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Council of the World.

OFFICES

OF

CONSTITUTION AND INAUGURATION

OF

A COUNCIL OF PRINCES OF JERUSALEM,

AND

Installation of its Dignitaries and Officers,

AS USED

Freemasons, Grand A. L. O. T. U.

IN THE SOUTHERN JURISDICTION OF THE UNITED STATES.

Ἱεροδομ.

A. M. : 5630.

CONSTITUTION AND INAUGURATION.

CONSTITUTION AND INAUGURATION.

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

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

The ceremonies take place in the first apartment or Court of Zorobabel, lighted by 25 lights, in groups of 5.

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

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

All the officers and members will be fully clothed, as in the first apartment at a reception.

Between the Altar and the Throne, chairs are set for the Tarshatha and other officers elect to occupy, when they vacate their stations. That of the Tarshatha 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, and he is assisted by officers or members of the Grand Consistory, he and they will 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 intro-

duced and received, precisely in the same manner, with no other differences than those of the titles of the officers of the Council, 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, or by the Grand Commander-in-Chief unassisted, 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 installing officer halts,

Music Stops,

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

TARSHATHA: Illustrious Grand Commander-in-Chief, and officers and members of the Grand Consistory—
[or, Illustrious Sovereign Grand Inspector General;
or, Illustrious Deputy Grand Inspector General]—
your presence among us affords us great satisfaction and encouragement, since it assures us that your illustrious body approves—[or, you approve]—of our desire to be constituted a regular and permanent Council of Princes of Jerusalem—a Temple, in which the Altars of Peace, Loving-kindness and Toleration shall be worshiped at, and Masonic Justice, tempered with Equity and Mercy, be taught and practiced.

We understand, Illustrious ———, who were originally meant and symbolized by the Princes of Jerusalem, who by the Knights of the East and of the Sword. We know who availed themselves of this degree of Freemasonry to maintain their prohibited

organization. We know to the performance of what duties they devoted themselves, when there was no longer a Christian king in Jerusalem, and the banners of the West no longer waved over the armies of the Knights of Christendom on the battle-fields of the Orient. We know what that holy purpose and object was, which is symbolized by the rebuilding of the Temple or Holy House of the Lord in Irosalom; and how the progress of the world, the advance it has made in civilization, the discovery of the art of printing, the increased knowledge of their rights by the people, the establishment of a science of international law and of diplomatic relations, and all else that makes the Europe of to-day so wholly different from the Europe of the age of the Crusades, have changed the aims and purposes of those whose predecessors struggled in vain to conquer the Holy Land.

Standing between the Masonry of the age of Solomon and that of the New Law, and joining hands with each, the Masonry of the Captivity and the Second Temple has its worthy and important part to perform in the great system; and to perform it faithfully is the earnest desire of the Knights of the East and Princes of Jerusalem, among whom you now stand. We the more gladly welcome you, because we need the instruction and advice of the Chiefs of the Holy Empire, to enable us to work wisely and to advantage. The Inspectors General and the Princes of the Royal Secret are our acknowledged Chiefs. We look to

them for guidance. It is for them to strengthen our hands. It is for them to teach us, and enable us to teach our Initiates, the interpretation of the symbols of Freemasonry, the solution of its enigmas, and the meaning of its philosophical utterances, often dark and mysterious like the Oracles of the Sybils.

We thank the Most Puissant Grand Consistory—[*or*, the Supreme Council; *or*, you]—for granting our request for Letters-Patent of Constitution; and we promise that the confidence thus reposed in us shall not be regretted. We will continue to merit it by zeal and fidelity, by loyalty and obedience.

Be pleased, also, Illustrious Grand Commander-in-Chief—[*or*, Sovereign Grand Inspector General; *or*, Deputy Grand Inspector General]—to accept assurances of our esteem and regard for yourself personally. In the name of all the Knights here present, I welcome you.

∴ Most Illustrious Tarshatha elect, the good wishes and fraternal affection and regard, expressed by you, in your own behalf and in that of these Brethren, for the Most Puissant Grand Consistory and myself—[*or*, for the Supreme Council and myself; *or*, for myself]—are cordially reciprocated.

We confer no favor upon you, nor place you under any obligation to us, by the grant of Letters-Patent of Constitution, or by coming among you to constitute and inaugurate your Council and install its officers. It is you to whom we owe thanks, for your zeal as

Freemasons and your desire to assist us in effecting the purposes of the Ancient and Accepted Scottish Rite.

You have risen above the narrow prejudices, which prevent so many good and zealous Masons from approaching the doors of our Temples. You have entered in, have appreciated the excellencies of our Rite, have sought to advance in it, and know that we also are indeed Freemasons. Not contemning the degrees of the Lodge of Perfection, nor ambitiously seeking to reach with a bound the starry heights of Philosophic and Chivalric Masonry, you have been content to advance with deliberation and regularity.

You have wisely thought that the lower bodies of the Rite, constituting the Masonic people, are indispensable to an Order that seeks a real success, and desires to possess the power of benefiting men. You think that the degrees worked in them, offer to a true, a studious and a zealous Mason, large opportunity for the gratification of a laudable ambition.

It is in these bodies, naturally more numerous than the higher ones, that the greatest practical service is to be rendered to Masonry. Most honorable, indeed, are the rank and title of "Knight of the East and Sword, and Prince of Jerusalem." Ignorance sneers at them as high-sounding and absurd; because neither the Profane nor the Masonic ignorance knows the symbolic meaning, nor the glorious historic recollections, nor the solemn pledges and obligations that these titles contain.

Ah, Brethren, what a Brotherhood of Masons there would be, if the *most* of Masons were such men as they should be—

“A glorious company, the flower of men
 “To serve as model for the dozing world,
 “And be the fair beginning of a time!—

Not *all*;—since everywhere, in every Society, Order, Association and Church and State, there must be the indolent, the selfish, the worthless and the base, to create and continue the necessity for more energetic effort and arouse a resolute persistence, even angry and combative, when heat and anger alone can war successfully against abuses.

The old Knights swore, among other things—

“To reverence the king, as if he were
 “Their conscience, and their conscience as their king;
 “To speak no slander, no, nor listen to it;
 “Not only to keep down the base in man,
 “But teach high thought, and amiable words,
 “And courtliness, and the desire of fame,
 “And love of Truth, and all that makes a man.”

Keep these oaths, my Brethren, and you will not follow with long interval in the rear of those who wear more resonant titles. You will stand by their side, shoulder to shoulder, against the enemies of Humanity and Human Progress, whether these are the tyrants of the despotisms and pontificates; the Cæsars who refuse

the crown and decline the name of king, to be called "*Imperator*;" or the ambitious knaves or mad fanatics of decomposing Republics. And, whether these be mailed in prescription, or audacious as all are who are unexpectedly invested with unlawful absolute power, you, or the good Knights who shall in the future take your places, will overthrow them and carry them away into captivity.

Our Grand Chancellor bears with him Letters-Patent of Constitution, which will confer upon you stability and permanence; that, as a part of the Fellow-Soldiery of Truth, you may the more effectually labor with us to hasten the coming of that foretold day, when every man shall find his own good in that of all other men; and all the atoms of the great unit of Humanity shall work in noble Brotherhood to serve and benefit their fellows and Humanity. I esteem myself fortunate to be the instrument by which a body of Masons so respectable is to be constituted; and honored in having my name associated so intimately with that of your Council, for which I hope and invoke a long career of usefulness and long days of honest content and noble pride.

When ☉ concludes, the Tarshatha, descending from the East, advances to him, and presents him the gavel, which he receives, and the Tarshatha conducts him to the East and stands on his left. Then ☉ says,

☉. :. **Illustrious Brethren, officers and members of the Grand Consistory, advance to your places in

front of the East.** Let the officers elect of the Council stand in their stations, and the Knights in their respective valleys!

Music,

during which the officers and members of the Grand Consistory advance to and stand at the places prepared for them.

Then, if the banners of the Grand Consistory are present
 ☉ standing in the East, says,

☉ ∴ Advance the Beauseant and the battle-flag of the Order of the Kadoshim to the front of the Throne. and display them! Sound, Trumpets!

The Trumpets

sound a long bold call. Then the

Music

plays a loud spirited march, during which,

The banners are displayed, and all the Princes and Knights salute with the sword. Then the

Music Stops,

and there is sung the following

CHANT.

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them.

The Lord hath done great things for us, whereof we are glad.

After the Chant, ☉ says,

☉ ∴ The officers elect of the Council will yield up their stations, **to the officers of the Grand Con-

sistory,** and deposit their insignia upon the Altar!
 . . . **Illustrious Brother Master of Ceremonies,
 conduct our officers, corresponding with those of the
 Council, to the stations of the latter, commencing with
 the lowest in rank!**

∟ does so. As each officer of the Grand Consistory approaches the station, the occupant rises, bows, retires by the left, passes round to the front, faces the officer who has displaced him, draws his sword, salutes, recovers, returns his sword, and is conducted by ∟ to the Altar, where he deposits his insignia, and thence to the vacated seat in front of the East. The central seat there remains all the time unoccupied.

When all the stations are thus vacated and re-occupied, the

Music ceases,

and ⊙ says,

⊙ ∴ Illustrious Brother Master of Ceremonies, conduct now the Most Illustrious Tarshatha elect of the Council to the seat prepared for him!

∟ advances to the East; the Tarshatha rises; ∟, facing him, salutes, recovers, and conducts him to the Altar, where he deposits his insignia, and thence to his seat in front of the Commander-in-Chief; places him in it, faces him, salutes, recovers, and returns to his post. Then ⊙ says,

☞ If the installing officer is unassisted by a sufficient number to act as officers, he will, after assuming the East, simply cause the Tarshatha elect to be conducted to a seat in front of him, and the other stations to be vacated, and the officers elect to take their places on each side of their Chief; and then he will proceed thus,

⊙.: Illustrious Brother Grand Chancellor, read the Letters-Patent of Constitution of ——— Council of Princes of Jerusalem, No. —.

The Grand Chancellor reads them, and hands them to ⊙, who rises, and says,

⊙.: Knights of the East and the Sword, and Princes of Jerusalem, you have asked to be incorporated into a permanent Council, and your request has been deemed reasonable and proper, and your zeal and devotion to Masonry praiseworthy.

Yet, before I can proceed to constitute and inaugurate your Council, I am required to know in what estimation you hold Freemasonry; what you understand to be its purposes; and what estimate you place upon its capacities to effect those purposes.

