two last stars in the West—[♃ lights them]—representatives and symbols of those Divine attributes, JUSTICE and EQUITY. May they ever be, to the Grand Consistory and to all the Princes who compose it, as the Dioscuri were of old to the venturous mariner, the twin-stars guiding the course of each on the uncertain and hazardous voyage of life!

⊕.·. And as they govern here, so may it come to pass that they shall govern in all the acts of nations, so that the strong no longer oppress the weak, and Kings and States alike learn that to be generous is better

than to be rapacious; and the conqueror, whether King or State, that to smite or insult the fallen is to cast away the true glories of victory!

ALL: Amen! So mote it be! Amen! Amen!

Immediately is sung the following

CHANT.

I will sing of Mercy and Judgment; unto Thee, O Lord, will I sing. Thou temperest Judgment with Mercy, O Lord!

The Lord executeth righteousness and judgment for all that are oppressed. Open to me the gates of righteousness; I will go into them, and I will praise the Lord.

When the Chant ends, the last verse is sung of the

ODE.

Light in the sacred precincts shines,
And gilds our columns with its glory,
As erst it shone in many shrines,
Immortal now in song and story;
Before it Darkness shrinks away,
Smitten with mortal dread and terror,
And thus before Truth's Dawn of Day,
Shall flee the routed hosts of Error.

When the verse is ended, ⊙ says,

⊙.·. I consecrate this living Temple to the dissemination of Truth and Knowledge, in Philosophy and Morals, among men; to the service of Truth and Toleration! May Faith, Hope and Charity be its constant Guardians, and Justice and Equity govern all its actions! And may our Father who is in Heaven—[Raising his hands and arms toward Heaven, in which all imitate him]—deign to accept the homage of our hearts,

and make effectual our efforts to enlighten and instruct some of His children! May He enable us to aid in some small measure in making the world His true Temple, in which one great family of Brethren shall worship Him! And may Freemasonry, reinvigorated and its youth renewed, prove itself to be indeed the benefactor of Humanity! Amen!

ALL: So mote it be! Amen! Amen!

Music—A March.

While the march is played, ⊙ and all the Princes repair to the Table of Incense, and form a circle round it. When the march ends, ⊙ says,

⊙∴ Let us applaud, Illustrious Brethren and Princes, by the Sacred and Mysterious Numbers!

All clap with their hands, ● ... ●● ... ●●● ... ●●●● ... ●●● .. ●●● .. ●●●, and then three times place the right hand on the heart, raise the hand, and bring it down smartly upon the thigh, repeating, each time, in a loud voice, the words, *Halalū!* .. *Halalū!* .. *Halalū-Yah!*

Then ⊙ orders,

⊙∴ Take Swords! Carry Swords! Present Swords! Salute! Recover Swords! Form Vault!

The orders are obeyed, as given, the Princes, at the last order, forming the Vault of Steel over the Table of Perfumes. Then ⊙ lights the incense, and says,

⊙∴ Receive, O our FATHER, this incense which now ascends toward those skies of old believed to be Heaven and Thy dwelling-place, as a symbolic

expression of that gratitude, veneration and love for Thee, which words are inadequate to express, and as a pledge of our fidelity in the future performance of the duties required of us by Thy laws, and to which by our obligations as Scottish Masons we have bound ourselves forever!

——— And may those who are to be in all time the living stones of this Temple, so practice the virtues which Scottish Masonry inculcates, be so animated by the Spirit of Peace and Concord, so love, assist, encourage, advise, and instruct each other; their conduct and demeanor be in every respect so upright, honorable and courteous, as to secure to the Royal Art that consideration, which alone can assure and perpetuate its stability, progress and glory! Amen!

⊙ lays his sword upon the table, and by his direction all the Princes do the same. Then, each crossing his arms upon his heart, and all clasping hands, the Chain of Union is formed, and ⊙ says,

⊙∴ If we walk in the Light, as HE is in the Light, we have fellowship with one another. He that saith he is in the Light, and hateth his Brother, is in darkness still. This is the message that we heard from the beginning, that we should love one another. Let us not love each other in words and with the lips only, but in deed and in truth, and thereby know that we are the children of the Truth and of the Light; for he that loveth not, knoweth not God nor can know Him, since God is LOVE. FATHER, who art in Heaven, hear

our vows, and help us to be kind and lenient and charitable, each of us unto the other. Amen!

Music

Or this.

CHANT.

Help us, O God of our salvation, for the glory of Thy name, and deliver us, and purge away our sins, for Thy name's sake! Be Thou our guide, and lead us in the Light!

Let Israel hope in the Lord, for with the Lord there is Mercy, and with Him is plenteous redemption, and He loveth those who obey His laws.

When the Music or Chant ends, the chain is broken, and O takes a goblet of water, pours part of it upon a boquet of flowers, and from these sprinkles it upon the floor, saying,

O∴ AIR, LIGHT and WATER are the three greatest gifts of God to man and to all the other creatures He has made. The dews of Heaven, distilling upon the wearied thirsty flowers, are the very Mercies of God. From His rains and mountain-shrouding mists come the fountains and the dancing brooks, the cataracts, and the deep rivers, ever flowing gravely toward the seas. Springs are to the Castilian the "EYES OF SAINTS," and to the Arab the "*Diamonds of the Desert.*" Water was to all our Ancient Masters and Brethren the symbol of purification. By this lustration I consecrate this Grand Consistory to Purity and Innocence, of Act, Word and Thought! May the hearts of those who are to be the living stones of this Temple, now and in all time be pure as the morning dews congealed into stainless snow! Amen!

Music.

When the Music ends, ⊕ takes the goblet of wine, pours a little of it upon the burning incense, and says,

⊕.·. With wine our Ancient Brethren made their libations to propitiate the gods. With it, I consecrate this Grand Consistory to social enjoyment, to cheerful content, and pleasures free of intemperance and excess. May none attend its meetings without profit, witness its ceremonies without interest and instruction, or leave its festivals with regret!

Music;

When the Music ends, ⊙ takes a little salt, and throws it three times upon the burning incense, saying,

⊙.·. Salt is the emblem of hospitality and good faith among the children of Ishmael. With it I consecrate this Grand Consistory to those virtues. May the pledged faith of its Princes be ever kept inviolate! May distress never appeal here in vain, want never wail unheeded, sorrow never go away uncomforted, nor the accusing complaint of widow or orphan ever be registered against it in Heaven's great Book of Account.

Immediately upon this, the

Music

sounds a flourish, and then a

Trumpet

sounds a call.

Directed by the Grand Master of Ceremonies, the Princes, resuming their swords, form in two lines, facing inward,

between the altar and the throne, ⊕ at the *head*, of one line [nearest the throne], and ○ at that of the other. They form the Arch of Steel, and ⊙, followed by the Acting Grand Chancellor, passes under it to the East. The Grand Chancellor takes his proper place, and ⊙ ascends the throne. ⊕ and ○ repair to their stations, passing under the Arch of Steel. Then the Princes, directed by ♃, form a single line across the Hall, between the Altar of Obligation and Table of Perfumes, facing the East.

