

HATTIESBURG VALLEY COMMUNICATOR

February 2023

Master Calendar

- 1.6.23 — KSA Meeting #1/ Ex. Bd
- 1.24.23 Degree Team Conferral of MM (See Jason)**
- 2.3.23 Robert Burns Dinner / Meeting of 33rds**
- 3.3.23 Gordian Knot
- 4.1.23 Gulfport Spring Reunion
- 4.7.23 Cerm. of Rem. and Renewal
- 4.9.23 Sunrise Academy of Reflection
- 5.5.23 Black Hat Ceremony / KSA Meeting #2
- 6.2.23 Fst. of Consist / Ex. Bd
- 7.7.23 Gordian Knott Bus. Meeting / KSA Meeting #3
- 8.4.23 Fst. of Manifesto
- 8.21-23.23 Biennial Session – Washington DC
- 9.1.23 Guest Speaker / Proposition Night
- 9.8-9.23 Honors Weekend - Tupelo
- 10.6.23 Feast of Tishri / KSA Meeting #4
- 10.7.23 Gulfport Fall Reunion
- 11.3.23 Election / Black Hat / Annual Awards
- 12.1.23 Installation / Christmas

Sickness and Distress

Bro. Freddie Zehner - arthritis, pain, and covid
 Bo. Michael Baker's wife - on lung transplant list
 Unspoken Bro. - undergoing cancer treatment

Please contact Chaplain Gerald Griffin with any reports. 601-543-7219



*This month's meeting is slammed full of activity! We will be having our annual **Robert Burn's Night** with an address to the Haggis. We will also be having a **dessert auction** to support those attending the Biennial Session in D.C. We'll also be performing the **4th Degree** on a slow class. The 33rds will meet for **honors nominations**.*

Lost in the Quarry

We have not seen or heard from you and miss you! If you have any information about these Brethren, please contact the Secretary.

David Bassett	Stacey Williams
Ryan Boyd	Victor Mann
Wayde Byrd	Joe Parkman
Brian Childs	Paul Jones
Mark Forte	David Schwandt
Joseph Galey	Tim Schwandt
Russell Hembree	David Earl Stewart
Michael Hilbun	Harold Whiteman

Birthdays

Mitchell V Stringer	4-Feb
Joseph Milton Clark	6-Feb
Timothy D Broome	6-Feb
Grimshaw Reginald Favre	7-Feb
Jimmy Ryan Boyd	7-Feb
Vernon Eugene Alford	8-Feb
Nolan Eugene Rouse	8-Feb
Marvin H Herrington	8-Feb
Zachariah Robert Graham	8-Feb
Billy M Bagwell	9-Feb
Ben Lins	9-Feb
James Seaborn Dale	11-Feb
Farris Owen Cole	11-Feb
Herbert Dudley Arinder	12-Feb
Lamar Edison Myrick	13-Feb
Charles A Pope	13-Feb
Jason Terrell Kornman	13-Feb
Leon Thurston Rackley	14-Feb
Richard Michael Perry	16-Feb
Dalton Matthew Francis Stewart	18-Feb
Xerxes Zeno Herrington	19-Feb
Richard Spencer Bryant	23-Feb
Kevin Gray Malone	23-Feb
Dwight Irvan Gunter	24-Feb
Michael Ray Baker	26-Feb



Clausen's Commentary on 11th Degree

Education Presentations

January	Lamar Sullivan
February	Matthew Clark
March	Christopher Rounsevell
April	None - Other Activities
May	Lester Ivy
June	Arthur Patrick
July	Mike McKenzie
August	Gabe Churchwell
September	Lane Dossett
October	Rex Hasty
November	Open
December	Open



Degree Work

4th Degree Practice – January 26, 2022

4th Degree – February 3, 2022



Online Educational Fellowship

February 12 – 11th Degree



Online Stated Meeting

Beginning with our stated meeting in January, the non-secret portions of our stated meetings are being shared on Zoom for those that are unable to attend our meetings. We've had Brothers join us from Georgia to Texas. While a virtual meeting should not take the place of meeting in person, please watch for the link via e-mail, and join us as best you can!

Message from the Venerable Master

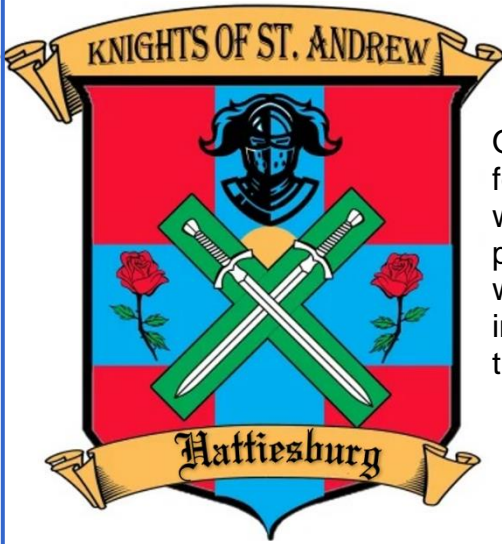
It is the month of February, and in our country, it is known as the month of LOVE. In the bible the word Love is used 100 times, and it appears 800 times overall. Love to Masons has a special meaning. Faith, Hope and Charity, these three, but the greatest is Charity.

Charity is Love my brothers. We are told that a Mason's charity should know no bounds save those of prudence. Charity is the chief of every social virtue, and the distinguishing characteristic of Masons.

As Scottish Rite Masons we need to hold more public events that exposes the love our members have for each other and the good deeds that our many fraternities perform each day. The world does not know much about the charity work of Masons outside the work of The Shriners hospitals for Children. These events would also give us the opportunity to let brother Masons know more about our many other fraternities and other men attending know about Freemasonry and our works and possibly gain new members, and to help dissolve any notion that Masons are evil worshippers. I leave you this month with this thought on charity: "Blessed is the servant who loves his brother as much when he is sick and useless as when he is well and can be of service to him."

S&F,
Arthur Patrick
Venerable Master





News & Announcements

Our Knights of St. Andrew continue to collect stuffed animals for first responders. There is no deadline currently set, but they will continue collecting until enough are received to make a presentation. Currently, we have about 20 stuffed animals that will be given to a local police department for children that are involved in auto accidents. The KSA requests your help in with this worthy cause.



Photos of Grand Cross Challenge Coin and lapel pin recently presented to Ill. Joe Vawters, 33°, GC



Travel Report
by
Lane Dossett, 33° P.R.



I recently had the good fortune to receive an invitation to travel to the Valley of Baton Rouge for their officer installation. I was happy to be able to go and support a fellow Mississippi Mason, Brother Andrew Owen, 32° KCCH, who is an active Member and supporter of extra-Masonic/ultra-Craft activities in Mississippi. Brother Owen was installed as the Lodge of Perfection's Venerable Master.

The trip was also a great opportunity to return the travelling fellowship of Bro. Chuck Morgan, 33°, GC, who is a great friend to our Valley. I was able to break bread with Bro. Chuck and discuss his return visit in which he will likely give a presentation on Masonic courtesies during the Civil War. It was also great to fellowship with Louisiana's SGIG, Bro. R.B. Smith, 33°, who I met at a Scottish Rite conference in Charlotte, N.C. last year. Ill. Bro. Smith is a character, to say the least!



The Valley of Baton Rouge, like many Scottish Rite Bodies, is no stranger to change, and their willingness to try new things was very apparent, which filled the meeting with energy and enthusiasm. The Valley recently installed replaceable draperies, which they can easily change with other colors, as needed.

The highlight of the night was being able to witness a very old installation ceremony written by Albert Pike. The ceremony likely has not been performed in over 100 years. Bro. Owen, who has a Ph.D. in the music field and serves as a music minister, tailored the ceremony by adding special arrangements that were sung by a quartet. The music resulted in a solemn atmosphere and a memorable experience.

I asked Bro. Owen if he would share his thoughts on his Valley's recent activities and the ceremony. His comments are on the next page. A copy of the Ceremony's script is at the very end of the newsletter, which I invite you to read and reflect on the duties of the offices.