Every society and organized body of men, from the Lodge to the Nation, possesses individuality, and a distinct and special character of personalty. As there are men, so there are bodies and associations, that are resolute, energetic, persistent; that make their mark; that have force, intelligence, character; that exercise an influence, in a narrower or wider sphere; and others that doze away their lives in contented indolence and uselessness, and neither care for the honors of the Present or glorious memories of a Past fruitful for the Future.

No Order or Society that ever existed has boasted so much of its antiquity, of the importance and sublimity of its ceremonies, secrets and mysteries, of

the gravity of its mission, and of the potency of its influences on its members, society and the world, as Masonry. It has boasted too much, and performed too little.

And if you could read the secret thoughts of the mass of Masons, you would find them admitting to themselves, that the secrets and mysteries are merely imaginary, and, except as means of recognition, worthless; that the mission of the Order is merely mutual material relief and small charities; and that its influences on its members are insignificant, and on society and the world altogether nought.

But the secrets and mysteries of Masons continue secrets to the mass of those who call themselves Masons. The meaning of the symbols was so carefully concealed, in days of danger and persecution, and perhaps even in safer times, from all but the Adepts, that Masonry itself has forgotten that of many of them. Superficial and therefore false interpretations, given to mislead, came at length to be accepted as the true and only ones; the real solutions of the enigmas being only hinted at, by a phrase or a word, which, its significance unknown, has been dropped out of the liturgy and lost; or if retained, now, in the absence of any Œdipus, proves an impenetrable veil.

Those who have longest and most profoundly studied the symbols of Masonry, its words, phrases and hints, not only do not find them trivial or unmeaning, but it is they who find them most difficult to understand, and

that the true meaning of many of them is lost, perhaps never to be recovered. Nevertheless, progress continues to be made; and although the Mason himself who investigates, now has to encounter the difficulties and even the hints to mislead, originally used as precautions against the hostile Profane, discovery after discovery, recently made, warrants us in hoping that after a time the veil of Isis may be wholly raised, when men of intellect and learning, of sagacity and acuteness, shall earnestly engage in the investigation, pursuing the proper paths.

The mass of Masons, like the mass of other men, look upon every individual man as an independent unit, laboring, scheming and acquiring wealth, power or knowledge for himself; and think that he is little interested in the welfare or misfortunes, the happiness or misery, and still less in the virtues or vices of other men. They think that the business of serving the public belongs to those alone whose special trade and vocation it is—the Legislator, the Statesman and the Divine. The idea of a private person benefiting Humanity seems to them chimerical; and that Masonry can do so, they deem a mere pretense or an idle dream. They listen to the recital of the great things which it is in the power of Masonry to do, with incredulity and indifference. The whole is, to them, a play, in which they endure to act their part.

To many, the only value of Masonry is, that it gives them sounding titles, the meaning of which they do

not know, and a distinction which, cheap as it is, they do not deserve. Some are fond of it because it authorizes them to wear brilliant trappings and to decorate themselves with jewels; some, for its pomp and parade; some, because it invests them with a species of power; some, because it enables them to wear mysterious looks, and assume the air of knowing what others cannot know, and to become oracles and bestow their dullness on others, because they have been many years Masons and learned nothing but words and set formulas and phrases. Very many look with a sort of reverence on these formulas, to repeat which accurately is their whole ambition, and to vary from which is to them a removal of all the landmarks at once.

If any of these notions were correct, Masonry would be the grossest of deceptions; and it would concern our interest as well as our honor, to abandon it at once and altogether.

If it were possible for a man to live for himself alone, his life would be utterly worthless. Many come as near that as they can; but none attain it altogether. All men are copartners in the great business of the world. The worthiest should be the Directors; but all are Share-holders. However noble man may be, or however mean, he cannot dissolve partnership with his Brethren. He cannot work for himself alone. There is community of interest as well as of faculty, forever. A financial shock, brought about by extravagance,

over-speculation, dishonesty or mis-management of the public finances, on one side the ocean, travels like an earthquake, into the farthest lands. One man is no more isolated from his race than a drop of the Atlantic brine is from the other drops that make the one ocean. There are interdependence and electrical sympathy among all. The petty wars of the greedy and barbarous African chiefs peopled the colonies of a new continent with slaves, and caused, a century afterward, the desolation of States and a hundred battles, and death in a hundred thousand households. A small worm, gnawing the Mississippian cotton-leaves, raises the price of cotton a penny or two in the pound, and carries starvation to many British families.

Individual man is a chimera. Man can exist only as a member of society. The wisdom, the wealth, the decoration and grandeur of life, are the inherited capital of past generations. The moral and intellectual blood of the ancient world has passed into our spiritual veins, as the natural blood of our forefathers circulates through our bodies. Humanity, infinite and undecaying, is one continuous and ubiquitous existence, embracing all times and all places, and uniting all men in one Divine and universal Brotherhood. Fighting and legislating for us in the Past, working for us in the Present, and preparing us for the Future, it marches onward to its pre-appointed goal.

God has wisely given the sense of individuality, in order to create the incentive of self-interest to induce

exertion. Each man imagines himself not part of a greater whole, but a complete whole, with interests that may or may not harmonize with those of all other men. But God has given him the means of knowing the profounder truth, in that instinct and sympathy which impel him to labor for others, even to the point of self-denial and self-sacrifice. We do this in obedience to a power superior to ourselves; as much superior to ourselves as the power which holds the Stars in their orbits is superior to *them*.

From this instinctive desire of laboring for men, for the race, come associations of men, and particularly Masonry. Men did not create this Order, merely to aid and relieve each other. That feature was added to it at a much later day, and has since become, unfortunately, its principal purpose. They created it to benefit their fellow-men. If they had really established it for mutual relief alone, they would still, though unconsciously, have created an instrument to be used for a nobler purpose, and thus have carried out the loftier designs of God.

For man can no more associate with others, and work for himself alone, than the bees can. His instincts and his sympathies forbid it. The unity of the Human race forbids it. A law enacted by God, and yet little understood, holds man and man together—not mechanical, nor of self-interest, but a law of attraction, by which each clings to the other, as they rest on the earth and wheel with it among the Stars.

Thus man fulfills his destiny, only when he labors for others. If he toils only for himself, his labor is worthless, except so far as the general law makes it redound to the benefit of others. The object of all our toils is the perfection of the race; and that only which is done with the purpose of aiding in bringing about that result, deserves any reward.

If, therefore, you understand that the object of Masonry is to aid in the progress, enfranchisement and advancement of Humanity; that this, and not individual emolument, is the purpose of Masons; and that they must be willing even to incur losses and suffer privations, to attain this end; then, and only in that case, you properly estimate Freemasonry and its mission.

We serve Humanity, not by neglecting the duties that lie immediately around us, but by doing them. Beyond our duties to our family, and friends, and neighbors, lie those to the society, community, city, in which we live, and to our State and Country. In laboring for that portion of Humanity within our reach, we labor for all; for those near us are parts of the one whole. The freedom and civilization and virtue of one country radiate into the darkness of others. The electrical currents thrill through all at once. Our Thoughts, sent across or under the Atlantic, do not lose their force upon the way.

All of us who think at all, recognize the great doctrine of Human Brotherhood. We all know how will acts mysteriously on will, persuading, directing

and governing it. We all know how the Thoughts of the Past are the Laws of the Present—that the influences of the dead still live. Moses did not make laws for the Hebrews alone, or for his own generation only; nor did the Barons force Magna Charta from a treacherous king for themselves and their children or for England alone. What the dead judges of England thought, is still the law for *us*. We all know that our fate is constantly affected by the acts and words of other men, and theirs by what we do and say; and that not only at death, but during life, what we have done goes to benefit or injure others. The follies and knaveries of legislators, elected by the folly of the people, are the seeds of civil war.

So all except low and groveling natures desire to do somewhat for others—for their families and relatives, at least, if not for their city or their country. To live in the race; to work for the men of the Future, as the men of the Past have worked for us; to plant the acorns from which shall grow the oaks to shelter those that shall live long after we are dead; to scatter the seeds, from which the plants shall spring to blossom and bear fragrance for the sons and daughters of those whom we esteem and love—these things and the like are that wherein we differ from the animals that care only for themselves and their young—are that which alone proves the higher excellence of human nature.

But what we do so often seems without result, that we, who hold no office in the State, nor have name and

reputation to cause the words we utter to be listened to with respect—we, who cannot found public institutions, nor make our mark upon the world—we, who are private citizens, moving in a narrow circle, in a community that makes gain its God, and in its hurry and agitation cannot even be induced to stop and listen to us—we say to ourselves, “what is it *we* can do for society or our race? We shall but fret and toil in vain, without result or return. Let us take our ease, and leave the world to see to itself!”—and so we sit down, despairing or merely indifferent, and fold our hands, and do nothing whatever; by that listlessness and inertia working active harm and injury.

We are mistaken. Masonry can do much, and *we* can do much—no man can tell *how* much—if we will. Influence of man over man is a law of nature; and a great estate in intellect or energy gives it, far more than a great estate in land or stocks. The life of a nation is affected throughout its whole course by many small and almost imperceptible forces. The great revolutionary earthquakes that heave society are prepared, like those of nature, by small, intangible agencies, working below the surface till imprisonment gives them strength. The great evils that fall upon republics, are usually owing to the mischievous efforts of very insignificant and worthless men. It is as if moles, despised and unnoticed, should undermine Temples and Palaces.

The mastery of mind over mind, is the only conquest

worth having. It is the only permanent one; and it dimly resembles the dominion of our Creator. Nothing can withstand the sword of the spirit; and the voices of the great dead are more potent with the living, than the chatter of legislators. There are songs and airs, whose value to the nations you can no more count than you can estimate the money-value of a week's sunshine in the Spring, of a Summer-rain in season, or of

“A happy mist,
“Like that which kept the heart of Eden green.”

No one knows the value of one truth. “Revolutions of ages,” says Milton, “do not often recover the loss of a single rejected truth, for which whole nations fare the worse.”

