



MONITOR AND GUIDE

FOR

CRYPTIC MASONS

First Edition

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REVISIONS

As you receive revisions..... please insert and note below

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PREFACE

In May 2012 MIC Joseph W. MacIntyre, Most Illustrious Grand Master of Royal & Select Masters in Washington, appointed an Ad Hoc Monitor Committee. This committee was charged with creating a Monitor and Guide for Cryptic Masons in the State of Washington, similar in style and scope to that which exists for the Royal Arch. Information could be gathered from a number of sources, including the Master of the Arch Handbook, the installation ceremonies in the Appendix of the Constitution and Bylaws of the Grand Council, Royal & Select Masters of Washington and the Cryptic Masons Handbook provided by the General Grand Council, Cryptic Masons International.

The Ad Hoc Committee consisted of VIC Walter E. Russell, IC Gary Norton and MIC Alfred J. Luberts Jr.

THE NEW CRYPTIC MASON

The following information is to assist in acquainting you with terms and protocols of Cryptic Freemasonry.

What is a Council? A Council is the basic organization unit of Cryptic Masonry. It has its own members, its own leadership (Illustrious Master, officers, and committees) and its own rules (called Constitution and Bylaws). Some Cryptic Masons belong to several Councils, but all Cryptic Masons must belong to at least one Council. The Council you were initiated in is referred to as your “Mother Council.”.

Councils operate under a Grand Council, ruled by the Most Illustrious Grand Master. The Grand Council is responsible for providing guidance to all Councils. The Grand Council also defines the text and format of our ceremonies.

The rules of the Grand Council are contained in the Constitution and Bylaws. At your initiation you were to be provided a copy of your Council’s Bylaws. You can obtain a copy of the Grand Council Constitution and Bylaws from the Grand Council web site or preferably from the Grand Council Recorder.

Between the Grand Council and the individual Council there is an intermediate organizational entity entitled as the “Arch”. The Arch is similar to a District that groups multiple Councils under one jurisdiction of one “Master of the Arch” (MOA). There are multiple “Arches” within the jurisdiction of the Grand Council. The Master of the Arch (MOA) visits each Council within his Arch at least once per year. This is called an Official Visit. The Most Illustrious Grand Master also performs an Official Visit, annually, to each Council, on which occasion a number of Grand Council Officers may be in attendance.

What do all these aprons and titles mean? A Council apron is an honorable badge, just as in Blue Lodge or Royal Arch Chapter. The Council apron is white, with a purple border, and the symbol of a Royal and Select Master on the flap. The Council Officer’s apron is similar, but also has the respective symbol of the office on it. The apron of the Master of the Arch is similar to a Council Officer’s apron with the arch symbol on it. The apron of a Grand Council Officer is similar to the Council Officer’s apron except the symbol of the office is enclosed in a ring/circle.

As to titles, a Companion who has served as “Illustrious Master” (IM) has the title of “Illustrious Companion” (IC). Those Companions who have served or are

currently serving as Master of the Arch have the title of “Very Illustrious Companion” (VIC). Appointed Grand Council officers will retain whatever title they already have. Elected Grand Council Officers, other than the Most Illustrious Grand Master, have the title “Right Illustrious Companion” (RIC), Those Companions who have served or are currently serving as the Most Illustrious Grand Master have the title “Most Illustrious Companion” (MIC).

Once a year the Council holds its annual election of officers (scheduled after the Grand Council Annual Assembly and before the end of the calendar year). The elected officers are the Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer and Recorder. The positions of Treasurer and Recorder may be combined. All the remaining officers are appointed by the Illustrious Master Elect.

Once a year the newly elected and appointed Council Officers are officially put into office in a special Council assembly called an “Installation,” which may also be a stated assembly.

Council Officers sit in designated stations and places (familiarily known as the “Chairs”) in Council. (refer to diagram (see page __). Each Officer has a collar with a jewel designating his office. The jewel of each office is worn by the Companion occupying that office or Chair at the time, regardless of who was installed into that office. This is specifically applicable to a Pro-Tem officer should the installed officer be absent. The officer’s apron is to be worn only by the Companion who has been installed in the office.

Brief description of the Council Officers and their duties:

Illustrious Master (IM): The general manager of the Council during the year. He sits in the East; his “Chair” is referred to as “The Chair of King Solomon” The jewel of his office is a square with a trowel.

Deputy Master (DM): The second-in-command and usually the next year’s Illustrious Master. He sits on the right of the Illustrious Master and his jewel is a level.

Principal Conductor of the Work (PCW): The third in command and usually next year's Deputy Master. He sits on the left of the Illustrious Master and his jewel is the plumb.

These three officers just mentioned are called "Dais Officers" and are collectively the "Illustrious Council."

Treasurer (TR): Responsible for the Council financial matters. He is normally sitting to the right of the "Illustrious Council." His jewel is crossed keys.

Recorder (REC): The chief administrator of the Council. He sits to the left of the "Illustrious Council." His jewel is the crossed quill pens.

Chaplain (CH): Conducts the religious ceremonies of the Council. He sits to the right and in front of the "Illustrious Council." His jewel is the Holy Bible.

Master of Ceremonies (MOC): Presents and introduces visitors to the Council, performs flag ceremonies, and orchestrates the formal banquets. He sits to the left and in front of the "Illustrious Council." His jewel is crossed rods.

Captain of the Guard (CG): Transmits the Illustrious Master's orders to the Steward and to the Companions. He sits in the West. His jewel is a poleaxe across a sword.

Conductor of the Council (CC): Prepares and conducts candidates, introduces and accommodates visitors. He sits in the South. His jewel is a scroll with a trowel.

Steward (ST): Acts as the inner guard of the Council Room, which is called the "Secret Vault." The Steward carries messages between the Captain of the Guard and the Sentinel. He sits just inside the door to the Council Room, between the door and the Captain of the Guard. His jewel is a sword.

Sentinel (SEN): Sits outside the Council Room and is responsible for knocking on the door to announce visitors and ensure that everyone entering the Council Room is authorized and has signed the register. His jewel is an emblem of crossed swords.

There may also be a Council Musician (formerly called Organist), who sits at the far right of the "Illustrious Council." His jewel is a lyre.

The Council meeting. Ample time prior to the Council meeting the Council Recorder should mail a meeting notice to each member of the Council. This notice could be supplemented by other forms of media (i.e. electronic mail, telephone, word of mouth, etc.).

Information contained in the meeting notice may consist of the following:

- Date, time and venue for the Council meeting.
- Announcements of social events and community services.
- Arch and Grand Council activities.
- Voting on new member petitions, changes to Bylaws, Council Officer elections, etc.
- Message from the Illustrious Master, and also messages from the other two dais officers.
- General announcements.
- Listing of Council Officers and Committees.

What Council meetings are you entitled to attend? Since all business must be conducted on the Select Master Degree, once you are a Select Master, you will be entitled to attend all Council meetings.

Entering the Council. If you arrive at the Council meeting on time, prior to the Council being opened, all that is required from you is that you sign the Sentinel's Register book, put on an apron and take a seat. You may sit in any available general seat (not an Officer's Chair) in the North or South sides of the Council. The seats in the East section (where the Illustrious Council sits) are reserved and you may sit there only when invited by the Illustrious Master to do so.

If you arrive at the Council after it has opened, or you are attending another Council as a visitor, your mode of entry is generally as follows:

- You introduce yourself to the Sentinel, telling him your Council and Officer position, if you should be an Officer, and show him your dues card. If nobody at that Council has sat with you in Council, they will ask you some questions to ensure you really are a Cryptic Mason. The questions will be easy for you to answer (if you really are a Cryptic Mason!).

- You put on a Council apron and sign the Register.
- The Sentinel knocks on the door.
- You enter the Council in straight lines turning in 90° angles and stop in front of the Altar and give the Due Guard and Sign of the Degree.
- After the Illustrious Master acknowledges you, you may be seated.

Behavior in Council. A Council is a formal proceeding and is conducted in a solemn manner. Guidelines for your behavior in Council:

- Dress according to your Council dress code.
- Do not engage in discussions on the side (unless permission is given by the Illustrious Master).
- Only clap during the appropriate times (take your cue from the senior Companions).
- Follow the directions of the Illustrious Master.
- Work in harmony with your Companions. Even if you have disagreements with another Companion, keep positive, be respectful and engage in constructive and civil discussion.
- Do not raise issues of controversy in Council before clearing it with the Illustrious Master before the Council meeting begins. In general, partisan positions and religious dogma are not to be discussed in Council.

Raising an issue in Council:

If you wish to raise an issue in Council, please make sure you do it at the appropriate time. Usually the Illustrious Master will ask if anyone has anything to say, which should be your cue.

To request permission to speak you should:

- Stand up.
- Salute with the Due Guard and Sign of the Degree.
- Say “Illustrious Master.”
- Wait to be acknowledged by the Illustrious Master.
- State your issue.

- Thank the Illustrious Master. Do NOT salute again.
- Sit down.
- If you need to address another Companion, first obtain permission from the Illustrious Master.

Exiting the Council before Closing:

Sometimes you will need to leave the Council before closing. You may be asked to perform some duty outside the Council Room, or you may need to excuse yourself for personal reasons.

- If you wish to excuse yourself, wait for an appropriate moment (e.g. not during degree work.). Ask permission to speak (see “raising an issue in Council” above). Ask permission to retire.
- Once you receive the Illustrious Master’s permission to retire, go to the Altar.
- Salute the Illustrious Master with the Due Guard and Sign of the Degree.
- Move to the door of the Council Room and wait for the Steward to knock on the door and receive the Sentinel’s return knock. When the Steward opens the door, you may exit.

Voting on Candidates. Before balloting on prospective candidates, you should not voice an opinion about the candidate. The Master of Ceremonies will present the ballot box to you. In some Councils, you may need to approach the Altar to vote. To vote “Yes,” place a white ball in the ballot box. To vote “No,” place a black cube or ball in the ballot box. **BE VERY CAREFUL IN YOUR VOTING.** Please vote “No” only when you have good grounds to assume the candidate is inappropriate to be a Cryptic Mason or a member of your Council.

Giving Grand Honors. “Public Grand Honors” are given only when the Illustrious Master asks for them and should only be given to Companions who have been escorted to the East, either to the Dais, or in a line in front of the Dais. “Private Grand Honors” are only given in a tiled assembly and should be given to the Presiding Most Illustrious Grand Master when he is introduced.

What is Cryptic Masonry all about? Cryptic Masonry's aim is to continue to support a Companion's personal and moral growth, while filling in aspects of Freemasonry not covered by the Blue Lodge or Royal Arch.

Mission Statement

It is the Mission of the Grand Council of Royal and Select Masters of Washington Monitor to provide an introduction to Cryptic Rite Masonry as practiced in the Jurisdiction of Washington State. Additionally, it is intended to be a ready reference, providing direction and standardization concerning our ceremonies and other practices of daily operation that all Councils and Companions within the Jurisdiction may easily keep near at hand and easily use bringing a higher standard of Masonry to our portion of the Craft.

As you learned in the Royal Master Degree, the degrees of Cryptic Masonry do not occur chronologically, but present events that occurred both before and after the degrees you received in Blue Lodge and the Royal Arch. These degrees provide additional information that help to supplement the teachings and tenets of Freemasonry.

Your journey in Cryptic Masonry has begun. There are many opportunities for a Companion to get involved and further his pursuit in receiving Masonic knowledge. Some suggestions to get more involved in Cryptic Masonry are:

- **Ritual Work:** If you enjoy performing the various rituals within Freemasonry, you are invited to take an active part in the rituals of Cryptic Masonry. Study the ritual, then choose a specific role in a degree, and begin learning that role. You will find that if you have learned a role and want to perform it in a degree, you will probably have no difficulty getting that assignment. Take ownership of the role. If it is a role that another Companion is already performing, ask to be an understudy of the role. One day that Companion may not be able or available to perform that role and you will be ready to assume the role effortlessly.
- **Become an Officer:** You may consider becoming an Officer, and one day becoming the Illustrious Master yourself. It is best if you start at the Steward position and continue through each of the Chairs. In doing so, you will be able to learn each part fully and upon reaching the East as

Illustrious Master, you will be competent to provide instruction to the Council Officers.

- **Join a Committee:** Join a committee or committees within your Council and become involved in organizing different events and activities for your Council. If you think of some activity or task that will be a positive assist to your Council, suggest it at an appropriate time to the Illustrious Master, and be ready to chair or work on a committee to achieve that activity or task.

Freemasonry is an endless journey in search of continuing enlightenment. Cryptic Masonry is but one road to be travelled in this quest for enlightenment. It is hoped that the information provided will assist you and encourage you on your journey.

THE NECESSITY FOR THE CRYPTIC RITE

The Masonic Authority, Albert G. Mackey, wrote: “The true history of Freemasonry is much in its character like the history of a nation. It has its historic and its prehistoric era. In its historic era, the Institution can be regularly traced through various antecedent associations, similar in design, to a comparatively remote era.” There is no record that prior to 1717 Freemasonry consisted of more than one degree. After the introduction of other than Operative Masons into the lodges, the operative side waned. The 2nd and 3rd degrees were introduced between 1725 and 1730, when the Hiram Abif legend was adopted (however, the First Schaw Statutes, issued at Kilwinning, Scotland in 1598, describe three degrees). During this period the ritual and symbolism was developed, which has resulted in the intellectual and philosophical Freemasonry of today.

The central idea of the entire system of Freemasonry is a loss and a recovery, symbolizing death and resurrection-the ending of the present and the beginning of a future life.

There is considerable evidence that the TRUE WORD was at one time communicated in the 3rd degree, but when the legend of Hiram was introduced, it became necessary to delete the TRUE WORD from that degree, since its loss is part of that legend.

A “loss” without a “recovery” would be like leading a thirsty man to a dried-up spring. So, an additional degree came into being and the Grand Lodge of England, from which all Masonic Authority is derived, declares that Ancient Craft Masonry shall consist of three degrees: *Entered Apprentice, Fellowcraft, and Master Mason* together with the *Holy Royal Arch*. They are still so conferred *in England*.

In the Royal Arch degree, the TRUE WORD, long lost, was recovered from the ruins of the temple in the Secret Vault. In the Royal Master and Select Master Degrees of the Cryptic Rite, the candidate learns how and why the TRUE WORD was buried there.

These degrees also fill in much history that occurred before and after the legend of the Third Degree.

Do not be misled by the term “Higher Degrees.” The degrees of the Chapter and Council are not higher degrees; they are degrees which amplify those of the Lodge by affording historical background and adding to the spiritual significance.