At a signal given by the

Trumpet,

the Princes, Lieutenants and Grand Chancellor bring the right hand, holding the naked sword upright, to the heart, then raise it perpendicularly in the air, and then bring down the arm by the side, the point of the sword to the ground. They then bring up the sword to the *present*, and come to the *carry*. ⊙ salutes and recovers in the same way, and says,

⊙∴ Illustrious Brother, Sublime Prince, Grand Chancellor, be pleased to read aloud the Letters-Patent of Constitution of the Grand Consistory of the State of . . . . . Illustrious Brethren, Sublime Princes, be pleased to attend and hear read your Letters-Patent of Constitution!

The Grand Chancellor reads them; and then ⊙ asks,

⊙∴ Illustrious Brethren, Sublime Princes, Chiefs of the Kadoshim of the State of . . . . . You have heard read the Letters-Patent of Constitution. Do you now accept and receive them?

ALL: We do.

⊙.·. Do you freely consent and agree to abide by all their conditions and reservations?

ALL: We do.

⊙.·. Since you do so agree, be pleased to surround the Altar of Obligation, to take the oath of Fealty and Allegiance.

All the Princes surround the altar in a circle, each holding his sword by the hilt, horizontally across his body, in front of him, and grasping with his left hand the blade of the sword of the Brother on his right. Meanwhile, the Grand Chancellor will have laid the Letters-Patent of Constitution on the Altar. If the Lieutenant Grand Commanders and Grand Chancellor are members of the Grand Consistory, and not 33ds, they will form part of the circle. ⊙ stands at the foot of the Throne; and all repeat after him this

OATH OF FEALTY AND ALLEGIANCE.

These are my solemn vows, and oath to be kept inviolate—

I will support the Regulations and Constitutions of the Rite of Perfection, of the year 1762, whether then or afterward made, so far as they have not been repealed or modified.

I will support the Grand Constitutions or True Secret Institutes and Fundamental Bases of the year 1786, as promulgated by the Supreme Council of this Jurisdiction, so far as the same have not been repealed or modified by the Supreme Council, as the Supreme Law of the Ancient and Accepted Rite.

I will support and obey the Statutes and regulations of the Supreme Council for the Southern Jurisdiction

of the United States, will obey its edicts and mandates, and submit to its decisions.

To the same Supreme Council I will always bear true Fealty and Allegiance, and do my devoir as a Knight Kadosh should; will assert and maintain the justice of its cause against all impugners, and hold no Masonic communication with its enemies and those whom it may declare unfit or unworthy or out of the pale of the Ancient and Accepted Scottish Rite.

So do I solemnly vow and religiously swear; and may He to whom the secrets of all hearts are known, avert from me the guilt of perjury! Amen!

⊙ now says,

⊙.·. Illustrious Brethren and Sublime Princes, repair to your posts—march!

They do so, and remain standing, facing the East.

⊙.·. Attention, Sublime Princes, Chiefs of the Kadoshim! Present Swords! Salute!

All give the military salute and stand in that position, the left hand on the heart, holding the hat or chapeau. ⊙ does the same, without uncovering, and says,

⊙.·. Under the auspices, and by the special authority of the Supreme Council, (Mother-Council of the World), of the Most Puissant Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the

Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I do declare this Grand Consistory of the Sublime Princes of the Royal Secret, 32d degree of the same Rite, of the State of ..... to be constituted, inaugurated and consecrated in ample form; and I do hereby dedicate it, as the Grand Priory of the Kadoshim of this State, to works of Charity and Beneficence, to the cause of Enlightenment and Liberty, and to the service of the Country and Humanity; invoking for it the favor and protection of God, from whom all glories and all blessing are.

The Music

plays a triumphant strain or march. After which, ⊙ says,

⊙.·. Recover Swords! Return Swords! With me, Illustrious Brethren!

All bring the sword to the *present* and *carry*, and sheathe it. Then all give the battery, ● .·. ●● ... ●●● ... ●●●● ... ●●● ... ●●● ... ●●●, and then the sign and plaudit as above described, three times. Then ⊙ says,

⊙.·. The Grand Consistory is at labor. Illustrious Brethren, Sublime Princes, be seated.

INSTALLATION.

OFFICES OF INSTALLATION.

After the Constitution and Inauguration of the Grand Consistory, or after any subsequent election of Dignitaries and Officers, the Offices of Installation of the Dignitaries and Officers will be thus conducted:

The Princes of the Consistory having assembled, or being in their places after the Inauguration of the body, the Book of Gold and Letters-Patent of Constitution will be placed upon the table of the Grand Chancellor; and ⊙ will say,

⊙.·. Illustrious Brethren and Sublime Princes, with your consent and assistance, I propose now to install the officers of the Grand Consistory. Is it your pleasure that I shall now proceed?

All: It is.

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

The service of the Holy House of the Temple is no sinecure, nor is the practice of Masonic duty a life of

ease and indolent content, in which one who sees all the evils and wrongs and villainies of the world swarming round him, can say, "Let alone! It will last *our* day: after us the Deluge." The Mason, were he but a simple Apprentice, must have the *right* "to put his trust in God;" and that right he cannot have unless he so works and toils and suffers, as to *deserve* God's favor and protection.

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

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

All things of weight and import are to be done with due and grave solemnity, in evidence that we understand the importance of that matter which we have in

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

Illustrious Brother Grand Chancellor, have the Princes of the Grand Consistory selected their Grand Dignitaries and elective officers?

Gr.·. Chan.·. Most Puissant Sovereign Grand Inspector General, they have.

⊙.·. Whom among themselves have they chosen to be their Very Illustrious Grand Commander in Chief?

Gr.·. Chan.·. The Sublime Prince E. . . . . F. . . . .

⊙.·. Let the Grand Commander-in-Chief elect be pleased to advance to the Altar of Obligation!

The Grand Commander-in-Chief elect does so, and stands on the west side of the Altar of Obligation, facing the East.

⊙.·. Illustrious Brethren and Princes, look upon the Very Illustrious Brother and Prince E . . . . . F . . . . ., whom you have selected to be your first Very Illustrious Grand Commander-in-Chief. Is it your pleasure that he shall now be installed?

All: It is.

⊙.·. Illustrious Brethren, Sublime Princes, all the wise men and all the good men of the world are obedient to their Governors, and no man ever came to

perfection but by obedience; and Freemasons have chosen such institutions and manners of living, in which they might not choose their own work, nor follow their own will, nor please themselves, but be accountable to others, and subject to discipline and obedient to command, as knowing that what health is to the body and peace is to the spirit, that is government to the societies of men.