Andrew Owen, 32° KCCH
Venerable Master
Valley of Baton Rouge

In the Baton Rouge Valley, the brothers have been increasingly interested in the traditions and forms of the AASR. For instance, we began using the full opening and closing of the Lodge of Perfection last year, and even began to make the paraphernalia in the room conform as closely as possible to the specifications in the rituals. That meant draping all the walls with a particular color hanging (for the Fourteenth Degree, bright crimson, for instance), making sure all the officers are in the correct position, putting out the candles in the right positions and colors, having an Eastern transparency made (depending on the degree, the Lodge of Perfection has four designs of figures that hang over the Venerable Master), and increasing the overall quality of the meeting. When in September it became clear that I would likely be elected as the Venerable Master, I started plotting out the installation, sharing a working draft of the script to the SGIG that September. As the other officers became clearer and were nominated and agreed to appointments, I inserted their names into that script so there would be as little need to improvise as possible when reading it. The source was the official Lodge of Perfection Installation Ceremony from around 1884, which I had borrowed from a brother

a few months prior. It lasts about an hour, and calls for several pieces of music, including one Ode, "Fall, O Fall, Ye Words of Anger," whose words were written likely by Pike and whose tune was supplied by one of the most important nineteenth-century hymn composers, Henry John Gauntlett.

About four months later, the moment came for us to have the installation. I had invited about 45 people, almost all of whom attended. We secured a vocal quartet for the ode (and also to sing Palestrina's "Sicut cervus" to get the room into a proper state at the start). We also secured some beautiful Masonic china that our Orator-elect had collected over the years, on which we could serve a shrimp and lobster bisque. A couple of brothers and I paired some white wines to the bisque and I purchased some wine glasses for those who wanted to partake of them. The event went off without too many hitches at all. The words of the installation hit people in all kinds of ways, which was clear from all those who came to me later with their thoughts on some of the ceremony's ideas. The atmosphere was celebratory, but it was particularly hopeful. To be in a crowded room, surrounded by strange but beautiful paraphernalia, hearing music selected in 1881 for the event, the attendees reported to me that they felt inspired by everything—that Masonry was not a dying institution, but one for whom the field of work was wide open and ready to be plowed into. As the ceremony puts it, most of our masonic problems stem from a lack of loving-kindness, intimacy, hope for the future, and a clear sense of mission. The evening proved that such sentiments are easily dealt with with just an ounce of vision and by providing a loving example. I've planned some interesting and inspiring meetings and gatherings this year. We'd love to have any of you visit us on Second Mondays.







What's that Language?!?

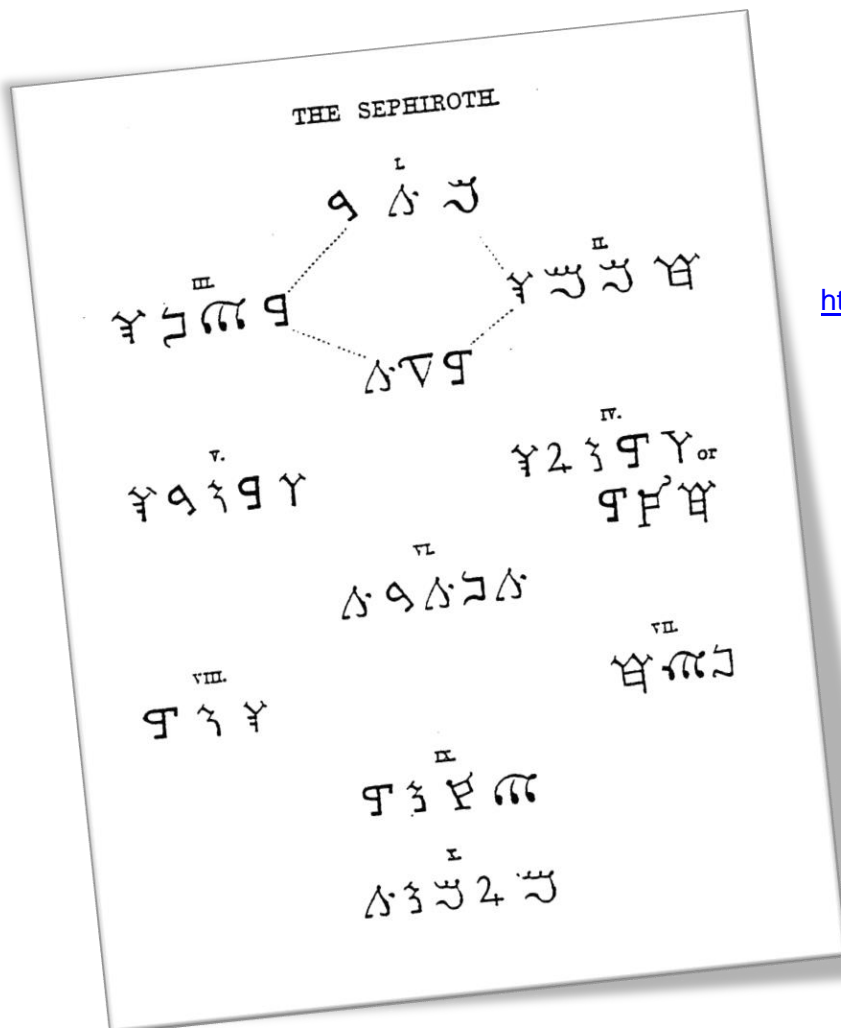


Photo left: Albert Pike's Book of the Words

Available for download:

[http://www.themasonictrowel.com/ebooks/fm_freemasonry/Albert_Pike -
The Book Of The Words raw.pdf](http://www.themasonictrowel.com/ebooks/fm_freemasonry/Albert_Pike_-_The_Book_Of_The_Words_raw.pdf)

**The following article and pictures are
Excerpts of Kadosh Samaritan Font
Manual**

by

Shawn Eyer, M.A.

ADJUNCT PROFESSOR
DEPARTMENT OF LIBERAL STUDIES
JOHN F. KENNEDY UNIVERSITY

<https://blogfonts.com/kadosh-samaritan.font>

In all but Pike's earliest revisions of the Scottish Rite ceremonies, Samaritan letters appear where Hebrew had formerly been displayed. Although no evidence has survived to indicate Pike's reason for altering the script, the practical context suggests that he introduced Samaritan to make the rituals seem more authentic to their dramatic setting (in most cases, during the Solomonic period). Additionally, he may have felt that by varying the scripts seen during the degrees (square Hebrew letters were not completely eliminated) it might make the ceremonies seem less sectarian. Masonry—in its Scottish Rite form particularly—regards itself as religiously neutral, and Pike may have felt that too great a reliance on Hebrew lettering could give the impression that Masonry was unduly slanted toward Judaism. While open to all religions, Masonry has mostly been populated by protestants. All speculation aside, Pike's enthusiastic embrace of the Samaritan script is attested throughout his published works as well as his rituals—an enthusiasm all the more impressive for the fact that he is not known to have justified it. Nor was Pike's purpose merely to obfuscate the already cryptic lessons given to the initiates. To assist serious students of Masonry, Pike published a key to the Samaritan alphabet in 1878, and it was this chart which formed the source for the design of Kadosh Samaritan (Pike, 1878/1999).

For the last 125 years this long-neglected writing style has found new life among the hundreds of thousands of Scottish Rite Masons in the United States and elsewhere. And while the indigenous usage of Samaritan writing—like the culture that preserved it—once verged on extinction, it remains an important though often overlooked Semitic alphabet, preserving as it does some of the most ancient Hebrew letter-forms.

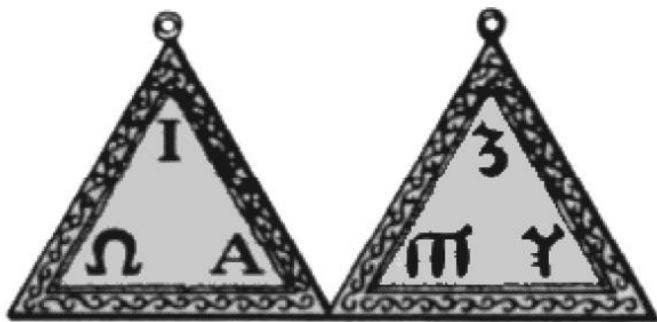
This unusual system of writing is an archaic form of Hebrew script. The glyphs correspond to the letters of the Hebrew alphabet (or more accurately, “aleph-beit”). A comparison of the two scripts will reveal that while Samaritan seems very unfamiliar, it in fact resembles the more recognized Hebrew writing in more than a few particulars.... Other letters hardly bear a resemblance, such ... as \aleph , and... \beth . One of the interesting features of Samaritan is the fact that its first letter, *aleph* (\aleph) and its last, *tov* (\beth) look so similar, unlike in square Hebrew script.