By being elevated to the Select Master Degree of the Council, we are increasing our Masonic knowledge, and receiving that which we have long sought.

Some jurisdictions do not have “Councils,” but they still require the Cryptic degrees in their Royal Arch Chapters.

The term “Cryptic” does not suggest that the work is secret or hidden, as it means that much of it occurs in a “crypt,” called the “Secret Vault.”

Masonic Degrees are the result of a well-thought-out system of education, and means of impressing upon those who receive them, certain moral values which we regard as basic and essential in a perfect brotherhood, for example:

In the degree of Entered Apprentice we are given a general picture of Freemasonry, its methods of teaching, its structure, and its symbolism. The necessity of committing certain sections of the ritual to memory is a method used to train a candidate to think and use his mind.

As Fellowcrafts, we are taught the necessity of work, the dignity and value of labor. We are taught that not all our wages are paid to us in money, but that there are other emoluments equally as important. The value of education is stressed as a means of increasing our value to the community.

In the degree of Master Mason, we are taught the doctrine of Immortality of the Soul and Mortality of the Body. We are taught to be industrious, honorable, and just, so that when our span of life has run, we may welcome death as a kind messenger sent by the Supreme Architect to translate us from the imperfect to that all-perfect life above.

In the Chapter, other duties are enlarged upon and new lessons taught, for example:

In the degree of Mark Master, we are taught to work honestly and industriously, claiming only that which is our due and receiving nothing except that which is deserved. Its lessons are those of Honor, Justice and Truth.

As Past Masters, we are impressed with the necessity for Tolerance and the preservation of Honor, Dignity, and Respect for the rights of others. Of necessity, some must rule while others govern. This requires obedience on the part of one, and kindness on the part of the other.

Most Excellent Master degree, we are urged to assist in spreading of Masonic Light and knowledge to all those less informed. All Most Excellent Masters are

taught the doctrine of helpfulness. To them is explained the master's wage, the meaning of the Allegorical Temple, and the Foreign Country in which all Master Masons expect and are taught to travel to seek more light in Masonry.

In the degree of the Royal Arch Mason, those things which *in the Master Mason degree* may have seemed unexplained or veiled in allegory are here brought to light, and the candidate now realizes the reason for withholding this information was because he had not received all the necessary instruction qualifying him as a True Son of Light. Heretofore, the teachings had to do with the Physical or Material World; now he finds himself discussing those things belonging to the Spiritual World. He has made the ascent from Darkness to Light. He has discovered the real secrets of the Master Mason. He has become a Royal Arch Mason!

In the degree of Royal Master, the candidate once again confronts Hiram Abif, who discusses mortality and immortality, and explains what will happen to the secrets, should he die.

In the degree of Select Master, the candidate learns about the building of the Secret Vault with its nine arches, and the original deposit of the Ark of the Covenant.

It might have been possible to present these teachings through some other method, but time has proven that Truth may often be best told through allegory, symbol, impressive ceremony and our pageantry. This is our belief, that our various degrees represent our attempt to carry out this plan, which over the centuries has been received most favorably. To the credit of most Royal Arch Chapters and Cryptic Councils throughout the world, it may be said that the effect is always toward an impressive conferring of the degrees and ceremonies of the Rite. The Companions could not do otherwise, filled as they are with love and admiration for the institution.

EXAMINATION AND RECEPTION OF VISITORS TO A COUNCIL

In order to gain admission to a Council of Royal & Select Masters, it will be necessary for the visitor either to be personally vouched for or to gain admission through examination.

If the visitor is not vouched for by a known Companion, the Illustrious Master will appoint two Companions, preferably the Captain of the Guard and the Conductor of the Council, to conduct the examination. On repairing to a safe place,

the examining Companions will ascertain whether the visitor is a Master Mason and Royal Arch Mason in good standing and has a current dues card in a regular Council of Royal & Select Masters recognized by the Grand Council Royal & Select Masters of Washington. If he is visiting from a jurisdiction that has no Councils, then he only needs to have a Royal Arch dues card from that jurisdiction. The test oath will be administered as follows:

“I,, in the presence of Almighty God and these witnesses, do hereby and hereon, most solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of Master Mason, advanced to the degree of Mark Master, inducted into the Oriental Chair, received and acknowledged a Most Excellent Master, and exalted to the most sublime degree of Royal Arch; have received the Royal Master and Select Master degrees, that I am not now suspended or expelled and know of no just reason why I should not converse Masonically with my Companions, So help me God.”

In the event that a Council of Royal Masters is in session, or to be in session, and the visitor has not received the Select Master Degree, he will only be required to recite that part of the test oath applicable to that degree. If a higher degree than that which he has attained is to follow, care should be taken that he leaves the Lodge Room prior to the call to the higher degree.

PROCEDURES FOR INTRODUCING GUESTS IN COUNCIL

In all cases, the lowest ranking guest is introduced first, with the highest-ranking guest introduced last. In any event, the Most Worshipful Grand Master of Masons in Washington is the highest-ranking Mason, and thus the last introduced.

The usual introduction for visitors and presiding officers of the various Masonic bodies, below the rank of Grand, is from the side lines, except for Illustrious Masters who should be conducted to the East. Grand Officers of other Grand bodies may be introduced from the side lines at most meetings; however, when present on special occasions or official visits, they should be received and accorded the honor due their offices. All Grand Council Officers are to be duly received whenever they visit outside their own Council, and in their own Council on special occasions.

All Grand Officers of Lodge, Chapter, Council and Commandery may be received as follows: (We are using the introduction of Grand Council Officers as an illustration.)

1. Ask the officers of each respective organization to line up according to rank, highest to lowest WEST of the Altar. The order of introducing the various bodies is left to the discretion of the Illustrious Master, except that Grand Council Officers will be last.
2. The Illustrious Master will instruct the Master of Ceremonies, or a competent

Companion, to escort all elective, appointive Grand Officers, and Past Most Illustrious Grand Masters for introduction (not the Most Illustrious Grand Master). The Master of Ceremonies takes the left arm of the lowest ranking officer and conducts the Companions to the East, still in single file, facing the West -- with the ranking officer on the Master's right, or on the North side of the hall.

3. The Illustrious Master will raise the Council, ***, and proceed to introduce each officer to the Companions.
4. These officers are entitled to Public Grand Honors, after which the Illustrious Master may then instruct the Master of Ceremonies to seat them on the sidelines. The Master then seats the Council, *.
5. The ranking Grand officer, Master of the Arch, or a Past Most Illustrious Grand Master, should then be asked to present the Most Illustrious Grand Master.
6. The Illustrious Master may instruct the assembly to rise when the Most Illustrious Grand Master enters the Council room. There will be no raps of the gavel when the Most Illustrious Grand Master enters the Council room.
7. The Most Illustrious Grand Master will be escorted West of the Altar and, after giving the salutation sign, the acting Master of Ceremonies will present the Most Illustrious Grand Master to the Illustrious Master.
8. The Illustrious Master will then go to the Altar and greet the Grand Illustrious Master and escort him to the East. The Illustrious Master will then introduce the Grand Illustrious Master to the Companions and ask the Companions to salute the Most Illustrious Grand Master with the Private Grand Honors, after which the Illustrious Master will offer the gavel to the Most Illustrious Grand Master. (In the event the visiting officer is the Grand High Priest or Grand Commander, Public Grand Honors or a hearty welcome (as appropriate) will be rendered, the Illustrious Master will not offer the gavel but should invite the distinguished guest to sit in the East, after which the Illustrious Master will seat the Council.)
9. The Correct wording for presenting and introducing the Most Illustrious Grand Master is: Most Illustrious Companion _____ Most Illustrious Grand Master of Royal and Select Masters in Washington.

Note: He is Most Illustrious Grand Master in all Councils and to all Royal and Select Masters in Washington, while other Grand Officers are officers of the Grand Council of Washington.)

Note: When introducing in any order--the rule of thumb is to ask yourself: "What is his title, where is he meeting?"

Examples: In Lodges, it is Brother, Worshipful Brother, Very Worshipful Brother, Right Worshipful Brother or Most Worshipful Brother.

In a Chapter it is Companion, Excellent Companion, Very Excellent Companion, Right Excellent Companion, or Most Excellent Companion.

In a Council it is also Companion, Illustrious Companion, Very Illustrious Companion, Right Illustrious Companion, or Most Illustrious Companion.

In a Commandery it is Sir Knight, etc.

TITLES OF GRAND LODGE OFFICERS AS INTRODUCED IN COUNCIL

Council Titles

MIC, RIC, VIC, IC or C.	Most Worshipful Grand Master
MIC, RIC, VIC, IC or C.	Right Worshipful Deputy Grand Master
MIC, RIC, VIC, IC or C.	Right Worshipful Senior Grand Warden
MIC, RIC, VIC, IC or C.	Right Worshipful Junior Grand Warden
MIC, RIC, VIC, IC or C.	Right Worshipful Grand Secretary
MIC, RIC, VIC, IC or C.	Most Worshipful Past Grand Master
MIC, RIC, VIC, IC or C.	Deputy to the Grand Master in District # ____
MIC, RIC, VIC, IC or C.	Grand Chaplain
MIC, RIC, VIC, IC or C.	Grand Lecturer
MIC, RIC, VIC, IC or C.	Grand Orator
MIC, RIC, VIC, IC or C.	Grand Historian
MIC, RIC, VIC, IC or C.	Grand Marshal
MIC, RIC, VIC, IC or C.	Senior Grand Deacon
MIC, RIC, VIC, IC or C.	Junior Grand Deacon
MIC, RIC, VIC, IC or C.	Grand Standard Bearer
MIC, RIC, VIC, IC or C.	Grand Sword Bearer
MIC, RIC, VIC, IC or C.	Grand Bible Bearer
MIC, RIC, VIC, IC or C.	Senior Grand Steward
MIC, RIC, VIC, IC or C.	Junior Grand Steward
MIC, RIC, VIC, IC or C.	Grand Tyler
MIC, RIC, VIC, IC or C.	Grand Musician

After all names and titles have been given, add “**all of the Most Worshipful Grand Lodge of Free & Accepted Masons of Washington**” except for the Grand Master who is “**Grand Master of Masons in Washington.**”

Use a Companion’s current Council title:

MIC = Most Illustrious Companion

RIC = Right Illustrious Companion

VIC = Very Illustrious Companion

IC = Illustrious Companion

C. = Companion

TITLES OF GRAND CHAPTER ROYAL ARCH MASONIS OFFICERS AS INTRODUCED IN COUNCIL

MIC, RIC, VIC, IC or C.	Most Excellent Grand High Priest
MIC, RIC, VIC, IC or C.	Right Excellent Deputy Grand High Priest
MIC, RIC, VIC, IC or C.	Right Excellent Grand King
MIC, RIC, VIC, IC or C.	Right Excellent Grand Scribe
MIC, RIC, VIC, IC or C.	Right Excellent Grand Secretary
MIC, RIC, VIC, IC or C.	Most Excellent Past Grand High Priest
MIC, RIC, VIC, IC or C.	Deputy of the Grand High Priest in District # ____
MIC, RIC, VIC, IC or C.	Grand Chaplain
MIC, RIC, VIC, IC or C.	Grand Captain of Host
MIC, RIC, VIC, IC or C.	Grand Principal Sojourner
MIC, RIC, VIC, IC or C.	Grand Royal Arch Captain
MIC, RIC, VIC, IC or C.	Grand Master of the 3rd Veil
MIC, RIC, VIC, IC or C.	Grand Master of the 2nd Veil
MIC, RIC, VIC, IC or C.	Grand Master of the 1st Veil
MIC, RIC, VIC, IC or C.	Grand Orator
MIC, RIC, VIC, IC or C.	Grand Historian
MIC, RIC, VIC, IC or C.	Grand Sentinel
MIC, RIC, VIC, IC or C.	Grand Musician

After all names and titles have been given, add "**all of the Most Excellent Grand Chapter of Royal Arch Masons of Washington**" except for the Grand High Priest who is "**Grand High Priest of Royal Arch Masons in Washington.**"

Use a Companion's current Council title:

MIC = Most Illustrious Companion

RIC = Right Illustrious Companion

VIC = Very Illustrious Companion

IC = Illustrious Companion

C. = Companion

**TITLES OF GRAND COMMANDERY OFFICERS AS
INTRODUCED IN COUNCIL**

MIC, RIC, VIC, IC or C.	Right Eminent Grand Commander
MIC, RIC, VIC, IC or C.	Very Eminent Deputy Grand Commander
MIC, RIC, VIC, IC or C.	Eminent Grand Generalissimo
MIC, RIC, VIC, IC or C.	Eminent Grand Captain General
MIC, RIC, VIC, IC or C.	Right Eminent Past Grand Commander
MIC, RIC, VIC, IC or C.	Eminent Grand Senior Warden
MIC, RIC, VIC, IC or C.	Eminent Grand Junior Warden
MIC, RIC, VIC, IC or C.	Eminent Grand Treasurer
MIC, RIC, VIC, IC or C.	Eminent Grand Recorder
MIC, RIC, VIC, IC or C.	Eminent Grand Prelate
MIC, RIC, VIC, IC or C.	Eminent Grand Standard Bearer
MIC, RIC, VIC, IC or C.	Eminent Grand Sword Bearer
MIC, RIC, VIC, IC or C.	Eminent Grand Warder
MIC, RIC, VIC, IC or C.	Eminent Grand Sentinel
MIC, RIC, VIC, IC or C.	Eminent Grand Musician
MIC, RIC, VIC, IC or C.	Eminent Deputy Instructor, District # ____

After all names and titles have been given, add **"all of the Grand Commandery of Knights Templar of Washington."**

Note: On the official visit of the Grand Commander, introduce the Grand Commander, and he will introduce all of his officers.

Use a Companion's current Council title:

MIC = Most Illustrious Companion

RIC = Right Illustrious Companion

VIC = Very Illustrious Companion

IC = Illustrious Companion

C. = Companion

**TITLES OF GRAND COUNCIL OFFICERS
AS INTRODUCED IN COUNCIL**

MIC Most Illustrious Grand Master
RIC Deputy Grand Master
RIC Grand Principal Conductor of the Work
RIC Grand Master of Ceremonies
RIC Grand Treasurer
RIC Grand Recorder
MIC Past Illustrious Grand Master
IC or C. Grand Chaplain
IC Grand Captain of the Guard
IC Grand Conductor of Council
IC Grand Lecturer
IC Grand Steward
IC or C. Grand Musician
IC Grand Sentinel
VIC Master of Arch # __

After all names and titles have been given, add **“all of the Most Illustrious Grand Council of Royal and Select Masters of Washington”** except for the Most Illustrious Grand Master who is **“Most Illustrious Grand Master of Royal & Select Masters in Washington.”**

Use a Companion’s current Council title:

MIC = Most Illustrious Companion
RIC = Right Illustrious Companion
VIC = Very Illustrious Companion
IC = Illustrious Companion
C. = Companion

GRAND HONORS

The Public Grand Honors are used, at the discretion and direction of the Illustrious Master, for all public and tiled meetings, but should usually be reserved for visiting Illustrious Masters and Grand Council Team members, with the exception of the Most Illustrious Grand Master in a tiled meeting.