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

No objection being made, ⊙ says,

⊙ ∴ Very Illustrious Brother, Sublime Prince E . . . . . F . . . . ., your Peers and Brethren, the Sublime Princes of this Grand Consistory, have been pleased to select you to be their Grand Commander-in-Chief, until the 27th day of December in the third current year hereafter, and do now desire that you shall be installed. Do you accept that office and dignity?

ANS.: I do.

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

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

ANS. —— ——

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

ANS. —— ——.

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

ANS. —— ——.

⊙.·. Do you promise that you will respect all the Brethren over whom you rule, even to the Apprentice whose eyes are newly opened to the light; and that, among the Sublime Princes and Grand Priors of the

Kadoshim, you will deem it your highest honor that you are First and Chief among your Peers?

ANS. —— ——.

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

ANS. —— ——.

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

ANS. —— ——.

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

ANS. —— ——.

⊙.·. Illustrious Brethren, Sublime Princes, are you content with the professions, pledges and promises of your elected Chief?

ANS. —— ——.

⊙.·. Very Illustrious Brother, Sublime Prince, Grand Commander-in-Chief elect, if you are prepared to take the oath of office, be pleased to lay your right hand upon the Holy and Sacred Scriptures of your religion, the Book of Constitutions, and the weapons that lie upon both, and raise your left hand toward Heaven.

He does so, and ⊙ thus administers the

OATH OF OFFICE.

You do solemnly swear, that, as Grand Commander-in-Chief of the Grand Consistory of the State of ....., you will support, protect and defend the Constitutions, Regulations and Statutes of the Ancient and Accepted Scottish Rite, and will be loyal to, and enforce the decrees and edicts of, the Supreme Council, and faithfully demean yourself in office. So help you God!

When the oath has been taken, ⊙ says,

⊙.·. Very Illustrious Brother, Sublime Prince, Grand Commander-in-Chief, be pleased to meet me at the Altar of Anointing!

Soft Music,

during which the Commander-in-Chief advances to the Table of Incense, half-way between the Altar of Obligation and the East, and ⊙, leaving the East, meets him there. When the

Music ceases,

⊙ says,

⊙.·. Thus it is said in the Holy Scriptures, "Then Samuel took a vial of oil, and poured it upon the

head of Saul, and said, '*Because the Lord hath consecrated thee Captain over his inheritance.*'" And, again, "*Let Zadoc the Priest and Nathan the Prophet anoint him there King over Israel, and blow ye with the trumpet, and say*, 'GOD SAVE KING SALOMOH!'"

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

⊙.·. The same word in the Hebrew means to anoint, to consecrate and to sanctify; and the Priest, the Prophet and the King were alike anointed with oil, according to the universal Oriental custom. With this oil—[Pouring a little on his head]—I do anoint thee, A . . . . . B . . . . ., and consecrate thee to the service of the Holy House of the Temple, as Grand Commander-in-Chief of this Grand Consistory.

A Trumpet

sounds a call. All the Princes rise, and cry aloud,

ALL: GOD SAVE THE GRAND COMMANDER-IN-CHIEF!

The following

CHANT

is now sung; during which ⊙ returns to the East, and he and all the Brethren remain standing:

Behold my servant whom I uphold, mine Elect, in whom my spirit delighteth. I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee; I will make darkness light before thee, and crooked things straight.

When the Chant ends, ⊙ says,

⊙.·. Very Illustrious Grand Commander-in-Chief, as God hath imprinted his authority in several parts

upon several estates of men, so He hath also delegated and committed parts of his care and providence unto them, that they may be instrumental in the conveying such blessings, which He intends should be the effect of Government. Wherever, therefore, there are dignity and honor in office, there are also labors and anxieties, perplexities and crosses and grave responsibilities. The office which you have accepted imposes upon you very important duties. It cannot be necessary that I should recite them. In Masonry, as in every other State, order and commonwealth, the peace and harmony, the progress and prosperity of the whole, will in the greatest measure depend upon the capacity and fidelity of those who govern.

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

Believing that you will not faint or weary in well-doing, I congratulate you upon your investiture; and I do earnestly hope that you may so govern and preside, as that it shall be found to have been fortunate for the Grand Consistory and for the Ancient and

Accepted Scottish Rite, that you were elected to the office with which you are now invested. Illustrious Brethren, Sublime Princes, salute your Grand Commander-in-Chief after the ancient manner!

All, ⊙ leading, give the full battery, as hereinbefore prescribed [1, 2, 3, 4 and 3×3], and the plaudit, as in the inauguration.

This concluded, he says,

⊙.·. Very Illustrious Grand Commander-in-Chief, be pleased to come to the East, and be seated on my right.

When the Grand Commander-in-Chief is seated, ⊙ raps once, and all take their seats. Then ⊙ says,

⊙.·. Illustrious Brother, Sublime Prince Grand Chancellor, whom have the Illustrious Brethren, Sublime Princes, selected to be their First Lieutenant Grand Commander, Grand Seneschal, and their Second Lieutenant Grand Commander, Grand Preceptor?

Gr.·. Chan.·. The Sublime Princes M ..... H ..... and W ..... N .....

⊙.·. Let the Illustrious Grand Seneschal elect and the Illustrious Grand Preceptor elect be pleased to advance to the altar!

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

⊙.·. Illustrious Brethren, Sublime Princes, look upon the Illustrious Brethren and Princes M ..... H ..... and W ..... N ....., whom you have

selected to be your First and Second Lieutenant Grand Commanders, the Grand Seneschal and Grand Preceptor of your Grand Priory of the Holy House of the Temple. Is it your pleasure that they shall be now installed?

ALL: It is.

⊙.·. Illustrious Brethren, Sublime Princes, First and Second Lieutenant Grand Commanders elect, it may chance to either of you to succeed to the office of the Very Illustrious Grand Commander-in-Chief, and to be required to assume its responsibilities and perform its duties. Knowing this, do you now accept the offices and dignities to which you have respectively been elected?

EACH: I do.

⊙.·. Have you heard the professions, pledges and promises of your Very Illustrious Grand Commander-in-Chief?

EACH: I have.

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

EACH: I do.

⊙.·. If, then, you are prepared to take the oath of office, be pleased to lay your right hands upon the Holy and Sacred Scriptures of your religion, the Book of Constitutions, and the Weapons which lie upon both, and raise your left hands toward Heaven!

Each does so, and ⊙ thus administers the

OATH OF OFFICE.

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

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

While you promptly obey your Chief, and faithfully second his exertions, you are especially charged with the supervision of your columns. You have the right, possessed on more than one valid ground, to instruct, advise, guide and warn the Brethren, and, in cases of urgent necessity, to reprove and censure. If Masonic obligations had not unfortunately come to be so generally unreal, no one would doubt that this brotherly prerogative belonged to the elected Chiefs

of Masonry, who must, without it, often lament, without the power of remedying, evils and diseases entirely capable of cure.