The Samaritan letters are actually based on the most ancient form of Hebrew writing, which was derived from the Phoenician alphabet. According to Yale historian Johanna Drucker:

Old Hebrew developed in the 11th and 10th centuries BC during the time associated in biblical history with David and Solomon; it fell out of use after the fall of the Temple and Babylonian exile in the 6th century BC. Though preserved in the form of sect script Samaritan, old Hebrew was held in low esteem by the rabbinical Jews who adopted a chancellery script of the late Persian empire as the basis of the square Hebrew still in use today. (1995, p. 43)

The paleo-Hebrew script which Samaritan represents became politically-charged. Between 100 BC and AD 150, a time of Jewish revolt against Roman domination, it appears on artifacts from coins to Biblical manuscripts found among the Dead Sea Scrolls. Semitic language scholar John Healy explains that:

The retention of the old script may have had an element of nationalism about it. It was favored by certain Jewish sects, certainly by the Samaritans, who retained it throughout the ages. By contrast, the orthodox tradition of mainstream rabbinic Judaism came to be rather hostile to the old script and gave legitimacy to the newly adopted Aramaic script. . . . According to the Mishnah, a collection of Jewish legal judgements compiled c. AD 200, the Law scroll (Torah), when written in the old Hebrew script (as it was by the Samaritans), did not have about it the same sanctity as adhered to a normal scroll in the Jewish Aramaic script. (1991, pp. 32-33)



Greek and Samaritan characters as seen on the front and back of the jewel worn by Scottish Rite Masons in the Secret Master degree (4°) in Pike’s version of the work. The Samaritan $\aleph\aleph\aleph$ is equivalent to $\aleph\aleph$ (*yahu*), the first three letters of the tetragrammaton or ineffable name of deity in the Hebrew religion. The Greek ΙΑΩ (*iaô*) is an ancient appellation of deity common in the Greek magical papyri, and certainly derived from the tetragrammaton. In the ceremony, only the Greek side would be visible. Similar objects are found throughout Pike’s Scottish Rite rituals. Image from Pike’s *Liturgy* (1877/1962, p. 10).

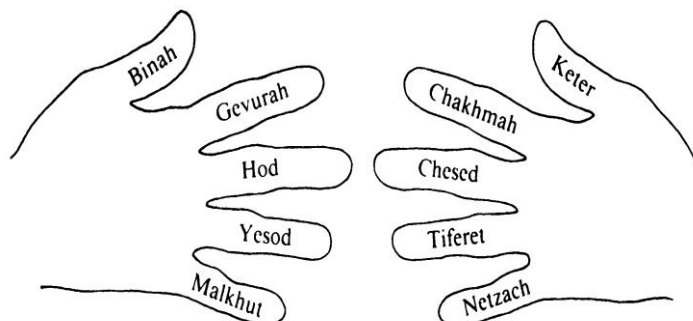


The jewel of the Intendant of the Building degree (8°) features Samaritan on both sides. On the public face of the jewel we find $\aleph\aleph\aleph\aleph$ or $\aleph\aleph\aleph\aleph$ (*ben-keburim*) meaning “son of the noble ones.” On the reverse of the jewel, which would be seen only by the Mason wearing it during the act of putting it on and removing it, is $\aleph\aleph$ or $\aleph\aleph$ (*akbad*) which means “one.” It does not denote the number one, but has clear religious implications, as in “Hear, O Israel, the Lord thy God, the Lord is One (*akbad*).” (Deuteronomy 6.4). Image from Pike’s *Liturgy* (1877/1962, p. 66).

Kabbalah Corner

The following thoughts are not directly adopted positions of the Scottish Rite, but are derived from a commentary on the Sefer Yetzirah, an early Kabbalistic text. The Kabbalah is called to our attention for further study in several Scottish Rite degrees, and the Sefer Yetzirah is referenced numerous times in Morals and Dogma, Annotated Edition (see pgs. 39, 815, 856, & 936).

In many places where God interferes directly with the world, scripture speaks of God's fingers or hands. One of the most obvious places is creation itself: "When I see your heavens, the work of your fingers." (Psalms 8:4) Similarly, we find, "My [left] hand has founded the earth, and My right hand has spread out the heavens." (Isaiah 48:13)



Kaplan, Sefer Yetzirah, p. 34

The five fingers of the hand contain a total of 14 bones, which is the gamatric value of *Yad* (יָד), the Hebrew word for hand.

Our hands are often used in practice for special focus and attention, such as the laying on of hands, deacon and priestly ordination, and for prayer. (e.g., Acts 8:17). The Sefer Yetzirah suggests that meditation on the Sefirot and the image of Deity, which we as humans are made, may aid our focus in these special times.



Equilibrium of the Balance

...Also this other world is called the World of the Balance. For, as in the Balance are two scales, one on either side and the beam and needle between them, so too in this world of restoration, the Numerations are arranged as distinct persons. For Hakemah is on the right hand, on the side of Gedulah, and Binah on the left, on the side of Geburah; and Kether is the beam of the Balance above them in the middle. So Gedulah or Khased is on one hand, and Geburah on the other, and under these Tephareth; and Netsach is on one side, and Hōd on the other, and under these Yesōd.

Morals and Dogma, p. 871



2023 Officers

Scottish Rite



Hattiesburg Valley

Lodge of Perfection 4° – 14°

Venerable Master	Art Patrick, 32° KCCH
Senior Warden	Chris Rounsaville, 32° KCCH
Junior Warden	Jay Morris, 32°
Expert	Lester Ivy, 32° KCCH
Captain of the Host	Xerxes Herrington, 32° KCCH
Tiler	Wayne Barrow, 32°

Chapter of Rose Croix 15° – 18°

Wise Master	Rex Hasty, 32° KCCH
Senior Warden	Michael McKenzie, 32°
Junior Warden	Dewayne Mitchell, 32°

Council of Kadosh 19° – 30°

Commander	Shelton Dickerson, 32° KCCH
1st Lt. Commander	Lamar Sullivan, 32°
2nd Lt. Commander	LaDean Byrd, 32°

Consistory 31° – 32°

Master of Kadosh	Michael Baker, 32° KCCH
Preceptor	Nick Verner, 32°
Prior	Matthew Clark, 32°

Executive Board Members

Personal Rep.	Lane Dossett, 33°
Personal Rep. Emeritus	Joe Vawters, 33° GC
Treasurer	Xerxes Herrington, 32° KCCH
Secretary	Larry Robinson, 32° KCCH

Heads of the Bodies

<i>Venerable Master</i>	Art Patrick, 32° KCCH
<i>Wise Master</i>	Rex Hasty, 32° KCCH
<i>Comm.</i>	Shelton Dickerson, 32° KCCH
<i>Master of Kadosh</i>	Michael Baker, 32° KCCH

Almoner	Jiles Grice, 33°
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Directors of the Work

<i>4th</i>	Jason Jefcoat, 32° KCCH
<i>14th</i>	Michael Baker, 32° KCCH
<i>18th</i>	Jay Morris, 32°

Membership	Rex Hasty, 32° KCCH
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VMAP Chairman	Chris Rounsaville, 32° KCCH
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Education Chairman	Art Patrick, 32° KCCH
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Kn. of St. A. Chiefton	Michael McKenzie, 32°
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Chaplain/Prelate	Gerald Griffin, 32°
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Valley Ambassadors

