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Hon'ble Grand Organist to the Mother
Council of the World.

OFFICES

OF

CONSTITUTION AND INAUGURATION

OF A

CHAPTER OF KNIGHTS ROSE CROIX

OF

HIERODOM,

AND

Installation of its Dignitaries and Officers,

AS USED

Freemasons of the Scottish Rite

IN THE SOUTHERN JURISDICTION OF THE UNITED STATES.

‘*Γεροδομ.*

A.:M.:5630.

CONSTITUTION AND INAUGURATION.

THIS ceremony is prepared especially to be used when a Chapter is to be constituted and inaugurated, and its officers installed, by the Grand Commander-in-Chief of a Grand Consistory, assisted by members of the same. A Sovereign or Deputy Grand Inspector General performing it, will easily make the necessary changes, observing that the passages included between double asterisks will be omitted by him.

The Hall must be fitted up in the most brilliant manner, the floor strewn with flowers, and the walls hung with garlands. The Altar also will be garlanded with leaves and flowers.

The four great columns are in the East and West; and those of FAITH, HOPE and CHARITY near the Altar of Obligation; FAITH on the South side of it; HOPE on the West; and CHARITY on the East.

None of the transparencies are lighted.

The Altar is covered with a crimson cloth, fringed with gold. On it are the Holy Scriptures, the Book of Constitutions, and a cross (in shape, the ordinary passion cross, of acacia wood), upon which is a crimson rose.

The officers elect will occupy their proper stations, and those selected for appointment by the Most Wise elect will occupy their proper posts. All the officers and members will be fully clothed, as in the last apartment at a reception.

Between the Altar and the Throne, chairs are set for the Most Wise and other officers elect to occupy, when they vacate their stations. That of the Most Wise will be in the middle, opposite the Altar; and those of the other officers, on his right and left.

If it is the Grand Commander-in-Chief who is to perform the ceremony, the officers and members of the Grand Consistory who

may be present, assemble in an adjoining room, and form procession, precisely as in the inauguration of a Lodge of Perfection. Their presence is announced, and they are introduced and received, precisely in the same manner as there, with no other differences than those of the titles of the officers of the Chapter, and the like, up to the point when the procession halts, after passing under the Arch of Steel.

If the ceremony is to be performed by a Sovereign or Deputy Grand Inspector General, he will be announced, enter, and be received according to his rank, and as nearly as possible in the same manner.

When the procession, or the Illustrious Grand Commander-in-Chief, or the Sovereign or Deputy Inspector General halts, the

Music stops,

and the Most Wise elect, standing, with his sword at the salute, will say,

MOST WISE. Illustrious Grand Commander-in-Chief, [or, Illustrious Sovereign Grand Inspector General,] the Brethren and Knights here present having taken all the steps in their power to form themselves into a Chapter of Rose Croix, and having asked to be constituted and inaugurated as such, do heartily welcome and desire honorably to entreat you **and those who with you have now come unto us,** hoping, and being given to expect, that it is your pleasure now to constitute and inaugurate this Chapter.

With persevering effort and arduous labor, we have sought for and discovered THE LOST WORD, and, in part, the meaning of the holy symbols and occult mysteries. Beyond measure gratified at our success, we feel a new interest in Masonry, to which our discoveries have for

us added new value, by shedding upon it a new and vivid light, and explaining to us its enigmas and obscurities. Much that was dark and confused has become plain to us; and we now know that there is in the Royal Art a profound philosophy, and that it conceals under its symbols the loftiest truths, and the solutions of the most abstruse and interesting problems that have ever agitated the human mind.

Having acquired this conviction, we are animated by new zeal, and fired by an ardor before unfelt by us. The world has for us a new beauty, and Creation has become Revelation and a great Book full of infinite meanings. We desire to share these treasures of knowledge with our fellow-men; to communicate and promulgate the great truths of this degree, and induce others to worship at the same Altar as ourselves. We are eager to persuade them to read the great Book of the Universe as we read it, and there learn to know the infinite Beneficence and Love, as well as the infinite Power and Wisdom of God.

For thus only we can comply with the obligations we have assumed, thus only diffuse among men the True Light, that they may no longer walk groping in the darkness.

Therefore it is that we have asked for Letters-Capitular, that shall give us permanence and perpetuity. The promise of them has already inspired us with new vigor; and their possession will incite us to renewed exertion, that we may prove ourselves

deserving of the confidence reposed in us, and worthy to wear the title of Knight of the Rosy Cross of Hierodrom. In the name of all these Brethren and Knights, I bid you welcome, once more, thrice welcome!

The Grand Commander-in-Chief or Sovereign or Deputy Inspector General, will reply as follows,

⊙. Most Wise Tarshatha elect, we have seen with great pleasure the zeal and ardor that animate the Brethren and Valiant Knights who have selected you to be their chief, and whose intelligence promises the most excellent results for their labors as a Chapter. Profoundly appreciating the value and importance of the truths of high philosophy and genuine religion taught in the degrees of the Chapter, and especially in the magnificent degree of Rose Croix, and anxious to extend and diffuse the knowledge of those truths, we shall watch the labors and progress of your Chapter with great interest.

We received with pleasure your request for Letters-Capitular, as an additional proof of your zeal and devotion, and hastened to accede to it. Our Illustrious Brother the Grand Chancellor bears with him these Letters, and we are now prepared, if it be your wish and pleasure, to proceed to constitute and inaugurate your Chapter and install its officers.

The Most Wise recovers and sheathes his sword, descends from the Throne, approaches ⊙, unbuckles his sword-belt, kneels on one knee, presents the hilt of his sword to ⊙, and says,

M. W. Illustrious Grand Commander-in-Chief, [*or*, Illustrious Sovereign Grand Inspector General,] receive, in behalf of the Most Puissant Grand Consistory [*or*, of the Most Puissant Supreme Council of the Sovereigns the Grand Inspectors General,] this pledge of the Allegiance and Fealty of the Brethren and Knights here present, desiring to be constituted a Chapter, to your Illustrious and Most Puissant Body, to which they thus pay homage.

⊙ receives the sword, raises the Most Wise, embraces him, returns him the sword, and says,

⊙ ∴ Receive again, Most Wise Brother, this symbol of Honor and Authority, and of all that was excellent and noble, devoted and disinterested, in the character of those Ancient Knights of the Holy House of the Temple, of Saint John of Jerusalem, and of the House of St. Mary of Jerusalem, with whom we claim affiliation. We do not doubt that you will wear it worthily and well. Receive with it assurances of our high consideration and esteem for yourself and each of the Brethren and Knights, and our firm pledge and promise of encouragement, assistance, protection and support. We, on our part, accept the offer of its hilt to us as an assurance of your loyalty, and of your readiness to do your devoir as a good Knight of the Holy House, in the cause of God, your liege Sovereign, your Country and the Wife, Widow or Maiden who appeals to you for assistance and protection.