A smaller number of earnest and resolute men than we who are now here, have initiated great reforms, and set on foot revolutions. If Masonry were in earnest, her organization and the number of her initiates give her the power to do wondrous things—much for human liberty, for toleration, for peace, union and brotherhood among men. It did do much in France, when the fetters that galled her limbs became intolerable. It could do as much in any country where the people are fit to be free, if it had not for half a century inculcated indifference, and preferred impotence. Even under the freest government, it may find evils enough to correct, tendencies to counteract,

ulcerous diseases in the body politic to cure. Corruption soon fastens on the vitals of a commonwealth. Sectional jealousies divide and distract it; commercial and manufacturing greed, by unequal taxation, creates discontent; public spirit dies out, and in its place scheming policy and base ambition, low cunning and ignoble rapacity climb into power. Those entrusted with the conduct of public affairs put all things to such base uses as best serve their own selfish interests. Not only every office has its salary, and many their pickings and stealings; but no act of patriotism is expected to be done without adequate compensation in money. Even the prayers offered up to the Almighty, for the salvation of the State, are purchased with a price.

These and the hundred other cancers that fasten upon the body of the State, if not vigorously treated, become daily more virulent, and in the end prove fatal. The perpetuation of the free government of a nation, which is always in danger, involves the welfare, the happiness and all the interests of ourselves and our children, as it also involves the very existence of Masonry, which Despotism must either suppress by edicts and allocutions, or emasculate and subsidize by graciously appointing its Grand Masters, and supervising its action.

Yet it is said that Masonry intermeddles neither with political or religious matters. It is true that it cannot become either sectarian or partizan; but it has a political and a religious dogma as well as a moral

doctrine; and wherever such evils as we have indicated exist, the true Freemasonry, though neither Carbonarism nor Illuminatism, exerts all its influence to extirpate them. Its empire is not restricted and confined to any particular Province of the Truth, nor is it hedged out of any particular field of morality. She is discrowned when she seeks safety and immunity in impotence.

The time is swiftly approaching when Masonry will have to elect whether she will play a larger part than ever before in the great world-drama, or whether she will sink out of sight, or become contemptible, as she has already become in France. For she is the oldest and the foremost of all institutions of association organized to benefit Humanity; and must either be the Apostle of rational liberty, of Equality of legal rights, of Human Brotherhood, of Peace, Truth and Toleration, or become less than nothing. She cannot veil her standard and lower it, under that commission, without such disgrace as cannot be survived. She must be prepared to encounter perils and make sacrifices. Great purposes only, faithfully pursued, constitute the cohesive force that can bind so many individuals into one whole. She has put forth pretensions too lofty to allow her to abandon the field. The Initiates of the Ancient and Accepted Scottish Rite are all pledged to the maintainance of law, order, good government, public morality and the rights of the People. This Rite still utters the Oracles of Truth; and

does not merely dispense alms and teach rudimental morals and obedience to all enactments of Power.

It is the duty of every Scottish Mason to spare no effort to extirpate abuses, to enlighten the People, to eradicate errors, to explode fallacies, to confute sophistry, to expose and bring to shame those who delude, deceive and defraud electors, and to substitute, in the management of public affairs, honest frankness and straightforward integrity for the cunning dexterity of the attorney, and the unprincipled charlatany of the rogue.

The Scottish Masonry cannot become the ally of Tyranny or of Usurpation of Power, nor accept its Chiefs from Emperors, nor wink at abuses in republics, nor consent to be silent as to ruinous measures, as the price of safety.

If, my Brethren, you so understand the nature, the mission and the prerogatives of Scottish Masonry, and if you are prepared, as Knights of the East and of the Sword, and Princes of Jerusalem, to labor diligently to effect the ends it aims at, the object and consideration for the Constitution of your Council are adequate and worthy. If it be so, indeed, give me assurance of it by rising!

If the assurance is so given, ☉ says,

☉.∴ Your prompt response, my Brethren, assures us of your good faith. Illustrious Brother, the Tarshatha elect, what are to be the especial and distinctive attributes of a Prince of Jerusalem?

ANSWER. Truth and Justice.

⊙.: They are princely and imperial virtues. How should a Knight of the East and of the Sword, and Prince of Jerusalem serve the Truth?

ANS. By honoring his own word, as if it were his God's; by being always what he seems; and by scorning deceit and hypocrisy; as beseems his fealty, and like a true Knight.

⊙.: How should he serve the cause of Justice?

ANS. Not merely by being himself just; but by bold condemnation of every kind of private and public injustice, and strenuous endeavor to remedy it.

⊙.: What are his duties to the State and the People?

ANS. To be laborious for the people and the poor; to war against all falsehoods and plausible insincerities; to sow some generous seed that may be fruitful of lofty thoughts and heroic deeds in the future; to engage in some good cause, not his own and merely selfish. and in it, if need be, to peril his life, that he may be honored, if he be like a warrior overthrown; under all clouds of reverses and discouragements, still to hope and hold to his faith in man; though all the dogs of faction bay around him, yet to serve the People honestly in act and word; to make no compromises with corruption or tyranny; and never to give even a tacit and temporary assent to any vicious and unsound principle, for the sake of present success; since it is out of the house of Fraud that the calamities and ruin of States issue.

⊙.: In what six words is your political faith, as a Knight of the East and Prince of Jerusalem embodied.

ANS. In these:—LIBERTY, EQUALITY, FRATERNITY, LAW, ORDER, SUBORDINATION.

⊙.: What does he seek to make the State?

ANS. A land tilled by freemen, and which is so truly the home of a sober, moderate and thoughtful Freedom, that whether among friends or foes, a man may speak the thing he will; a land of settled government, where faction does not easily gather head, nor whims and caprices and freaks of popular folly become legislation; but the thoughts of the good and wise and great have opportunity to diffuse themselves and ripen in the public mind into settled opinions, and establish inviolable precedents; where no party organizations persecute opinion, and single thought is never civil crime, and individual freedom is never mute; and all men love their country, because it so governs them as to deserve to be loved as well as venerated; where the path of duty is the way to glory, and those are greatest who save or serve the State, and never sell the truth to serve the hour; where the People are sane, and those who govern, just; and war and waste give way to fruitful strifes and rivalries of peace.

⊙.: Do you know of what the destruction of the Temple by the army of the King of Babylon, the captivity and exile of the Princes and Nobles of Israel, and the dispersion of those not carried away as captives,

are symbols to the Knights of the East and Princes of Jerusalem?

ANS. Of the history of our predecessors; from whom great deeds done in the East and West could not avert ruin.

Q. ∴ By what are your purposes and objects as Princes of Jerusalem symbolized?

ANS. By the rebuilding of the Temple.

Q. ∴ How are those who rebuild it to work?

ANS. With the Sword in one hand and the Trowel in the other.

Q. ∴ What is the inner meaning of that?

ANS. The union of the Knights, our predecessors, with the Masons.

Q. ∴ May Masons of the Ancient and Accepted Scottish Rite never cease so to unite the characteristics of chivalry and labor! May they never faint or grow weary in the good work of so rebuilding the Temple of Human Liberty—of freedom from the tyranny of Power and Craft, of Ignorance, of Vice and of Error! Amen!

ALL: Amen! So mote it be! Amen!

Immediately is chanted the following

CHANT.

The Lord reigneth; let the people tremble; He sitteth between the Cherubim; let the earth be moved!
Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come.

When the Lord shall build up Zion, He shall appear in His glory.

I will shake all nations, and the desire of all nations shall come, and I will fill this House with glory, saith the Lord of Hosts.

The glory of this latter House shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace.

Not unto us, O Lord, not unto us, but unto Thy name give glory; for Thy Mercy and for Thy Truth's sake!

Our feet shall stand within thy gates, O Jerusalem.

Because of the House of the Lord our God, I will seek thy good.

Except the Lord build the House, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain.

Praise ye the Lord! Praise ye the name of the Lord! Praise Him, O ye servants of the Lord; ye that stand in the House of the Lord, in the Courts of the House of our God.

At the conclusion of the Chant, is sung this,

HYMN.

Awake! arise!—Thy light is come;
The nations that before outshone thee,
Now at thy feet lie dark and dumb;
The glory of the Lord is on thee.

Arise! The Gentiles to thy ray
From every nook of earth shall cluster;
And Kings and Princes haste to pay
Their homage to thy rising luster.

Lift up thine eyes around, and see
O'er foreign fields, o'er farthest waters,
Thy exiled Sons return to thee,
To thee return thy home-sick daughters.

No more shall discord haunt thy ways,
 Nor ruin waste thy cheerless nation;
 But thou shalt call thy portals PRAISE,
 And thou shalt name thy walls SALVATION.

The Hymn ended, ☉ says,

☉.∴ Knight of the East and of the Sword, and Princes of Jerusalem, be pleased to repair to the Altar, there to take the vows of fealty and allegiance. Illustrious Brother Master of Ceremonies, you will place the Knights at the Altar in proper form! Advance the banners to the Altar!

The bearers of the Beauseant and battle-flag advance to the Altar and stand near it, with banners displayed. W arranges the Knights so that they form an equilateral triangle, enclosing the Altar and banners, its apex to the East. ☉ calls up the members of the Grand Consistory, directs the Knights to kneel on one knee, and he, remaining in the East, dictates the following vows:

VOWS OF FEALTY AND ALLEGIANCE.

——— Kneeling at this Holy Altar, I do promise and vow:

——— That I will be faithful to the banners of Scottish Masonry; will support and defend them, and follow wherever they lead, allowing no danger to deter me.

——— That I will, within my sphere of action, endeavor to instruct the people, and to protect them against false doctrine, corruption, usurpation and

oppression, securing to them the blessings of true liberty.

—— That I will be always loyal to the cause of civil and religious liberty and of freedom of conscience, and will maintain law, order, good government, peace, union and toleration among the people.

—— That I will bear true fealty and allegiance to the Supreme Council for the Southern Jurisdiction of the United States, and maintain it in the possession of all its jurisdiction, powers and prerogatives, against all others whomsoever. So help me God! Amen!

⊙.: Arise, my Brethren! and return to your places! . . . Be seated!

Music,

during which 2 lights the incense on the Altar; and when the

Music ends,

⊙ reads this Psalm,

⊙.: 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!

Jerusalem is builded as a city that is compact together; whither the Tribes go up, the Tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set Thrones of judgment, the Thrones of the House of David.

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; because of the House of the Lord our God I will seek Thy good.

Then is sung this

CHANT.