Beaumont	Art Patrick	601-508-2978
Bowie	Xerxes Herrington	703-341-9588
Bunker Hill	Larry Robinson	601-603-0139
Carly	Jiles Grice	601-731-2295
Ellisville	Duane Mitchell	601-433-5229
Enon	Shane White	601-689-7784
Fairmont	Lester Ivy	601-466-0678
Hattiesburg	Rex Hasty	601-658-2048
Hub City	Rex Hasty	601-658-2048
JM Bradley	Jason Jefcoat	601-580-4857
Leakesville	Chris Rounsaville	601-525-7697
Liberty	Kenny Willingham	601-600-5122
Lucedale	Dickey Dickerson	601-947-2293
Moses Cook	Joe Vawters	601-798-1501
Mt. Carmal	Jiles Grice	601-731-2295
Mystic Tie	Jay Morris	901-247-8028
Ovett	Jason Jefcoat	601-580-4857
Petal	Lane Dossett	601-543-5273
Richton	Shane White	601-689-7784
Sanford	Bobby Hebert	601-517-3261
Sherrard Byrd	Tom Cumberland	601-463-2485
St. Alban	Jiles Grice	601-731-2295
Summit	Kenny Willingham	601-600-5122

Links

GroupMe Group Texting:

https://groupme.com/join_group/68986319/O14jIKX2

Valley Facebook

<https://www.facebook.com/groups/hattiesburgs>

Orient Facebook

<https://www.facebook.com/groups/msscottishrite>

Orient Website

<https://scottishritems.org/>

Online Petition

<https://scottishrite.jotform.com/212843415672961>

Volunteer Help Wanted

Social Media Manager / Content Creators

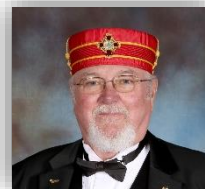
Candidate Proposals

SEC. 7. Any qualified person residing within the territorial jurisdiction of this Supreme Council may be **proposed** at any Stated Meeting of a Body under its jurisdiction by proposition in writing, signed by one member and seconded by another, also in writing. Such proposition may be made without the knowledge of the person proposed. A Body may, by its bylaws, require candidates to apply for Degrees by petition in writing.

Officers



Art Patrick, 32° KCCH
Venerable Master
601-508-2978



Larry Robinson, 32° KCCH
General Secretary
601-603-0139



Rex Hasty, 32° KCCH
Wise Master
601-658-2048



Lane Dossett, 33°
Personal Representative
601-543-5273

Dickie Dickerson, 32° KCCH
Commander
601-947-2293



Michael Baker, 32° KCCH
Master of Kadosh
601-323-6303



Xerxes Herrington, 32° KCCH
Treasurer
703-341-9588

Installation¹

The Officers and Members are all in full dress. The installing officer should be the Sovereign Grand Inspector General or the Deputy of the Supreme Council, who should have a Master of Ceremonies to assist with the installation.

In front of the East, seats are placed, sufficient to accommodate all the Officers of the Lodge of Perfection.

The Lodge of Perfection will be opened in the ordinary manner and any business done as is normal.

It might make the most sense to pass the box of fraternal assistance before allowing in guests to allow for a more efficient summary closing with the guests present.

Before inviting in guests, make sure that the brothers know that the installation will proceed without any additional side-talk or words not in the script. Make sure they know that the music is meant to be listened to in its fullness, and not merely background music to stop at will.

Once the guests are brought in and the SGIG is present, the VM welcomes the guests in suitable words and the quartet sings a choral prelude.

Sicut cervus by Palestrina—[Quartet](#)

VM—Illustrious Sovereign Grand Inspector General, in the name of this Lodge of Perfection, I bid you welcome, as you have come to install the officers of the ensuing term.

Be pleased, Illustrious Brother, to receive from us assurances, sincerely and honestly given, that we mean to prove ourselves worthy of this privilege, the highest and holiest that can be conferred on man, of laboring with increased efficiency for the benefit of others; that we appreciate the duties and responsibilities which additional capacities and powers for good will impose upon us; that the words of our obligations as Masons of the Ineffable degrees

¹ Albert Pike Installation and accoutrements provided Bro. Andrew Owen

have not faded and never will fade, from the tablets of our memories; and that we are not unaware that lofty titles in Masonry are, when assumed and worn, most solemn pledges.

We understand, Illustrious Brother, how significant it is, that the title of “Master” also meant, among our Ancient Hebrew Brethren, *Teacher*, and *Sage*, as well as *Chief* and *Leader*. We know that to accept and wear it is to claim to be entitled to lead those who war against Vice, Ignorance and Error; to be the Chiefs among those who are the Chivalry of Liberty, Equality, and Fraternity; to be the Sages and Hierophants, the Wise and the Learned, to whom uninformed Brethren have the right to look for instruction.

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

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

It is true that man rarely acts as nobly as he resolves. But it is not to be lamented that we always have before us an ideal of excellence, to which, with all our exertions, we cannot attain. It is thus that the soul asserts its superiority, and shows that there is in it something of the Divine. We effect little, when we do not aim at a mark higher than we can reach. A perfect liberty, in which all the rights of every individual are sacred, and the powers of the majority, under a system of universal suffrage, are in equilibrium with the rights of the minority and of individuals, will never exist. There will never be a new Atlantis. Yet to believe it possible is the only way to make possible a well-ordered Republic. It is not even possible to have a free government in which there shall not be ineradicable evils—corruption, misuse of powers, legislation by the incompetent, large powers of execution entrusted to base and unclean hands.

Perhaps no free government can be long-lived; the day of anarchy must come to all, of insecurity of property, of intestine feuds and civil wars, and after them the Dictatorship, the Protectorate or the Empire. Nevertheless, we must hope that this is not inevitable, and that premature decay is not the implacable doom of all republics, or we shall effect nothing for the State. The atrocities of civil war, the ungenerous, ignoble and despicable revenges taken by the victors, and the unmanly compliances by which the conquered, fonder of life than of honor, seek to conciliate them, may seem to warrant us in believing that men are unfit to be free, unworthy to be died for, incapable of self-government; but if we think so, discouragement will paralyze us, and we shall cease to struggle against the current or to think liberty worth contending for.

The Masonry which has but the substitute for the Master's word worships four virtues as Divine—Prudence, Fortitude, Temperance And Justice. They are eminently respectable virtues, and may be practiced without exposing one to harm or persecution. There are nobler words than these—Faith and Hope, Toleration, Patriotism, Liberty, Equality, and Fraternity. The great benefactors of the human race have been more than prudent, of firm mind, temperate, and just.

Possess these virtues; but also possess the other and the higher! Zeal, devotedness, self-sacrifice, a loving-kindness that labors actively for others, a

patient perseverance under discouragement, enthusiasm, confidence, boldness that will not see the dangers that threaten defeat, loyalty to a failing cause, a noble indignation against oppression and wrong, a noble scorn of all that is unfair—these are the qualities of a Perfect Elu.

We accept what you have said, for yourself and your Brethren, as an assurance that so you and they understand and estimate Masonry. Believing you sincere, I am ready to proceed to the Installation of your Officers.

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

SGIG—Brother Master of Ceremonies, let the Officers elect be seated in front of, and facing, the East, between it and the Altar.

They are so seated, the Venerable Master in the center, and the others on each side, alternately, according to rank. Then the SGIG says,

SGIG—Brethren of the Lodge, these are the Officers whom you have elected; look upon them! and if anyone here present has any objection to offer why any one of these should not be installed, let him now prefer it, or else forever hereafter hold his peace!

No objection being made, the SGIG says to the Venerable Master elect,

SGIG—Brother, your Brethren have been pleased to elect you to be the Venerable Master of this Lodge of Perfection. Before your investiture, it is necessary that you should signify your assent to those Ancient Charges and Regulations, which define the duty of a Venerable Master of a Lodge of Perfection. Listen, therefore, and respond!

First: You admit that it is not in the power of any man, or body of men, to make innovations in the essential and fundamental principles of Free-Masonry.

Second: You agree to hold in veneration the ancient landmarks and great principles of Masonry; to respect and obey the authorities of the Ancient and Accepted Scottish Rite, Supreme and Subordinate, according to their stations;

to uphold the dignity and honor of the Rite, and strictly to conform to all Edicts of the Supreme Council, not subversive of the principles and groundwork of the Ancient and Accepted Scottish Rite or Free-Masonry.

Third: You agree that an avowed atheist cannot be lawfully made a Mason; and that any Power, calling itself Masonic, which permits its Lodges to initiate atheists, or its higher bodies to receive them, is necessarily not Masonic.