The Most Wise receives his sword, with an obeisance, and, carrying it in his left hand, conducts ☉ to the Throne, there bows low to him, takes his place on his left, and buckles on his sword.

Then, if the banners of the Grand Consistory are present, ☉ says, before taking his seat,

☉: Advance the Beauseant and the battle-flag of the Order of the Kadoshim to the front of the Throne, and display them. Brethren, officers and members of the Grand Consistory, proceed to the East! Sound, Trumpets!

The Trumpets

sound a long bold call. Then the

Music

plays a loud, bold march, during which

The Banners are displayed,

and the officers and members of the Grand Consistory march to the East. Immediately, all salute with the sword. Then the

Music stops,

and the Brethren or choir sing the following

CHANT:

I was glad when they said unto me, Let us go into the House of the Lord. Our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem; They shall prosper that love thee. Peace be within thy walls; and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee.

When the Chant ends, ☉ says,

☉. Let the officers elect resign their posts to the officers of the Grand Consistory, and surrender the insignia of office to the Grand Master of Ceremonies!

Music.

Commencing with the lowest in grade, the Grand Master of Ceremonies conducts the correspondent officers of the Grand Consistory, or those acting as such, in regular succession, to the proper stations in the Chapter. These are as follows:

The First Lieutenant Grand Commander is *Senior Warden*;
 The Second Lieutenant Grand Commander is *Junior Warden*;
 The Grand Minister of State is *Orator*;
 The Grand Hospitaller is *Almoner or Hospitaller*;
 The Grand Registrar is *Secretary*;
 The Grand Treasurer is *Treasurer*.

Each officer elect of the Chapter, as the officer of the Grand Consistory approaches him, rises, bows, retires from his station by the left, and, when the latter has assumed it, moves to his front, draws his sword, salutes with it, recovers (the officer of the Grand Consistory bowing in return,) and is then conducted by the Grand Master of Ceremonies to the Altar, where the latter divests him of his insignia of office, lays them on the Altar, and then conducts him to a seat between the East and the Altar. After all are thus seated, ☉ says,

☉. Illustrious Brother, Grand Master of Ceremonies, conduct now the Most Wise Tarshatha elect to his seat!

The Grand Master of Ceremonies salutes the Most Wise elect with his sword, receives from him his insignia, carries them to, and places them on, the Altar, and then returns and conducts him to the seat prepared for him. Then the

Music stops.

⊙ raps ●; ⊕, ⊙; ○, ●; each again the same in succession; and then, after an interval, ⊙ raps ●. Then ⊙ says,

⊙: Illustrious Brother Grand Chancellor, be pleased to read the Letters-Capitular granted to these Valiant Brethren and Knights constituting them a Chapter of Rose Croix! Valiant Brethren and Knights, listen to your Letters-Capitular!

The Grand Chancellor reads the Letters, in which the names of the officers are not yet inserted, although they will have been elected at a meeting presided over by the Grand Commander-in-Chief, or some other Prince of the Royal Secret, delegated by him [or by the Sovereign or Deputy Grand Inspector General].

If the ceremony be performed by a Sovereign or Deputy Grand Inspector General, he will have selected some one to act as Grand Chancellor; and the ceremony will commence with the reading of the Letters.

After reading the Letters, the Grand Chancellor will hand them to the installing officer, who will rise, and say,

⊙: Valiant Brethren and Knights, you have heard read your Letters-Capitular, and are informed of the conditions which they contain. When they shall have been delivered to you, and you are thus assured of permanency, and invested with unity and greater power of combined and concentrated action, your capacity for serving the Order will have become greater, and the sphere of your duties will be proportionally enlarged. Nor are those duties due to the Order alone, but to your State and Country, and through them to humanity.

What those duties are, you know. You learned them when you received the sublime degree of Rose Croix. You cannot have forgotten them, and I need not now enlarge upon them. No higher or nobler duties can devolve upon man in this world; none which more directly and powerfully tend to elevate his own nature, expand his intellect, exalt his aims, purify his morals and benefit his fellows. They impose on you, my Brethren, the necessity of labor, and of study; for there is nothing that is worth doing in this world, which can be done easily, and without labor or preparation.

Remember also, Valiant Brethren and Knights, that high titles assumed are solemn pledges of adequate and corresponding performance; and that, in all ages, no one has been more the subject of ridicule, than he who puts his hand to the plow and then turns back. When you have once entered the lists as an organized and permanent body, against the enemies of Human Happiness, you cannot recede, or even stand still, with honor. The campaign lasts as long as life; and you will lay aside your knightly armor, only when it is to be replaced by the shroud. You must die in harness, right knightly, if you would have your names glitter like stars upon the bright rolls of the Order of Hierodom.

It hath been well said, that "certainly every wise man will easily believe, that it had been better the Macedonian kings should have died in battle, than

protract their life so long, till some of them came to be scribes and joiners at Rome." And it is quite as sad a thing, and as great a calamity to a Mason, to live to become an idle and inactive drone, and to be forgetful of, or indifferent to, his solemn obligations.

Knowing the increased burden of duty which your aggregation into a Chapter will impose upon you, do you now accept these Letters-Capitular?

EACH: I do.

⊙.: Your determination is laudable, and, we hope, wise. We rejoice to know that you intend to persevere. But before we can proceed to comply with your desires, we have it in charge to ascertain, however confident we may be of the sincerity and excellence of your intentions, whether you are familiar with the lessons of the degree of Rose Croix, and with the great Truths which its symbols reveal to the true Knight and Adept. The Valiant Brother and Knight whom you have selected to be your Chief, will be pleased to answer for you.

The Most Wise elect rises, and faces ⊙.

⊙.: Valiant and Perfect Brother and Knight, upon what do you propose to erect the Holy House of your Masonic Temple of the Rosy Cross?

M.: W.: On the three great columns, FAITH, HOPE and CHARITY.

⊙.: Define me those words Masonically, by three times three.

M.: W.: FAITH—in the infinite Benevolence, Mercy and Loving-kindness of God, our Father—in the instinctive and innate moral sense of right and wrong, the general honesty of intention, and the indefinite capacity for improvement and progress, of man—and in our own power and ability to do good, and to make our influences perpetual . . . HOPE—of the ultimate enfranchisement of the Human race from the bondage of ignorance, slavishness and superstition—of the continued existence and immortality of the soul, after the death of the body—and of the final overthrow of all despotism, spiritual and temporal, over the soul or over the body . . . LOVING-KINDNESS, which, as CHARITY, relieves the wants and soothes the sorrows of those that are destitute and suffer—that makes lenient allowance for human frailties, credits to others honesty of intention and opinion, is quick to approve and slow to condemn; and seeks for excuses for the errors and offenses of others . . . and that causes us to feel that other men are indeed our Brethren; to be gentle and affectionate to them, to sorrow and sympathize and condole with them, and to endeavor in every possible way to help and serve them.