The progress of the Ancient and Accepted Scottish Rite has hitherto been slow and painful, not so much in consequence of prejudices entertained against it, as of the inertness of those to whom its mysteries have been entrusted, and to other causes, not to be mentioned here, which, in this jurisdiction are now happily removed. It is to depend much upon you, whether it is to continue to march onward, to be stationary, or to retrograde. You have it in your power to increase the number of the Brotherhood, to organize new bodies, and to secure the harmonious co-operation of all, in advancing the great purposes of the Ancient and Accepted Scottish Rite.

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

I especially give it unto you in charge to endeavor to settle all difficulties and reconcile all disssensions among the Brethren and Fellow-Soldiery of the Holy House of the Temple; to watch all approaches to misunderstanding, and repress every tendency to acrimony in debate. Teach the Brethren, by precept and example, to bear with the infirmities of each other, and especially to beware of obstinacy and pride of

opinion, out of which grow most difficulties among men and Masons.

Be pleased now, Illustrious Brethren, Lieutenant Grand Commanders, to be seated in front of the East!

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

⊙.·. Illustrious Brother Grand Chancellor, whom have the Illustrious Brethren and Princes elected to fill the other stations of trust and dignity in the Grand Consistory?

Gr.·. Chan.·. The Illustrious Brothers and Sublime Princes, —— —— to be the Grand Constable; —— —— to be the Grand Admiral; —— —— to be the Grand Minister of State; —— —— to be the Grand Chancellor; —— —— to be the Grand Hospitaller and Almoner; —— —— to be the Grand Registrar; —— —— to be the Grand Keeper of the Seals and Archives; and —— —— to be the Grand Treasurer.

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

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

⊙.·. Illustrious Brethren, Sublime Princes, look upon these whom you have selected to be your officers, each in his place and station, in the Holy House of the Temple. Is it your pleasure that they shall now be installed?

All: It is.

⊙.·. Illustrious Brethren, Sublime Princes, Grand Officers elect, do you now accept the offices and dignities to which you have respectively been elected?

EACH: I do.

⊙.·. Have you heard the professions, pledges and promises of your Very Illustrious Grand Commander-in-Chief?

EACH: I have.

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

EACH: I do.

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

Each does so, and ⊙ thus administers the

OATH OF OFFICE.

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

⊙.·. Illustrious Brother Grand Constable, your title of office was anciently that of the Leader of the land forces of the Soldiery of the Temple; as yours, Illustrious Brother Grand Admiral was that of the Commander of the galleys or naval forces. Then the great Order set armies in the field, worthy to be commanded by kings; armies of Nobles, commanded by Princes, the Peers of Christian Monarchs, and whose battle-cry, at Tyre and Tiberias, at Acre and Ascalon, reverberated over Asia and Europe. If the sword and the lance have become to us only symbols and the memorials of past glories, we are none the less engaged in a Holy War, not for the recovery to Christendom of the Holy Sepulcher; but against Wrong, Abuses, Oppression, and the Cruelties that have in all ages dishonored Humanity and made men doubt the existence of a Just and Merciful God.

——— The Princes, Knights and Masons of the Ancient and Accepted Scottish Rite are still the Fellow-Soldiery of the Cross—of the Cross, as the great symbol of political Liberty and religious Freedom of Thought. It is necessarily that to the Christian. It is naturally that, as the instrument of a painful lingering death, voluntarily accepted by Faith that scorns to deny and abandon its convictions.

——— This is the age of Political Economy, individualism, material interests, speculation and stock-gambling, greed, over-reaching and servitude to mammon. An intense sefishness is the great motive

power of even all national action. Even in republics all the great interests of the country are subordinated to the consideration of manufacturing and commer ial profits; and legislation burrows in the caverns of sordid self-interest.

——— Masonry itself, established in all Christian countries, and numbering its initiates by hundreds of thousands, seems to have no direct, worthy, adequate aim and purpose, and combines its forces in no great effort. It is not even a revealer of dogmas, and an interpreter of symbols; much less the world's initiator into a new spirit, as it should be. Either the time will come when it will be what it should be and was intended to be, or it will die out and come to nought. Simple ideas of a brotherhood that requires no sacrifices, and a morality in which there is nothing new, cannot move the world.

——— If it is true that all things are achieved by the people; and that the people are led only by yielding to their ideas, it is also true that every great movement of the people by which anything has been effected, has had at the beginning, or found in its progress, a single leader, mighty in word and work, who has felt the truth, and, generally at the price of his blood, has made it triumph.

——— The Masonry of to-day is simple inaction, or fitful and ill-directed action for no object worthy of great toil and great sacrifice. It seems unconscious that it is upon trial, with the world for judge and the

ages as jurors. An immense field of action lies open to it, inviting it to assume the great apostolate of Civil and Religious Liberty and Human Brotherhood. The world waits for it to act, and offers it the opportunity to win immortality. Another great creative epoch is approaching, to decide the destiny of the human race. Masonry, in its turn, waits for the man. If he arises, it will do great deeds.

——— It is for you, Illustrious Brethren, Grand Constable and Grand Admiral, each in his proper sphere, to arouse Freemasons to a sense of the great and grand part that Masonry ought to play in the world's affairs; of the opportunity offered, of the necessity of united effort and combined exertion. It is for you to lead and direct them, to enforce discipline and due subordination. To win all, they must risk all; and even then, efforts ill-directed, with forces disorderly and undisciplined, can end only in ignominious failures. The forces of Evil are always organized, have definite purposes, are led and directed by one will, and are therefore too often irresistible.

Illustrious Brother, Grand Minister of State, in your office is included that of Grand Orator. You and the Grand Chancellor are also the Privy Councilors of the Grand Commander-in-Chief. Upon all important questions debated in the Consistory, it is your special duty to state your conclusions, before the matter is put to vote. Upon trials for offenses, before the Tribunal of Grand Inspectors Inquisitors Commanders, it is for

you to represent the Grand Consistory and the Order, and pronounce your conclusions before judgment. When there is doubt as to any question of Masonic law, it will be be referred to you for your opinion. It is your province to pronounce such discourses, to visitors of distinction, to Princes newly received, to the Grand Consistory on solemn occasions, and in honor of the dead, as may be required by the customs of the Order or directed by the competent authority.

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

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

The symbols of Masonry are not fixed dogmas, but images susceptible of indefinite interpetations.