Fourth: You agree to assert and defend the rights of the people, and to maintain their liberties, holding those only to be valid laws which have been enacted with their consent, constitutionally expressed.

Fifth: You promise to be the advocate and supporter of good government, law and order, in harmony with individual freedom and the rights of man; to engage in no plots or conspiracies against such a government; to submit peacefully to the will of the majority, constitutionally and legally expressed; to pay proper respect to the constituted authorities of your country, and to endeavor to be of service to it, and to the Society in which you live.

Sixth: You agree that every Mason should pursue some reputable occupation; should live decorously and decently, and should act with honor, fidelity, and generosity towards all men.

Seventh: You are to permit none to visit your Lodge, except such as are Perfect Elus of the obedience of some Supreme Council recognized as legitimate by the Supreme Council for the Southern Jurisdiction of the United States; and you will give no countenance to persons who belong to spurious organizations pretending to be Powers of the Scottish Rite.

Eighth: You promise not to consent to admission into, or honor in the Ancient and Accepted Scottish Rite, of men who traffic in Masonic Degrees, or who live upon Free-Masonry without returning it a full equivalent.

Ninth: You agree to endeavor to diffuse the principles of the Scottish Free-Masonry; to attend regularly the meetings of your Lodge; to make yourself familiar with the Ritual, and to commit to memory so much of it as will enable you to do handsomely the work, especially of opening and closing; and to instruct the Brethren from time to time by lectures upon the history,

symbolism, morality, philosophy, and religion of the Ancient and Accepted Scottish Rite, or cause this to be done.

Tenth: You agree to be cautious to admit none but good men into your Lodge, to receive no one who does not do his duty as a Blue Mason, and who is not of good character, intelligent and respectable.

Eleventh: You are not to countenance idle and unprofitable display and parade, or wasteful and excessive expenditures of moneys by your Lodge, whereby its charities to the needy shall become meagre and pitiful.

Twelfth: You promise courteously to receive and hospitably to entreat all genuine Brethren, of whatever land, who may seek to visit your Lodge; to be modest in your carriage and behavior, courteous to all men, and faithful to your Lodge and Brethren; and carefully to refrain from debauchery, intemperance and excess.

Thirteenth: You promise to be impartial and upright, in your seat as Master, and to be strictly governed by the Constitutions and Statutes of the Order.

Fourteenth: You promise to avoid disputes and quarrels; to try to be at peace with all men; to seek no revenge on any; to harbor no malice, and readily to assent to a reconciliation.

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

VM-elect—I do.

Charge to the Venerable Master

SGIG—My Brother, your ready assent to the Charges and Regulations of the Order, justifies the confidence which your Brethren have reposed in you, and authorizes me to proceed to install you as Venerable Master of this Lodge of Perfection.

You cannot have advanced to the degree which you have attained in Masonry, without becoming acquainted with the requisites necessary to constitute an

efficient Master of a Lodge, with the duties that devolve upon him, and with the serious responsibilities which he incurs.

The honor, reputation and usefulness of your Lodge will chiefly depend upon the mode in which you discharge the duties of your office. If you should be satisfied with merely knowing by rote the formulas, the phrases and the ceremonial of the work, and end with *that* your care and concern for your Lodge, you *may* maintain good order, and conduct the work with regularity; but you will soon see indifference succeed to zeal, inattention to punctuality, lassitude to interest, and stagnant immobility to activity. The beacon that should turn all its rays *inward*, and confine them to the narrow precincts which it occupies, would be useless to the mariner feeling his way through storm and darkness toward an unseen haven. The Lodge that gives no light beyond its walls, is like the individual who locks up his knowledge in his own bosom, and plays the churl with the treasures that God has loaned him for the common benefit.

Whenever your Lodge is closed, and an evening has passed away without your having given the Brethren some new and useful information, you will have failed to do your duty. Think not that the field of Masonic learning has been so often reaped and gleaned that there is nothing left for you to gather. Its history has never yet been written. Its symbols are only in part understood; its philosophy is a vast region almost wholly unexplored.

You are to arouse the indolent, encourage the desponding, and invite the unreflecting Brethren to do something, the influences whereof shall be felt beyond the limits of the Lodge; something for society, something for the State, something for humanity.

Above all, see to it that their Masonry does not evaporate in words and professions; that they do not lay it aside when they retire from the Lodge; that their oaths, lightly taken, be not vaguely remembered and little regarded. Omit no opportunity to impress upon them the import and weight of those obligations. Comment upon them, over and over, in all their startling solemnity. Continually admonish the Brethren of the duty that rests upon them, so to act and behave as to bring no discredit or reproach upon the Order.

Even their *titles* have a high and serious import, and bind them to an exemplary life, and to extraordinary exertions in behalf of the Order and of humanity. Charge them to practice out of the Lodge the duties taught in it; and by their forbearance, toleration, fairness, frankness, discretion, equity and profound regard for truth and honor, to convince all who know them of the excellence of our Institution, so that it may again come to be the case that one shall need no other voucher, with worthy and good men, than that he is a Mason of the Ancient and Accepted Scottish Rite; so that, when any one is a Member of our Order, the world may know that he is not only one whose conduct is governed by justice, and his heart expanded by benevolence—not only one to whom the sad soul will never in vain make known its sorrows and distress—never in vain prefer its suit—but one to whom the Oppressed may confidently appeal for aid against the Oppressor, the People against its Tyrants, the Conscience against those who hold it bound in chains, and repress as crimes even its quivering convulsions.

I hope that you will, in all respects, and under all circumstances, perform your duty; and that, when you lay down your insignia of office, your example will remain as the best and brightest of lessons for your successors; to show them in what way to walk and how to act so as to deserve well of the Order, to be entitled to its gratitude, and to win for themselves honor and reputation.

Charge to the Senior Warden

Bro. Taylor Nauta, your Brethren have seen fit to elect you Senior Warden of this Lodge of Perfection. In the absence of the Master, you are to govern the Lodge and perform the duties of his office; and, in that case, you are bound by all the pledges and promises that he has made for himself; and will consider all that has been said to him as addressed equally to you. When he is present you are to assist him and second all his efforts. Your acquaintance with the history, symbols and philosophy of Masonry should be as extensive as his; and by diligent study and profound reflection, you should so prepare yourself as never to be taken unawares when called to the performance of any duty. Your regular attendance on the meetings of the Lodge is indispensably necessary; and you should particularly exert yourself to make these meetings interesting and profitable. The success of the Ancient and Accepted Scottish

Rite must depend upon the Lodges, and not upon the Superior Bodies. You are the Masonic People; and if you are few in numbers, without interest in the cause, indifferent, inactive and indolent, it will be useless for the Higher Bodies to strive to elevate and advance the Rite. I firmly rely on your knowledge, your zeal for the Order and your attachment to your Lodge, for the faithful discharge of the duties of this important trust.

Charge to the Junior Warden

Bro. Timothy Sibley, your Brethren have seen fit to elect you to be the Junior Warden of this Lodge of Perfection. You may be called on to fill the place of the Senior Warden, or even of the Master; and, in such case, the promises they have respectively made become yours; and what has been said to *them* has been addressed to *you*. You should therefore be as fully instructed as they; and your office demands of you the same diligent study and thoughtful reflection.

During the hours of refreshment the Craft are under your charge. You are carefully to see that none of them degrade the innocent and temperate conviviality of Masonry into intemperance and excess. Walk ever uprightly in your station. Hold the scales of justice in equal poise. Yourself observe the just medium between intemperance and pleasure; and never permit your passions and prejudices to lead you into injustice or a violation of duty.

Your regular and punctual attendance is required by our laws, and you should so perform every duty, that, when you retire from office, you will be followed by the regrets and good opinion of those who have manifested their high estimate of your character and qualifications by electing you to this honorable and responsible office.

Charge to the Orator

Bro. H. Barlow Holley, your Brethren have seen fit to express their good opinion of you, by electing you Orator of this Lodge of Perfection. It will be your duty to pronounce a discourse to the Initiate at every reception, and to the Lodge on the occasion of the death of any Brother; and when the Lodge thinks fit, it may also, of right, call on you to read an essay or lecture upon the History, Philosophy, Doctrine or Symbolism of the Order. It is, therefore,

indispensable that you should make yourself familiar with these subjects, so that you may be able to instruct and enlighten the Brethren; and so that your addresses and discourses may be worthy to be laid up and preserved in the archives of the Lodge. I trust that the duties of your office will be so performed that your name will be hereafter identified with the glories of the Lodge, and be mentioned with honor and respect by all who love the Royal Art.