⊙.: My Brother, every Masonic Temple is oblong and rectangular, with four walls or sides. Of what are these the symbols to a Knight Rose Croix?

M.: W.: Of the four mighty words on the great columns in the East and West—INFINITY and IMMORTALITY, NATURE and REASON.

Q.: Tell me, in brief, what a Knight Rose Croix understands by those words?

M.: W.: Around us, in every direction from the point called **HERE**, extends *Space*, to which we can conceive of no end or limit. Before us and behind us, from the point called **Now**, extends *Time*, to which we can as little conceive of end or limit. Co-extensive with the former, **GOD** is Infinite; co-extensive with the latter, He is Eternal. His attributes, among which are Goodness and Mercy, Beneficence and Loving-kindness, as well as Power and Wisdom, His Patience and Tenderness, as well as His Justice, are infinite in number, and each infinite in perfection. The Soul of man, created by God or an Emanation from the Deity, is not liable to decay or dissolution, and therefore is immortal. **NATURE** is the great Universe, created or uttered by God; and all the Suns, Stars, Worlds and Creatures, animate and inanimate, are the great Book of the Revelation and Manifestation of the Hidden Deity; of which Universe, every orb, substance, soul, thing, thought and movement is a Hieroglyphic written by God, the representative character and expression of a thought of God. **REASON** is the Infinite Supreme Intelligence of the Deity, and also that limited portion of the same with which He has endowed us; the faculty by which we read His writing on the pages of the Book of Nature; the Interpreter, often mistaken and always imperfect, of the written thoughts of God.

⊙.: What particular symbol in this degree represents INFINITY?

M.: W.: The CROSS, because its four arms, infinitely prolonged, would never meet.

⊙.: What, IMMORTALITY?

M.: W.: The ACACIA, evergreen; and the ROSE, emblem of universal vegetation, of Life, ever emerging out of Death.

⊙.: What, NATURE?

M.: W.: That bounteous mother, the PELICAN, giving her children sustenance from her own veins and bosom.

⊙.: What, REASON?

M.: W.: The EAGLE, symbol also of the Sun and of the Divine Light; keen-eyed, clear-sighted, far-seeing—that can gaze unwinking on the noon-day sun, and loves to rest on his broad wings in the clearer regions of the upper atmosphere above the clouds.

⊙.: To what does the battery of the 18th degree allude?

M.: W.: To the three different letters of the old word, Yöd, He and Vaf; the three different letters of the new word, and the unity of God.

⊙.: What is the most sacred symbol of this degree?

M.: W.: The Tetractys, with whatsoever it includes.

⊙.: What is your duty as a Knight Rose Croix?

M.: W.: To imitate the example of him who came to reform his Brethren, the children of Israel, and teach them that God was their Father, and that they, his children, should love one another—to obey His

teachings delivered on the Mount—to teach the truth in the desert of human life—and to prefer death to dishonor.

⊙.: Thou hast answered well, my Brother. Valiant Brethren and Knights, do you acknowledge your duties as Knights to be such as your Most Wise Tarshatha elect has declared.

ALL: We do.

⊙.: Valiant Brethren and Princes, your creed as Knights is condensed into the three words, FAITH, HOPE, and CHARITY, the three great steps of the symbolic ladder that reaches to Heaven. FAITH believes the revelations of God in Nature; HOPE expects His promises; and CHARITY loves His excellencies and mercies thus manifested. FAITH gives our understanding to God; HOPE gives up the passions and affections, to heaven and heavenly things; and CHARITY gives the will to the service of God and our fellows. FAITH is opposed to doubt and infidelity; HOPE to despair; CHARITY to enmity and malevolence; and these three sanctify the whole man, and make our duty to Him, to our fellows and country, and obedience to his revealed laws, to be chosen, reasonable and delightful, and therefore to be entire, persevering and universal.

We were long since reminded that no one should engage in any great or important undertaking without asking comfort from Him in whom all Masons trust. Prayer is good, and excellent and profitable; but forgiveness is better. He that forgives, it has been

declared to us, shall be forgiven. If we believe this, it is certain we shall forgive our enemies; for there is no one among us all, who doth not need and desire to be forgiven for something.

Above all, my Brethren, let us not forget what is included in the word *forgiveness*; and in asking to be forgiven our trespasses, *in that manner, and in no other, in which we forgive the trespasses of others*, let us add, their errors of faith and opinion, harder for human nature to forgive than personal wrongs and injuries. Are you ready to say this?—if so, repeat with me!—

ALL: As we forgive the wrongs and injuries done unto us, and *if* we forgive them, and differences of opinion in religious and political faith, so do Thou, Heavenly Father, forgive us!

Immediately is sung the following

CHANT:

Hear, O Lord, my prayer : give ear to my supplication in Thy Truth! . . . Cause me to hear Thy mercy in the morning; for in Thee have I hoped. For with Thee there is merciful forgiveness : with the Lord there is mercy, and with Him plentiful redemption. As a Father hath compassion on his children, so hath the Lord compassion on them that fear Him. His mercy is from eternity unto eternity, upon them that fear Him.

At the conclusion of the Chant is sung the following

ODE:

What sees the watcher on Time's lonely tower,
In the far future?—Sees he there the hour
When Error shall decay and Truth be strong,
Right rule supreme, and justice conquer wrong?

He foresees Brotherhood and Love and Peace,
 And days when jealousies and hate shall cease;
 When men shall wrongs and injuries forgive,
 And even heretics have right to live.

Look forth, lone watcher on the Prophet's tower!
 Is the day breaking?—Dawns the happy hour?—
 We pine to see it :—tell us yet again,
 If the broad daylight breaks upon the plain?

“It breaks—it comes—the misty shadows fly:
 A rosy radiance gleams upon the sky ;
 The mountain-tops reflect it calm and clear;
 The plain is yet in shade ; but day is near.

When the Ode is ended, ☉, rising, says,

☉. Illustrious Brother Grand Master of Ceremonies,
 take with you the necessary assistants, and form the
 sacred cross.

Music

The Grand Master of Ceremonies, taking as many Brethren as are needed, forms the cross with the four great columns, by placing them thus:—INFINITY in the *East*; IMMORTALITY in the *West*; NATURE in the *North*, two-thirds of the way to the East; and REASON in the *South*, exactly opposite. Then he places the Altar at the point where lines drawn from the column in the North to that in the South, and from that in the East to that in the West, would intersect. Then he places a red rose in full bloom upon the books that lie on the Altar. When this is done, the

Music stops.

☉. Valiant Brethren and Knights, you will now complete the cross, and face the Holy Altar, to take the vows of fealty and allegiance.

Music.

The Knights form on each of the four sides of the Altar, all facing it, on the four converging lines from the four columns, and are so arranged by the Grand Master of Ceremonies as to form a perfect cross. When this is done, the

Music stops.