The Private Grand Honors are all the signs of the Royal & Select Master degrees and should be reserved for the Most Illustrious Grand Master in a tiled meeting, on the occasion of his official visit.

AMPLE OR DUE FORM

When the Most Illustrious Grand Master performs any Masonic service such as opening or closing of a Council, it is done in Ample Form; when done by a duly installed Illustrious Master or any other qualified officer, it is done in Due form. Only the Most Illustrious Grand Master can open or close a Council in Ample Form.

THE GREAT LIGHTS

No Council may be opened or held unless the Great Lights (i.e. the Holy Bible, Square, Compasses and Trowel) are displayed upon its altar. There should be no movement in the Council room during the opening or closing of the Great Lights. (Note: There will be a sword be placed horizontally across the altar, above the Holy Bible.)

When the Conductor of the Council, or other designated Companion, opens the Great Lights, he should salute the Illustrious Master after he is done, and before returning to his station; when he closes the Great Lights, he should salute the Illustrious Master before he begins closing them. Thus, he only salutes when the great lights are open.

THE LESSER LIGHTS

There should also be three sets of three lights in front of the East, preferably in a triangular formation. These should be turned on when the Council is declared open and turned off when the Council is closed.

BIBLE MARKER

The Holy Bible is opened to Exodus 16:32 for either degree of Royal Master or Select Master. Whenever the Council is called down to the Royal Master degree, or called back up to the Select Master degree, nothing is changed upon the altar.

THE ALTAR

The Altar in Cryptic Masonry is similar in all respects to that of the Symbolic Lodge and the Royal Arch, and it should always occupy the center of our Council room, unless ceremonies provide otherwise.

Nothing should ever be placed upon it except the Great Lights of Cryptic Masonry along with a sword. However, the Altar may be covered with a purple cloth.

ATTITUDE OF PRAYER

During the prayer the arms shall be folded across the chest, crossed at the wrists with the right arm being outermost. This position is maintained throughout the prayer and until after the words, “So mote it be.”

CLOTHING

The clothing of a Cryptic Mason is defined as follows: The Apron of Cryptic Masonry shall consist of a white lambskin apron Fifteen (15) inches wide and Thirteen (13) inches deep (to conform to manufactures sizes currently), with a narrow edging of purple silk, together with a Square, Compasses and Trowel within a broken triangle on the flap. Except that, for general use, suitable materials other than lambskin and silk may be substituted, if adornments conform to the specifications above as to color and position.

The candidates wear either plain white aprons or Royal Arch aprons, depending on the degree.

Cryptic Mason aprons will be worn in conferring all the degrees except by the officers when they are in costume.

The apron, when worn, shall be outside the clothing, unless one is dressed in a morning (i.e. cutaway) coat.

The Jewels of Office are not part of Cryptic Mason clothing, but when a collar is worn in connection with the apron, it shall be of purple velvet or cord coming to a point in front and below the point shall be suspended the jewel of office.

DRESS

During the conferring of the Royal Master and Select Master degrees, the officers and Companions may wear customary attire together with their Cryptic Mason clothing and jewels of office; however, if at all possible, appropriate costumes should be worn.

Officers should wear swords only when robed, at installations or when called for in degree work.

DATES OF DOCUMENTS

1. The Common, or Current, Era Uses: *Anno Domini* (Year of Our Lord), abbreviated to A.D. To illustrate, this is written for the year 2012, A.D. 2012.
2. Ancient Craft, or Symbolic Masonry Uses: *Anno Lucis* (Year of Light), abbreviated to A.L., formed by adding 4000 years to the current era. To illustrate, this is written for the year 2012, A.L. 6012 (being 2012 plus 4000).
3. Capitular, or Royal Arch Masonry Uses: *Anno Inventionis* (Year of the Discovery), abbreviated to A.I., formed by adding 530 years to the current era. To illustrate, this is written for the year 2012, A.I. 2542 (being 2012 plus 530).
4. Cryptic, or Council Masonry (Royal and Select Masters) Uses: *Anno Depositionis* (Year of the Deposit), abbreviated to A.Dep., formed by adding 1000 years to the current era. To illustrate, this is written for the year 2012, A.Dep. 3012 (being 2012 plus 1000).
5. Chivalric Masonry (Knights Templar) Uses: *Anno Ordinis* (Year of the Order), abbreviated to A.O.O., formed by subtracting 1118 years from the current era. To illustrate, this is written for the year 2012, A.O. 894 (being 2012 minus 1118).
6. Order of High Priesthood Uses: *Anno Benefacio* (Year of the Blessing), abbreviated to A.Beo., formed by adding 1913 years to the current era. To illustrate, this is written for the year 2012, A.Beo. 3925 (being 2012 plus 1913).

7. Scottish Rite Masonry Uses: *Anno Mundi* (Year of the World), abbreviated to A.M., formed by adding 3760 years to the current era from January to August, both inclusive; from September to December both inclusive add one more year. To illustrate, this is written for March 2012, A.M. 5772 (being 2012 plus 3760); this is written for October 2012, A.M. 5773 (being 2012 plus 3760 plus 1).

COUNCILS

Organized bodies of Cryptic Masons are called “Councils.” In Washington, Councils are empowered to confer the degrees of Royal Master, Select Master and Super Excellent Master, which compose the American standard system of Cryptic Masonry.

Councils of Cryptic Masons are dedicated to King Solomon. A Council of Royal & Select Masters is said to assemble in a room or place representing the Tabernacle erected by our ancient brethren near the ruins of King Solomon’s Temple.

MEETINGS

Meetings of a Council are technically termed “assemblies,” which may be either stated or called. Stated assemblies are those held at regular intervals, as provided in the bylaws, and at which all the business of the Council should be transacted. The reception of petitions or proposals for the degrees, petitions or proposals for membership, balloting on petitions or proposals, the election of officers, and all other matters of business must be attended to at stated assemblies only. The conferring of the degrees, usually termed “work,” may be done either at a stated or called assembly.

Called or “special” assemblies are within the discretion of the Illustrious Master, who may call his Council together upon any emergency or occurrence which in his judgment may require that they meet. No business can lawfully be transacted at such convocation except that for which it was called, and all members should have regular notice, except that if the Special Assembly is for the purpose of conferring degrees, balloting on the candidate(s) may be done at that time.

OPENING AND CLOSING

The opening and closing constitute a part of the esoteric work and should be well understood. When properly done, they are exceedingly beautiful and instructive explaining the mode of government and organization of a Council; designating the number, appellation, and situation of several officers; explaining the purposes and duties of their respective stations: exemplifying our dependence upon each other; pointing out the bond of fraternal union that exists between Cryptic Masons and teaching us to look to our Supreme Illustrious Master in Heaven for needed blessings.

QUALIFICATIONS OF A PRESIDING OFFICER

The success of a Council is best served by presiding officers who present themselves with dignity and decorum. A qualified presiding officer should be suitably attired according to the standards of the individual Council. He should arrive at least one hour prior to the start of Council to ensure he is ready at the appointed time. This will allow time to confer with the Recorder regarding upcoming business and to greet Companions as they arrive. It is his responsibility to verify that all officers are available, and stations are filled prior to opening. Council must be opened precisely at the stated time as designated in his Council bylaws. By so doing, he ensures that the Companions are on time and ready to begin their labors. They will also know that when labor begins on time, it will close at a reasonable time.

The presiding officer should be suitably proficient at opening and closing Council and conducting all business of the Council, such as: paying honor to the flag of our country, proper protocol for the introduction of visitors and Grand Council officers, voting on new candidates, calling "Off-Session" and "calling down" to confer the lower degree. All work should be conducted in the Council room without the use of an open book or reproductions thereof. Many Companions claim that they are not able to memorize the work, and thus need to use a book. However, with a few evenings of dedicated work, most Companions will be surprised at what can actually be accomplished. Learning the work not only instills confidence in the Council Officers, but also establishes a sense of pride in the Council room.

THE GAVEL

The gavel is an emblem of power but should be used as little as possible. It is therefore recommended that it should be handy for use but not constantly in the hands of the Illustrious Master or other officer authorized to use it.

ORDER OF BUSINESS

The order of business, unless described in the bylaws of the Council, are at the discretion of the Illustrious Master and should be agreed upon with the Recorder to assure all items of business are covered. It is a good idea for the Recorder and Illustrious Master to get together, either in person or by telephone, well in advance of the Assembly, and discuss any unusual matters that should come before the Council.

The following order is recommended:

Opening of Council

Flag Ceremony

Invitation to the Sentinel to file from within

Welcoming and Introduction of Visitors

Reading from a Book of the Law

Reading from the Code

Reading and approval of the Minutes

Treasurer's Report

Bills against the Council

Communications, including reading the Most Illustrious Grand Master's message in the FOCUS.

Petitions or Proposals to Present

Petitions or Proposals to Ballot

Report of Committees

Memorials

Unfinished Business

New Business

Sickness and Distress

Announcements

Guest Speaker or Program

Closing of Council

SALUTING

Whenever any Companion is addressed by the Presiding Officer, or whenever any Companion wishes to be recognized by the Presiding Officer, he should rise and salute. The Presiding Officer is not required to return the salute. Saluting when the Council is not open on the Select Master Degree, or is Off Session, will be done only

as a crisp military type salute. Once the Council is open, saluting is with the sign of the degree.

BALLOTING ON PETITIONS OR PROPOSALS

Balloting on petitions or proposals can take place only at stated assemblies, except when authorized by the Most Illustrious Grand Master at festivals.

A ballot box or approved receptacle furnished with white balls and black cubes must be used in accordance with the Code.

The Master of Ceremonies, or a Companion designated by the Illustrious Master, will have charge of the ballot box.

The Illustrious Council will rise, and a preliminary inspection of the ballot box will be made by the Principal Conductor of the Work, Deputy Master, and Illustrious Master, in that order. After the Illustrious Master declares the ballot box open, ballots will be cast in the following order: Illustrious Master, Deputy Master, Principal Conductor of the Work and the members of the Council.

To avoid delay and misunderstanding, it is wise to have those Companions stand who are entitled to ballot and then sit again after their ballots are cast.

When the ballot is spread for the degrees or for affiliation, every member of the Council present must ballot, unless excused by unanimous consent.

When the full ballot has been cast, the ballot box bearer holding the ballot box will take up a position West of the Altar. The Illustrious Master will inquire if all entitled to ballot have cast their ballots and if satisfied will declare the ballot closed.

The ballot box bearer will approach the East. The Illustrious Council will rise and make final inspection of the ballot box. The final inspection of the ballot box will be made by the Principal Conductor of the Work, Deputy Master, and Illustrious Master, in that order. The result of the ballot is pronounced as follows:

IM: “Companion Principal Conductor of the work, how find you the ballot on the left?”

PCW: “Fair on the left, Illustrious Master.”

IM: “Companion Deputy Master, how find you the ballot on the right?”

DM: “Clear on the right, Illustrious Master.”

IM: “I find the ballot bright and unspotted in the East. By your ballot you have elected Companion _____ to receive the degrees and/or Companion _____ to be granted plural membership, affiliation or reinstatement in this Council.” In the event any black cubes appear, responses as above shall be altered to read: *cloudy* instead of *fair*, *dark* instead of *clear*, *black* instead of *bright and unspotted*, *rejected* instead of *elected* and *denied* instead of *granted*. When the petition of a candidate has been rejected by a Council through mistake or misapprehension, the Council may correct the error at the same Stated Assembly in the following manner:

1. The member or members who have balloted in the negative by mistake or misapprehension shall announce the same in open Council,
2. If the number so announcing, whether one or more, shall correspond with the number of negative ballots, the ballot may be spread again; and
3. When a ballot has resulted unfavorably and has been spread a second time to determine whether a mistake has occurred, it shall not be spread a third time for that purpose.

VOTING

When balloting for the election of Officers of the Council, a written secret ballot shall be used.

In other matters of business coming before the Council, the votes of the members should be signified by the raising of the left hand.

The Illustrious Master does not vote unless it is a secret ballot or in the event of a tie.

SUBORDINATE DEGREES

Council of Royal Master or Super Excellent Master are subordinate to and under the jurisdiction of the Select Master Council. When work is to be done in one of these degrees, unless the Council has been at refreshment from work at the preceding meeting, of the same date, the Council is usually first opened on the Select Master Degree, and called down to the degree in which the work is to be done.

OFF-SESSION (ON-SESSION)

Since the Grand Council code does not directly specify the use of Off Session, we must comply with the Grand Lodge Code, which states:

“Off-Session. A Worshipful Master may call a Lodge to Off-Session only for the purpose of a public ceremony and/or the admission of non-Masons into the Lodge room while the Lodge is at Labor. Off-Session is a condition with the three Great Lights, Lesser Lights and other Jewels displayed in the usual and customary manner. While a Lodge is Off-Session the esoteric work will not be used nor is Off-Session to be used in lieu of calling to Refreshment as part of normal business. Prior to a Lodge being called back On-Session the Worshipful Master will have the Lodge purged.”

Therefore, if a Council is called Off-Session for the purpose of public installation, program or public recognition, there shall be none of the ritual work used during this time. Salutes and signs are inappropriate. None of the officers other than the Illustrious Master and possibly the Master of Ceremonies should occupy their usual positions, other than when they are first installed in the installation.

SUSPENSION AND RESUMPTION OF LABOR

Suspension of Labor on the Select Master Degree

In calling down from the Select Master Degree to Labor on a subordinate Degree, the Illustrious Master should be careful not to close the Council at that point. The procedure is:

IM: * “Companions, I am about to suspend Labor on the Select Master Degree and open a Council of Royal Masters (or Super Excellent Masters).

* “Companion Captain of the Guard, inform the Sentinel and direct him to guard accordingly.”

CG (after receiving the report from the Steward): “Illustrious Master, your order is obeyed.”

IM: *** Companions, I declare Labor suspended on the Select Master Degree and a Council of Royal Masters (or Super Excellent Masters) opened.