Surge, Domine, in requiem tuam, Tu et arca sanctificationis tuæ.	Arise, O Lord! into Thy resting place; Thou and the Ark of Thy sanctification.
Sacerdotes tui induantur iustitiam; et sancti tui exultent.	Let Thy priests be clothed with justice; and let Thy saints rejoice.
Quoniam elegit Dominus Sion; elegit eam in habitationem sibi.	For the Lord hath chosen Sion; He hath chosen it for his dwelling.
Hæc requies mea in sæculum sæculi; hic habitabo, quoniam elegi eam.	This is my rest forever and ever; Here will I dwell, for I have chosen it.

When the Chant ends, ☉ says,

☉.∴ Let us not neglect, my Brethren, to invoke the blessing of our Father in Heaven upon our undertaking.

All kneel, and ☉ or the Primate reads the following

PRAYER.

O infinite God, who permittest us to call Thee Father, be pleased to sanctify the purposes and prosper the undertaking in which we are now engaged. Give

us Thy patronage, comfort and defense; unto all that are despoiled and oppressed, liberty and redemption, comfort and restitution. Preserve the State in peace and good government. Repress the violence of all civil and religious tyranny. Give to our Order safety and establishment, and preserve it from division of spirit, from the spirit of delusion, from scandal, and hurtful persecutions. Suffer it not to entertain evil or useless purposes, or to fall into lukewarmness and inefficiency; and graciously use it as Thy instrument, to aid in effecting the victory over wrong and evil, and in the regeneration of the world. Amen!

ALL: Amen! So mote it be! Amen!

All rise, and sing the remainder of the

HYMN.

The Holy Temple of the Lord,
 Rebuilt, the sacred city graces;
 The Holy Vessels are restored
 And glitter in their ancient places.
 And Lebanon thy pomp shall grace;
 The fir, the pine, the palm victorious,
 Shall beautify our Holy place,
 And make the ground we tread on glorious.
 Thy sun shall never more go down;
 A ray from Heaven itself descended
 Shall light thy everlasting crown;
 Thy days of mourning all are ended.
 Glory and power shall make thee bright,
 And victory add its luster to thee;
 And God Himself shall be thy light,
 And flash eternal splendors through thee.

When the Hymn is concluded, ☉ says,

☉. Draw Swords!—carry Swords!—Salute!—In the name of Him who dwelt between the cherubim, and under the auspices of—[the Grand Consistory or Supreme Council by their full description]—I do proclaim and declare ——— Council of Princes of Jerusalem and Knights of the East and of the Sword, No. — of the ——— of ——— to be duly constituted and inaugurated, and to have legal existence henceforward, under Letters-Patent of Constitution duly granted. . . . God save the [Grand Consistory and] Supreme Council! . . . Recover Swords! . . . Return Swords! With me, my Brethren!

All, having sheathed their Swords, give the battery (w v, by v's), and then the plaudit; which is, to clap the right hand on the heart, and then on the forehead; and then clap the hands together in front of the body, saying at the several motions, "*Gloria . . . Gloria . . . Gloria Deo.*" This is three times repeated, making three times three.

Triumphant Music,

during which the Brethren are seated.

INSTALLATION.

INSTALLATION OF OFFICERS.

If it is not the first installation of officers of a Council, the installing officer and those who accompany him (if any) will be received in the manner hereinbefore directed, the Most Illustrious in office and all the officers in their places, the Tarshatha making an appropriate address, and ☉ replying. ☉ will then assume the East, and if officers of the Grand Consistory, or others representing them, accompany him, he will cause the officers of the Council to vacate their seats, in the manner hereinbefore 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 selected or elected, ☉ will now cause the elections to be held, for the Tarshatha, the High-Priest, the Scribe, the Wardens, the Almoner, the Secretary and the Treasurer. He will declare each elected to hold his office until the 23d day of Adar, in the third year thereafter.

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

Officers reelected need not be again installed.

OFFICES.

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

☉: Illustrious Brother Master of Ceremonies, let the officers elect of the Council be seated between the

Altar and the Throne, facing the East, the Most Illustrious Tarshatha elect in the center, and his officers in regular order on his right and left alternately!

Music.

When the officers elect are so seated, ☉ will rap 📣 📣, and say,

☉ ∴ Illustrious Brother Captain of the Tribes, cause it to be made known to the Valiant Brethren and Princes in the valleys of the North and South, as I now do in the East, that we now propose, with their consent, to proceed to install in due and ample form the Most Illustrious Tarshatha and other officers elect of —— Council of Princes of Jerusalem, 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 Brother Captain of the Host, inform the Brethren in the valleys of the North and South, that the Most Illustrious Grand Commander-in-Chief [or, Sovereign, or, Deputy Grand Inspector General], now proposes, with their consent, etc.

♂ ∴ [Rising, and rapping 📣:] Valiant Brethren and Princes in the valleys of the North and South, the —— now proposes, with your consent, etc. . . . If any one has, etc. . . . Illustrious Brother Captain of the Tribes, it is announced.

♁ ∴ Most Illustrious ——, it is announced.

⊙. My Brethren, solemn ceremonies are as appropriate, in their degree, for the installation of rulers elected by the people, as for the coronations of kings. Wherever one is to govern and direct, he is to assume grave responsibilities, and his performance or neglect of the duties of his office, is to benefit or injure others. Wherever one is elected to office by worthy men and without solicitation of suffrages. or cabals or intrigues, he is honored.

As the chief or ruler accepts and exercises a trust, delegated to him for the benefit of those whose leader and commander he becomes, so the elector, in casting his vote, exercises a trust delegated to him by God, who might Himself appoint all the rulers of men, as He does give the Wisdom, the Virtue and the Energy which fit men to rule and guide, and which the majority of votes cannot give.

The responsibilities of the elector and the ruler elected, and the consequences of a faithless and ill exercise of either trust, are not by far so grave and weighty here, as in respect to the officers of the State, where the well-being of a people are involved. To one of little reflection, it may seem that they are in comparison nought. But you do here commit to those whom you make your officers, the fortunes and reputation of your Council, and in their well or ill-performing their duties, your own compliance with your obligations, and therefore your own honors and consciences are concerned; for you are the Council, as

the people are the State; and it is you, who, through the officers, do well or ill.

Nay, you may readily conceive how the inefficiency and want of firmness and decision of your presiding officer, or his rashness and want of discretion, or his arbitrary disposition and conduct, may involve you in difficulties that may affect your private interests as much as if these were the follies or faults of the rulers of the State. Here, as well as elsewhere, it is a crime to elect the incompetent or the unworthy. For, even in Masonry, these will aspire to office, and intrigue for it, and become disaffected if their aspirations are defeated. There are Grand Lodges manipulated by single persons who live parasitically upon Masonry; and others in which the tricks of political parties are resorted to, to control elections.

Look upon him whom you have chosen to be your chief. Do you still hold him to be worthy, and do you consent that he shall be now installed?

The response being in the affirmative, ☉ says,

☉.∴ Hear, then, the charge of your Tarshatha. Brother — —, you have been elected [or selected], to preside over this Council of Princes of Jerusalem. In the office and character of Tarshatha, you will represent Zorobabel, who was Viceroy at Jerusalem, of Darius, King of Persia, and who, in the second year of the reign of that monarch, aided by Yeshua, the son of Josedech, the High-Priest, and

incited by the prophesyings of Hagai and Zacariah, the Prophets, commenced to rebuild, and afterward finished, the House of the Temple at Jerusalem.

Your duties as presiding officer are similar to those of the Master of a Lodge, requiring of you familiarity with the work, punctuality, firmness and impartiality. Upon those ordinary duties it is not necessary to enlarge.

Upon you it is much to depend whether your Council shall be satisfied with that mere routine and some small charities, which content too many Masonic bodies; or whether it shall aim at and attain something higher or nobler, by following the paths which we have already pointed out. If you should be negligent and indifferent, your Council will become so likewise, and sink into the helplessness and hopelessness of an inert mediocrity. But if you, mindful of your pledge already given, are earnest and energetic, and with speech and pen labor to comply with that pledge; and, above all, if you do not allow yourself to become despondent, your Brethren will follow your example, and your labors must needs result in good.

You can only interest them in labors that have some result and bear some fruit of profit. Without these, men will soon weary of your meetings. There must be something to work for, either amusement or instruction or benefit to be reaped by themselves, or good effected for others. The monotonous repetition of the same ceremonies will no more satisfy them, than

sounding pretenses, and boastings of mysterious secrets and sublime degrees. Men are in earnest in association, as they are in the other business of life. Give them social pleasures, an object, instruction, and they consider the investment of their time a paying one.

When abuses and corruptions afflict a country, to lie by in timid and indolent silence, and neglect a regular and vigorous appeal to public opinion, is to give up all chance of doing good, and to abandon the only instrument by which the few are ever prevented from ruining the many. As weeds grow without cultivation, so do abuses and corruptions inevitably spring up in free States. They grow up even in Masonry; but here it is not so much active abuses against which we have to contend, as the ever-increasing tendency to lower the standard of duty and the amount of instruction given to the Initiate. Once the Order could point with pride to great sacrifices made for the Country and Humanity, and to a Brotherhood undisturbed by all collisions of States, and to great warriors and statesmen proud of Masonic honors. All that is too much changed. Alms, and isolated instances in civil war in which Masons have not forgotten their ordinary obligations, are the deeds now boasted of; the ties of Brotherhood too commonly prove fragile as the threads spun by the spider; and Masonry greatly boasts of distinguished men who were Masons, but never rendered the least service to the Order, nor thought themselves honored by having received its degrees or possessed its titles.

Against all wrong, in Masonry, in society and in the State, it is the duty of every good Mason to protest, and to endeavor to abate it. The great mass of mankind, how wrongly soever they may act, are ultimately in the right at heart. The people form the impartial class, to whom great men, gifted by God, are always addressing their advice and warnings.

It is liberty of opinion that keeps government itself in subjection to duty; and to that liberty of opinion a faction is as hostile as a monarch. In it, enabling you to appeal to and arouse the people, you will find your power to enlighten and benefit them.

Reform Masonry, and make it what it should be, and you may by it reform the State. It is an immense association, ready to your hand, but now, through the fault of its chiefs, inert and impotent. Its members are the more numerous, because it imposes on them so few duties and exacts the performance of none; and one does not expect another to comply with his obligations. Reform Masonry!—for that is practicable—or sweep it away into the limbo of vanity.

We must all labor to build up the great monument of a nation, a good government, where there is straightforward, frank, manly good faith and generous toleration in those who rule, and honorable and intelligent allegiance from those whom they govern. The cardinal virtues must not be distributed among men, one to each, like the common crafts. We are all Apprentices to Duty and Honor; and they alike

bind us to see to it, as far as we can, that the people be neither trampled on, nor cajoled and deceived, nor pampered into vicious license, nor incited to savage revenges and atrocities cruelly committed in the name of patriotism and justice.