⊙.: To Order, Illustrious Brethren, officers and members of the Grand Consistory!

The members of the Grand Consistory rise, and stand under the sign of the Good Shepherd.

⊙.: Valiant Brethren and Knights, be pleased to kneel on the right knee, raise the right hand to Heaven, and repeat after me!

They do so, and take these

VOWS:

Kneeling upon this Holy Cross, I do thus promise and vow:

—— That I will endeavor to obey the Laws of God, and to deserve His Mercy and Love, and the blessings with which He has surrounded me.

—— That I will strive to benefit Humanity, by extending the principles of political and religious liberty; and will endeavor to inspire all whom I can influence, with Faith, Hope and Charity, as these are understood by the Knights Rose Croix.

—— That I will be loyal to Scottish Masonry, supporting its Constitutions and Regulations, propagating and defending its doctrines, and extending its sphere of usefulness.

——— That I will be loyal to the Supreme Council by whose authority I have been made a Rose Croix; and will always recognize that at Charleston as the Mother-Council of the World; and will be equally loyal to any other Supreme Council, recognized by it, within whose jurisdiction I may reside. And may God aid me to keep these my solemn vows! Amen!

⊙.: Arise, Valiant Knights and Brethren! Illustrious Brethren, officers and members of the Grand Consistory, approach the Altar upon four lines, between the arms of the living cross!

They do so, and stand facing the Altar in four lines, between and equidistant from the four lines of the Knights who form the cross. The Grand Master of Ceremonies places on the Altar a censer or pan, filled with charcoal saturated with spirits and mixed with perfumes. Then ⊙ leaves the Throne, goes to the Altar, lights the spirits in the censer, and says,

⊙.: With Fire, the ancient symbol of more perfect purification, I consecrate this living Temple; and as our ancient Brethren said "IGNE NATURA RENOVATUR INTEGR," *Universal Nature is Renovated by Fire*, so may the faults and errors of the living stones of this Temple be corrected, all jealousies and rivalries, and piques and grudges be forgotten, any lukewarmness be replaced by zeal; and the Temple, built upon the rock, stable and permanent; be the happy home of Peace, of Harmony, and of Brotherly Love! Amen!

ALL: So mote it be! Amen!

CHANT.

For the Lord hath chosen Zion; He hath desired it for His habitation. Lift up your hands in the sanctuary, and bless the Lord; Ye that stand in the House of the Lord, in the Courts of the House of our God! The Lord that made Heaven and Earth, bless thee out of Zion!

When the Chant ends ☉ takes a little water, and sprinkles it upon the fire, and says,

☉. I consecrate this living Temple of the Rosy Cross with pure water, which, seeming to be consumed, is but dissolved and becomes invisible, divided into two distinct substances, one whereof immediately becomes a component part of the vital air we breathe; as at death, the soul and body are but severed, and the soul, unimpaired and entire, continues to exist, an invisible and immaterial spirit.

And as our Ancient Hermetic Brethren said, "IGNE NITRUM RORIS INVENTUR," *By Fire we extract the Nitre from the Dew*; so may the fires of affliction and suffering, through which we have to pass in this vale of mingled joy and tears, serve only to develop in us those manly and heroic virtues, for whose exercise, without these, there would be no occasion; and thus our sorrows, deprivations and misfortunes be transmuted into golden blessings!

CHANT.

They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves. Have mercy upon us, O Lord.

This Chant ended, ☉ throws into the fire a small quantity of myrrh and other perfumes; and says,

☉.∴ With the perfume of myrrh and frankincense I consecrate this Temple; and as these, mingling with the atmosphere, ascend toward the skies, so may the noble aspirations and the odor of good deeds of this Chapter ever ascend, and be approved by the Deity of Infinite Beneficence, to whose service this Temple is henceforth to be devoted!

——— Valiant Brethren and Knights, let us kneel, and adore the Great Source of all Blessings and Mercies!

PRAYER.

OUR FATHER, who art here and everywhere—Infinite as space and Eternal as Time, Author and Creator of all that is, and manifested in universal nature!—Supreme and all-perfect Reason and Intelligence—WRITE, we beseech Thee, Thine Eternal and Perfect Law in our hearts, and incline us to obey them!—Look indulgently upon our errors, and bear with all our frailties and faults!—Receive the homage of these Brethren, Thy children, who desire to dedicate to Thee this living Temple, consecrated to Truth, Beneficence and Fraternal Kindness!—Favor them in their undertakings; strengthen their hearts and hands to do good; and permit their labors to be fruitful of good results!—Let the good seed which they may sow, not perish, but germinate in Thy good time; and if our mortal vision

is not to behold the enfranchisement of man, and the victory of Good over Evil, permit us to see it in another life, and there be supremely blessed with the consciousness that it is in some, even the smallest, degree owing to our labors and exertions here below! and to Thee be all Honor and Glory, now and forever. Amen!

ALL: So mote it be! Amen!

⊙.: Arise, My Brethren!

CHANT.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy: The Lord is good to all; and His tender mercies are over all His works.

After the Chant, the following

HYMN.

Father of Life! behold us here
 Thy children, erring, yet thine own,
 Who, not in dread or slavish fear,
 But in firm trust and faith sincere,
 Bow down before Thy Throne.

Help us Thy love to imitate!—
 To serve mankind, and honor Thee!
 That our good works may consecrate
 This Temple that we dedicate
 To FAITH, HOPE, CHARITY!

While the Hymn is being sung, ⊙ returns to the Throne.
 When it is concluded, he says,

⊙.: Valiant Knights and Brethren, to your posts!

When all are at their posts, he says,

⊙.∴ Draw Swords!—Carry Swords!—Salute!—In the name of the God of Beneficence, I do now constitute and inaugurate this Chapter of Knights Rose Croix, under the name and style of E Chapter, No. —, and do declare it a Temple of the Ancient and Accepted Scottish Rite, dedicated to the service of God and the cause of Humanity. May Faith, Hope and Charity dwell therein, forever and ever. Amen! : Recover Swords!—Return Swords!—With me, my Brethren!

All, having sheathed their Swords, give the battery, 6 . . 1 . . , and then clap the right hand on the heart, raise it above the head, and bringing it down strike the palms of the two hands together in front of the body. This is done three times; and each time each repeats, "*Halalū . . . Halalū . . . Halalū-YAH!*"

Triumphal Music,

During which the Brethren are seated.

INSTALLATION.

INSTALLATION OF OFFICERS.

If it is not the first installation of officers of a Chapter, the installing officer, and those who accompany him (if any), will be received in the manner hereinbefore directed, the Most Wise in office making an appropriate address, and the installing officer replying. The latter (⊙) will then assume the East, and if officers of the Grand Consistory, or persons representing them, accompany him, he will cause the officers of the Chapter to vacate their seats, in the manner herembefore directed, and the officers of the Grand Consistory, or those representing them, to occupy the seats.