“Officers will re-arrange and repair to proper stations as a Council of Royal Masters (or Super Excellent Masters).

(If a Companion, other than the Illustrious Master, or Past Illustrious Master is to act as presiding officer in the Subordinate Degree, he will wait until the other officers have been seated before taking the Illustrious Master’s station.)

IM: “Companion Captain of the Guard, inform the Sentinel.”

CG (after receiving the report from the Steward): “Illustrious Master, your order is obeyed.”

IM: * (seats the Council.)

Resuming Labor on the Select Master Degree

IM: * “Companion Captain of the Guard. Are all present Select Masters?”

CG: “IM, all present are Select Masters.”

IM: *** “I declare this Council of Royal Masters (or Super Excellent Masters) closed and Labor resumed on the Select Master Degree. IM: “Companion Captain of the Guard, inform the Sentinel.”

CG (after receiving the report from the Steward): “Illustrious Master, your order is obeyed.”

IM: * (seats the Council.)

SUGGESTIONS FOR FLAG CEREMONY

The United States Flag may either be presented from the West and posted in the East after the Council has been opened, or pre-posted in the East before the opening, in which case it should not be returned to the West at the end of the convocation.

Whenever the Flag is carried to the Altar and to the East, the Illustrious Master should remove his hat with his right hand and place it over his heart, and the Companions should place their right hands over their hearts, or if they are military, active or veteran, they may do a hand salute. The Companions should remain facing straight ahead, and not move their heads to follow the Flag. When the Pledge of Allegiance is to be recited, the Companions should drop their right hands to their sides, turn to face the Flag, and then bring their right hands back over their hearts. They should not do this through the hand salute.

Anytime the Flag is carried during ceremonies, it should be free flowing, with the pole vertical.

Presenting the Flag

It is indeed fitting that the great moral and spiritual ideals embodied in the Constitution of our Country should be emphasized by all Cryptic Masons and that the symbol of these ideals— “Our Flag”—should be displayed at all meetings.

Following the opening of the Council, but before the Council is seated, the Illustrious Master may arrange for the presentation of the Flag as follows:

IM: “Companion Master of Ceremonies (or other Companion), you will present the Flag of our Country at the Altar. The Companions will stand at salute while the Flag is being presented.”

While the Flag is at the Altar:

IM: “Companions, this Flag, emblem of civil and religious liberty, well deserves a place in a Council of Royal & Select Masters. As Cryptic Masons may we stand ever ready to shield and protect it as we should foster and promote the divine principles of which it is the symbol throughout the world.”

IM: “Companion Master of Ceremonies, deposit the Flag of our Country in a place of honor in the East.”

IM: “Companion you will lead us in the pledge of allegiance to the Flag.” (done.)

IM: (Recovers.) *

When the Flag Has Been Pre-posted

Following the opening of the Council but before the Council is seated:

IM: “Companions, this Flag, emblem of civil and religious liberty, well deserves a place in a Council of Royal & Select Masters. As Cryptic Masons may we stand ever ready to shield and protect it as we should foster and promote the divine principles of which it is the symbol throughout the world.”

IM: “Companions, join me in the pledge of allegiance to our Flag.”

All present place right hand over heart. H.P. removes hat with right hand and places it over his heart. Upon completion of the pledge:

IM: (Recovers.) *

Returning the Flag to the West

The Flag is returned to the West just before the final closing statement of the IM and immediately following the prayer, unless it was pre-posted.

IM: “Companions, in the presence of the Great Lights and under the protecting folds of the Flag of our Country, we have worked as Cryptic Masons for the good of humanity. (As the Flag is returned to the West,) let us stand at salute in tribute to the emblem of the nation that guarantees to its citizens the rights of free assembly, free speech, free worship, the rights of free men and Freemasons.”

IM: (if not pre-posted) “Companion Master of Ceremonies, you will return the Flag of our Country to the West.”

IM: Recovers, makes final closing statements and dismisses Companions. *

PARLIAMENTARY USAGE

Freemasonry is said to be a *law unto itself*, or as Dr. Mackey puts it: “Freemasonry has an organization peculiar to itself.” Applying this to the *work of the Council*, it will be seen that where Masonry conflicts with any of the rules of order governing other organizations or societies, parliamentary law, as such, is inapplicable to Masonic government.

Adjournment: By the law of Masonry, no motion to adjourn can be entertained; it is *out of order* and a violation of the prerogatives of the Illustrious Master. At his “will and pleasure” all debate is at an end without motion; so also, will the Council be closed at his “will and pleasure.”

Previous Question or Calling for the Question: This is repugnant to Masonry and cannot be entertained. A late distinguished brother, a master in the science of parliamentary law said, “Freemasonry knows no previous question.”

Appeal: No appeal can be taken from the decision of the Illustrious Master to the body of the Council. The Illustrious Master is responsible “for the good conduct of his Council.” The Council has no power to overrule his decision on any question, but the Council has its recourse if the Illustrious Master commits, in its judgment, a flagrant error, by appeal to the Most Illustrious Grand Master or to the Grand Council.

QUORUM and OFFICERS

Six Select Masters constitute a quorum for the transaction of business, three of whom must be voting members of said Council, including a dais officer entitled to convene and open the Council. (Reference Sec. 11.0407 B.L.) Positions to be filled are Illustrious Master, Deputy Master, Principal Conductor of the Work, Captain of the Guard, Conductor of the Council, and Steward. Other Officers are Treasurer, Recorder, Chaplain, Master of Ceremonies, Musician and Sentinel.

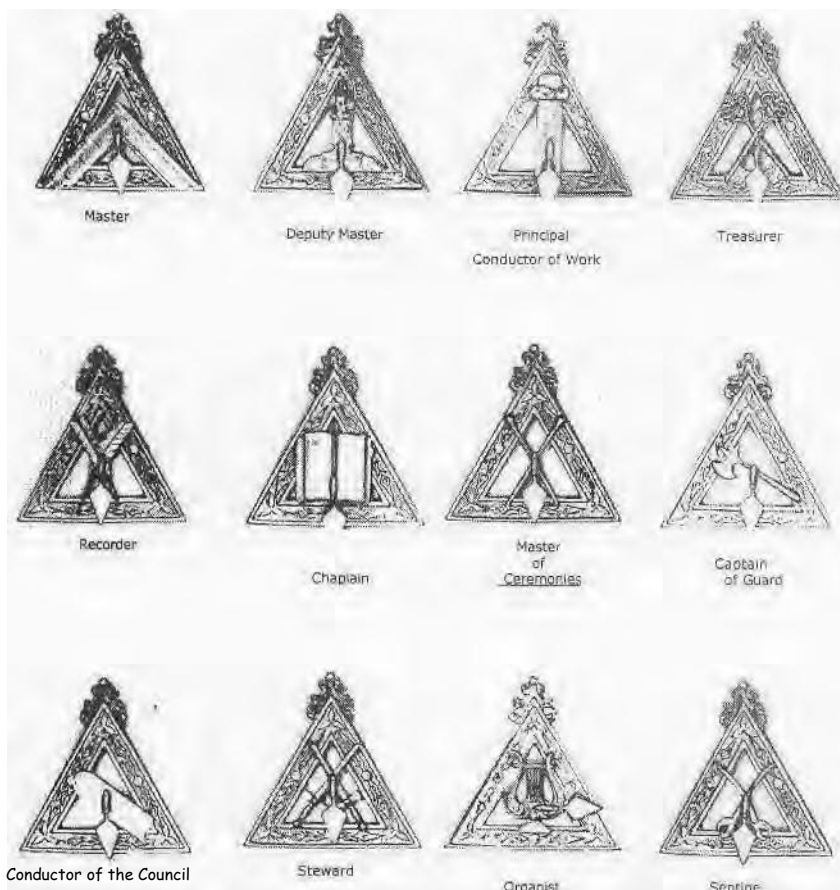
The Master, whose title is “Illustrious Companion” is seated in the East. His jewel is a square.

The Deputy Master, whose title is “Companion,” is seated in the East on the right of the Illustrious Master. His jewel is a level.

The Principal Conductor of the Work, whose title is “Companion,” is seated in the East, on the left of the Illustrious Master. His jewel is a plumb rule.

These three officers compose the “Illustrious Council” and represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abif, our three Grand Masters.

COUNCIL JEWELS



THE RITUAL

The Ritual of Cryptic Masonry is built around the ancient forms and ceremonies of the several degrees as they have come down to us in the earliest written records. It has a definite plan or framework, which is symmetrical in the several degrees, and to this is added the phraseology agreeable to our ancient traditions.

The Ritual must never be used in public. No key, cipher, or other exposé not specifically authorized by the Grand Council of Royal & Select Masters of Washington may be used by the Companions of this jurisdiction at any time.

In open Council only a designated prompter should use a Ritual book. It should always be kept securely guarded, and opportunity never allowed for it to fall into profane or unauthorized hands. Arrangements for its protection in case of death must be made by all those who have it in their possession.

COSTUMES

The Council Aprons and Jewels of Office are not worn when costumed.

Illustrious Master: Purple robe and crown.

Deputy Master: Red robe and crown.

Principal Conductor of the Work: Gold robe and Arab headdress.

Captain of the Guard: Ancient military costume, consisting of a coat and leggings of mail, helmet, and armed with a sword.

Conductor of the Council: Coat and leggings of white mail, white helmet, armed with a sword.

Steward: Like the Conductor of the Council.

DECORUM

All Officers are always charged with the duty of maintaining order. Extreme care should be taken to avoid any levity or undignified conduct during the conferral of a degree, as this is not only an injustice to the candidates but also mars the solemnity of the ceremonies.

OTHER FURNITURE

Two tables, each about three feet long, two feet wide, and of the usual height, covered with gold leaf or other gold gilding, should be provided; one upon which to deposit the Ark, the other upon which to place the Mercy Seat (Lid of the Ark) and the Testimony (deposits) taken from the Ark.

A third table, like the other two, is needed for Hiram Abif in the Royal Master Degree. On it should be several gold-painted items, as specified in the ritual.

For a description of these items see Exodus, chapters 35 through 40.

A representation of the nine arches are needed, with a barrier curtain in the east.

ARKS

There are three Arks known to Masonry: the Ark of Refuge built by Noah and his sons Shem, Ham and Japheth; the Ark of the Covenant built by Moses, Aholiab and Bezaleel; and the Ark of Imitation brought to light after the return from captivity and placed within the Sanctuary of the Tabernacle of Jeshua, Zerubbabel and Haggai.

PRAYERS

Masonry is not concerned with the creed of its votaries, excepting that each must profess a belief in Deity and should render to Him that rational homage a creature owes his Creator. Appropriate prayers are designated in the ritual.

CHARGES

The Charges come down to us from the earliest of times and not only contain valuable instruction but add much to the ceremonies.

When the Charge is given or read at the conclusion of a degree, the Council should be called up.

THE DEGREES

The Council degrees are referred to as the Cryptic degrees. The Cryptic degrees of Masonry are the Royal Master and the Select Master degrees. The Super Excellent Master Degree is a part of the Council degrees but does not have anything to do with a crypt or a vault.

The Cryptic degrees derive their names from the scenes of the Royal and Select Master which are laid in the underground crypt beneath King Solomon's Temple. The word cryptic means hidden, hence its use in describing the degrees of the Council.

The Cryptic degrees historically precede the Royal Arch; this is a peculiarity of the York Rite, that the degrees are not presented in historical chronological order. Thus, some of the degree's scenes precede the Legend of Hiram Abif presented in the Master Mason Degree, and others follow that drama, but precede the Royal Arch degree.

ROYAL MASTER DEGREE: This is the first degree of the Council. It is very impressive and has a valuable lesson pertaining to Ancient Craft Masonry. In the Royal Master Degree, we find Hiram Abif alive, and the sublime teachings of useful labor on earth and a worthy end of life is imparted to the candidate. The

tragedy of his untimely death is foretold by Hiram Abif and is again brought forward with the great loss suffered by the Craft. The lecture of the Royal Master degree explains the articles contained in the Holy of Holies of King Solomon's Temple including the Ark of the Covenant, a knowledge which is essential to those who are desirous of fully understanding the preceding degrees of Masonry. The principal characters are King Solomon and his associates.

FLOOR WORK

The room is set up basically like an ancient craft lodge room, with the altar in the center, and the great lights open upon it. There should also be a kneeler. King Solomon is in the East, and Hiram Abif at a table in the Northeast part of the room. The Conductor of the Council conducts the candidate wherever he goes.

All movement about the Council room should be made using square corners.

First the candidate is presented to the East, where King Solomon explains what the degree is about.

In Scene 1, Hiram Abif is seated at a table in the Northeast part of the room, examining various implements on the table. There should be a trestle board in the Southeast part of the room. The candidate, conducted by the Conductor of the Council, approaches his table and present his work, which should be a triple candelabra. Subsequently, after HA prays, examines the trestle board, and proceeds toward the South exit, the candidate, representing Adoniram, asks him for the secrets. HA then conducts the candidate three times around the altar, while providing him with his thoughts on life and death.

Scene 2 begins much like the previous degrees, with the candidate being questioned at the door, and then conducted around the altar eight times, passing under the wings of cherubim, while King Solomon reads passages from the Book of the Law and bangs his gavel for each circuit.

The Captain of the Guard conducts the candidate to the altar, where King Solomon obligates him. After the obligation, the candidate is instructed in the grips, password and principal words of the degree. The historical lecture follows.

**SUGGESTED QUESTIONS TO BE USED AS A BASIS FOR
INSTRUCTING CANDIDATES IN THE IMPORTANCE OF THE ROYAL
MASTER DEGREE**

1. Whom did you represent in the Royal Master Degree?
2. What did you carry into the Council Room?
3. Whom did you present your work to?
4. Was your work accepted?
5. How did your work relate to the Ancient Craft Masonic Lodge?
6. If the Word is lost, where will it be buried?
7. What is the grip of this degree?
8. What is the password of this degree?
9. How is the grip and password of the degree different from the Royal Arch, and what is its significance?
- 10.

SELECT MASTER DEGREE: The Select Master Degree is dramatized by one of the incidents that occurred during the building of the Temple. Our three ancient Grand Masters, King Solomon, Hiram of Tyre and Hiram Abif, appear in charge of a very important secret work, and one of King Solomon's most particular friends is promoted to the work. Here secrets are imparted that clarify the preceding degrees. The Select Master Degree is laid in an underground vault, and the knowledge displayed is beneficial to those seeking full Masonic Light and knowledge. The degree is believed to have had its origin from a similar degree of Scottish Rite Masonry. The Select Master Degree is highly dramatic, very interesting and completes the circle of perfection of Ancient Craft Masonry.