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

Illustrious Brother Grand Chancellor, you, with the Grand Minister of State, are the Privy-Councilor of the Grand Commander-in-Chief. Through you, also, he issues his edicts and promulgates his decisions. You will cause to be prepared all Diplomas, Briefs, Patents, Letters of Credence and of Constitution, and other Balusters, will see that they are in due form and contain the necessary conditions, and will authenticate them with your signature. It is for you to draft new Regulations and Statutes, and give form to the decisions, judgments and decrees of the Grand Consistory; for you to propose measures of legislation to the Grand Consistory, and of administration to the Grand Commander-in-Chief. To you will come for examination and approval, the Statutes and the work of all subordinate bodies; to you all requests, complaints and propositions from them; to you will be submitted all questions on which the opinion or judgment of the Grand Consistory or Grand Commander-in-Chief is desired. Through you the Grand Commander-in-Chief and the Grand Consistory will promulgate all decisions, decretals and edicts. You will conduct all corres-

pondence with other Grand Consistories, and domestic and foreign Grand Bodies, prepare the transactions of the Grand Consistory for publication; and in other respects perform the functions of Prime Minister of the Grand Commander-in-Chief and Organ of the Grand Consistory.

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

Illustrious Brother Grand Hospitaller and Almoner, it will be your duty, not only to dispense the charities of the Grand Consistory in accordance with the ancient custom, but also to see that all the Princes and Brethren conscientiously and punctually perform all the duties of beneficence and of tender mercy, toward the sick, the suffering and the destitute. It will be your special duty to seek out and make known to the

Grand Consistory meritorious cases of want and distress, that they may be relieved. The most deserving cases of need and destitution are often those that seek concealment, and shrink from the light of day and suffer in silence. The world is very full of wretchedness and suffering, as it is of the selfish and the heartless.

To visit the homes of the wretched, to seek out the sick and the destitute, and minister to them comfort and consolation, is that in which man most resembles God. To pour the balm of sympathy upon the bruised and wounded heart, to shelter from the inclemencies of fate the unfortunate, to encircle with supporting and merciful arms the feeble and the helpless; these are a part of the mission and duties of Freemasonry. God allows suffering, destitution and misery to exist in the world, in part that they may give occasion for the exercise of that beneficence which is part of the divine that mingles with the human nature. Few men look upon distress and suffering, without emotions of sympathy and pity; but few are instant in seeking these out that they may relieve them. That which is the common duty of many, is too often neglected by all. Daily and hourly there are fearful agonies suffered, under the very eyes of those who are too busy to be merciful, which are known to God and the sufferers alone; and continually, from obscure hovels, and over-crowded tenements, and even from the highways, and public landings, the wailing

appeals of the neglected dying ascend to the Throne of the Almighty, who doth not remit the punishment of neglect and inhumanity; but for these sends afflictions upon states and cities.

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

Illustrious Brother Grand Registrar, it will be your duty to keep the minutes and accurately record all the transactions of the Grand Consistory; to receive and take charge of all papers and proceedings that are to be laid before it, and present them in due time; to turn over to the Grand Keeper of the Seals and Archives such as are proper to be kept in his custody; to register all Balusters sent from the Grand Consistory, and all Briefs, Patents, Certificates, and Letters-Patent of whatever kind; and upon proper application to make out and furnish exemplications of the entries and records, and cause these to be authenticated by the Great Seal of the Grand Consistory. You will also make out and transmit all returns and reports to the Supreme Council, in due time and season; will receive all moneys for the Grand Consistory, and pay them over to the Grand Treasurer. These, and the other duties of the Secretariat if you well and faithfully perform, no officer will render more essential service

than yourself; since there is no office in which neglect, delay or inaccuracy are more fatally injurious. You will find its duties laborious and monotonous; but your labors will find their reward in the approval and gratitude of the Brethren, and still more in the good fruit which they cannot but bear.

Illustrious Brother, Grand Keeper of the Seals and Archives, you will be the custodian of the Great Seal of the Grand Consistory, which it will be your duty to affix to all documents issued by it and requiring to be sealed, and to all exemplifications and copies of its records, edicts or decrees. The Archives of the Grand Consistory will be kept in your charge, and you will prepare, seal and deliver copies of such records and papers in your custody, as may be desired. You will also be the Librarian of the Grand Consistory, and you will endeavor, by correspondence with other Masonic Bodies, as far as possible to increase and enrich the Library and Archives, reporting upon their condition from time to time, and suggesting such measures for enlarging and preserving them, as you may deem suitable. After the lapse of many years, documents originally unconsidered often become historically valuable; and none, surely, will now doubt the value and usefulness of books to a Mason.

Illustrious Brother Grand Treasurer, I need not recite your duties, neither need I remind you of the necessity of order, regularity and accuracy in your accounts. We always see great mischiefs, ill-feeling,

discontents and impaired usefulness to result from looseness and want of order and system in the financial affairs of Masonic Bodies. There is hardly a Mason who has not witnessed these evil consequences. It is especially in respect to fiscal affairs, that the beginnings of evil are to be avoided, the slight irregularities and trivial relaxations of salutary rules, which always lead at last to grave offenses of commission and omission.

This charge ended, ⊙ will say,

⊙.·. Attention, Illustrious Brethren, Sublime Princes! Draw Swords! Very Illustrious Grand Commander-in-Chief, be pleased to join your Grand Officers and Dignitaries at the Altar of Incense, and with them surround it! Illustrious Brethren, Sublime Princes of the Grand Consistory, surround your Grand Officers and Dignitaries!

The seven officers surround the Altar of Incense. The Grand Master of Ceremonies lights the incense upon it. All the other Princes form a circle round the officers, raise their swords, and form the Arch of Steel over them.

⊙.·. Illustrious Brethren, Sublime Princes, I demand your oath of Fealty to these Grand Officers and Dignitaries whom you have elected. Repeat it after me.

OATH OF FEALTY.

I do solemnly vow and swear that I will be faithful and loyal to these Grand Officers and Dignitaries elected by the Grand Consistory, will support them in the exercise of all lawful authority, protect them

against danger and defend them against all enemies. So help me God!

The Trumpets

sound a flourish. ⊙, standing in the East, with his sword drawn, says,

⊙.·. In the name and by the authority of the Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I proclaim the Illustrious Brethren and Princes who surround the Altar of Incense, to be now duly and fully invested with the respective offices and dignities to which they have been elected, and the charges whereof they have received; and that the Grand Officers and Dignitaries of the Grand Consistory are duly installed; and each shall hereafter possess and enjoy all the powers and honors, privileges and prerogatives to the said proper office belonging and appertaining. God save the Grand Consistory of the State of . . . . .!

——— Illustrious Brother and Sublime Prince, Grand Master of Ceremonies, let two Princes conduct each Grand Officer and Dignitary to his station!

Music.

2 assigns two Brethren to escort each officer, and himself precedes the Grand Commander-in-Chief and his escort.