If, at *any* installation, the new officers have not already been elected, ⊙ will now cause the elections to be held, for the Most Wise Master, the Senior and Junior Wardens, the Orator, the Almoner, and the Secretary and Treasurer. ⊙ will declare each elected to hold his office until the Thursday after Easter in the third year thereafter.

When these elections have been held, or if these officers had been previously selected, the ceremony of installation will be proceeded with.

Officers relected need not be reinstalled.

Everything being ready for the ceremony, ⊙ will rap ☉☉, and say,


⊙.∴ Most Excellent and Perfect ^{Knights} Knights and Brethren, for the time being Senior and Junior Wardens, make known to the Valiant and Perfect Knights in the Valley of the North and South, as I now do in the East, that I now propose, with their consent, to proceed to install in due and ample form,

the Most Wise Master and other officers elect of E Chapter of Rose Croix, No. —; and that if any one has any objection to make thereto, or as to any one of the officers elect, he must now urge it, or else ever hereafter hold his peace.

⊕.: Valiant and Perfect Knights and Brethren in the Valley of the North, the Illustrious Grand Commander-in-Chief [*or*, Sovereign, *or*, Deputy Inspector General,] makes known to you that he now proposes, with your consent, etc. . . . If any one has any objection to make thereto, or as to any one of the officers elect, let him now urge it, or else ever hereafter hold his peace.

○.: Valiant and Perfect Knights and Brethren in the Valley of the South, etc. . . . Most Excellent and Perfect Knight and Brother Senior Warden, no one objects in the Valley of the South.

⊕.: Illustrious Grand Commander-in-Chief [*or*, Sovereign, *or*, Deputy Grand Inspector General,] no one objects, either in the Valley of the South or in that of the North.

 If the installing officer be alone, he will himself make this announcement.

⊙.: Illustrious Brother Grand Master of Ceremonies, let the officers elect be seated in front of, and facing, the Throne, the Most Wise Master in the center, and his officers on either side in regular succession alternately, that each may receive the charge of his office.

Music.

The Order is obeyed. When the officers elect are properly seated, the

Music stops.

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

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

You will never allow your Chapter to be closed, without the banquet.

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

At the first meeting after the funeral of a Knight, you will cause a funeral address to be delivered, in respect to his memory; or you will cause a special annual meeting of sorrow to be holden, and addresses delivered thereat, in honor of the memory of all

the Knights who have died during the year; and will suspend the shield or escutcheon of each in the Chapter, properly draped in mourning.

When a Knight dies, you will see that all the Knights attend his burial, wearing their clothing and jewel. If one fails to do so, without ample excuse, he is to be deemed no longer worthy to sit among you. The jewel of a deceased Knight you will cause to be buried with him, upon his breast, unless he have bestowed it on a Brother Knight, or unless he leave a son or near relative worthy to be received a Knight; for whom, in that case, it will be retained by the Chapter, and given him at his reception.

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

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

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

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

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

You will, to the utmost of your ability, propagate the principles and diffuse the knowledge of the truths of the degree of Rose Croix. You will labor to promote peace, harmony and good fellowship among the Brethren; and you will everywhere defend and maintain the honor of the Ancient and Accepted Scottish Rite, and labor to increase and magnify it, and to advance its interest and extend its influence.

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

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

M.: W.: I do.

⊙.: Most Excellent and Perfect Knights, Senior and Junior Wardens elect, *Eques à Potentiâ et Spe*, and *Eques à Pulchritudine et Fide*, your chief functions and duties are to second and assist the Most Wise Master and Tarshatha; and, in his absence, one of you



possesses his powers. Upon you will in a great measure depend the prosperity and usefulness of the Chapter; for if the Lieutenants be negligent, faithless or incompetent, the efforts of the Commander will rarely be effectual, and his plans, how well soever laid and carefully matured, must often fail. You have heard the promises and engagements of the Most Wise Tarshatha elect. Do you, on your words as good, true and loyal Knights, now promise and engage that you will remember and perform them?

EACH: I do.

∴ Most Valiant and Perfect Brother Orator, it is your duty to deliver a discourse at every reception, and also at every meeting, when required by the Most Wise, for the instruction of the Brethren.

It will also be your duty to deliver funeral addresses, when they are required; and to be, on all occasions, when directed by the Most Wise, the organ of the Chapter.

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

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

are applicable to you and your office, enter into the same promises and engagements?

§. I do.

⊙. Most Wise Master elect, Most Excellent and Perfect Senior and Junior Wardens elect, Most Eloquent and Perfect Orator elect, you are the officers of the Chapter, on whom its care, guidance and direction, and the instruction of the members depend. The titles you wear are high-sounding and pretentious. It is a bold claim that one prefers, when he characterizes himself as "perfect." To assume and wear these titles is to endue our duty with greater severity and observation, and subject ourselves to higher degrees of obligation.

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

Teach the Knights to learn something more than the mere formulas and phrases of the ceremonial; persuade them to read the history and study the philosophy of Masonry; induce them to seek to learn the meanings

of the symbols; show them how, among the heterogeneous and incoherent mass of Masonic writings, to separate the diamonds from the worthless sands; and endeavor to improve them, by counsel and discourse, by way of conduct and conversation.

Cut off all impertinent and profitless employments and ceremonies in Masonry, all unnecessary and fantastic follies; all labors to which neither duty, nor necessity, nor charity obliges us. Think not of the service of Masonry as a work of the least necessity, or of small employment; but let it be done as the Masters intended it—with earnestness and persevering passion, with zeal and desire, refusing no labor, nor grudging to bestow upon it much time; using the best guides, and endeavoring to attain success and victory, by all the ways of prudence, of effort and of honor.

Most Valiant and Perfect Brother Almoner, as every Masonic body has consented to be a Steward, to dispense the charities of God, so you have consented to be the hand of the Chapter, as *its* Steward, to execute faithfully that trust. "It is required in Stewards," the Apostle says, "that a man be found faithful." You are to dispense the charities of the Chapter, and seek out for it cases requiring relief. To perform this duty faithfully, you must become familiar with the abodes of want and suffering; and in this, and in dispensing charity, you must be persistent, persevering, energetic. It will depend upon you, whether the beneficence of the Chapter shall be munificent and worthy of itself, or

pitiful and contracted. You are the advocate of the poor and needy, the distressed and destitute. It is for you to urge their claims, not only upon the Chapter, but on individual Brethren; and, if you cannot *persuade*, to *shame* into generous actions those, of whom there will always be some, who, penurious, and fond of *cheap* Masonry, forget that they have been taught that "God has only loaned them their wealth, and made them His Almoners to invest it."