Let your Council set an example to Masons, and be a Legion of Honor, in which every soldier may be proud of his fellow. You wear the titles of Knight and Prince; and if you accept these distinctions, you ought to receive them, as you should have sought them, in the spirit of the old ages. If we cannot now win Knighthood in the coat of mail, yet wars have not ceased even here; and even in peace we may display the true qualities of a Knight—the gentle courage, the untarnished truth and honor, the contempt of danger, the righting of wrongs, the scorn of baseness, the disregard of popular clamor, and the resolute perseverance in the right or in what we firmly believe to be such. We can have no nobler client than the people; and none more deserve punishment than those who mislead and defraud it.

We may take the weaker side, and be constant to it in disaster, because we believe it in the right; we may bear defeat and its consequences with a noble resignation, and be not ashamed of the lost cause, nor by base compliances seek to propitiate the victor; and, what is more difficult still, if we overcome in any of the struggles of life, we may be generous to those whom we have conquered.

Our professions and boastings have been ample. When the time comes for performance, let Masonry not be like those old Etruscan Kings, that slumbered for long ages in their golden royal robes, but dissolved forever at the first breath of day.

Imagine not that Masonry, in the land wherein you live, will never be put to the test. It has been, and miserably failed.

“In a hollow land,
From which old fires have broken, men may fear
Fresh fire and ruin;”—

And Masonry should prepare itself, in peace, to be able to avert war, if it is threatened, or, if its fires blaze out, to mitigate its horrors, and hasten peace and reconciliation.

Especially, my Brother, be not discouraged, if your apparent success do not equal your expectations; as it is quite certain not to do. When Jesus was crucified, he had but twelve disciples, and one of these deserted and denied, and one betrayed him.

You may even meet with worse than indifference. It is the saddest of truths, that all must prepare for suffering, who desire to act greatly. Knowledge can hope for a favorable reception, only in proportion as it is unimportant. The utterer of common-places is not persecuted, nor is the inventor of a toy rewarded with martyrdom. The Inquisition imprisons those alone who promulgate great truths, and discoveries of

immense value. The world is averse to cheap benefits. It has been purged of its ignorance, only by the tears and blood of those who have enlightened it.

All the qualities and services that command the gratitude of posterity, have been punished by insult and detraction. No reports are more readily believed than those which disparage genius and greatness, to soothe the envy of conscious mediocrity. The greatest truths have been long unappreciated, and have become generally acknowledged after a tedious and painful struggle. The greatest and most useful discoveries have at first been odious. To labor to enlighten the world is not at all the way to secure your own present comfort and quiet, or to advance your own present interests.

Society pays those best who amuse it, and those worst who instruct it. The school-master is the worst paid and least respected of all whose occupation is in the least intellectual. The danseuse and the rope-dancer are better paid than the scholars; and musicians and actors than the statesmen. Johnson was offered a pair of shoes by charity, while Garrick was making a hundred thousand pounds.

It is better so. If the highest merit was always adequately rewarded, no man would in reality work for the good of others, but only for the sure reward in this world. Fully paid by man, there would be nothing to be given him as a reward by God. His accounts would be always closed, with no balance in his favor,

like those of men who daily expend their daily income. If success always followed exertion, there would cease to be any merit in exertion. Where would be the heroism of the soldier, and the honor due him, if he were certain always to conquer, and proof against shot and shell? "The noblest spectacle which the Gods behold," it has been said, "is a great man struggling manfully against irresistible fate;" and the Gods like to reserve to themselves the pleasure of rewarding the noblest human actions.

Our simple duty is to *work*, faithfully, and in the right direction, and let results and rewards take care of themselves. If we needed additional inducement to do this, it might be found in the fact, that when we imagine we are working most zealously for ourselves, we are really and unconsciously toiling for the benefit of others; and if we are to do that at all, it is wiser to do it knowingly and of purpose, and so *deserve* credit and reward for it.

I charge you especially to reconcile disputes and maintain peace among the Brethren. This life of ours is but a little life, and we do grievously mar it with our feuds. We are but a miserable purblind race, too often forging life-long trouble for ourselves, by mistaking the true for the false and the false for the true; as the nations too often err in choosing rulers. We only grope and stumble through the feeble twilight of this world, to pass and reach that other, where we shall see as we are seen. At least among

Masons there ought to be peace. I charge you to guard against dissensions in your Council.

CHARGE TO THE MOST VENERABLE HIGH-PRIEST.

Most Venerable Brother ———, your Brethren have been pleased to elect you to be the High-Priest of their Council. In that office and character, you represent Joshua [Iho-saa ben Iho-tsadôc], the High-Priest, who aided Zorobabel ben Salathiel, Prince of Judah under Darius the King, to rebuild the House of the Lord at Jerusalem; and of whom the Angel of the Lord said, "I will bring forth my servant, the GERM . . . Take silver and gold, and make crowns, and set them on the head of Joshua ben Iho-tsadôc, the High-Priest, and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is GERM; and he shall grow up from out his place, and he shall build the Temple of the Lord; even he shall build the Temple of the Lord; and he shall bear the glory and shall sit and rule upon his Throne; and he shall be a Priest upon his Throne; and the council of Peace shall be between them both."

Your duties in the Council are, to advise, encourage and instruct the workmen upon the Temple, and especially to inculcate fidelity to obligation, loving-kindness and toleration. As the Tarshatha represents the royal or executive power, and sits and rules upon his Throne, you will represent the religious and spiritual power, the Cohen Hagdol upon *his* Throne. Between

the royal and the sacerdotal powers should be the council of Peace; both endeavoring to exercise the authority entrusted to them, for the benefit of those whom they govern.

The spiritual power was intended to instruct, protect, persuade and guide the people; but it has too often proven their oppressor and persecutor. You represent it as subordinate to the civil power, and kept in check by an independent and free press; not as a splendid hierarchy, dictatorial, despotic, intolerant, and claiming to be infallible, with wealth, estates, vast revenues, temporal powers, and its regularly ascending grades of spiritual nobility; but as it was under the first Bishops and the early Hierophants, a body of good and wise men. teachers and advisers of men.

It is your duty to point out and denounce, that they may be opposed, the encroachments and abuses of the spiritual power and the religious authorities; its restless, ambitious, intolerant, persecuting spirit, its inclination to meddle in affairs of policy and government that do not concern it, to preach cruel revenges and murderous punishment, and to turn the pulpit into a tribune of Jacobins; its departure from the old Apostolic simplicity, its huge pretensions to infallibility, and the schisms and dissensions in its own bosom.

To you it especially belongs to teach the philosophical and religious instruction of Masonry. For it also has a creed; but it does not persecute heresy. It permits only persuasion and the moral coercion of reason.

No ecclesiastical power can of right force the individual conscience. No one has a right to be positive and dictatorial in regard to any matter that is beyond our finite comprehension. There is no chain of evidence by which we can compass the Infinite and the Invisible. Ask the sea-wavelets what they murmur among the pebbles? How many of those words that come from the invisible shore are lost, like the birds, in the long passage? How vainly do we strain our eyes across the long Infinite! Let us, like the children, be content with the pebbles that have stranded, and not falsely pretend to see across the illimitable ocean, and into all the mysterious depths of the universe, and of the Deity; nor persecute or hate those who cannot or even will not accept our guesses as irrecusable truth.

Give no quarter to uncharitable opinion and harsh and censorious judgment. They prevail everywhere. They find their way into every man's bosom. They will even enter *here*, and stand scowling at your Altar. Almost as soon as, high in Paradise, over the four rivers, the first roses blew, these began to curse the world.

We are bid not to pass sentence upon each other, because we are incapable of doing so with justice; and yet we every day disregard the prohibition. No man can see into the heart of another, or judge him aright; and the command, "Judge not, that ye be not judged!" is both pious and politic. It is difficult for us to know even our own true and secret motives, and there is

great temerity in pretending to develop those of others. From our own experience, we ought to know how easy it is to be deceived; and it is strange that we do not see that in habitually assigning to human action the worst motives imaginable, we libel ourselves, by libeling universal Humanity, and warrant others in applying the same rule to us.

Inculcate charity, also, in regard even to offenses against one's self. A Mason should pity evil-doers too tenderly and regretfully to be offended at them. He should know that the worst part of mankind is seldom intentionally malignant; that it is merely thoughtless and ignorant; and there is hardly any conceivable occurrence in human affairs, that should disturb his equanimity or lessen his benevolence.

CHARGE TO THE MOST EXCELLENT SCRIBE:

Most Excellent Brother ———, your Brethren have been pleased to elect you to be the Scribe of this Council. In that office and character you represent Hagai the Prophet, who encouraged Zorobabel to rise up and lay the foundations of the Holy House of the Temple at Jerusalem.

Your duties in the Council are varied and important. You are to see that the work proceeds with zeal, harmony and regularity, and prevent by your influence and counsel any rash, imprudent or wrongful action, any encroachment on the rights of the Princes, or violation of the landmarks, or other unmasonic action

on the part of the Tarshatha and High-Priest, representatives of the powers symbolized by the crown and miter, with whom you are associated as a Tribune of the People.

You are also, as the Orator, to be the organ through which, on many occasions, the Council will speak; and to your pen it will in a great measure trust, to express its views, its feelings and its convictions. You will address visitors and pronounce eulogies on the dead. The duties of your office will require study and reflection, that the discourses pronounced may not be, as they too commonly are, exaggerated and over-strained compliments, empty and sounding phrases; and, when most ambitious, a frothy philosophy, or tiresome common-places. Let what you say have weight, gravity, soberness and dignity; and be worthy at the same time of yourself and of an association of sensible men, who, having serious business to engage and occupy them, and immortal souls to provide for as well as bodies, cannot afford to waste their time in follies, in empty forms, dignified by the name of "*work*," and unimpressive idle ceremonies.

It is also your especial duty to pronounce your conclusions, upon all important questions discussed, before the Council proceeds to determine. It is a high duty and will place upon you grave responsibilities. Besides the knowledge and sagacity it will require, you must be wholly impartial and unprejudiced, and make it your sole object to attain the truth.

For, in this duty and in advising, as will be your right, the first three officers of the Council, you will owe service and allegiance to Truth and Justice alone.