The two Brethren march on either side of the officer escorted. When the Grand Commander-in-Chief is near the East, ⊙ steps to the right of the Throne, facing it. 2l conducts the Grand Commander-in-Chief to the Throne. Both bow; ⊙ gives the sign; the Grand Commander-in-Chief returns it. ⊙ invests him with the collar, salutes him, with the sword, and he assumes the Throne. Then 2l and the escort, facing the Throne, salute, and retire. Each Lieutenant Commander is in like manner escorted to his station, and received and saluted by the Prince who has occupied it; and when he has assumed it, is also saluted by the escort. The other Dignitaries are escorted to their stations, assume them, and are saluted by the escorts. All the Illustrious Brethren and Princes return to their places, and all remain standing. Then the

Music ceases.

⊙.·. Illustrious Second Lieutenant Grand Commander, Grand Preceptor, with you is the bright constellation composed of the two stars, JUSTICE and EQUITY, which to the Mason should ever be as inseparable as we are taught they are as attributes of the Deity. I commit them to your special charge, and hope that, enforcing them among the Brethren, you will ever regulate by them your official and private conduct.

——— Illustrious First Lieutenant Grand Commander, with you is the bright constellation composed of the three stars, LIBERTY, EQUALITY and FRATERNITY. They will govern in this Grand Consistory, as they do everywhere else in Scottish Masonry: LIBERTY, with Constitutional Law; EQUALITY, with Order and Subordination; FRATERNITY, with Precedence of the best and wisest. I commit the three lights to your charge.

Never forget, nor ever fail to remind the Brethren how sadly misunderstood and abused these three grand words have been, and how many crimes have been committed in their name. And yet never forget that they contain a whole creed, when rightly understood, of which every mason ought to be an Apostle.

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

——— Very Illustrious Grand Commander-in-Chief, Illustrious Lieutenant Grand Commanders, Grand Officers and Dignitaries, Illustrious Brethren and Princes, in your midst, irradiating your columns, shines the Great Central Constellation, composed of the five stars, KNOWLEDGE, WISDOM, STRENGTH, HARMONY and ZEAL. I entrust them to you all. Receive them in charge, and let their light never be obscured. Study and reflect, my Brethren, and so gain Knowledge, and with Knowledge, Wisdom. Become strong, and possess your Strength in Wisdom, and let the fruit thereof be Peace and Harmony and the Beauty of good Works, the fruit and issue of Zeal according to Knowledge.

——— Join me, Illustrious Brethren, Sublime

Princes, in invoking the favor and protection of Him in whom all good Masons place their trust!

All kneel, and ⊙ repeats the following

INVOCATION:

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

ALL: So mote it be! Amen! Amen!

All rise, and ⊙ says,

⊙.·. May Light and Peace and Content be and abide with you always! Amen! . . . Illustrious Brethren, Sublime Princes, unite with me in applauding the installation of your Grand Officers and Dignitaries!

All, except the officers installed, give the Grand Battery and plaudit as hereinbefore directed.

The Grand Commander-in-Chief replies by such remarks as he deems appropriate, and he and the other Grand Officers and Dignitaries cover the plaudit, with the same battery. Then ⊙ says,

⊙.·. Very Illustrious Grand Commander-in-Chief, I surrender into your hands the government of your Grand Consistory, and place in your charge the Book of Gold and Letters-patent of Constitution. May success crown your labors, and Order and Peace ever reign between your columns!

Commander-in-Chief. Attention! Illustrious Brethren, Sublime Princes! Join me in testifying, according to the Masonic custom, our respect and esteem for our distinguished and illustrious Brother C..... P....., the Sovereign Grand Inspector General who has done us so great a favor. Salute!

While all stand at the salute, the Grand Commander-in-Chief returns the thanks of the Grand Consistory to ⊙, and then says,

Com.-in-Chief. Recover Swords! Return Swords! With me, my Brethren!

All applaud, with the Grand Battery, as before. The Sovereign Grand Inspector General or Deputy Grand Inspector General bows, and takes a seat among the Princes, when the Commander-in-Chief says,

[●].·. ⊙.·.* Be seated, my Brethren!

When the Brethren are seated, the Commander-in-Chief [hereafter represented by the sign ⊙], will say,

⊙.·. Illustrious Brethren and Princes, I appoint the Illustrious and Reverend Brother —— —— to be the

Primate of this Grand Consistory. Illustrious and Reverend Primate, be pleased to assume your appropriate station, on the right of the Illustrious Grand Minister of State.

I do appoint the Illustrious Brother and Prince ——— ———, Provost or Grand Master of Ceremonies; the Illustrious Brother and Prince ——— ———, Grand Expert; the Illustrious Brother and Prince ——— ———, Assistant Grand Expert; the Illustrious Brother and Prince ——— ———, Beausenifer; the Illustrious Brother and Prince, ——— ———, Bearer of the *Vexillum Belli* or Battle-flag; the Illustrious Brother and Prince ——— ———, Master of the Guards; the Illustrious Brother and Prince ——— ———, Chamberlain; the Illustrious Brother and Prince ——— ———, Grand Steward; the Illustrious Brother and Prince ——— ———, Aide-de-Camp of the Commander-in-Chief; and the Illustrious Brother and Prince ——— ———, Grand Tiler. The Illustrious Brethren and Sublime Princes now appointed, will be pleased to advance to the Altar of Obligation.

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

⊙.·. Illustrious Brethren and Princes, if you accept the offices to which you have respectively been appointed, be pleased to lay your right hands on the Holy Scriptures of your religion, upon the Book of Constitutions, and the weapons that lie upon both, and

raise your left hands toward Heaven, so to take the oath of office.

They do as directed, and ⊙ thus administers the

OATH OF OFFICE.

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

⊙.·. Illustrious Brother Provost or Grand Master of Ceremonies, you are to be the regulator of all Initiations and Ceremonies of the Grand Consistory, and to see that at all meetings its works proceed with regularity and order. You are to precede and attend the Grand Commander-in-Chief; to receive and introduce all visitors and see that the appropriate honors are paid to each. It is your especial duty to introduce and conduct all Candidates. Under your orders are the Grand and Assistant Grand Experts, the Chamberlain and Grand Steward.

——— Upon the faithful and intelligent performance by you of these and other duties, must in a great measure depend the regularity and order of the labors of the Grand Consistory, the impression made upon the Candidates by their reception, the pleasure and gatification of the Princes in their labors. Upon your courtesy and urbanity the Grand Consistory must

depend to make it pleasant and profitable for Brethren not of the Grand Consistory to visit and encourage it. You will be pleased to repair to your post and enter upon the discharge of your duties.

Illustrious Brethren Grand Expert and Assistant Grand Expert, your duties are analogous to those of the Senior and Junior Deacons of the Lodge. The Grand Expert receives his orders from the Grand Commander-in-Chief and conveys them as he may be directed. He examines such visitors as it is found necessary to interrogate and prove, and also examines, and with the aid of the Assistant Grand Expert, prepares all Candidates. The Assistant Grand Expert receives his orders from the First Lieutenant Grand Commander, and conveys them as he may be directed. Both are conservators of order in the Grand Consistory; and both are at the orders of the Provost or Grand Master of Ceremonies. You will be pleased now to repair to your posts, and enter upon the discharge of your duties.