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

When a Knight falls sick, you will visit him, and inquire into and provide for his wants; and when one dies, it is your duty to make proper provision for his burial. And, on this, and all other occasions that offer, remember, and remind also the Knights and Brethren, that Charity, with its twin-daughters, alms and forgiveness, is especially effectual for the procuring God's mercies in the day and manner of our death. Alms deliver from death; and make an atonement for sins. "We give our alms," it has been said, "in the presence of God, and to God; and He feels the relief we provide for our Brother." Do you now promise these Valiant Knights and Brethren a vigilant, faithful, and conscientious discharge of the duties of your office?

♀ ∴ I do.

⊙ ∴ Most Valiant and Perfect Knight and Brother, the Secretary elect, I need not recite your duties or enlarge upon their importance.

Most Valiant and Perfect Knight and Brother, the Treasurer elect, as little need I recite your duties, or enlarge upon their importance.

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

EACH: I do.

⊙ ∴ [Rapping H, at which the Most Wise and officers elect rise:] Most Wise and Perfect Master and officers elect, of E Chapter of Rose Croix, No. —, hear, and answer on your honors!

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

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

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

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

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

Each will answer each of these questions separately, as it is asked. When the last is answered, ☉ will say,

☉.∴ Valiant Knights and Brethren, the promises which you have now made, and the cheerful assent of your officers elect to the customary charges, make it my duty now to install them in the different offices to which they have been elected. The Most Wise

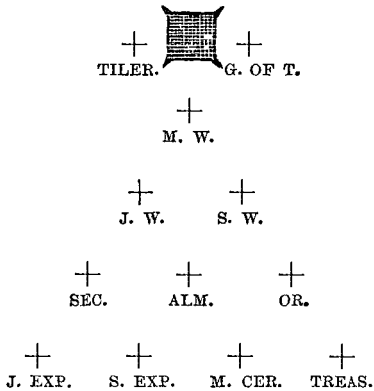
Master elect will be pleased now to appoint the other officers, that they, with the elective officers, may take the oath of office.

The Most Wise elect appoints the Master of Ceremonies, the Senior and Junior Experts, the Guardian of the Temple, and the Tiler. Then ☉ says,

☉. ∴. Illustrious Brother, Grand Master of Ceremonies, arrange the officers elected and appointed, by the Mystic and Sacred numbers, to take the oath of office.

Music.

The Grand Master of Ceremonies arranges the ten first officers in the form of a Tetractys, on the West side of the Altar, and facing it. The Most Wise Master is in front, near the Altar; on the next line in his rear, the Senior Warden on the right, and the Junior Warden on the left; in the next, from right to left, the Orator, Almoner and Secretary; on the last, from right to left, the Treasurer, Master of Ceremonies, Senior Expert, and Junior Expert. The Guardian of the Temple is placed by himself on the right of the Altar, and the Tiler on the left of it; the whole thus—



At a sign from ☉, each kneels on the right knee. Each who has a Brother on his left, lays his left hand on such Brother's right shoulder. ☉, holding his sword by the hilt in his right hand, lays the point of the blade on the right shoulder of ☉; the Orator, his on the right shoulder of ☉; the Treasurer, his on the right shoulder of ☉. ☉, holding his sword in his left hand, lays the point of the blade on the left shoulder of the Most Wise; the Secretary, his on the left shoulder of ☉; and the Junior Expert, his on the left shoulder of the Secretary. Each who has a Brother on his right, lays his right hand on such Brother's left shoulder.

The Guard of the Temple and the Tiler clasp hands, (the left of the former with the right of the latter,) across and upon the Altar.

When the Tetractys is thus formed, ☉ rises, draws his sword, and says,

☉: Attention, officers and members of the Grand Consistory, and Valiant Knights and Brethren of the Chapter! Surround the officers of the Chapter!—— Draw Swords!—Carry Swords!—Form the Arch of Steel over the officers!

The officers and members of the Grand Consistory, and the Knights of the Chapter form a circle around the Brethren kneeling at the Altar, and hold their swords over their heads, the points meeting in the center. ☉ proceeds to the Altar, and says,

☉: Most Wise Master elect, and officers elected and appointed, of E Chapter, No. —, you and each of you do solemnly and sincerely swear, that you will maintain, support and enforce the Constitutions, Institutes, Laws, Regulations, and Statutes of the Ancient and Accepted Scottish Rite, recognized as

binding by the Supreme Council for the Southern Jurisdiction of the United States; and that you will faithfully endeavor to perform the duties of the office to which you have respectively been elected or appointed. So help you God!

Music;

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

Music stops.

The Grand Master of Ceremonies now hands ☉ the insignia of each of the elected officers, in succession, with which ☉ invests them; saying, as he does so,

☉ ∴ Most Wise and Perfect Master and Tarshatha, I invest you with the insignia of your office. May you long wear them with dignity and honor, and lay them aside with the regrets of the Knights, your Brethren!

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

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

——— Eloquent and Perfect Knight, Brother Orator, I invest you with the insignia of your office.

You will henceforward have constant and ample opportunity to advise and instruct your Brethren; and this should of itself be enough to satisfy a reasonable ambition.*

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

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

Illustrious Brother Grand Minister of State, you have the floor.

* The Grand Minister of State, or the Brother acting as such, will rise, bow, and deliver or read a discourse.

When he concludes ☉ rises and thanks him, and then says,

☉.∴ Illustrious Brother Grand Chancellor, are the names of the officers of the Chapter inserted in the Letters-Capitular?

GRAND CHANCELLOR. Illustrious Grand Commander-in-Chief, [*or, Sovereign, or, Deputy Grand Inspector General,*] they are.

He hands the Letters to ☉, who rises, and says,

☉.∴ Illustrious Brother Grand Master of Ceremonies, conduct the Most Wise Master to the seat on my left, and all the other elected officers to their respective places, **which I command the officers of the Grand Consistory to surrender to them.**

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

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

Music.

When all the elected officers are in their stations, the

Music stops,

and ☉ says,

☉.∴ Valiant and Perfect Knight, Brother Master of Ceremonies, it is your duty to receive and execute such orders as may be given you by the Most Wise

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

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

——— Valiant and Perfect Knights, Brothers Senior and Junior Experts, your duties are analogous to those of the Senior and Junior Deacons of the Lodge. You are the Messengers of the Most Wise Master and Most Excellent Senior Warden respectively; the Preparers

of Candidates and Examiners of Visitors; the Conservators of Order and Peace in the Chapter and among the Brethren. Whatsoever the Most Valiant and Perfect Brother Master of Ceremonies is charged to remember and observe, you will consider as charged upon you. Your faithful, prompt and punctual performance of your duties will be of great service to the Chapter, and win you the esteem of the Brethren. Repair to your posts, Valiant and Perfect Knights and Brethren, and there perform your duties! May you justify the good opinion of the Most Wise Master and be crowned with the praises of the Chapter!