FLOOR WORK

The Council room is set up for the Select Master Degree as follows: There should be nine "arches" or their representation in the center of the room, with a curtain at the ninth arch. The altar should be moved to the Southwest part of the room. The three grandmasters are in the East, the Captain of the Guard in the West, and several "workmen" should be using trowels to work on the arches. The inner guard, Ahishar, is "asleep" by the door to the preparation room. Once again, the Conductor of the Council has charge of the candidate, and brings him into the room without knocking, stepping over Ahishar on the way. The candidate will be

challenged for the Sign, Word and Token of his entrance, but will not know them. He will then be dealt with accordingly.

Next, King Solomon will obligate the candidate at the altar, then provide him with the grip and words. After this the candidate is conducted through the first eight arches, and greeted into the ninth arch, where he observes the deposit of the Ark of the Covenant. This is the same deposit that is discovered in the Royal Arch Degree in the ruins of the Temple.

He then receives the historical lecture, his purple apron, and the charge.

**SUGGESTED QUESTIONS TO BE USED AS A BASIS FOR
INSTRUCTING CANDIDATES IN THE IMPORTANCE OF THE SELECT
MASTER DEGREE**

1. Whom did you represent in the Select Master Degree?
2. Why were you not challenged at the door to the Council room?
3. What was your purpose in enter the room?
4. How did you overcome not knowing the tokens of your entrance?
5. What are the signs with which you can gain entrance?
6. In the Ninth Arch, what was placed in the Ark of the Covenant?
- 7.

SUPER EXCELLENT MASTER DEGREE: The Super Excellent Master Degree is not a required degree, but Royal and Select Masters are encouraged to take this degree whenever it is conferred. It is believed to be the most impressive and beautiful degree of all Masonry. It refers to the last sad days of the reign of Zedekiah, the last King of Judah, and his punishment for disobeying the commands of God, for his failure to heed the prophecy of Jeremiah and the resultant destruction of the city and for the destruction of the Temple of God. Fidelity to a trust reposed is the one great lesson taught in the Super Excellent Master Degree, and it affords the foundation for one of the greatest dramas of Old Testament history.

The Super Excellent Master Degree requires a large cast to dramatize it properly. Every Royal and Select Master should avail himself of the Super Excellent Master Degree.

FLOOR WORK

Prior to the drama section, the candidate is received, obligated and receives the emblems and their symbolism.

Scene 1 shows Ezekiel, the Prophet with Twelve Companions, representing the Captives in Babylon. It is often the practice for the candidates to play the parts of some or all of the Twelve Companions. In this scene they are sitting around a stone altar and are led by Ezekiel in a song to the tune of “Amazing Grace.”

Scene 2 is in the court of King Zedekiah at Jerusalem and requires 10 Companions. This wicked and faithless king had been besieged within the walls of his city for 18 months, and the scene is in the last day of the siege and closes with the capture of the city.

Scene 3 represents the court of Nebuchadnezzar, King of Babylon, who has just come up from Babylon to Riblah, about 100 miles NW of Jerusalem, and awaits the capture of Jerusalem. Zedekiah is brought before him to receive just desserts for his infidelity.

SUGGESTED QUESTIONS TO BE USED AS A BASIS FOR INSTRUCTING CANDIDATES IN THE IMPORTANCE OF THE SUPER EXCELLENT MASTER DEGREE

1. What are the three emblems of this degree?
2. What are the four Cardinal Virtues?
3. What does the triangle or delta represent?
4. What are the three greatest enemies of human liberty and progress?
5. What are the three great virtues?
6. What three things does the circle represent?
7. Who leads the Jewish captives in Babylon?
8. What is the name of the King of Jerusalem in this degree?
9. What is the name of the King of Babylon?
10. What is the name of the prophet who comes to the court?
11. What happens to Zedekiah for his sins?

SUGGESTIONS TO GRAND OFFICERS

1. Whenever and wherever possible, be present at every Official Visit of the Most Illustrious Grand Master. Your presence is an honor due him.
2. As much as possible, visit other Councils outside your own Arch. As a Representative of the Most Illustrious Grand Master, even though you are from another Arch, your presence will inspire the Officers to do better work. You may also pick up ideas you can use in your own Council.

INSTITUTING A COUNCIL OF ROYAL AND SELECT MASTERS

(A dispensation to form a new Council is issued by the Most Illustrious Grand Master, and he shall personally preside or be represented by proxy with written authority, who must be a present or past Illustrious Master, acting as Instituting Officer.)

(At the appointed time the Instituting Officer goes to the East where he presides.)

IO---Companions, we are assembled to conduct the ceremonies of instituting A Council of Royal and Select Masters under dispensation. The authority having been issued by the Most Illustrious Grand Master of the Grand Council Royal and Select Masters of Washington. To assist in the ceremonies, I appoint the following: Recorder _____, Chaplain _____, Marshal _____
_____.

IO---Companion Recorder, you will read the dispensation, and names of Officers selected.

Rec---(Reads dispensation in full and list of Officers. As names of officers are read the Marshal will conduct them in a line west of the Altar, in order of their rank, Illustrious Master on the south.)

(Marshal salutes the Instituting Officer.)

IO---*** (all rise) Companions, you have been appointed to rule and govern this Council Under Dispensation. Before proceeding to institute the Council, you are required to take a solemn vow. You will place your right hand on your left breast, say, I, your name and repeat after me.

Your honor and reputation are concerned in supporting with dignity the position you now hold. Let no motive, therefore, make you sway from your duties, violate your vows, or betray your trust, but be true and faithful. Thus, will you render yourself deserving of the honor we now confer and worthy of confidence we have reposed in you.

Companions Deputy Master and Principal Conductor of the Work, (addressing them) your appointments to these important offices is proof of the good opinion your Companions have of your Masonic abilities. Be careful not to forfeit that esteem by misconduct and inattention to our rules. You may, at any time, be required to take charge of this Council. It is therefore your duty to become proficient in the work and study the Code of the Grand Council so that if called upon, you may discharge your duties with credit to yourself and honor to the fraternity.

To the remaining Officers: (Addressing them) and Companions of this Council, I extend my best wishes for the success of this New Council. You have met here today for the creation of a new member of that great fraternity of Royal and Select Masters International. You have joined hands in building a new Landmark in our Ancient Craft.

Let us remember that the enthusiasm of creation must be tireless efforts of steadfast determination. Support and help your Officer and enthuse them by regular attendance. Reflect credit on this Council by your private and public actions.

Companion Instituting Chaplain lead us in prayer.

IC---Almighty and Supreme Ruler of Heaven and Earth, we pray Thee to confer Thy benediction upon the purpose of this assembly. May this Council be instituted to the Glory of Thy eternal Name, and may harmony be preserved within this sacred tabernacle. We pray that its officers be endowed with prudence, wisdom and justice, and that its members be ever mindful of the duties they owe to God, that they be obedient to their superiors, love their equals and be friendly to all mankind. Amen.

Response---“So mote it be.”

IO---By virtue of the power in me vested, I do now, in the name of the Grand Council Royal and Select Masters of Washington, institute and form you, into a Council of Royal and Select Masters according to the Code of this Jurisdiction and your letter of dispensation.

IO---(*)

IO---Henceforth you are authorized and empowered to open and hold a Council of Royal and Select Masters and to confer the Royal Master, Select Master and Super Excellent Master degrees and to do and perform all such things as thereunto may appertain, conforming to the Constitution of the General Grand Council Cryptic Masons International, and the Code of the Grand Council Royal and Select Masters of Washington. May the God of our Fathers be with you, and guide and direct you in all your doings.

IO---Illustrious Master receive this dispensation and this gavel which is an emblem of authority. You will now take charge of this Council.

(Upon receiving the dispensation and gavel, the IM proceeds with any business at hand for the Council, then proceeds to close the Council.)

CONSTITUTING A COUNCIL UNDER DISPENSATION

(The Most Illustrious Grand Master or his duly appointed proxy assumes the East and fills the various stations with suitable Companions who may be present and opens the Council on the degree of Select Master. He then explains the object of the assembly and causes to be read the charter under which the new Council is to be constituted. An ode may be sung, or appropriate music rendered. Then the Chaplain shall offer the following or some other suitable prayer:)

Most holy and glorious Lord God, the Grand Architect of the Universe, Thou who governest the world in the secrecy and silence of Thine omniscient counsels, and who showest mercy unto all who trust in the holy and ineffable name; we invoke Thy benediction upon the purposes of our present assembly. May this Council be established to Thy honor, and consecrated to Thy glory; may its officers be endowed with wisdom to discern with fidelity to pursue its true interests, and may its members, remembering that they have been chosen as a select band to preserve for the Craft that Divine Truth which is the Foundation Stone of all Masonry, be ever mindful of the duty which they owe to Thee, the Eternal Builder, the obedience they owe to their superiors, the love they owe to their equals, and the goodwill they owe to all mankind. Amen.

Response: "So mote it be."

(The constituting officer then causes the members of the new Council to be formed in line west of the altar, facing the East. He then rises and constitutes the new Council in the following form, all the Companions standing:)

In the name and by the authority of the Grand Council Royal and Select Masters of Washington, I do now form and constitute you, my worthy Companions, into a regular Council of Royal and Select Masters by the name of _____ Council No. __ __ ; henceforth you and your successors are authorized and empowered to open and hold said Council, and to do and perform all such things as may appertain thereunto; conforming to all your doings to the Grand Council of Royal and Select Masters of Washington, and may the God of our Fathers be with you to guide and direct you in all your doings. Amen.

Response: “So mote it be.”

(The following dedicatory declaration shall then be pronounced by the Most Illustrious Grand Master:)

TO our ancient and Most Illustrious Grand Master, Solomon, King of Israel, we solemnly dedicate this Council; may the Blessing of Him who presides in the Grand Council above descend and rest upon its members, and may He so direct their labors that Hi name be magnified, now and forever. Amen.

Response: “So mote it be.”

(These ceremonies may be interspersed with suitable music.) The Constituting Officer than causes an election to be held for the officers of the new Council. He then appoints some suitable Companion to act as Master of Ceremonies and proceeds to install the newly elected and appointed officers.)

(The new Council will now proceed with its regular business, and after all business is transacted the Council will be closed in due form.)

INSTALLATION

CEREMONY

for

Constituent Councils

of the

Most Illustrious Grand Council

of

Royal and Select Masters

of

Washington

EXPLANATION OF CHART

FIGURES indicate the elective and appointive officers in their positions in the Broken Triangle and their proper stations after Installation.

- 1 Illustrious Master
- 2 Deputy Master
- 3 Principal Conductor of Work
- 4 Treasurer
- 5 Recorder
- 6 Chaplain
- 7 Master of Ceremonies
- 8 Captain of the Guard
- 9 Conductor of Council
- 10 Steward
- 11 Musician
- 12 Sentinel

LETTERS indicate extra chairs placed for the Companions participating in the Installation Ceremony.

- X Retiring Illustrious Master during Ceremony
- O Installing Officer after the Benediction
- R Installing Recorder
- C Installing Chaplain
- M Installing Master of Ceremonies

Table by Chaplain's station with twelve Jewels, Sentinel's sword, Charter, Bible, By-Laws of the Council and Constitution and By-Laws of the Grand Council.

(*11)

*at the
instrument

EAST

(0) (2) (1) (3) (X)

(4)

(5) (R)

(C) (6) (*)

(7) (M)

ALTAR

(9)

South

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8) (10) (11)

(12) (9)

(8)

(10)

West

INSTALLATION CEREMONY

It is the province of the Illustrious Master to install the Companion lawfully elected to succeed him in office, or he may invite a duly qualified Companion to perform the service. (In the selection of the Installing Officer the wishes of the Illustrious Master-Elect should be considered). The Installing Officer, who must be an Illustrious Master or a Past Illustrious Master of this Grand Jurisdiction, represents the Grand Master during the ceremony of installation and should be addressed as "Most Illustrious". The Illustrious Master of the Council calls the Assembly to order with one rap of the gavel, announces the name of the Installing Officer and causes him to be greeted with the Public Grand Honors of Masonry. The Installing Officer should then take over and announce the names of the other Installing Officers and proceed with the ceremony.

Note: Prior to the installation, the Installing Officer should make sure that there is a table in the East containing the Jewels of Office, the Bible, Charter, the Constitution and By-Laws of the Grand Council, the By-Laws of the Council and a sword. The Jewel is placed on the Companion immediately after he is presented to the East and introduced to the Installing Officer, except Illustrious Master.

INSTALLING OFFICER: Right Ill. Companion Grand Master of Ceremonies, you will retire and conduct the officers to be installed to their proper positions in the broken triangle. (*Officers to be installed should be waiting in the preparation or Sentinel's room*).

(Grand Master of Ceremonies conducts Ill. Master-Elect, followed by other officers in order of rank in either single or double file through opening in Broken Triangle and each takes his place in front of his chair and remains standing).

INSTALLING OFFICER: * (*seats officers: Grand Master of Ceremonies remains standing directly behind the Ill. Master-Elect chair*).

(When the Grand Master of Ceremonies conducts the officers from their seats in the Broken Triangle to the East to be installed, he will take the left arm of the officer in escorting him and conduct him through the opening in the Triangle. The officers seated on the South of the point of the triangle (the odd numbers on the chart) will be conducted around the South side of the Triangle and the Altar to the East for Installation. The Gr. Master of Ceremonies will then return to the Triangle by the same route. The officers seated on the North side of the point of the Triangle (the even numbers on the chart) will be conducted around the North side of the Triangle and Altar in a similar manner).

INSTALLING OFFICER: Right Ill. Companion Grand Recorder, you will announce the names of the officers elected and appointed to govern this Council for the ensuing year.

(Grand Recorder reads names of officers. As each officer's name is called, he will arise and remain standing).

INSTALLING OFFICER: Companions, you here behold the officers elected and appointed to govern this Council. If any Companion has any objection to offer, let him make it known now.

INSTALLING OFFICER: (*) (*Seats Officers*)

(Grand Master of Ceremonies conducts Ill. Master-Elect to the East).

GRAND MASTER OF CEREMONIES: Most Illustrious, it is with pleasure that I present Companion _ to be installed Illustrious Master of this Council.

We believe him to be well skilled in the Royal Mysteries, zealous in diffusing the select principles of our order and in whose integrity and fidelity his Companions repose the highest confidence.