Charge to the Almoner

Bro. Randall Holden, your Brethren have been pleased to elect you, under the authority of the Sovereign Grand Inspector General, to be the Almoner of this Lodge of Perfection, as well as of the other three bodies in the Valley of Baton Rouge.

You are to dispense the Charities of the Lodge. I trust your office may not prove a sinecure. Masonry is singularly boastful, and yet expends little in charity, in proportion to the means of her members, and even to the abundance of her revenues. The expenses of the varied machinery of Representative Masonic Government are out of all proportion to the sums which Grand and Subordinate Bodies contribute to relieve want, and alleviate distress. How can they but fall into disfavor with Him whose Wards the Poor, the Destitute, and the Hungry are, if they neglect to avail themselves of the constant opportunities which He gives them to deserve and gain His favor, and if they use to little purpose their abundant means and power to do good?

It is your peculiar duty to seek out deserving objects for these charities, to see the widows and orphans of the Order provided for, and the sick watched with and tenderly cared for. You will particularly see that your Lodge never closes until the Box of Fraternal Assistance has been passed round; and that no Brother withdraws before that time arrives, without depositing his contribution with one of the Wardens. And you will always be careful, in bestowing the funds so obtained, never to let it be known by the recipient from what source such relief proceeds.

It is our earnest wish that you may so administer the affairs of your office, that, when you lay it down, the exchequer of the Lodge may overflow with the thanks of widows and the gratitude of orphans.

Charge to the Secretary

Bro. Jim Wingate, you have been seen fit to be appointed the Secretary of this Lodge of Perfection, as well as of the other three bodies in this Valley. It is your duty to record all the proceedings of the Lodge, to receive all moneys due the Lodge, and pay them over to the Treasurer, and keep a just and true account of the same; to keep and affix the seal of the Lodge, and carefully to preserve its archives. These are very important duties, on which, in a very great measure, the usefulness of the Lodge depends. If you suffer the degrees to be conferred on credit, or the Brethren to fall into arrears, the charitable purposes of the Lodge will often be defeated, and ill-feeling and discontent engendered among the Members. Accuracy and punctuality are qualities which your office particularly requires; and as there is no place in the Lodge in which you can render more substantial service to the Brethren, I earnestly hope that you will so perform its duties as to merit their esteem and receive their thanks.

Charge to the Treasurer

Bro. Mark Paxton, your Sovereign Grand Inspector General has seen fit to appoint you to be the Treasurer of this Lodge of Perfection. It is your duty to receive all moneys from the Secretary, make due entry of the same, and pay them out on the order of the Lodge, rendering accounts thereof at the proper season. These duties are responsible and important; and your faithful performance of them will entitle you to the good opinion and gratitude of your Brethren.

Charge to All the Elected and Confirmed Officers

My Brethren, Elected and Confirmed Officers of the Lodge, it was said by the Romans, "*Nobilitas ut olim ab officio,*" (no-BILL-ih-toss oot OH-leem ahb oh-FEEK-ee-oh) "Nobility, as of olden time, from office." Office ennobles, when it is deserved, is gained by no unworthy arts, and is honorably filled,

with honest performance of duty. That you deserve the offices conferred upon you, the choice of your brethren gives reasonable ground to believe. That you have not gained them by those despicable practices which, lately borrowed from political demagogues, begin to infest Symbolic Masonry, we do not need to be assured. It only remains that you should so perform all your official duties as to deserve well of Masonry.

We call ourselves *Perfect* Masons, and our Lodges, Lodges of *Perfection*. We ought to know at least what these words mean, and to what duties we become bound by accepting them.

Man has no other *right*, than that of doing his duty. His duty is to sacrifice himself for others. To suffer, thereby to become strong; to die, to be born again immortal—this is, according to the universal religious symbolism, to the symbolism of Masonry, the single key of the Great Mysteries. The spirit or intellect is sacrificed by faith; the will by obedience; the senses by austerity; and life itself by martyrdom.

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

You are to be the chiefs, each in his station, of this body of Elect and Perfect Masons. It is self-denial, self-sacrifice that are *Grand* and *Sublime*. It is those who are capable of these, that are *Elect* Masons; and those who perfect the sacrifice of self, are *Perfect*. These alone serve humanity efficiently.

Each of you and of these brethren has firmly and solemnly apprenticed himself to honor and duty; and the sentiment of these is a religious sentiment.

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

betrayal of trust and wrong done to others is a symbol of this universal religion, and embodies the Masonic creed.

It is for you to teach the Brethren this self-sacrifice, by examples; by the sacrifice of your own interests and pleasures to duty. If you do that, office will ennoble you. Then you will indeed be, what otherwise you cannot become, Perfect Masons.

So to aim at and advance toward Perfection, you must love imperfection; and the love of Perfection is the Spirit of Loving-kindness. Renunciation, Self-denial, Loving-kindness, are the heroism of all the virtues.

Duty is clearly traced and easy to follow in all the relations of life. Hate and revenge, jealousy and envy are never duties. To embody these, or selfish interests, in individual action or in legislation, is a sad mistake. The spirit of Loving-kindness, and duty, cannot be separated from each other. Masonry is the spirit of Loving-kindness; for it is Brotherhood, permits no evil-speaking of each other, and inculcates the "love" so continually insisted on by John the Apostle. Persecutions and revengeful legislation are alike follies as well as crimes. Heaven would be hell, if the spirit of charity were absent from it; and hell would be heaven, if it were present there. If Christianity is ever accepted as the true religion, by the Hebrew and Muslim, it will only be so, when it has again become the religion of loving kindness, and the teacher of self-sacrifice for others.

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

We are to seek for God in humanity, and not despair of human destinies. The disorders of the world lead it toward the final harmony; and if God has

counted us among those who are the first to see what is the destination of man now wandering through solitudes, if he has given us Faith and Hope, without which Masonry is nothing, we ought to march in the advance of this great and laborious movement, and not isolate ourselves and live as uselessly as the insects of a day.

We often, but with reluctance, confess to ourselves, and now bolder men begin to say it openly, that Masonry is like a tree in which the sap has ceased to flow, the leaves are falling while yet the summer is not ended, the branches are dying and the root decaying. Grand Masters conscious of this, and mistaking the symptoms for the disease, ascribe the evil to this cause or to that, but chiefly to the improvidence which permits all the world to swarm into the Temples, notwithstanding the panacea of the secret ballot. They lament that, in consequence of this, Masonic obligations are remembered, if at all, only when to obey them requires neither effort nor self-denial: and it is too true that Masons too often separate to speak ill of each other, after kneeling at the Altar together; that many a Mason has had reason to say that he has suffered injustice at the hands of more Masons than at those of any other men; and that Masons think it would avail them little to expect Masons to prefer them in business to Profanes, to defend them when scourged with the tongue of ill-repute, to support them when they seek office or employment, being fit and competent.

But the swarming of the unworthy into the Temples is only one symptom of the disease, which itself is the diminution of the spirit of Loving-kindness, the lessening of kindly interest in the welfare of each other, the mere acquaintanceship that has so largely and lamentably taken the place of the good old Masonic brotherhood. Masons assemble, and part as they met, not better friends, not even better acquainted, sometimes not knowing each other. They assemble and make Masons, and go away not remembering their faces. There are real brotherly relations between few members of the same body. One seldom makes any sacrifice for another; and wranglings and contentions arise on as slight grounds and upon as petty provocations, as among the Profane; even to the shame of Masonry, out of the lust for office and the pitiful rivalries that it creates, in which all obligations are forgotten.

Where these things are, Masonry is dead, and a baser Order lives in its stead, usurping the name. It cannot live without a soul, and its soul is Loving-kindness. It is time for the work of regeneration to begin; and in this work, by the restoration of this spirit, every man has it in his power to do something. Let the regeneration begin here. Live together here, all of you, as Masons should; for the life of Masonry is but a useless life, so long as this work remains undone.

Immediately is sung the following ode.