—— Valiant and Perfect Knight and Brother Guardian of the Temple, you are to see that all the entrances to the different apartments are duly guarded, and allow no one to enter the Chapter without due permission. The Tiler is especially under your orders. It is your duty to serve the summons and other process of the Chapter, to command escorts, and to perform such other duties as by custom appertain to your office, and such as the Chapter or the Most Wise Master may be pleased to direct. Repair to your post, and there perform you duties!

—— Valiant and Perfect Brother Tiler, the duty of the Tiler of a Lodge has from of old been declared to be, "To guard against the approach of all cowans and eaves-droppers, ascending or descending, and to see that none pass except such as are duly qualified, and have the permission of the Worshipful Master."

Your duties are the same, requiring of you vigilance and fidelity. The apartments of the Chapter are also in your care, and to set and keep them in due order is your especial duty.

Not to you only, Valiant and Perfect Knight and Brother, but to you and all whose duty it is to obey their Chiefs, these are a portion of the things that Freemasonry saith:—

Ever present to thy superiors the fairest side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome intercourse. Be a great lover of good men, and a praiser of wise men, and a censurer of no man.

—— Remember that Masonry may be as profitably served, and the Brotherhood as greatly benefited, by those who obey as by those who manage and govern; by those in offices of less consideration, as by those whose dignities are great and dangerous.

—— Judge charitably those who are set over you, and do not hastily and lightly conclude them to be arbitrary and overbearing, or indifferent and neglectful; but having elected them, have in them a generous and noble confidence. He that, by daily considering his own infirmities and failings, makes the error of his servant or ruler, his friend or enemy or neighbor, to be his own case, and remembers that he daily needs God's pardon and his Brother's charity, will not be swift to condemn the levities or misfortunes or indiscretions of others.

——— Take a noble pleasure in the good of others. Remember that every star increases the light of the other; and neither disparage nor envy those who may shine with a larger light than yourself; but think it good fortune enough to do thy duty as a Mason and a Man, in the place and station assigned unto thee.

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

The Tiler repairs, as the others will have done, to his station. When the door is closed, ☉ will say,

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

Your title of "Most Wise" sufficiently indicates that you are the Instructor and Adviser of the Brethren; and in assuming and wearing it, you pledge yourself to be such indeed. You are especially to instruct the Knights in respect to the meaning of the symbols of this and the preceding degrees. Each is at liberty to interpret these for himself; and no one has the right

to characterize the *religious* interpretation of them by another, as absurd or irrational. In these matters, modesty is the truest wisdom. No one should dogmatize, as to matters beyond our finite comprehension. If to think is, for the Deity, to utter the Thought and so to create, and if He did not exist an eternity or an instant without thinking, the universe may truly be said to as little have had a beginning, as the Deity Himself. If a Brother believes that the sins of men are atoned for by the blood of a Redeemer who died upon the cross, no one can of right or philosophically say that to cause one to suffer for the sins of another is unjust; and that the sins of one cannot be atoned for, and their consequences prevented, by the sacrifice of another. For it is not only the noblest act of human virtue for one voluntarily to suffer for the sins and errors of another, but often in his lifetime it occurs to every great and good man; and the human race are so bound together by a thousand interlacing ties that this sacrifice of one for another is of absolute necessity and constant occurrence; and could only be deemed unjust, if the consequence were. *not* to atone for the sin or errors of another, for which the victim suffers. And every day we see the consequences of the errors of men and nations prevented by the voluntary or involuntary sacrifice of innocent individuals. When the wife, laying down her happiness or her health or her life for her husband, reclaims him from vice, she atones for his sins, and prevents the consequences of them

falling upon them; and this atonement is not for this world alone, but reaches beyond it, into the next, if he repents and reforms.

Constantly, therefore, inculcate toleration, in its broadest Masonic sense, not as the mere refraining from persecution; but as the admission, full and unreserved, that, in matters beyond the verge and reach of the finite human intellect, it may well be, though we cannot see it, that the opinions of others are correct, and our own erroneous.

Teach them also that the noblest and highest degree of Charity or Loving-kindness is, by the sacrifice of self, to atone for the sins, errors or follies of others. So the great saviors of republics have always done; and one life has often been the salvation of a State. There is nothing so noble in human nature, as that it can suffer and endure for others; and that the spirit can be firm and constant, when the flesh, shrinking from agony, prays that the bitter cup may pass away from it. This is indeed the Divine, united in man with the Human, and crying, "Not my will, O Father! but Thine, be done!"

It has not been deemed prudent or advisable to give the whole explanation of the symbols, at the time of reception. Our Ancient Masters, the Indian, Persian and Egyptian Hierophants, displayed the symbols to the Initiate, and let them speak for themselves. If anything was explained, it was by obscure hints only, or by interpretations intentionally false. The Initiates

were free to study the meaning for themselves, or to remain contented in their ignorance, or with false interpretations. These alone reached the Profane.

This was in part upon the principle that what is easily learned is not valued; that explanations in words are soon forgotten, little care being taken to remember that which one can at any time hear again repeated. Neither did the Hierophants deem it just that others should without labor and the long and sleepless vigils of study and reflection, be put in possession of the discoveries made and the knowledge accumulated by them with immense research and painful thought and long-continued toil. Even the Oracles uttered enigmas only; and the Prophets prophesied dark things; and Jesus spoke even to his disciples in parables, hard to be understood.

In all this, it must be confessed, there was much reason; and we, to a considerable extent, pursue the same course. We draw aside but a corner of the veil of the great goddess, Isis. But, on the other hand, this system of necessity became the fruitful mother of common and vulgar errors. Left to guess for themselves, at the solutions of the enigmas of the mysteries, enveloped in the symbols, men, sometimes from preconceptions, sometimes from the opaqueness of their intellect, sometimes from ignorance, and sometimes from mere inconsiderateness and haste, guessed awrong, and gave false explanations, which, often repeated, came to be regarded as true, and displaced the true ones; so

that many of these are now irretrievably lost. Of this there are many instances in symbolic Masonry, upon which we are not now particularly concerned to remark.

“*ABSCONDE FACIEM TUAM ET ORA,*” *Veil thy face and pray!* sayeth the Kabalistic dogma. The Hebrews, to possess their thoughts more collectively in prayer, covered their head with a veil called *Thalith*. The custom came from Egypt with them, and the veil symbolized that of Isis. It means that holy things are to be hidden from the Profane; and that one should communicate to God alone the secret thoughts of his heart.

Neither permit the Brethren vainly to imagine, that a dogma is necessarily true, because one is ready to die for it, or even because many have done so. Error has its martyrs, as well as Truth; and those have also often suffered for their faith, at the stake and on the scaffold, who would, if they had had the power, themselves have been the persecutors of those who, with better fortune, were able to persecute *them*. It is not true that the martyrs have always proved their possession of the Spirit of Charity, by courage and patience in tortures. It may well be, that those who are to bear witness hereafter to the renovation of Faith, must in their turn prove their Faith in abnegation and poverty, and by resignation to calumnies, contempt, isolation from sympathy, and often by the most undeserved and most cruel persecutions. But

all this may be without the Spirit of Charity. Faith, Enthusiasm and Zeal enable men so to endure. 'The Knight Rose Croix must do more. It is not enough to suffer heroically. It is one thing to do that; and another to say, "Father, forgive them, for they know not what they do!"—and CHARITY is one reading of the recovered Word.