INSTALLING OFFICER: Right Ill. Comp. Grand Master of

Ceremonies, you will conduct our Companion to the Altar, there to receive the benefit of prayer and to take his official obligation.

(Grand Master of Ceremonies conducts the Ill. Master-Elect to the West side of the Altar and assists him to kneel; and then conducts the Chaplain to the East side of the Altar and assists him to kneel).

INSTALLING OFFICER: (* * *)

PRAYER

GRAND CHAPLAIN: Most Holy and Glorious Lord God, Grand Master of Heaven and Earth, we approach thee with reverence and implore thy blessings upon the Companions selected to conduct the business of this Council for the ensuing year. Fill their hearts with thy fear, that they may promote thy glory. Make them steadfast in thy service; grant them firmness of mind; animate their hearts and strengthen their endeavors; may they teach thy judgments in truth and thy laws in righteousness; and may their offerings upon thine altar, prove an acceptable sacrifice unto thee. Bless them, O Lord, and bless the work of their hands. Accept us in mercy; hear thou from Heaven, thy dwelling place, and when thou hearest, forgive our transgressions. Amen.

RESPONSE: “So mote it be.”

(Grand Master of Ceremonies conducts Grand Chaplain to his station).

OBLIGATION

(obligation should be memorized by Ill. Master-Elect if possible).

INSTALLING OFFICER: My Companion, you will place both hands on the Book of the Law, say I, pronounce your name in full and repeat your official obligation:

Illustrious Master-Elect of Constituent Council:

I _____ do most solemnly promise and swear that I will strictly conform to, support and maintain the by-laws of _____ Council No. _____ and the Constitution and

regulations of the Most Illustrious Grand Council of Royal and Select Masters of Washington. That I will faithfully and to the best of my ability, discharge the duties of the office with which I am now about to be invested. So help me God.

(After obligation, Illustrious Master-Elect remains kneeling at the Altar).

INSTALLING OFFICER: My Companion, I feel much satisfaction in installing you into the office of Illustrious Master of this Council, but before doing so I shall propose certain questions to which I must require your unequivocal assent:

- 1. Do you solemnly promise that you will use your utmost endeavors to promote the peace and prosperity of your Council?**
- 2. That you will not permit your Council to be opened or closed, or perform any labor unless there be present at least six regular Select Masters?**
- 3. That you will not permit anyone to pass the Circle of Perfection in your Council in whose integrity, fervency and zeal you have not entire confidence?**
- 4. That you will not acknowledge or hold fraternal communication with any Council that does not work under some regular constitutional authority?**
- 5. That you will not admit a visitor into your Council who has not received the degrees in a legally recognized Council, unless he has been properly healed?**
- 6. That you will promote the general good of the Craft and on all proper occasions be ready to give and receive instructions, particularly from the Grand Officers.**
- 7. That you will pay due respect and obedience to the Grand Master and sustain and support the Grand Officers in the discharge of their lawful duties?**

8. That to the utmost of your power, you will preserve the solemnities of our Ceremonies and behave in open Council with the most profound respect and reverence, as an example to your Companions?

Do you submit to all these requirements, and promise to observe and practice them faithfully?

(Upon receiving affirmative reply, Installing Officer continues)

CHARGE TO THE ILLUSTRIOUS MASTER

INSTALLING OFFICER: Having been honored by the free suffrage of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example in diligence, industry and fidelity; to see that the officers associated with you faithfully perform their respective duties, and that the interest and reputation of your Council are not endangered by imprudence and neglect. The important trusts committed to your charge will call forth your utmost exertions and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral principles of the Craft, to cherish the worthy and to hold in due veneration the ancient landmarks.

By a frequent recurrence to the Constitution and Bylaws of the Grand Council Royal and Select Masters of Washington and Bylaws of your Council and a constant observance of the great principles inculcated in the several sublime lectures and charges, you will be enabled to fulfill the important obligations resting upon you with honor to yourself and credit to the fraternity.

And may He, without whose approving smile our labors are all in vain, give strength to your endeavors and support your exertions.

INSTALLING OFFICER: (*) Right Illustrious Companion Grand Master of Ceremonies, you will conduct the Illustrious Master-Elect to the East.

With entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Master, I now with pleasure invest you with the jewel of your office.

(Jewel is placed on Ill. Master-Elect).

It is a Square, Compass and Trowel within a Triangle. The Square should ever teach you to be honorable and upright in all your dealings with mankind; the Compass, to keep your thoughts, words and actions within the circle of perfection; the Trowel to spread the cement of brotherly love and companionship among the members of your Council; and the Triangle, that great symbol of the Trinity of Masonry, which was broken by the untimely death of one, illustrious in Masonic legend, is an emblem of our faith in that Supreme and everlasting presence, that eternal Trinity which is, was and ever shall be.

I now deliver into your charge the Charter of this Council. It is the warrant and authority which confers upon this body all the rights and privileges of Cryptic Masonry. You are its lawful Custodian and it will be your duty to carefully preserve and duly transmit it to your successor in office.

I now present you with the Bible, the Great Light in every degree of Masonry. The doctrines contained within this sacred volume will enable you to strengthen and support your faith and trust in that all Wise, all Powerful and Pervading Presence. It is the light, the life, the hope of every true Mason.

**You will now receive in charge the Bylaws of _____
Council,**

No. _ and the Constitution and Bylaws of the Most Illustrious Grand Council, Royal and Select Masters of Washington, all of which you have faithfully promised to observe and support.

(Installing Officer goes down and escorts Ill. Master-Elect to his station).

Illustrious Sir, it is with great pleasure that I greet you as Illustrious Master of this Council and present to you this gavel, your emblem of authority. Wield it with firmness, kindness and justice, to the end that good order, peace and harmony may prevail. And now on behalf of the Companions here assembled, permit me to offer our sincere congratulations on your accession to the honorable station which you now fill; and we doubt not but that you will rule and govern this Council with such good order as will merit the confidence which your Companions have reposed in you.

You will now be seated in the Oriental chair and according to an ancient Masonic custom, you will be covered while presiding.

(Installing Officer places hat on head of the Master).

(* * *) Illustrious Sir, behold your Companions, Companions behold your Illustrious Master and join with me in greeting him with the Public Grand Honors.

* (Master is seated in the East. Music or solo may be used here if public).

INSTALLING OFFICER: Right Illustrious Companion Grand Master of Ceremonies, you will conduct the Deputy Master, Principal Conductor of the Work, Treasurer and Recorder to the Altar for obligation.

OBLIGATION OF THE OTHER ELECTIVE OFFICERS

INSTALLING OFFICER: You will each place your hand on the Book of the Law and repeat the following obligation:

I solemnly promise on my honor as a Select Master, that I will faithfully perform the duties incumbent upon me in the office to which I have been elected, that I will maintain and support the By-Laws of this Council and the Constitution and By-Laws of the Most Illustrious Grand Council of Royal and Select Masters of Washington. So help me God.

(Grand Master of Ceremonies conducts Principal Conductor of the Work, Treasurer and Recorder to their original places in the Triangle via opening in the West; then conducts Deputy Master to the East).

GRAND MASTER OF CEREMONIES: Most Illustrious, I present Companion _____ to be installed Deputy Master of this Council.

CHARGE TO THE DEPUTY MASTER

INSTALLING OFFICER: My Companion, having been elected to the second office in this Council, I now invest you with the jewel of your office.

The duties of the important office to which your Companions have elevated you will require your constant and earnest attention. You are to occupy the second seat in this Council, and it will be your duty to aid and support your chief in all the requirements of his office. In his absence you will be called upon to preside in the Council, and to discharge the important duties annexed to that station.

CHARGE TO THE PRINCIPAL CONDUCTOR OF WORK

As the third officer of this Council, I now invest you with the jewel of your office.

In the absence of the Illustrious Master and Deputy Master you will be required to perform the duties annexed to that station, and as the interest of your Council should never suffer from the lack of preparedness in its officers, you will allow me to urge upon you the necessity of being always qualified and fully prepared to meet the emergency, should it ever arise.

CHARGE TO THE TREASURER

You have been elected Treasurer of this Council and I now invest you with the jewel of your office.

It is your duty to have in charge the funds of this Council and pay them out by order of the Master and consent of the Companions. Your interest in the Council, your attachment to the Cryptic Rite and your known integrity of character will ever prompt you to the faithful discharge of your duties.

CHARGE TO THE RECORDER

You have been elected Recorder of this Council and I now invest you with the jewel of your office. The success of the Council will materially depend on the zeal, fidelity and integrity with which you discharge the duties of your office. You are to record all transactions of the Council, proper to be committed to writing, receive all monies due the Council promptly paying the same over to the Treasurer, and performing such other duties as may be required or the Illustrious Master may direct. By paying due attention to your important trust, you will merit the confidence which has been reposed in you.

CHARGE TO RECORDER-TREASURER

(if combined)

You have been elected Recorder of this Council and I now invest you with the jewel of your office.

The success of the Council will materially depend on the zeal, fidelity and integrity with which you discharge the duties of your office. You are to record all transactions of the Council, proper to be committed to writing, receive all monies due the Council, pay them out by order of the Illustrious Master and consent of the Companions, and performing such other duties as may be required or the Illustrious Master may direct. By paying due attention to your important trust, you will merit the confidence which has been reposed in you.

CHARGE TO THE CHAPLAIN

The sacred position of Chaplain has been entrusted to your care and I now invest you with the jewel of your office. You are to conduct the

devotional exercises at all Assemblies and to offer up prayers to the Most High God. Though Masonry be not religion, it is emphatically religion's handmaid; and I am sure that in ministering at its Altar, the services which you may perform will lose nothing of their vital importance because they are practiced in that spirit of universal tolerance which is a distinguishing characteristic of our institution.

CHARGE TO THE MASTER OF CEREMONIES

My Companion, having been appointed Master of Ceremonies of this Council, I now invest you with the jewel of your office.

It will be your duty to direct and conduct all public or private processions of the Council, to present and introduce distinguished visitors and to perform such other duties as the Illustrious Master may direct.

CHARGE TO THE CAPTAIN OF THE GUARD

Companion, having been appointed Captain of the Guard in this Council, I now invest you with the jewel of your office.

Guard well your post and permit none to pass it but the select, the faithful and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them duly executed.

CHARGE TO CONDUCTOR OF COUNCIL

Companion, having been appointed Conductor of Council, I now invest you with the jewel of your office.

The office to which you have been appointed is one of much importance in the proceedings of the Council. In the discharge of the duties appertaining to it, and with which you are doubtless familiar, be fervent and zealous. You will thus secure the respect and esteem of your Companions and the approbation of your own conscience.

CHARGE TO THE STEWARD

You have been appointed Steward of this Council and I now invest you with the jewel of your office.

It is within your province to see that every necessary preparation is made for the convenience and accommodation of the Companions, to receive all reports from the Sentinel and announce the name and Masonic rank of all who are duly qualified for admission and at all times to see that the inner door to the Council chamber is duly guarded.

CHARGE TO THE MUSICIAN

You have been appointed Musician of this Council and I now invest you with the jewel of your office.

Under the direction of the Illustrious Master, you will conduct the musical services of the Council. As harmony is the strength and support of all institutions, may the harmony over which you preside strengthen and support every gentle and ennobling emotion of the soul.

CHARGE TO THE SENTINEL

You have been appointed Sentinel of this Council and I now invest you with the jewel, and the implement of your office.

As the sword is placed in the hands of the Sentinel to enable him to guard the entrance to the secret vault with sleepless vigilance, so should it morally admonish us to set a guard at the entrance to our thoughts, to place a watch at the door of our lips, and to post a sentinel at the avenues of our actions. It will be your duty to report to the Steward those who desire to be admitted, to see that the Council chamber is in suitable array for its assemblies and to attend to such other duties as the Council may require.

CHARGE TO THE OFFICERS GENERALLY

(* *) Companions in Office, Precept and example should ever advance with equal pace. Those moral duties which you are required to teach to others you should never neglect to practice yourselves. Do you desire that the demeanor of your equals and subordinates towards you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are wiser or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of and are entitled to receive it. Do you desire distinction among your Companions? Be sure that your claims to preferment are founded upon superior attainments. Let no ambitious motive ever induce you to envy or supplant a Companion who may be considered better qualified for promotion than yourselves; but rather let laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

CHARGE TO THE COUNCIL

(* * *) From the nature of the constitution of every society some must RULE, and others OBEY. And while justice and moderation are required of the officers in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable and without mutual cooperation the labors of neither can succeed. Let the avenues to your thoughts and actions be strictly guarded. Let no curious intruder find his way into the secret recesses of your retirement to disturb the harmony which should ever prevail among the select and chosen. In so doing you will best secure the prosperity of your Council, the respect of your Companions and the commendation of your own conscience.

And may He, whose watchful care is over all those who put their trust in Him, ever keep and preserve this Council to His own Glory. Amen.

PROCLAMATION

INSTALLING OFFICER: Right Illustrious Companion Grand Master of Ceremonies, you will make the proclamation.

GRAND MASTER OF CEREMONIES: In the name of the Most Illustrious Grand Council Royal and Select Masters of Washington, I am directed to proclaim, and I do hereby proclaim that the Illustrious Master and other officers of _____ Council No. ___ have this day been duly installed into their respective stations and places.

INSTALLING OFFICER: Illustrious Companion Grand Chaplain, you will pronounce the Benediction. Will all please rise. (if public ceremony).

GRAND CHAPLAIN: The Lord bless thee and keep thee; the Lord cause His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance and give thee Peace. Amen.

RESPONSE: “So mote it be.”

((Installing officer is now seated. The Illustrious Master conducts such business as may be necessary and closes the Council according to the Ritual).*

MEMORIAL RITUALISTIC SERVICE

This is a service of tribute to a Companion who diligently served Cryptic Masonry. Inflated eulogizing is not recommended.

Drape the upper left-hand corner of the Bible with a black ribbon or folded piece of black cloth.

(Chaplain drapes Bible and says) - We drape our Bible in memory of _____ who passed away, _____ (This may be

followed by a reading of the departed Companion's Masonic obituary.) Chaplain reads the following prayer:

Dear God, we now pause in the Character of Cryptic Masons in a moment of silence for our departed Companion, _____, who has passed from our ranks and into the Celestial Council above. Comfort all who mourn at this time. May we realize that death is a part of life, as we pass from the labors of this world into the peace of the world to come. Amen.

Response---"So mote it be."