All Truths are from God ; and whosoever utters them is inspired, and so far as he has true foresight, a seer and prophet. He who assumes, as speaker or writer, to advise, instruct and guide others, whether in the Lodge or the State, should utter only the oracles of Truth. Neither should he ever hesitate to denounce the false prophets. Jeremiah said unto Hananiah the Pröphet, "The Lord hath not sent thee; but thou makest this people to trust in a lie;" and Elijah brought the Prophets of Baal and of the groves down to the brook Kishon, and slew them there. "Both prophet and priest are profane," the Lord said to Jeremiah, "I will bring evil upon them, I will feed them with wormwood, and make them drink the water of gall—prophets that prophesy lies—prophets of the deceit of their own hearts, that steal my words, every one from his neighbor—that use their tongues, and say, He saith, and cause my people to err by their lies."

Be thou, my Brother, the Apostle of Truth, and wage incessant war against all false prophets, in Masonry and in the State. For they pervert Masonry to their own or evil uses, and lead it into unprofitable and shameful ways; and in the State they are the cause of abuses and corruptions, of briberies with office, of national maraudings and injustices or base and truckling compliances; of dissensions, and at last of civil war

that drenches every house with blood, and whose fatal consequences extend through all ages, loading the future generations with debt, and the public conscience with the hideous memories of innumerable crimes.

You are to occupy the South. It is the place of Light; and the Light of Freemasonry is the Truth. It is your duty to disseminate the Truth and combat Error.

CHARGE TO THE MOST ENLIGHTENED WARDENS:

⊙.∴ Most Enlightened Brethren — and —
 —, the Brethren have been pleased to select you to be their Warden and Junior Warden. You are to be the Lieutenants of the Tarshatha, and will at all times receive and carry into effect his orders. You represent the military power of the State, duly obedient and ever in subordination to the legitimate civil authorities, hereditary or elective. You are to enforce a due observance of the laws of Freemasonry by all the Princes of your Council; and you are never, under any pretext whatever, and however good or important the end to be attained may seem, to assume or exercise any doubtful powers, or set the laws of the Order aside, or permit it to be done, and the arbitrary will of any man or number of men to be enthroned in the place of the law, under the plea of necessity or the promptings of expediency.

You represent Seraiah, the Prince of Yehudah, and the Prince of Benjamin, and you are, under the

Tarshatha, the High-Priest and the Scribe, to guide and to govern the Princes who are for the time being put under your charge, that they may always remember the work in which they are engaged, and that the Holy House of the Temple may be rebuilt, and Jerusalem be once more called a City of Truth, and the Mountain of the Lord of Hosts, the Holy Mountain. Teach them always to remember what the Lord of Hosts commanded the people of the city, when inhabited and in prosperity: "Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger nor the poor, and let none of you imagine evil against his brother in his heart."

By and by, my Brethren, we must leave forever the land of our childhood, for the unknown seas. From that pilgrimage we shall never return, with the palm wreathing round our staff. There are on this ocean no wrecks or waifs from the lands beyond, like those of the Azores. We lay down our garments on the shore, before we plunge into this deep—and, we are gone out of sight forever. What we shall have done for ourselves alone, dies with us; what we shall have done for others and the world, remains and is immortal. It is all that ever was worth doing. And it is all the better for us, if we should be like the great good men of the earth, who, one after the other, all depart, before the world has found out their full worth—if the very garments in which we lived should be put on by

others. We can leave behind us nothing that was our own, but the memory of our lives, the effects of our acts and examples, our thoughts and our influences. They are the only real heritage we have to bequeath; and it does not go according to the laws of primogeniture or entail. There is equal partition among all the Brethren.

Thus all the generations make but one man, having continuity in himself. Thus man never dies, even on earth, but, like the English Kings, throws the crown and robes to his heirs, as he climbs the skies. No man, however lofty or however humble, can isolate himself from his kind, and shutting himself up in the dark cell of his exclusiveness, determine to live for himself alone. No man, however obscure, can truly say, that he is so unimportant, so unknown, that he can contribute nothing to enlighten and benefit Humanity. He cannot know that, and ought not to assume it. Let him simply turn steadily to real work. Labor, like prayer, nerves the spirit afresh. Let us never leave Hope behind, like those that enter Hell. We cannot all be heroes, statesmen, orators, great writers. Let each be hero to himself. Let us grow in love, as well as in knowledge—from within, like the large oaks, as well as from without, like the hard cold crystals. The work lies at each man's hand and beneath his feet. The garden of the Hesperides lies everywhere, and each has simply to do his best, wherever he is born.

CHARGE TO THE ILLUSTRIOUS ALMONER.

Illustrious Brother — — —, the Brethren have been pleased to elect you to be the Almoner of the Council. As the sun in the South gladdens the earth and renews the life of nature, so you will be in the South to dispense the charities of the Council and gladden the disconsolate.

Your duties are not confined to the dispensing of charities. The sick also claim the attention, the care and the nursing of the Brethren, and you are to see that these duties are faithfully performed. The great Chivalric Orders had their birth in the Orient, and thus were Knights of the East. The Templars, the Hospitallers and the Teutonic Knights, though a heroic soldiery, and thus Knights of the Sword, were originally Hospitallers alike, with a beneficent Saint for patron, and established for the purpose of protecting pilgrims, and tending and nursing the sick and wounded soldiers of the Cross.

These Knights, of the Holy House of the Temple, of the House of Saint John of Jerusalem, and the House of Saint Mary of Jerusalem, were the true Pharoschim Irosalom, the Princes of Jerusalem. To imitate and emulate them, we need not wait for the return of civil or foreign war. Sickness and death are never idle, nor ever have been, since the cherubim and the flaming sword were set to bar the entrance to the garden of Eden. And continually God sends upon the nations His great mysterious epidemics, as He sends

blight upon the grain, locusts to consume the greenness of whole regions, and the worm to destroy the snowy fields of cotton. The pestilences, mysterious and silent ministers of Azrael, rising like foul exhalations in Asia, the land of crimes and blood, or in the Tropics, where they have their lair, march over the continents, and in city and country alike reap the abundant harvests of Death.

Then it is that the Princes of Jerusalem may deserve the name they wear, and do their devoir as true Knights; as that noble Scottish Mason, RICARDO, so often did, on whom Death at length revenged himself, after he had, during more than one plague, fought with him in pest-house and hospital, for his claimed and marked victims, and often baulked him of his prey.

Teach the Brethren to imitate these and the like examples, and so to become the Almoners of the mercies of God.

CHARGE TO ILLUSTRIOUS KEEPER OF THE SEALS AND RECORDS.

Illustrious Brother ———, your Brethren have been pleased to elect you to be the Keeper of the Seals and Records of the Council. You are to receive all moneys and pay them to the Treasurer, keep accurate minutes of the proceedings of the Council and faithfully record them, conduct the correspondence, make all necessary reports and returns to the governing body, submit your accounts at stated periods, and preserve the Seals, Archives and Library of the Council.

Offices in Masonry *are* held, as offices in the State *should* be, not as rewards or honors, but for the rendering of service. You may in your office secure the two most real rewards of human toil. You may greatly serve and benefit the Council, by the faithful and prompt and punctual performance of your duties; and you may, by such performance, be *rightfully* conscious that you *deserve* the commendation of your Brethren. May you not only *deserve* it, but *receive* it.

CHARGE TO THE ILLUSTRIOUS TREASURER.

Illustrious Brother — — —, the Brethren have been pleased to elect you to be the Treasurer of the Council. I need not enumerate your duties.

Let your accounts be always faithfully and accurately kept, and never postpone until to-morrow that which ought to be done to-day. Suffer nothing to run in arrears; for by neglect of this rule, and by falling into dilatory habits, and by forgetfulness, many have suffered shipwreck, incurring the blame of unfaithfulness and fraud.

Make no one wait upon your convenience; for you know not what anxiety or embarrassment or even material injury you may thus cost him. Remember that, in any case, neglect of courtesy does not consist with the character of a gentleman. Therefore, answer all letters promptly, and though they are unnecessary, handsomely.

The strict and honest performance of duty, in any position, will gain the regard and esteem of all who witness it, and whose regard and esteem is worth desiring. May you win these from your Brethren; and your name be always mentioned by them with affectionate kindness.

CHARGE TO ALL THE OFFICERS.

Most Illustrious Tarshatha, and officers elect, Union, Harmony, and mutual Forbearance and Concession among yourselves and the members of your Council, are indispensable to its success and perpetuity. It is chiefly in association and combined effort, that man finds his power to achieve important results. To consult together and to act together are to arm one will with the wisdom of many heads, the resolution and energy of many hearts, and the strength of many hands.

Brethren and Princes, members of the Council, let this, therefore, be a Temple of Peace and Concord, into which ambitions and rivalries, jealousies and disputes shall never enter. Your laws are in force, because they have been accepted and approved by the Fraternity. They have been made by Masons for themselves, and many of them have that sanctity which age gives to institutions. Reverence for Masonic law is self-reverence.

Your officers have been freely elected by yourselves; and obedience to them, enjoined by your laws, and

promised by your solemn obligations, has become a duty. There is no earthly duty that has higher sanctions; and no earthly officers are more perfectly panoplied in right and armed with sacred prerogatives. There should never arise in your minds any unworthy suspicion of dishonesty or disability. As to that, our Masonic precept is, "*Choose well—then, trust well.*"

Officers elect and Princes. think not that your Council is less important or less honorable and worshipful, because above it are bodies of higher rank. The prosperity and perpetuity of the Ancient and Accepted Scottish Rite as absolutely depends on the local bodies, as the liberties of Saxon England did on the Shires, those commonwealths within the realm, founded on the popular right, with popular election and control. Every Lodge and Council is a commonwealth in Masonry, and upon them its fate and future depend. Like the old symbolic pyramid of Belus and many others, it has its seven stages—the Symbolic or Masters' Lodges, the Lodges of Perfection, the Councils of Princes of Jerusalem, the Chapters of Rose Croix, the Councils of Kadosh, the Consistories and the Supreme Council. Its heart, like that of the Pyramids—the secret chamber of initiation—is in the center of all.

Upon the subordinate bodies it depends, whether Masonry is to become effete, sinking into dotage and decay, the mere shadow, in its senility, of its former self, a mutilated sphynx, buried in the sands of the desert, and whose enigma no man can solve; or

whether, recovering its pristine unity and vigor, and re-asserting its dignity and nobility as the great Apostle of Liberty, Equality, Fraternity, Peace, Union and Toleration, it will again become a Power in the world, and the efficient instrument of good to the nations.