Illustrious Brethren, Grand Master of Ceremonies and Grand Expert, receive the BEAUSEANT and the *Vexillum Belli*, and convey them to the altar, taking with you proper escort.

Music,

during which the Grand Master of Ceremonies with two Brethren, all with drawn swords, goes to the East and receives from the Grand Constable the Beauseant, and bears it to the altar, the two Brethren marching in front of him, and at the altar standing on either side of him. In the same

manner, the Grand Expert with two Brethren receives the war-banner from the First Lieutenant Grand Commander, and bears it to the altar, where he stands with it, on the left of the Beauseant.

Music ceases.

⊙.·. Illustrious Brethren —— —— and —— ——, you have been appointed to bear the Beauseant of the Grand Consistory, and the war-banner or battle-flag of the Order. Glorious and mournful at once are the memories that cling around the white and black banner of the great Order. It led the soldiery of the Temple to many victories; and it saw them crushed and shattered by terrible defeat, as on the fatal bloody field of Ascalon. Then it became the banner of a lost cause and extinguished Order, more venerated, and stirring deeper emotions than the Labarum of Christian Rome, or the Oriflamme of France. Sacred symbol of great truths to a great Association, time and the heroic memories it revives hallow it to the Kadoshim. Beausenifer, I entrust it to your charge; and to yours, Bearer of the Vexillum Belli, the battle-flag that long supplied its place, and was to it what the substituted word was to the True Word of a Master Mason.

The Grand Master of Ceremonies and Grand Expert hand them the banners. All the Princes rise and salute. The

Trumpets

sound, and there is a wild burst of

Martial Music.

After which, ⊙ cries,

⊙.·. DIEU LE VEUT; *God wills it!* Let us ever be resigned to the will of God! He that overthroweth the House can cause it to be builded again. NON NOBIS, DOMINE! NON NOBIS, SED NOMINI TUO DA GLORIAM!

The Bearers of the banners march to their posts.

Music.

After which ⊙ continues,

⊙.·. Illustrious Brother, Master of the Guards, it will be your duty to guard the entrance to the Consistorial Chamber, receiving your orders in respect thereto from the First Lieutenant Grand Commander. In matters of discipline, also, you will receive and obey the orders of the Grand Constable, to whom you will promptly report any disobedience of orders or breach of decorum. You will at each communication receive and make known the watchwords of the day; and you will marshal all processions and command the guards of the banners and the escorts, on public occasions. These and the other duties that by prescription and custom appertain to your office, it has been the pride and pleasure of many good Knights and Illustrious Princes, punctually to perform, as I hope it may be yours. You will be pleased now to repair to your post and enter upon the discharge of your duties.

Illustrious Brother Grand Chamberlain, the Consistorial Chamber and its furniture are in your charge. It must be your care to see that it is supplied with the proper furniture and decorations, and that these are

kept in proper repair and fit condition. You are to see that the apartments are all properly arranged and set in due order for receptions, and for the ordinary sessions of the Grand Consistory. The lights of the Holy House are in your especial charge. You are to arrange the camp. The Grand Tiler is under your orders, and with his assistance and proper attention on your part, you may always maintain that order, neatness and elegance of the Temple and its appurtenances, the absence of which marks the want of a proper pride and interest, and makes it more a barracks or a club-room than a home. You will be pleased now to repair to pour post and enter upon the discharge of the duties of your office.

Illustrious Brother Grand Steward, it will be your duty to make the necessary arrangements and preparations for the Feasts and Refections of the Grand Consistory. Upon your diligence and aptitude, therefore, the pleasure and enjoyment of these convivial occasions will much depend. The general economy of the Lodge is your peculiar province; and the same attention, thrift, carefulness and attention to minutiæ as make home pleasant and ensure comfort around the winter-fire and at the table, will make the Lodge or other Temple, of high or low degree, also a home of comfort and content. Repair to your post, my Brother, and be ready to perform your duties.

Illustrious Brother and Prince Grand Tiler, you are to guard the approach to the Consistorial Chamber.

Your duties there are known even to the Apprentice-Mason. It is also your duty to take charge of the apartments at the close of meetings, to see the furniture safely bestowed, and, under the direction of the Chamberlain, to prepare the rooms for communications and receptions, always remembering the maxim that cleanliness is next to Godliness; and that, among our ancient Brethren the Hebrews, it was enforced by the severest penalties.

Illustrious Brethren and Sublime Princes, let the Grand Tiler's sword be to us all the symbol of that two-edged flaming blade, every way revolving at the gate of Eden, the weapon of the Cherubim that barred the way to the Tree of Life against all not worthy to enter in. Let it be to us the symbol of Prudence, of Precaution, and sternly forbid entrance here to any with whom it would not be an honor, a pleasure and a profit to associate. Illustrious Brother and Sublime Prince Grand Tiler, to your post! The Grand Consistory is duly at labor.

The Grand Tiler marches to his post.

⊙.·. Illustrious Brethren, Sublime Princes, the Dignitaries and Officers of the Grand Consistory are duly installed. Let us now repeat within our minds, before we separate, and afterward remember, this collect of Tuscan Hieroglyphics: *Our life is very short, beauty is a cozenage, money is false and fugitive; empire is odious, and hated by them that have it not, and uneasy to them*

that have; victory is always uncertain, and peace, most commonly, is but a fraudulent bargain; old age is miserable, death is the period, and is a happy one, if it be not soured by the sins of our life; but nothing hath continuance and endures, save the effects of that Wisdom which employs the present time in the acts of a holy religion and a peaceable conscience; for they make us to live beyond our funerals.

Immediately is sung the following

CHANT:

Hosanna Sanctus Deus Sabaoth, super-illustrans claritate tuâ felices ignes horum Malakhoth.	Hosanna, Holy God of the Celestial Hosts, super-illuminating with Thy splendor the fortunate orbs of thy Archangels.
Te Deum laudamus. Te Dominum confitemur.	We praise Thee, O God! We do acknowledge Thee to be our Lord.
Te æternum Patrem omnis terra veneratur.	All the earth worships Thee, the Father Everlasting.
Tibi omnes angeli; Tibi cœli et universæ potestates;	To Thee all the Angels cry aloud; the Heavens and all the heavenly Powers;
Tibi Cherubim et Seraphim incessabili voce proclamant.	To Thee the Cherubim and Seraphim continually do cry,
Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth!	Holy, Holy, Holy, Lord God of Sabaoth!
Pleni sunt cœli et terra majestatis Gloriæ tuæ.	Heaven and earth are full of the majesty of Thy Glory.
Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.	Save Thy people, O Lord, and bless Thy inheritance!
Et rege eos, et extolle illos, usque in æternum.	Govern them, and raise them up forever.
Per singulos dies benedicimus Te.	Every day we bless Thee.