(Fall, O Fall, Ye Words of Anger)—Quartet

After the Ode is sung, the SGIG says,

SGIG—Brother Master of Ceremonies, place these Brethren, the officers elect and confirmed of this Lodge of Perfection at the Altar, in due form, to take the oath of office.

The Master of Ceremonies arranges them in a semicircle, the Venerable Master elect in the center, on the west side of the Altar, all facing the Altar, causes each to kneel on the right knee, and to lay the right hand on the heart and hold up the left hand, and says,

MC—Illustrious Sovereign Grand Inspector General, the officers elect kneel at the Altar in due form.

The SGIG raps •••, and says,

SGIG—Attention, Brethren of the Lodge, and witness the oath of office! and do you, officers elect, hear and respond!

He then repeats the Vow of Office:

You do each solemnly swear that you will support, protect and defend the Constitutions, Regulations and Institutes of the Ancient and Accepted Scottish Rite, and the Statutes of the Supreme Council, and will, to the best and utmost of your ability, faithfully and zealously perform the duties of the offices to which you have respectively been elected, without fear or favor, prejudice or partiality, having always in view the interest and honor of the Order, and

disregarding all promptings and persuasion of unkindness, envy, self-interest, or ambition.

Each—I do, so help me God!

SGIG—Rise, my Brethren. You are figuratively invested with the insignia of your respective offices. They are not like the decorations of Orders of Nobility, conferred by kings for services performed, or for less worthy consideration; but they are the evidence of the good opinions of your Brethren, and, like the apron of the Apprentice, are emblems of labor, and of that future service by which you are to show that you deserve them. May you wear them with honor, and when you lay them aside, may it be against the wishes of your Brethren!

The SGIG now returns to the East, and says,

SGIG—Brother Master of Ceremonies, conduct the Venerable Master to my left, and the other officers elect of the Lodge to their respective stations, beginning with the lowest.

(Gavotte, by Agnes Zimmermann)—[Piano recording](#)

The Master of Ceremonies goes to the Venerable Master, salutes, recovers, conducts him to the left of the SGIG, salutes again, recovers, and then conducts the officers, beginning with the lowest, to their places and stations. When all are thus placed and stationed, the SGIG requests all to be seated, and says,

SGIG—Venerable Master, be pleased now to appoint the other officers of your Lodge.

VM—The Master of Ceremonies shall be Brother Eugene Dawson. The Expert shall be Brother Jeff Sloan. The Assistant Expert shall be Brother Christopher Israel. The Captain of the Host shall be Brother Tye Legleu, who is absent recovering from surgery. The Prelate shall be Brother Richard Fox. The Sentinel shall be Brother James Stockner.

SGIG—Let the officers appointed by the Venerable Master surround the Altar of Obligation.

They do so, and the SGIG charges each as follows:

Charge to the Master of Ceremonies

Brother Eugene Dawson, the Venerable Master has been pleased to appoint you Master of Ceremonies of this Lodge of Perfection. It will be your duty to announce and introduce all visiting Brethren; to introduce and accompany the candidate; to arrange all processions and act as Marshal thereof; and to superintend all funeral ceremonies. These varied and important duties, essential to regularity and order will require of you acquaintance with the work, promptness and punctuality. I trust you will perform them to the entire satisfaction of the Venerable Master and the Lodge.

Charge to the Experts

Brethren Jeff Sloan and Christopher Israel, the Venerable Master has been pleased to appoint you respectively to be the Expert and Assistant Expert of this Lodge of Perfection. It will be your duty to examine visitors not vouched for, and to examine and prepare the candidates. You will attend respectively on the Venerable Master and Senior Warden, and execute their orders in the Lodge. You are under the direction of the Master of Ceremonies, and will perform such other duties as, by usage and custom and according to the Rituals, appertain to your offices. Your vigilance and attention, and your familiarity with your duties will much conduce to the order and harmony of the Lodge and be duly appreciated by your Brethren, who will soon learn how important it is that the Lodge should have competent and zealous Experts. Unless you should prove such, the officers over you will toil in vain, and be continually vexed with disappointments and annoyed by lame and halting work. Remember that the post of honor is the post of duty.

SKIP THE FOLLOWING CHARGE, SINCE HE IS ABSENT

Charge to the Captain of the Host

Brother Tye Legleu, the Venerable Master has been pleased to appoint you to be the Captain of the Host of this Lodge of Perfection. It will be your duty to see that the entrance into the Temple is duly guarded, to answer all alarms,

and to see that no Cowans enter, nor any others, unless they are known Brethren or properly vouched for, or, being examined by the Experts, prove themselves Perfect Elus. You will admit no one without permission from the Senior Warden. You will serve all citations and other process, and obey such orders of the Venerable Master as may come to you; and be under the direction of the Master of Ceremonies. By punctual and intelligent performance of these duties, you will greatly serve the Lodge, and merit the esteem of your Brethren. The servants of kings are proud to be Chamberlains, Equerries, Keepers of the Royal Hounds, and Gold Sticks in Waiting. Surely a Mason may deem himself honored by any office where he has duties to perform and can render service to the Lodge and the Order; and is sufficiently rewarded by the good opinion of his fellows.

Charge to the Sentinel

Brother James Stockner, the Venerable Master has been pleased to appoint you to be the Chief Sentinel of this Lodge of Perfection. You will command the Sentinels of the Arches, and see that they are duly posted, vigilant and faithful. You will guard the immediate entrance into the Temple, and see that no spies of Power or emissaries of Persecutors obtain admission by force or fraud. I need not enlarge upon your duties. Their importance and utility are obvious. The Sentinels are the eyes of the army; and you and yours are the eyes of the Lodge.

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

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

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

Each—I do, so help me God!

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

Music. (Vive Henri Quatre)—[Recording](#)

After the appointed officers have taken their places and the Music ends, the SGIG says

Charge to All

SGIG—Officers and Brethren of the Lodge: In a Commonwealth, to respect and obey those who hold their power by the free choice of the People, is the highest duty which that People owes itself. Toward them it should feel neither suspicion nor distrust; and all should have one paramount object, to live together in harmony and union, and endeavor to aid and benefit each other. “Peace and harmony,” you very early heard it said in Masonry, “are the strength and support of all well-regulated Institutions, and more especially this of ours.” Perfect harmony, we do not need to be told, is not attainable here below. The independence of our nature, our passions, our peculiarities, all forbid that. There will always be in our Lodge differences of opinion, and, in consequence, hasty words, slighting expressions, resentments. Pride of opinion, and dislike of defeat when the heart is set upon a purpose, will produce heats and discontents. The decisions of the Master will often be thought wrong, and sometimes prejudiced or partial. It is better so; for if it were not, if everything went on with unvarying and monotonous smoothness, there would be no occasion for the exercise of generosity, liberality, forbearance, forgiveness and magnanimity, those noblest of all the virtues, by the exercise whereof, chiefly among all, man is endeared to his brethren. To err is human and common, and occurs every day to the best and wisest. To repent, acknowledge the error and make atonement, and to forgive and forget it, are equally noble; each requiring a lofty, generous and manly spirit, without which the nature of man would be farther from perfection than it is. The perfection of human nature is imperfection. If it were perfect, we should respect each other more, but love each other less.

So it is, also, in the Lodge. We must expect error, misapprehension, temper, piques, jealousies, injustices, even unfairness and littlenesses. This is only to

say that we are men and not angels. If these things are looked for and overlooked, gently endured, yielded to, smiled at, and forgiven, we shall have within our gates the only peace possible on this earth, the only peace worth having here below.

The Lodge and Society have their contraries; which are yet not antagonisms, although they seem so; for wisdom may cause harmony to result from their mutual action and reaction. These lead to movement, action, exertion, which are life, as stagnation and immobility are death. If the spirit of loving-kindness reigns, the force of attraction, which is the general law of humanity, will increase: and equilibrium is the harmony of attractions.

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

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

Most of the Brethren of a Lodge sit and look on only as spectators, never joining in debate, and often becoming weary of the same frivolities of discussion, the magnifying of trifles, the much ado about nothing of those who, by motions and objections, by talking out of season, and unprofitably, gratify their sense of their own self-importance. To those who look for

instruction, and are hungry and athirst for it, and receive none, Lodge-meetings must become tedious and wearisome, and their interest in Masonry die out. But they will always listen attentively enough to one who tells them anything worth hearing and remembering.