Masonry, also, like Humanity, is a unit, and has continuity in itself. It has had a Past, it has a Present, and it will have a Future. Is it to prove false to the promise of its youth, to become weary of its pilgrimage, to submit to the law of decay that brings old age and dotage and death to nations as well as individuals? Shall it drop like unripe fruit, before its triumphal song is ready for the great World-Temple of God? Shall the Great Architect let it melt away and dissolve, before that Temple is builded; before men have learned to love, or even to know, each other?

Labor, only, and faithful endeavor, can make it shine in glory in the firmament. If its children do their duty, the hour of promise will daily grow nearer, and Masonry will not go out like a lamp without accomplishing its destiny; nor, when asked before the Great Tribunal, what it hath done for the end of its creation, will it remain silent in shame and confusion. If its children do their duty, Masonry will last as long as the world lasts, and its beneficent doctrines spread more and more, until they prevail all over the earth, and that earth itself be ringed with living men, holding hands as for the electric shock. It shall come from every heart,

and there shall be written in golden letters, visible from far worlds, around the equatorial girdle, more plainly than on the doors of Delphi, "THOU ART ONE."

Be pleased to rise, Most Illustrious Tarshatha and officers elect! . . . Lay the right hand upon the heart, and answer me, while those whom you are to govern and serve do hear.

Do you promise to exercise all the powers with which you are to be invested, for the sole benefit of the members of your Council, and of others entitled to be benefited thereby, and not for any manner of profit or advantage for yourselves?

ANS. ———.

Do you promise to attend punctually the meetings of your Council, and to fit and qualify yourselves by all necessary means to conduct its labors properly and creditably?

ANS. ———.

Do you agree that the Freemasonry of the Ancient and Accepted Scottish Rite is above all broils and commotions of States and Nations; and do you promise to relax no tie of that Brotherhood that binds you together and to all such Freemasons, even if revolution or civil war should carry you away from each other, and you should owe political allegiance to hostile and warring States?

ANS. ———.

Do you promise that you will, by precept and example, encourage and incite the Brethren to emulate

the self-sacrificing devotedness of the Knights who protected defenseless pilgrims against marauders, and nursed the sick and wounded soldiers of the Cross?

ANS. ———.

Since you do so promise and agree, repair to the Altar, there to take the oath of office. Advance the banners to the Altar! . . . Grasp, each of you, the staff of one or the other banner with the left hand, lay the right on the heart, and so swear!

The officers elect repair to the Altar, and stand around it. The banners are planted on either side of the Altar, and grasped as directed. Then ☉ says,

OATH OF OFFICE.

You do, each for himself, solemnly swear, that you will support, protect and defend the Grand Constitutions and the Regulations, Statutes, Institutes and Edicts of the Ancient and Accepted Scottish Rite, and the lawful mandates of the Supreme Council; and that you will diligently and faithfully perform the duties of the office to which you have been elected in this Council; so help you God!

Music,

After which is sung the following:

ODE.

There's something for us all to do
 In this great world of ours;
 There's work for me, there's work for you,
 Heaven sends no idle hours.
 We have a mission to perform,
 A post of trust to fill;

Then rouse the soul, and nerve the arm,
 And strengthen the stern will!
 Fame may not grave our names on brass,
 Or monumental stone,
 But Virtue's trophies far surpass
 What Heroes ever won.

There's something for us all to do,
 Whate'er may be our lot;
 From jeweled Royalty unto
 The Peasant in his cot;
 There's ignorance and crime to stay,
 And God's bright truths to spread;
 Despair and want to chase away,
 And Hope's bright beams to shed.
 And not a Mason on this earth,
 That holds our ancient creed,
 But may hand down some deed of worth,
 That those unborn may read.

When the Ode has been sung, ☉ goes to the Altar, and invests each officer in turn, beginning with the Tarshatha, with the insignia of his office; and then says,

☉.∴ I have invested you with the insignia of your offices. May you wear them with honor to yourselves, and profit to the Council!

Then ☉ returns to the East, and says,

☉.∴ Illustrious Brother Master of Ceremonies, conduct the officers of the Council to their stations and posts, in succession, beginning with the Illustrious Treasurer; and the Illustrious Brethren in possession will surrender the same to them!

W obeys. As he, with the officer, approaches a post or station, the occupant rises, bows, retires by the left, and returns to a seat in front of the East; and the officer assumes his post or station, and remains standing. Then ☉ says,

☉.: Illustrious Brother Master of Ceremonies, conduct the Most Illustrious Tarshatha to my right.

W conducts the Tarshatha to the seat indicated. As he approaches it, ☉ rises and bows to him, and he takes the seat. Then ☉, seating himself, says.

☉.: Most Illustrious Tarshatha, be pleased now to appoint the other officers of your Council.

The Tarshatha reads the list of his appointments, and the Secretary advances and receives it; then ☉ says,

☉.: Let the officers appointed by the Tarshatha approach the Altar!

They do so, and stand on the West side of it, facing the East. Then ☉ says,

☉.: Princes of the Council, listen to the charges of these officers:

CHARGE TO THE ILLUSTRIOUS MASTER OF CEREMONIES.

Illustrious Brother ———, the Most Illustrious Tarshatha has been pleased to appoint you Master of Ceremonies. Do you accept the appointment? .

ANS. ———.

You will be the executive officer of the Council, and carry into effect the orders of the Most Illustrious Tarshatha, given by himself, or conveyed to you by the

Warden or Junior Warden. You will examine, receive, welcome and introduce all visitors, and see that due honors are paid them and the proper courtesies observed. You will introduce and conduct all candidates; you will conduct and command all escorts of honor; and arrange and conduct all processions, and direct all public ceremonials and funeral offices. You will see that due precedence is everywhere observed, and preserve order in the Council. These duties require of you urbanity and courtesy, familiarity with the work, attention, zeal and punctuality, as well as intelligence and quickness of apprehension. Be pleased to assume your post, when you shall have taken the oath of office, and discharge your duties faithfully.

CHARGE TO THE ILLUSTRIOUS CAPTAIN OF THE TRIBES.

Illustrious Brother —— ———, the Most Illustrious Tarshatha has been pleased to appoint you Captain of the Tribes. It is your duty to oversee the workmen, and to take care that no worthless materials are builded into the Temple.

The strength of numbers is too often weakness. When the doors of all the Temples are opened wide, those enter in who cannot comprehend the mysteries, and many who are not worthy to know them. The Mason who serves the Truth through all his life, and worships it with his whole heart, him all the Gods praise; but he who only loves it with his lips, and does not in heart and deed desire it, hides with obsequious

words a perverse will, and among Masons, or in the Church or State, is mischievous. Heaven infatuates the Society or State that trusts such men; its twin-born fate follows and gains upon it, and the swift hounds of doom and death, tearing it down devour it.

These are the worst; next to them come the perverse, the fond of disputation, the pragmatistical; and next the idle, indolent and worthless, who care to do nothing praiseworthy, to live honored lives or die honorable deaths. Against all these, see that the doors of your Council are vigilantly tiled; and welcome only those who will not only live out blameless all the length of all their years, without shame or fear, like the old Knights, but also like them would fain do somewhat memorable, would fain increase the glories and add to the good fortune of the land that is their mother; would fain deserve the gratitude of men and immortal honor by self-sacrifice, by which the humblest man as well as the highest can gain it or deserve it. For it is not to the great and lofty, and those whom the world counts fortunate and distinguished only, are apportioned

“Hopes high-born,

And Divine deeds, and abstinence Divine.”

These are equally the appanage of the lordly as of those who have no patent of rank or official estate. Latour d’Auvergne was of as noble family as any man in France, and he refused the rank of officer, preferring to be distinguished as the first grenadier of France.

CHARGE TO THE VALLIANT CAPTAIN OF THE HOST.

Valiant Brother ———, the Most Illustrious Tarshatha has been pleased to appoint you Captain of the Host. It is your duty to receive his commands, given by himself or conveyed to you by a Warden or the Master of Ceremonies, and see them executed, and to take care that none enter the Council without right. The valley of the North is under your charge, as the valley of the South is under that of the Captain of the Tribes. In these are the workmen on the Temple, of whom you are the overseers. You will share their labors, prevent disorder and irregularities, maintain decorum and propriety, incite the indolent, and preserve peace and harmony among all.

CHARGE TO THE ILLUSTRIOUS MASTER OF THE ENTRANCES.

Illustrious Brother ———, the Most Illustrious Tarshatha has been pleased to appoint you Master of the Entrances. You will receive and obey the commands of the Captain of the Host. The Tiler is under your orders, and you will see that the entrance to the Council is always vigilantly guarded. Remember, however, and do you, my Brethren, all remember, that the sword of the Master of the Entrances, if even it flamed revolving every way like that at the gate of Paradise, is useless, unless the privilege of rejecting the worthless by the ballot is faithfully and firmly exercised. The strong places of arms are oftener lost

by the want of vigilance of the garrison, than won by open assault.

CHARGE TO THE TILER.

Valiant Brother — — —, the Most Illustrious Tarshatha has been pleased to appoint you Tiler of the Council. You will permit no one to enter, after the Council is called to order, without permission from the Master of the Entrances. You will invite all visitors to register their name and rank, and see them accommodated while they await admission. I need not more particularly state your duties. I doubt not that you will perform them with vigilance and fidelity.

Advance the banners of the Order to the Altar. Let these officers place themselves in due position to take the oath of office.

Each grasps the staff of one or the other banner with his left hand, and lays his right hand on his heart. Then
 ☉ says:

OATH OF OFFICE.

You do, each of you for himself, solemnly swear, that you will support, protect and defend the Grand Constitutions, Regulations, Institutes and Statutes of the Ancient and Accepted Scottish Rite of Freemasonry, and obey the edicts and mandates of the Supreme and Superior Authorities of the Rite; and that you will faithfully demean yourself in office. So help you God!

The oath of office thus administered, ☉ says,

☉.∴ Officers of the Council, now obligated, repair to your posts and enter upon the discharge of your duties!

The appointed officers do so; those holding the posts (if any), retiring from them by the left as directed for the cases of the officers elected.