Et laudamus Nomen Tuum in sæculum, et in sæculum sæculi.	And we praise Thy Name for ever and ever.
Dignare, Domine, die isto sine peccato nos custodire!	Vouchsafe, O Lord, this day to keep us without sin!
Miserere nostri, Domine, miserere nostri!	Have mercy on us, O Lord! Have mercy on us!
Fiat misericordia Tua, Domine, super nos; quemadmodum speravimus in Te.	Let Thy mercy, O Lord, be upon us, as we have hoped in Thee!
In Te, Domine, speravi; non confundar in æternum.	In Thee, O Lord, I have hoped; let me never be confounded!
Te Domine, laudamus et superexaltamus in sæcula.	Thee, O Lord, we do praise and extol forever!

This is followed by the following

HYMN:

We seek no triumphs born of Force—
They soil the brightest cause;
For not in blood does Liberty
Inscribe her civil laws.
She writes them on the People's heart,
In language clear and plain;
True thoughts have moved the World before,
Will move the World again.

We falter not, nor faint nor fear,
In Freedom's cause sublime;
Our cry is still "FRATERNITY,"
We keep the march of Time.
We ask not sword or pike or gun
Our victories to obtain;
Without them, Truth has won before,
Without, will win again.

We want no aid of barricade,
To bar the march of Wrong;
We have a Citadel in Truth,
More durable and strong.

Calm words, great thoughts, undying faith,
Have never striven in vain;
With them the Truth has often won,
With them will win again.

Peace, Progress, Knowledge, Brotherhood—
The ignorant may sneer,
The bad deny—but Masonry
Believes their triumph near.
She does not seek, with tears or blood
Her azure robes to stain;
Truth has its victories, had before,
Will have them yet again.

After the Hymn, ⊙ will declare the Ceremonies of Installation closed. If any persons other than Princes of the Royal Secret have been present, they will now retire.

There being nothing further proposed, the Commander-in-Chief calls on the Secretary to read the Minutes of the Work.

The Minutes being approved, all the members of the Consistory sign the copy of the Letters-Patent of Constitution in the Book of Gold, and the proceedings of the Grand Consistory after installation.

The Box of fraternal assistance is passed round; and then the Grand Consistory is closed in due form.

FORMS.

ENDORSEMENT ON LETTERS-PATENT OF CONSTITUTION.

The Inspector General will make the following endorsement on the Letters-Patent of Constitution, before delivering them to the Secretary General:

"*To the Glory of the Grand Architect of the Universe:*

"We, A—— P——, 33d, and Deputy Grand Inspector General, by Commission from the Supreme Council of Sovereign Grand Inspectors General, 33d degree, etc., for etc. —— for the State of ——, do hereby declare and make known, that on the —— day of the Hebrew month, called —— of the year of the True Light, 56—, answering to the —— day of ——, V.·. E.·. ——, by virtue of the powers with which we are invested by the Commission aforesaid, we did convoke and assemble in general conclave at the City of ———, in the State of ———, the Sublime Princes of the Royal Secret, mentioned in the within Letters-Patent of Constitution, and did then and there, in the name and by authority of said Supreme Council, congregate the said Sublime Princes into, and did constitute and inaugurate the Most Puissant Grand Consistory of the Sublime Princes of the Royal Secret of the State of ———, in the Sacred Asylum of the same; and did then and there duly install the Very Illustrious Brother A—— B——, as Grand Commander-in-Chief; and the etc., as Lieutenant Commanders etc., thereof.

A—— P——, 33d,
Deputy Grand Insp. Gen."

Before delivering the Book of Gold, the Inspector General will write on the 1st page as follows:

"We, the undersigned, Deputy Grand Inspector General for the State of ———, by Commission from ——, do declare that we have delivered this Book of Gold to the Most Puissant Grand

Consistory of Sublime Princes of the Royal Secret, 32d degree of the Ancient and Accepted Scottish Rite of the State of ———, at the time of its installation, to be used as a record of its proceedings; the same containing —— pages, this included. In witness whereof I do now set my hand to this endorsement, and affix thereto the seal of my arms, at ———, in the said State of ———, this etc. ——

[L.·. S.·.] A—— P——, 33d,
Deputy Grand Insp. Gen."

The Inspector General, the Secretary General *ad hoc*, and the two Lieutenant Commanders *ad hoc*, will sign the record of the proceedings of the session of installation, in their character of Installing Officers.

The Inspector General has also the right to sign in that character, the Minutes of the other sessions of the Grand Consistory at which he may be present.

PROTOCOL FOR THE INSTALLATION SESSION.

To the Glory of the Grand Architect of the Universe:

DEUS MEUMQUE JUS!

At the Orient of the Supreme Council of Sovereign Grand Inspectors General, of the 33d degree of the Ancient and Accepted Scottish Rite, for the Southern Jurisdiction of the United States, under the C.·. C.·. and the vertical point of the Zenith, which answers to —° —′ North latitude, the —— day of the ——— Hebrew month called ——— etc. ———.

HEALTH, STABILITY AND POWER.

We, A—— P——, Deputy Grand Inspector General for the State of ———, by Patent and Commission from the Supreme Council, etc., and the Illustrious Brethren and Princes of the Royal Secret, C—— D——, P—— R—— and S—— Y—— being met and assembled under the orders of the said Illustrious Deputy Inspector General; and the Illustrious Brother and Prince C—— D—— acting as 1st Lieutenant Commander; the

Illustrious Brother P—— R—— as 2d Lieutenant Commander, and the Illustrious Brother S—— Y—— as Secretary General, *ad hoc;* and also the Illustrious Brethren and Princes of the Royal Secret, F—— P——, etc., at ——, in the State of ———, on the — day of ———, the said Illustrious Brother A—— P——, Deputy Grand Inspector General, presiding, did announce that he had the Letters-Patent of Constitution, granted upon his recommendation by the said Supreme Council, to the Brethren and Princes above-named, constituting them the Most Puissant Sovereign Grand Consistory of Sublime Princes of the Royal Secret, 32d degree of the Ancient and Accepted Scottish Rite for the State of ——.

And this being the day set and appointed for inaugurating the said Grand Consistory, and for the election and installation of the officers thereof, and the said Illustrious Brother A—— P——, the Deputy Grand Inspector General aforesaid being invested with full power thereto:

Thereupon the Deputy Grand Inspector General aforesaid, seated near the Altar of Perfumes, announces that he is about to commence the labors of the day, by inaugurating the Temple and dedicating it to the Duty of Infinite Beneficence.

The Deputy Grand Inspector General, etc.

[Everything done by him on the occasion should be stated in the minutes, *i. e.*, his calling the Brethren to assemble round the altar, the oaths administered, etc., mentioning all the material points of the Work; and the same with the other work that follows, up to the time when he yields the chair to the Commander-in-Chief].