HELP FOR OFFICERS

1. Meet, greet and be friendly with your Companions, both visitors and your own members.
2. Do not be just a "Nominal Officer," regular attendance is a must.
3. Arrive early enough to allow ample time to greet your Companions.
4. Plan your meetings. Work with the Secretary in advance of the meeting to learn of communications, old business, new business and petitions. Prepare an agenda and give a copy to the Secretary so that he can include important items in the minutes.
5. Open your Council on time.
6. Expedite your meeting to allow time for fellowship. The refreshment time is sometimes more fruitful than the meeting itself.
7. As the Illustrious Master you should be well-versed with the Grand Code.
8. Be proficient in your ritual—you will reap the benefits. Poor ritualistic work detracts from the enjoyment of the Companions.
9. Assist your fellow officers in being proficient.
10. Call on your Master of the Arch for help and instruction. He is there to assist you.
11. Companions in robes should not mingle with candidates.
12. Companions should not visit around the Council Room during degree work.

13. Your ritual book is to assist you in learning the work; it should not be used to or referred to during the degree work except by the prompter.
14. Candidates should be properly instructed when to appear for degrees.
15. Candidates should be prepared with dignity.
16. If you must be absent from a meeting, give your Illustrious Master ample notice.
17. Visit your sick Companions.
18. Stimulate interest by giving newly exalted Companions something to do.
19. Appoint an attendance committee. Contact each member by phone or email monthly.
20. Try to have an understudy for each station. This will get newer Companions involved and provide an opportunity to select competent officers for future years.
21. Try to have an understudy for each degree part. This will generate more participation and will help solve problems with manning degree teams when some Companions become unavailable.
22. All correspondence should be answered promptly.
23. The Recorder should be prompt in sending out notices. Officers need to support the Recorder in a timely manner with pertinent input.
24. Attend your Lodge, Chapter and Commandery, invite them to meet with you for dinner and a program at least once a year. Arrange a fine program and a good speaker.
25. Try to interest those Companions who have not attended Council for some time.
26. Work for the Companions you already have.
27. Always carry a petition in your pocket.
30. Think, talk and sell Cryptic Masonry.

HOW DO YOU SELECT YOUR OFFICERS?

Councils are permitted to make their own bylaws following the format provided by the Grand Recorder and included in the Grand Code. Per the Grand Code there are five elected officers, Illustrious Master, Deputy Master, Principal Conductor of the Work, Treasurer and Recorder. The Treasurer and Recorder may be combined. The other officers are appointed by the incoming Illustrious Master. It is recommended that nominating committees be appointed and that printed ballots be prepared. If the names of those nominated are printed, spaces for write-ins must be provided.

MEMBERSHIP

Membership is the life blood of your Council. It is important to bring in new members in order to maintain membership as you lose existing members to attrition. The addition of new members also provides opportunities for doing degree work, subjects for leadership training for your officers, and potential officers in the next years.

There are several excellent ways to recruit new members into Cryptic Masonry:

- Recruiting for Masonry from non-Masons. Remember, if you recruit for the Symbolic Lodge, you may be able to attract them to the York Rite.
- Visiting Symbolic Lodges in your geographic area, and possibly providing an informational program for them. Remember, if you recruit for the Royal Arch, you then can possibly attract them to the Council, as well.
- Visiting Royal Arch Chapters in your geographic area, and possibly providing an informational program for them.
- Inviting non-Masons, Master Masons and Royal Arch Masons to your dinners and special programs.
- Connecting with the community by doing civic projects.
- A booth at any of the many fairs each Summer.
- Each of your existing members should be an ambassador in attracting their friends and acquaintances to the Council.

In addition to adding new members, it is important to retain existing members. We cannot do anything to avoid losing members to death, but we can do much to avoid losing them to non-payment of dues or demit. Active members usually keep their dues current and seldom leave a Council unless they leave town. Every effort should be made to work with members who are delinquent in paying their dues. If they truly have become indigent, there are ways to help them without losing them. Improving attendance will also slow the rate of member loss.

HOW TO IMPROVE ATTENDANCE

Improving attendance may not be as difficult as it may seem. To attend an assembly, a Companion must be interested in doing so, which seems logical, and that becomes the problem to solve. You have undoubtedly heard of the following statement. No longer is it prudent only to read the minutes and bills and expect very many Companions to show up.

Some Councils are still having a difficult time presenting educational, informative or entertaining programs to supplement the usual business meeting. And that is why it is so important that more Council officers become involved in the process and not leave the whole burden on the Illustrious Master, who is the chief administrator.

One of the basic underlying purposes of any program should be to stimulate a greater Companion turnout at Council assemblies. Programs should be designed to appeal to the majority of Companions in the Council. Good ideas for programs require imagination, persistence in follow-through and execution of the idea to be effective. Also, enthusiastic Companions, positive in attitude, are a critical ingredient for success. Negativism does not breed a favorable outcome.

Following are a few program ideas; however, each Council has its own goals and interests, and should design its programs accordingly:

- Honor the Past Illustrious Masters
- Honor an outstanding or hard-working Companion
- Honor the ladies: Sweetheart Night
- Schedule a speaker, either a Masonic topic, or some other of interest:
- History

- Travel
- Current events
- Investments
- Hobbies, etc., the list is endless
- Fund raiser for the Cryptic Masons Medical Research Foundation (CMMRF) combined with a birthday or Christmas party for the children
- Has a program entitled: WHAT IS CRYPTIC MASONRY? Mail invitations to attend to specific Masons

If you go Off-Session, you can invite the Ladies, families and friends. And you will want to do this in most cases. Another point which should not be overlooked is the dinner or potluck. Take particular care that the food is tasty, looks appetizing and is displayed in a pleasing manner. This is an area in which the ladies can advise and assist for a successful dinner. And all the Companions should be involved in advertising the programs. This is so important for a good turn-out.

Remember, the bottom line is stimulating enough interest to increase Companion attendance at the convocations.

PUBLICITY

Freemasonry is not a secret society—it is a society with secrets. A secret society avoids publicity because it is secret. A society with secrets avoids publishing its secrets but is not averse to legitimate publicity.

Grand Lodges have frowned upon publishing the names of those who receive its degrees; Grand Councils usually follow Grand Lodge policy. But there are many legitimate items of news interest that may be given the press, such as a Council celebrating a one hundredth anniversary. Such an event might well be coupled with a story of the early days taken from the records of the Council.

Your own membership is more interested in your publicity than any other group; for this reason, special publicity or notification is more desirable. Examples of notification are meeting notices, membership rosters, historical pamphlets, anniversary programs and the Council history. Each Council should develop a monthly bulletin to communicate the planned events for the Council and include articles by the officers. A notice of dues which are delinquent is not publicity; when

accompanied by an interesting booklet of information, it will be received with greater pleasure.

Newspaper publicity can be an effective type of publicity. Newspapers are not interested in who your officers are but what they do. They want to know if you have a speaker, and what he says that can be published; they like a picture if your speaker is a well-known one. They like names of those who attend from out of the city. If you have an anniversary meeting, they will appreciate a bit of your local Council history. Local community newspapers will often print a calendar of events in which your Council's meeting schedule or special events could be included.

CRYPTIC MASONRY: A PURE DEMOCRACY

Freemasonry is generally democratic in its structure, in its teaching, and in its practice. Cryptic Masonry is truly democratic. It complies with all these standards. Every Cryptic Mason is entitled to vote in his Council; he is not required to pass an examination in order to do so. He has every right which any other Cryptic Mason has. He elects the officers of his Council; these officers represent him in Grand Council (the state organization). Officers of the Grand Council represent the state in a national organization (the General Grand Council) and assist in fixing its policies and directing its affairs. The General Grand Council of the United States is the continent's oldest Masonic body, formed in 1797 and functioning to this date. Membership in this group constitutes the highest form of democracy. Any Cryptic Mason may be heard in this association.

Cryptic Masonry is Democracy at work.

HISTORY OF THE ESTABLISHMENT OF THE COUNCIL DEGREES IN AMERICA

From: Cryptic Masonry By:
Albert G. Mackey, M.D.
Published in 1867

Forty years ago (1827) there were very earnest discussions on the subject of the origin and jurisdiction of the degrees of Royal and Select Master. At that time there were three authorities under whom those degrees were conferred in the United States. First, under Grand Councils in some of the States, secondly, under Grand Chapters, as in Maryland and Virginia, and thirdly, under the Supreme Council of the thirty-third degree of the Ancient and Accepted Rite, in South Carolina. This diversity of authority was undoubtedly dependent on an uncertainty of origin. The degrees were here, but few knew whence they came, nor by whom they had been originally introduced.

That an attempt on the part of the Grand Chapter of Maryland, in the year 1826, “to assume jurisdiction and authority” over these degrees, led to investigations into their history. In February, 1827, a committee of most able and competent Companions made a report on this subject to the Grand Chapter of South Carolina, in which the history of the origin of these degrees is so fully discussed, that the valuable information it imparts had better be given in the very words of the report itself:

“The committee appointed at the last stated convocation of the Grand Royal Arch Chapter, in May last, to take into consideration and report upon the propriety and expediency of the different Grand Royal Arch Chapters of the several States respectively assuming jurisdiction and authority over the Royal and Select Master’s degrees, and to which committee were referred the proceedings of the Grand Royal Arch Chapter of Maryland upon the subject, respectfully ask leave to state, that they have made extensive and careful investigation into the subjects referred to their consideration, and they offer the following statement as the result of their inquiries:

“They have ascertained that the respectable brothers and companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sr., and Moses C. Levy, Esq., with many others, received these degrees in Charleston, in February, 1783, in the Sublime Grand Lodge of Perfection, then established in this city (Charleston), of which body three of the above-named brothers are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed in the community where they have so long and so honorably sojourned, and they are still members of the same sublime body.

“Your committee have further ascertained that at the original establishment of the Grand Council of Princes of Jerusalem, in this city, on the 20th of February 1783, by the Illustrious Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspectors-General, from Frederick II, King of Prussia, Brother Myers then deposited in the archives of the said Grand Council of the Princes of Jerusalem certified copies of the said degrees, from Berlin, in Prussia, which were to be under the future guidance and fostering protection of the government of the above-named presiding body. The above-named three respectable brethren and companions are, and have steadily been, members and officers of the said body of Princes of Jerusalem; their evidence therefore must be conclusive upon these points.

“Your committee are informed that the above-named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the degrees in question.

“The committee further state, that the Grand Officers and the Sublime Council of Inspectors-General have been, since 1783, steadily in the habit of conferring the degrees in question, under their authority, in the Southern and Western States. Your committee have seen and perused the first copy of these degrees that ever came to America, and old copies of Charters that have been returned by Councils in States where Grand Councils have been formed, and the bodies surrendering have taken other Charters for conferring the degrees from such Grand Councils of Royal and Select Masters thus formed.

“From these statements the Grand Royal Arch Chapter will readily perceive that these degrees have been under a regular and independent Masonic protection and authority for more than forty-six years, and that they were thus circumstanced in the United States of America at a period long antecedent to the establishment of Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world.”

As corroborative of these statements, it may be mentioned that in a manuscript record of Brother Peter Snell, who was, in 1827, a member of the Supreme Council, is contained the following memorandum:

“Supreme Council Chamber, Charleston, S. C., February 10, 1827. I hereby certify that the detached degrees, called Royal and Select Master, or Select Master of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2, in the U. S. A.), established by Brother Isaac Da Costa, in Charleston, in February, 1783, one of the original members of which, M. I. Brother Moses C. Levy, is still alive and a member of it to this day, without ceasing to be so for a day. And further, that at the first establishment of a Grand Council of Princes of Jerusalem, in Charleston, in February, 1783, by the Illustrious Deputy Inspectors-General, Joseph Myers, B. M. Spitzer, and A. Forst, Brother Myers (who succeeded Brother Da Costa, after his decease⁰ deposited a certified copy of the degrees from Berlin, in Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of Princes of Jerusalem.”

Brother Moses Holbrook, who was Grand Commander of the Supreme Council of Charleston in 1829, has copied this statement of Snell into a manuscript ritual of the degrees, which he deposited in the archives of the Supreme Council, and which is now in the possession of a Past Officer. He has also added in his own hand the following comment:

“Brother Myers, shortly after this (February 20, 1788), resided some time in Norfolk, Richmond, and Baltimore, previous to his removal to Europe, and he communicated a knowledge of these degrees to a number of brethren in those cities. The original copy is still in my keeping: and agreeably to the obligations of the same, and the Grand Constitutions governing those degrees, viz.: Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons, who arrived to the Knights of the Ninth Arch (13th degree), or to Companions of the Third Arch, Royal Arch Masons.”

Finally, the Rev. Frederick Dalcho, who was at one time Grand Commander of the Southern Supreme Council, in the appendix to his “Masonic Orations,” published in 1803, after giving a list of the regular degrees of the Ancient and Accepted Rite, adds, that “most of the Inspectors are in possession of a

number of detached degrees given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them.' And among these "detached degrees," he mentions "Select Masons of 27," which is what we now call the Select Master.

From these statements, then, we gather the following results as to the history of the introduction of those degrees into the United States.

1. The degrees of Royal and Select Master were originally brought to this country by an Inspector General of the Ancient and Accepted Rite, in the year 1783, deposited by him in the archives and placed under the control of the Council of Princes of Jerusalem, which was organized in the city of Charleston, South Carolina, in the year.
2. These degrees were at first conferred in Charleston, by the Council of Princes of Jerusalem, as "detached degrees," or what in more modern phrase be called "side degrees" of the Ancient and Accepted Rite.
3. They were disseminated over the whole country by agents or representatives of this Rite, who conferred them on any qualified persons whom they pleased to select, but always with the administration of a pledge of allegiance to the Supreme Council of the Ancient and Accepted Rite.
4. Charters were granted by these agents of the Supreme Council for the establishment of Councils of Royal and Select Masters, in different States, which Councils subsequently united in the formation of State Grand Councils and threw off their allegiance to the Supreme Council A. and A. Rite. I do not believe that charters were ever granted immediately and directly by the Supreme Council. I think that they were always issued in its name by its agents, who were empowered so to do by a general warrant. Thus, I have been enabled to trace the original Councils of Alabama to the action of John Barker, who was an authorized agent of the Supreme Council. Perhaps more work was done in this way by Jeremy L. Cross, under the same claim, than by any other man in the United States.

In this manner the control of these degrees has been gradually but permanently taken from the Supreme Council of the Ancient and Accepted Rite, and they have now become a constituent part of what is beginning to be called the American Rite, to which, indeed, they properly belong, since they are absolutely necessary for the proper illustration of the Royal Arch degree.