For unity of religion can never be established, until the Spirit of Charity reigns supreme. Then will be the universal communion of men, and the Lost Word will have been found. Charity must first triumph in the bosom of the Church, and Bulls and Allocutions cease to denounce Freemasonry because it teaches God's lessons of Loving-kindness and Toleration.

It is, an eloquent and pious Bishop of the English Church has said, "An act and office of Faith, to believe nothing concerning God, but what is honorable and excellent, as knowing that belief to be no honoring of God, which entertains of Him any dishonorable thoughts. Faith is the parent of Charity; and whatsoever Faith entertains, must be apt to produce love to God; but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greater part of mankind, or that He speaks one thing and privately means another, thinks evil thoughts concerning God, and such, as for which we should hate a man; and therefore are great enemies of Faith, being apt to destroy Charity. Our Faith concerning God must be, as Himself hath revealed and described His own excellencies; and in our discourses, we must

remove from Him all imperfection, and attribute to Him all excellency." 'Ο Θεός ἀγάπη ἐστὶ, [Ho Theos Agapé esti], "The Deity is Love," is the dogma of the Knight Rose Croix, pronounced for him by John the Apostle, with the even more striking declaration, "and he who abides in love, abides in the Deity, and the Deity in Him."

Teach this, with whatsoever flows legitimately from it. By it only is the world to be emancipated and regenerated. When men shall conceive of a just God, they will have equitable rulers. Beliefs make opinion, and opinion consecrates powers. The Divine right of Louis XI. was in entire harmony with the God of Dominic and Pius V. God is to each man, what he imagines Him to be. The worshipers of Baal and Moloch were not accursed, because these were real Gods; but because they worshiped false ideals, making Gods unto themselves in their own image. No people can be truly emancipated and enlightncd, unless it worships a beneficent and loving God, the FATHER in Heaven of the Human race.

The EAGLE is the characteristic sign of Saint John the Apostle. It is the symbol of Liberty, Intelligence and Sovereignty. By the dominion of Loving-kindness only, can come true progress. It only can constitute those who are truly freed from all bondage, of the body and soul, by their toils and virtues, priests, kings and possessors of the world. For these alone the *possessio orbis*, expressed by the mystical word Tubalcayin. Not the Eagle of the Conqueror, but the Eagle

of the Evangelist, will rule the world; and that will be the universal Holy Empire of Peace and Toleration.

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

☉ makes way for the Most Wise Master, who takes his proper seat, while ☉ seats himself on his left. Immediately is sung the following

CHANT.

Blessed be the name of the Lord, from this time forth and forevermore. From the rising of the Sun unto the going down of the same, the Lord's Name is to be praised. The Lord is high above all nations, and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high? God is the Lord which hath showed us light. Lift up your hands in the Sanctuary, and bless the Lord!

And, after the Chant, the following

ODE.

When shall Earth see the glorious day,
 For which the nations wait,
 When the New Law of Love shall sway
 All things, and conquer Hate;
 When Ill and Wrong no more shall be,
 Oppression no more reign,
 Faith, Hope and Loving Charity
 Break every galling chain?

Who, who shall see that glorious day,
 When, Wrong and Evil dead,
 The Lord shall rend the veil away,
 Over the nations spread?
 When Earth no more beneath the fear
 Of His rebuke shall lie?
 When Woes shall cease, and every tear
 Be wiped from every eye?

Then Freedom shall no longer pine,
 Nor Truth feel Custom's chain;
 The splendors of the Light shall shine,
 No more to fade or wane.
 Then shall the Book of God be read
 By all mankind aright,
 Its myriad pages open spread,
 Plain in Masonic Light.

When the Ode is concluded, ☉ hands the Most Wise the Letters-Capitular, saying,

☉.: Receive, Most Wise Master, the Letters-Capitular Constituting your Chapter, the muniments of its title to labor for the good of Humanity.

He then hands him the gavel, saying,

☉.: Receive, also, this gavel, the Masonic emblem of authority and power Illustrious and Valiant Brethren, Princes and Knights, rise, and to order!

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

⊙ ∴ Hear ye! In the name and by the authority of [the Grand Consistory of Sublime Princes of the Royal Secret, of the 32d degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the State of V, under the Jurisdiction of] the Supreme Council (Mother-Council of the World), of the Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Comananders 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; and by virtue of the powers in me vested as [Grand Commander-in-Chief of the aforesaid Grand Consistory], or [Sovereign Grand Inspector General, active member of the said Supreme Council], or [Deputy Grand Inspector General with special powers and commission from the said Supreme Council], I do proclaim that the officers of P Chapter of Knights Rose Croix, No. — of the State of V are now duly installed, with, and in possession of, all the powers and prerogatives to their several offices appertaining. God Save the Chapter, and prosper its labors! Order, Illustrious Brethren and Princes of the Grand Consistory! Let us salute the Most Wise and Perfect Master, his Officers and the Chapter!

The Princes, with ⊙, give the battery and plaudit, as before directed. The Most Wise responds to the remarks of ⊙, and concludes by saying,

M.: W.: To order, Officers and Knights of the Chapter!—Join me in expressing our thanks to the Illustrious Grand Commander-in-Chief [*or*, Sovereign Grand Inspector General, *or*, Deputy Grand Inspector General,] and our profound respect for him and the Most Illustrious Grand Consistory [*or*, Most Puissant Supreme Council].

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

W.: W.: Be seated, Illustrious Brethren and Valiant Knights!

⊙, with the Officers and Princes of the Grand Consistory, will now withdraw, or remain until the Chapter is called off, as they think fit. If they wish to retire, ⊙ will so signify to the Most Wise, who will rise and say,

M.: W.: Attention, Officers and Knights of the Chapter! The Illustrious Grand Commander-in-Chief, with the Officers and Princes of the Grand Consistory, [*or*, the Sovereign Grand Inspector General, *or*, Deputy Grand Inspector General,] is pleased now to retire. Valiant Brother Master of Ceremonies, take proper order for the same!

Music.

The Knights are arranged as when the installing officer entered. The procession is formed in front of the Throne, the Commander-in-Chief in front. It passes under the Arch of Steel, halts, opens ranks, faces inward, is reversed, and retires, the Officers of the Chapter and all the Knights, standing at the salute. Then the doors are closed.

The Most Wisethen proceeds with the business of the evening, invites remarks, the Box of Fraternal assistance passes, and the Chapter is called off in the customary manner.