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

(Addressing the Master) My Brother, you and your officers have been installed, with solemn offices. Truth and Light, and not a fraction of each, are the heritage of Masonry. It requires, it is true, no more of its Initiates than to believe in one God and the immortality of the Soul; but its doors do not open to the idolater who believes in a single cruel Deity, and slaughters human beings to propitiate this Moloch under another name. Nor is it such a belief in the immortality of the soul, as Masonry requires, to believe in the happy hunting grounds where the dead warriors live again and follow the chase, or drink their mead out of the skulls of enemies.

You have accepted the Apostolate of the doctrines of the Masonry of Perfection. They teach men their duties to others. And they teach the great philosophical and religious Truths, on which, as immutable bases, Religions must be builded. Religion is to reverence and obey God. As Master, you are the Sage and Teacher, and also the Prophet, who, firmly rooted in his faith in the loving-kindness of God and the perfect harmony of the Universe by which He is manifested and revealed, discerns and foresees in the tearful Present of Humanity its fortunate and glorious Future; who, like the Ancient Seers,

should promise and predict this Future; and who should incessantly urge his Brethren not to part, by apathy or indolence or discouragement, with the glorious privilege which belongs to Masonry as the precious jewel of its prerogative, to be the chiefest of human agencies used by God to bring forward the rosy dawn of this magnificent Future.

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

The SGIG passes to the right and the Venerable Master assumes his station.

SGIG—Receive now this mallet, symbol of authority; assume the government of your Lodge, and rule it with urbanity, impartiality and firmness. Be pleased now to call up the Brethren.

VM—•••

Proclamation

SGIG—In the name of the God of Loving-Kindness, and of Saint John the Almoner, and under the auspices of the Supreme Council (Mother Council of the World), of the Sovereigns, the Grand Inspectors General, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina, I do proclaim and declare that the officers of Baton Rouge Lodge of Perfection, are now duly installed. ESTO PERPETUA. GOD SAVE THE SUPREME COUNCIL.

Music bold and spirited. ([God Save the King, from Zadok the Priest](#))

VM—Officers and Members of the Lodge, unite with me in doing honor to the Illustrious Sovereign Grand Inspector General.

All applaud.

VM—Be seated, my Brethren!

Following this, the VM will give a brief address to those assembled.

Address of the Venerable Master

VM—Again I thank the Sovereign Grand Inspector General, R. B. Smith, for his willingness to be present with us this evening to install officers. Being able to install in this full and rich form has hopefully set the tone for this year—that what we do as brothers is important and worth our serious attention.

As far as I can tell, all of the words of the installation were written by Brother Albert Pike, our Past Grand Commander, and a poet of the classical style whom Edgar Allen Poe lauded as the best such poet then living in the United States. The music, also, he appointed and approved, including the ode, “Fall, O Fall, Ye Words of Anger,” with words very likely by Pike and with a tune written for this express purpose by Henry John Gauntlett, who is best known as the composer of “Once in Royal David’s City,” a well-known Christmas song. Gauntlett, after joining his lodge in England, was unimpressed with Masonry until he was handed the rituals written by Albert Pike in the 1870s. Inspired by the depth of those rituals, Gauntlett ignited his love of the craft and contributed multiple times to the music of our rituals. The quartet, consisting of Dr. Jamey Wright, Ms. Jaci Guidry, Mr. Justin Langford, and myself, offered their services for this evening, for which the Lodge of Perfection thanks them. Let’s show our appreciation for them!

Hopefully the words of this installation office have struck each of you in some way. Our work in this Lodge, as well as in the other three bodies constituted in this Valley, has a real purpose, one that deserves our attention—“laboring with increased efficiency for the benefit of others.”

Whenever we assemble at labor, we do so for each other. When we memorize ritual and work to make it flow meaningfully and intentionally, we do so for each other. When we notice paraphernalia that hasn’t been made yet and then supply it, we do so for each other. The love felt when we gather for a very real common purpose is both real and vital.

Whenever we assemble at refreshment, we do so for each other. When we make sure the food is presented well and the cups are filled, we do so for each other. When we make an individual effort to associate frankly and lovingly

with brothers that we don't yet know well who are eating quietly and alone, we do so for each other.

This year's mission, as far as I am concerned, is with enabling us as brothers to increase in fraternal affection for each other through both intentional masonic labor and relaxed, loving masonic refreshment. It does not appear that any society can well function without both sides of this coin. There is great benefit to be derived from our many social gatherings, and likewise there are even greater and deeper benefits derived from coming away "into the silence" with each other, as we are beginning to cultivate in our masonic activities.

A visionary once said these words to a new group of young men who were engaged in a similar task as ours:

I assure you that we men, all of us, need, more perhaps than we think, to withdraw from the active, noisy, materialistic rush of the world, not to mention the sensuous, intoxicating, social pleasures of life that minister only to the flesh, and in peaceful quiet meditate upon and consider together some of the deep things of life, listen to the voice of the Eternal and be taught by the infinite spirit of truth.

When this man said these words, he was speaking to a group that was already regularly engaging in social evenings. Today, the Lodge of Perfection could greatly benefit from the intentionality mentioned in that quotation *and* from having more opportunities to socialize—to linger with each other.

As for masonic labor, each of our meetings this year has a specific purpose already plotted out and prepared. At next month's meeting for instance, I will briefly speak on the fourteen degrees on their own terms, briefly outlining their structure, lessons, and possibilities for interpretation. In March, Brother Nauta will speak on the idea of the Word, which will not only deepen our connection to our traditions and to each other, but make us greater masters of what we are here to do. Further meetings will see out of state guest speakers

who have cheerfully agreed to visit us, degree exemplifications, and local presentations.

As for masonic refreshment, we are planning and executing a full Feast of Tishri this year, not during a meeting night, but on the correct day, after nightfall on Friday, September 29, 2023. This event will use our traditional toasting rituals, including the fun and military-drill-like way that a beverage is drunk following a toast. It will be a night to remember, with exceptional food and with the freedom to socialize as Perfect Elus to celebrate the idea of the completion of the First Temple. Mark your calendars now, brothers. You will not want to miss it.

I am appointing, at least for now, three committees to assist with some of our work.

The first is a Committee of Widow Outreach, which will be chaired by our Almoner, whose job description makes him a natural fit for such a task. The committee will be charged with planning and executing a gathering for our deceased brothers' widows, as well as for making our other outreaches toward them more efficient and regular.

The second committee is one designed to plan and execute two reunions, one in the spring and one in the fall. For our guests, reunions are weekends when the twenty-nine degrees under our authority for working are conferred in rapid succession. It is unclear why we landed on the term "reunion" in the twentieth century for this, but perhaps it is just from the French word for "meeting," which is "réunion."

The third is a committee designed to review our bylaws, which were last amended in 2002, and make sure that they correspond to what it is that

we do and want to do, to be submitted to the body for approval by February's meeting.

We have a great task ahead of us, brothers, but with clarity of communication and strength of personal responsibility, we can make this the most important year of this body since its founding.

Our society needs Freemasonry deeply. There is aimlessness, hopelessness, intolerance, fanaticism, and indolence all around us. If we can be the beneficent influence that our founders in the misty past clearly envisioned, we can strengthen our society with a clear aim towards wisdom, a hope toward a happier and more meaningful shared life, a toleration for each other's opinions, a thoughtful approach to those who would dare to lead us, and an industry that is unmarred by selfishness. We of the Baton Rouge Lodge of Perfection are poised for making an enormous impact on the lives of those within and around us. Let us not for a moment forget that. **Sincerity is our watchword.**

I thank the Lodge of Perfection for its trust in me and in its vision for what our brotherhood could be within this year.

To our guests, thank you for being with us today and helping us set the tone for the year. Your presence is encouraging to the Lodge, as not only are many of you my own friends, but all that are here today are friends to humanity.

To respect the time of all gathered, may I ask the Sovereign Grand Inspector General to exercise one of his prerogatives of office, and close the Baton Rouge Lodge of Perfection in a summary manner?

[The SGIG hopefully does so. If not, we excuse the guests and close in full form.]