The Inspectors General of the Ancient and Accepted Rite, at least in the Southern Council, still claim, although they very seldom exercise it, the right to confer these degrees on qualified persons, and it can hardly be denied that Royal and Select Masters, so made, would be legal and regular. To doubt it would be to throw suspicion on the legality of every Council and every Select Master of the present day, since they derive their existence from founders originally made in this way by Inspectors General. If the fountain is defiled, we can hardly expect that the streams which flow from it should be pure.

The connection of the degrees of Royal and Select Master with the Ancient and Accepted Rite, will readily account for the resemblance which is found in these degrees, in phraseology and symbolism, to that Rite. Their legends, however, assimilate them more closely to the Royal Arch of the York and

American Rites, than to the corresponding Knights of the Ninth Arch of the Ancient and Accepted Rite. Hence, in making them the eighth and ninth degrees of the American Rite, it must be admitted that Masonic ritualists have put them in the right place.

CRYPTIC MASONS MEDICAL RESEARCH FOUNDATION

Cryptic Masons Medical Research Foundation, Inc., sponsors research in the Prevention and cure of Arteriosclerosis at the University of Indiana Medical School.

Arteriosclerosis is a disease affecting the arteries, the blood vessels which carry blood from the heart to all parts of the body. This "hardening of the arteries" results in the narrowing of these vessels, which progressively or abruptly interferes with the blood flow. When a coronary artery supplying the heart muscle with blood is severely affected, a heart attack results. When a major artery of the brain is affected, a stroke is the result. When severe arteriosclerosis affects the legs, amputation may be the only possible treatment.

If a breakthrough in the understanding of the basic problem in arteriosclerosis occurs, it could bring within reach the definition of rational approaches toward prevention and control of this important health hazard.

The following information is a list of awards given for contributions to the Cryptic Masons Medical Research Foundation, Inc.

For a \$50.00 contribution, you are eligible to receive a lapel pin, which was especially designed.

Club Certificates

\$ 25.00 Master's

\$ 50.00 Giblemite's

\$ 100.00 Most Illustrious Grand Master's

\$ 500.00 Ish Sodi

\$1000.00 General Most Illustrious Grand Master's

Nine Arch Style Lapel Pin

\$ 50.00 Bronze Colored

\$ 100.00 Bronze w/Topaz Jewel

\$ 150.00 Silver Colored

\$ 300.00 Silver w/Topaz Jewel

\$ 500.00 Gold Colored

\$ 750.00 Gold w/Topaz Jewel

A plaque is awarded for the first \$1000.00 donation. Councils receive a bar to attach to their plaque for each additional \$1000.00 contribution. An individual will receive a gold-filled pin with a diamond chip for each additional donations. (One pin per individual)

CRYPTIC MASONS MEDICAL RESEARCH FOUNDATION, INC.
SEND ALL MAIL TO P. O. BOX 1489 U.P.S.
TO 6954 E. GEORGETOWN RD.
NASHVILLE, IN 47448-8584 PHONE
812-988-2021

FAX 812-988-6655 OR 8340

HISTORY OF THE CRYPTIC MASONS MEDICAL RESEARCH FOUNDATION

(CMMRF)

Updated May 2009

The Cryptic Masons Medical Research Foundation (CMMRF) was incorporated in the state of Oklahoma, March 6, 1986. The driving force behind the new corporation was General Grand Master Ben Mandlebaum, of the General Grand Council International. Companion Joe Lewis, Attorney at Law, was instrumental in getting the Foundation a tax-exempt status very quickly. We also had a tax lawyer, James A. Hogue, PMIGM in Oklahoma. These men donated their time to the Foundation. Companion Lewis & Mandlebaum are now deceased and Companion Hogue is no longer working with us. The current secretary also donated his time and efforts until the Foundation was well established.

The Foundation funds research at Indiana University School of Medicine in Indianapolis, Indiana. Through this research, we hope the causes and eventually a cure will be found for atherosclerosis and its complications. This research was previously funded by an Indiana corporation, which ceased to do business upon the death of Dr. Owen L. Shanteau, October 17, 1985. While CMMRF is not a part of that organization and the General Grand Council was not its governing body, we are continuing the good work that it started. Dr. Shanteau met with Dr. Nils Bang at the Medical Center in 1978 and discussed this new venture. He was able to give a grant of \$12,000.00 a year to this project, which was being done

on a part time basis. The former Foundation gave the Medical Center grants totaling \$96,000.00.

Dr. Nils Bang, one of the founding researchers connected with our program, reported that the most efficient way of investing the money kindly donated by The Cryptic Masons International is to invest it in the salaries of young, talented investigators. Many of whom have had papers summarizing their work here accepted for presentation at the prestigious national conference of the American Federation for Clinical Research. In order to have papers accepted, the subject matter must be about new findings and not previously published. All of these Doctors have moved on to more substantial positions and are no longer with us. They are still using their experience in the field of heart research here and in other states.

Education is playing an important part in saving lives. More people are engaging in practical exercises, following recommended diets, refraining from smoking, learning to deal properly with stress and in general taking better care of themselves. We urge you to see a Doctor, if you are suffering from prolonged heavy squeezing pain in the chest, shortness of breath with nausea, radiating pain in the neck, shoulder or back or unexpected dizziness.

Angioplasty is also saving lives; however, 1/3 of these procedures must be done again when the condition recurs. Dr. March, who is supervising our research, now has 40 patents. Two of the patents deal with administering medicine via a special made catheter directly to the damaged area. They hope that these inventions will prevent re-narrowing of the arteries after angioplasty. Dr. March has experimented with placing the medicine directly into the Pericardial Sac, as well as many other experiments.

Contributions are urgently needed. As you know, most of our donations are voluntary. Only three states that we know of have included CMMRF in their per capita dues. This is a decision that must be made by each Grand Council and not the General Grand Council. This is one reason a life sponsor program is not attractive to our members; we cannot offer them a savings for being a life sponsor. The contributions may be tax deductible and that does have some appeal.

We now have two new brochures that are more graphic and colorful than the earlier ones. The older ones are still in demand. We also have one entitled INFORMATION ON GIFTS, WILLS & BEQUESTS. We will send a supply to anyone who requests them. We have a quantity of CD's available on request describing our research. We also have DVD's of the 2008 Seminar that was held at the school of medicine. We have added two more DVD's to our collection since 2008. They are available upon request or by visiting www.cmmrf.org.

There are six lapel pins presented to contributors for donations totaling \$50.00, \$100.00, \$150.00, \$300.00, \$500.00 and \$ 750.00. There are six different certificates that can be earned. They are for \$25.00, \$50.00, \$100.00, \$500.00, and \$1,000.00 and for one hundred percent participation by a council. A plaque is also presented for a \$1,000.00 donation. An individual receives a gold-filled 9th Arch Pin with a diamond chip for each additional \$1,000.00 after the First \$1,000.00 a council is presented with an extender for their plaque for each additional \$1,000.00. These donations may be a onetime gift or an accumulation over the years since 1986.

There is a Board of Directors that meets once a year, or as needed. The General Grand Master serves as the President during his triennial. The Current President is Joseph Vale, MPGGM. The Secretary is Marion K. Crum, P.O. BOX 1489 Nashville, IN 47448.

We have a triennial audit or review performed by a Certified Public Accountant. We also have charts available which show how much each state has given each year, and the total amount given since 1985. These are available to any Cryptic Mason upon request.

Each year we have continued to grow in financial assets. There are expenses that have to be paid and they are paid from the income from investments. As of December 31, 2008, we have received \$4,067,851.60 in contributions and we have \$2,176,702.21 in financial assets. CMMRF has given the I.U. School of Medicine \$2,524,000.00. We feel that is an excellent record and we are proud of it. Prior to restructuring the foundation in 1986, the former foundation had given \$96,000.00 to the Medical Center for research. Cryptic Masons have given Grants equaling \$2,428,000.00 from 1978 to the present time. Income from our investments helps to fund our grants. These figures do not include money earned from the endowment of the chair, which is \$100,000.00 per year. We get a report on this, but we do not run it through our books.

At the February 1996 Director's meeting in Washington D.C. we agreed to fund a "Chair" at the Medical Center at the cost of one million dollars. We contributed two hundred thousand dollars a year for five years to endow the chair. The final payment was made in December of 2000. The University offered as an incentive to guarantee a five per cent income on the endowment plus matching it with a five percent payout from the endowment. At the end of five years the Chair will be netting over one hundred twenty-five thousand dollars (\$125,000.00) a year for research in Vascular Biology. Our research efforts thus far have been confined to Atherosclerosis. It is now identified as Vascular Biology. When I asked, "why vascular biology" the following answer was given, and I quote: "Atherosclerosis implies 'hardening of the arteries' and deposits of fat in the wall of the artery. We now understand that the process of Atherosclerosis is far more complex than that. In turn, the Atherosclerosis process needs to be attacked from a variety of different directions in order for us to fully understand it, prevent it and treat it when it has already occurred. The totality of this effort is what vascular biology is all about. As such, the term vascular biology is essential a statement to the world that we are taking a broad approach to understanding the process of Atherosclerosis rather than focusing upon one specific component of the disease.

Sometime in 2001-2002 our Lab became a Center of Vascular Biology and Medicine (not Atherosclerosis). Thus, a chair named 'Vascular Biology' means this will be a leadership position in the center. A chair in Atherosclerosis would be a lesser position." Unquote. After a 3-year search for just the right person for this "Chair", Dr. Keith March was selected. The Creation of the new Center has attracted Two Million dollars from non-Masonic sources.

In 2007, a non-Masonic benefactor challenged CMMRF to match his \$50,000.00 donation to the Indiana Center of Vascular Biology and Medicine. By meeting his challenge, CMMRF contributed \$300,000.00 to ICVBM in 2007. In 2008 we had a Cryptic Mason to donate \$20,000.00 which we matched, and it enabled us to give \$240,000.00 to the Center for research. We will match \$10,000.00 donations up to \$100,000.00.

Thank you for your efforts on behalf of the Foundation. We could not achieve our goals without your help.

Fraternally and sincerely,

Marion K. Crum

Marion K. Crum, PMIGM
Executive Secretary

Last Updated 05/25/2009 14:46:11

CRYPTIC MASONS MEDICAL RESEARCH BENEVOLENT FUND

MIC J. Rex Hartsfield provided each Constituent Council with a “Benevolent Box” which was presented to them by the Master of the Arch. This Triangular Shaped box is to be used by the Constituent Councils to accept contributions to the **Cryptic Masons Medical Research Foundation**. The exact way this is accomplished is at the discretion of the Illustrious Master. It may be passed among the Companions during the meeting or it may be passed during refreshments or it may just be made available for the evening so that a Companion may avail himself of it whenever he chooses.

The Grand Master of Ceremonies has the overall responsibility for this effort, and he will be assisted by the Masters of the Arches. The following Guidelines apply:

1. The Illustrious Master should designate a Companion to take charge of the “Benevolent Box”. This Companion will ensure that whatever procedure the Illustrious Master wants to use is implemented and that the Box is available at all Council functions.
2. The Master of the Arch will encourage the Councils and Companions within his jurisdiction to support this endeavor and provide explanations regarding the the Cryptic Masons Medical Research Foundation.
3. The “Boxes” will be emptied, and the contents counted, and the Council will forward a check, equal to the amount of the contents of the box to the Grand Master of Ceremonies. This should be accomplished not later than March 31st just prior to the Grand York Rite Sessions.
4. The Grand Master of Ceremonies will tabulate the donations from all Constituent Councils and, after forwarding all monies received to the Grand Recorder, provide a report to the Most Illustrious Grand Master. The Constituent Council making the largest donation will be recognized during the Grand Sessions and will receive an award for their efforts.
5. The Grand Master of Ceremonies will act as the monitor for this program and will be the contact for The Master of the Arch for information regarding the “Benevolent Boxes” or for information regarding the Cryptic Masons Medical Research Foundation.

PRONUNCIATION GUIDE

Aaron	A-run
Accepted	ak-SEPT-ed
Aholiab	A-HO-li-ab
Allegory	Al-e-go-ri
Anath	A-nath
Aperture	AP-er-chur
Architect	ARK-i-tect
Ascend	a-SEND
Assiduity	ass-i-DOO-ity
Babel	BAY-bel
Belshazzar	Bel-SHAZ-er
Beneficent	be-NEF-i-sent
Bezaleel	Bee-ZAL-e-el
Blessed	BLESS-ed
Brethren	BRETH-ren
capitular	ka-PIT-u-Iar
Chaldea	Kal-DEE-a
Chaldees	KAL-dees
Column	COl-um
Complement	KOM-ple-ment
Conference	CON-fer-ens
Consummation	kon-sum-AY-shun
Darius	Dar-EYE-us
Deluge	DEl-youj
Descend	dee-SEND
Discipline	DIS-i-plin
Due Guard	Doo-Gard
Euphrates	You-FRAY-tees
Exaltation	eg-zal-ta-shon
Haggai	HAG-a-eye
Ham	Ham
Horeb	HOR-eb
Humble	HUM-ble

Hypocrisies	hy-POK-ri-sees
Impious	IM-pi-us
Imposter	im-POS-ter
Ineffable	in-EFF-a-bul
Interesting	IN-ter-es-ting
Japheth	JAY-peth
Jeshua	JESH-you-uh
Jethro	Je-thro
Jerobaum	JER-a-BO-am
Jerusalem	Je-RU-sa-lem
Josedech	JO-se-dek
Judean	Ju-DEE-an
Knew	niu
Latent	LAY-tent
Mesopotamia	MES-o-pa-TAME-ee-a
Median	MID-i-an
Nebuchadnezzar	NEB-yu-kad-NEZ-ar
Often	OFF-en
Omnipresence	OM-ni-PRES-ens
Omniscience	om-NISH-ens
Overseer	O-ver-see-er
Perfectness	PER-fect-ness
Pharaoh	FAY-ray-oh or FAY-row
quarries	KWAR-lies
regular	REG-u-Iar
Rehoboam	REE-ho-BO-am
route	root
sacerdotal	SAS-er-DOE-tal
sacrifice	SAK-li-fise (Noun)
sacrifice	Sak-ri-FICE (Verb)
saith	seth
Shealteeel	SHE-al- TEE-el
Shem	Shem

Shewbread	SHOW-bread
Shinar	SHY -nar
Suppliant	SUP-pli-ent
Tabernacle	TAB-er-nak-I
Tizri	TIZ-rye
Tynan	TEER-i-an
Zeradetha	Ze-RED-a-tha
Zedekiah	Zed-e-KY -ah
Zerubbabel	Zur-REWB-ub-b'l

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