Then ☉, rising, says to the Tarshatha, who also rises,

☉.∴ Most Illustrious Tarshatha, your officers are at their respective stations and posts, and it only remains for you to assume the Throne. I congratulate you on your accession to the Presidency of this Council, and invoke for your administration success and honor. In your labors you will have the sympathy of the [Grand Consistory and] Supreme Council, and of all good Masons.

I warn you, my Brother, not to expect too much of those over whom you preside. Masonry cannot make men perfect. There will be heart-burnings and dissensions occasionally in your Council, disturbing its labors and diminishing its usefulness. We are all fallible and erring creatures, enigmas even to ourselves. We all too often fail in our duty of brotherly kindness to each other. Sharp words will occasionally escape us in debate; we resent unfairness with too much heat and anger, we ascribe to premeditation what is owing only to excitement and passion; collisions of opinion and even of purposes and interests will occur, words be

misunderstood, and acts be misconstrued; and thus, and in other ways, Masons will look upon each other with hostile eyes.

Endeavor, my Brother, to prevent these from becoming permanent estrangements. If a Brother offends a Brother, persuade him to make reparation; if he is wronged by a Brother, persuade him to forgive.

Heaven has in all ages given work for the intellect and energy of man to accomplish; and that work is reformation. But also it has always given work to the heart and the affections to do; and even in reformation these are equally its agents. Kindness is the great reformer of men. The deepest and truest knowledge of men always teaches kindness and brotherhood. It is sure to inculcate a love of human nature, perhaps even a respect for it. No earnest thinker can contemplate without awe and tenderness its honest aspirations to be good, its humility in secret, its sensitive conscience, its happiness when it has strength to be worthy, its soul, bright within, however encrusted without, and which, however it trails the earth, seems always struggling with its feeble or broken wings to rise from it and fly.

Therefore no true-hearted and right-thinking man despairs of success in his endeavors to instruct and elevate the people. If human nature has great faults and great weaknesses, it also has great virtues and immense forces. The Divine and the Human unite

in Man, and therefore these anomalies. Ignorance is almost the universal cause of the errors, the follies and the miseries of mankind. Not merely the want of common-school education, and of the knowledge of books, or of history, or of the arts and sciences; but that ignorance which may well co-exist with all that knowledge—ignorance of rights, duties, obligations, of the springs and causes of prosperity or ruin for men or States; the want of that knowledge which the old wise men had, before there were books or schools, or even any art of writing. Reading, writing and ciphering do not make freemen.

To reveal and teach the TRUTH, is to clear this jungle of IGNORANCE away. The detection of an error, the establishment of a fact, the demonstration of a doubtful principle, the confutation of a fallacy, may ultimately send its benefits to every portion of the human race, and be the means of lessening the burdens and increasing the happiness of unborn generations. Truths radiate like the rays of light; but they do not, like them, move upon right lines only.

This is a work in which every man can do something; and every one should join in it to the best of his ability. The thoughts of a wise man are like good seed; and still greater wisdom than his own will spring up from them. Though the winged words of thought were seen only by one policeman in his closet, they might sink into his mind, and come forth again in some form or other at the appointed season. Of all men of all

times, none have uttered more great truths, and those which have borne abundant and priceless fruit, than Shakespeare and Burke; the one an unregarded Actor, tolerated by soldiers and nobles; the other an Orator, upon whose rising to speak, the benches of the House of Commons were deserted.

The great man's work goes on imperceptibly, and more after his death than while he lives. His thoughts, flowing or filtered through a thousand channels, make their devious way to the troubled sea of human affairs, and control its fierce and angry tides. They become public opinion, and are enacted into laws, and crystalize into customs, or are condensed into maxims that have the weight and force of inspiration. One by one, the eternal truths which herald the final victory of the Holy Empire, are made known to all. Of course they are perverted and misapplied, to suit the purposes and views of this party and of that; they are opposed, denounced, ridiculed, denied; but still something of their divinity remains throughout all changes. Once admitted into the mind of the people, they can never be expelled; and at last those who saw the truth as through a glass dimly, behold it face to face. That which yesterday seemed but the vision of some ardent dreamer or crazed enthusiast, shall tomorrow be a fact in our daily lives. He who was first elected to reveal it, may have passed away without seeing its success; but he left the pious legacy to more fortunate heirs, while his hand stretches forth from

the grave, holding a torch kindled at no earthly fire, and that cannot be quenched, to light them on their mission.

If a good man persevere in a good cause, he will at last reap his reward. The husbandman is pierced by the wind and drenched by the rain, but he at last gathers in his harvest. Thus obstacles give way. Slanderers and bigots die off; they are succeeded by men whose minds are imbued with truer principles, and who do not feel their interests or consistency or reputation pledged against improvement.

Truth may remain for a time proscribed and in obscurity; but she only awaits a favorable moment to step forward again into the daylight; and she always shows herself anew, refreshed and stronger, on the very ground where she has been beaten down. The conquest of Truth and Reason by Force and Arms is never permanent. Again and again, however trampled upon, they rebel, for that rebellion against Tyranny is obedience to God; and at length they issue from the conflict conquerors. One victory or two Error may obtain over Truth, and survive its triumph; but a third is fatal to it.

We are apt to think that the people are only to be reformed by legislation, and to despair of effecting any thing, because we cannot enact our ideas into laws. Patience, my Brethren! If our ideas are worth anything, they will, by and by, get enacted into laws. Legislation is very ordinary work; for it is but the

final issue of a million minds; and legislators, especially during a long peace, are very ordinary men, and have very little real influence upon ideas. In matters that affect the moral, intellectual and spiritual well-being of the people, they do little or nothing. At the utmost, they only declare what has already become the law; or, if they do more, merely blunder and work mischief.

Every man of any character has some influence over others, and can exert it to benefit the State. The interests of his Order, and his own interests, and those of the State, are identical. For a nation is truly an individual, made one by sympathy and the action of will upon will. It is not a metaphor to say that it has one heart and one soul. For how else could there be epidemics of opinion and passion, agitating a whole people as storms shake a whole ocean? How else could one common feeling and impulse stir and move a nation, and make its multitude of wills become one will, and its action that of a unit? It has its fears, its hopes, its follies, its insanities, its epidemics of speculation and fanaticism, its tears, its visions, its personal trials, its chagrin at defeat, its intoxication in victory. It is cruel and revengeful, or generous and merciful; it is sordid and base, or noble and knightly. Its pulse is the great tidal wave, that rolls from one side of the ocean to the other with electric rapidity. The individual man's is but one petulant drop in the great wave.

The life of the nation is vastly longer than that of man, but its step is slower. Man dies like the summer flowers; but the root is perennial. The waters flow on to the ocean; but the wells are filled afresh, and the spring is the same, differing from others as before in its virtues and properties. The nation also has its sleep, its long trance, its dreams, its death. It has its physical characteristics, its peculiar physiognomy, its special mental and intellectual character, which continue unchanged for centuries. It feels, rather than reasons. It changes its habits slowly and adopts new ones reluctantly. Man clings to his errors and idols with sufficient tenacity; but the nation or people with infinitely more. Hence it at first hates reformers, and punishes attempts at reform as crimes. Hence abuses sanctified by time are more tenacious of life than the oaks. Hence Truth makes its way slowly in the popular mind, and an immense force of inertia is always opposed to progress.

Remember, therefore, that all reforms and revolutions have long roots in the Past, and that the seeds of progress germinate slowly; and do not despondingly conclude that the seed you modestly sow is dead, because the shoot does not speedily appear.

And also remember, amid all the discouragements and disappointments, the provocations and vexations of life, as well as its toils and troubles and losses and calamities, that death is certain, and the end and term of all these; and that if we should after it be permitted

to remember anything of this busy and fretful fever of life, we shall look back with a pitying smile on its turmoil and struggles; that there, learning at last to know each other, men will no long be estranged from each other; and that the wretched will then only wonder that they should ever have repined at the griefs, the cares and the disappointments that led them more directly on the road to Heaven.

The Keeper of the Seals and Records now hands ☉ the Letters-Patent of Constitution, and ☉, handing them to the Tarshatha, says,

☉. Receive, Most Illustrious Tarshatha, the Letters-Patent of Constitution of your Council. May it continue to endure and prosper long after this writing has faded out, and when all that is mortal of us who are here shall have returned to and mingled with the elements!

Then ☉, handing the Tarshatha the gavel, says,

☉. Receive also, Most Illustrious Brother, the gavel of authority and command. Use it with impartiality, but also with firmness; and may the motto of your Council in regard to it ever be, as in this instance it is, "*detur digniori.*" "Let it be given to the most worthy!" Be pleased now to assume your station and enter upon the government of your Council.

☉ passes from the Throne, by the left. The Tarshatha assumes it, and ☉, standing on the left, says,

⊙.: Attention, [Illustrious Brethren of the Grand Consistory, and] Valiant Princes of the Council! In the name and under the auspices, etc. I do now proclaim that the officers of ——— Council of Princes of Jerusalem, No. — of the ——— of ——— are duly installed, and its labors are in full activity. God save the Supreme Council, [the Grand Consistory] and this Council of Princes of Jerusalem! **Join me, Illustrious Brethren of the Grand Consistory, in congratulating the Most Illustrious Tarshatha and his Council!***

⊙ and those who accompanied him [or he alone, as the case may be,] give the battery and plaudit as hereinbefore directed.

The Tarshatha responds to the remarks of ⊙, and says,

TARSH. Join me, Valiant Brethren of the Council, in paying our respects to the ——— ** and the officers and members of the Most Puissant Grand Consistory!***

He and the Princes give the battery and plaudit.

The Tarshatha then directs the Princes to be seated . . . The business of the Council, if there be any, is done; the floor is offered the Princes, and the Box of Fraternal Assistance passed. Then, if ⊙ proposes to withdraw before the Council is closed, he so suggests to the Tarshatha, who rises and says,

TARSH. Attention, Officers and Brethren of the Council. The Illustrious Commander-in-Chief, [or,

Sovereign, etc.,] **with the officers and members of the Grand Consistory** proposes to retire. Illustrious Brother Master of Ceremonies, make the proper dispositions.

The Arch of Steel is formed, as when they entered. The procession forms in front of the Throne, ☉ in front. It passes between the ranks, under the Arch, halts, is reversed, and passes from the Hall. The Council is then closed in the usual manner.

☉ and those who accompanied him may, of course, retire as soon as the Ceremony of Installation is concluded.

Note.—The names of the officers installed will have been inserted in the Letters-Patent of Constitution, by the Grand Chancellor, before they are delivered to the Tarshatha.

