

1955

A
MANUAL FOR OFFICERS
OF
SUBORDINATE BODIES
ANCIENT ACCEPTED
SCOTTISH RITE OF FREEMASONRY

Supreme Council, 33°
Northern Masonic Jurisdiction
United States of America

1955

A
MANUAL FOR OFFICERS
OF
SUBORDINATE BODIES
ANCIENT ACCEPTED
SCOTTISH RITE OF FREEMASONRY

Supreme Council, 33°
Northern Masonic Jurisdiction
United States of America

This **MANUAL FOR OFFICERS**, authorized by the Supreme Council, 33°, N.M.J., brings together in a compact and convenient form, miscellaneous items of information of interest to all Officers of the Scottish Rite.

The Manual includes historical notes on the background of the Scottish Rite, suggestions concerning the exemplification of Degrees, details of protocol in ceremonial etiquette and in administrative procedures, and answers to many questions asked by Officers and Members.

A MANUAL FOR OFFICERS

TABLE OF CONTENTS

	PAGE
I HISTORICAL BACKGROUND	1
II CO-ORDINATE BODIES	4
III PROTOCOL	9
IV DECORATIONS	14
V "FORM" IN FREEMASONRY	16
VI RITUALS	18
VII COVER OBLIGATIONS	21
VIII COMMUNICATION OF DEGREES	25
IX THE FLAG OF THE UNITED STATES	30
X MISCELLANEOUS ITEMS	32

I HISTORICAL BACKGROUND

A BRIEF SURVEY

In its origin, the Scottish Rite of Freemasonry has no geographic connection with Scotland. It developed from a system of twenty-five so-called "higher degrees" which flourished in France in the mid-Eighteenth Century and which came to be known as THE RITE OF PERFECTION. There is evidence that some of these degrees had an ancestral source also in England and Scotland.

In 1740, the first Ecosais (Scottish) Lodge — Parfaite Harmonie — was organized in Bordeaux, one of the oldest and most influential Masonic centers in France. The membership included Scotch and English Masons. The line of descent, beginning with Bordeaux, runs through the Sovereign Council Sublime Ecosais Mother Lodge in Paris, the Chapter of Clermont, Knights of the East, Emperors of the East and West, and the Rite of Seven Degrees of England.

In 1761, the Masonic authorities in France granted a Patent to Stephen Morin of Bordeaux to carry the advanced degrees across the sea to America. In or about 1763, Morin established these degrees in the West Indies. Within a few years, other degrees were added until the Rite had a ritual structure of thirty-three degrees — the first three being exemplified in a Symbolic Lodge.

Henry Andrew Francken (1720-1795), deputized by Stephen Morin, organized a Lodge of Perfection in Albany, New York, in 1767 — the beginning of what was to become the Ancient Accepted Scottish Rite in the United States. During the Colonial period, Deputies appointed by Morin organized Masonic groups conferring

the advanced degrees at important points along the Atlantic seaboard. These groups were independent, without centralized supervision or control, except to agree that their authority came from Jamaica and Stephen Morin.

On May 31, 1801, THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE FOR THE UNITED STATES OF AMERICA was founded in Charleston, South Carolina, in an effort to unify competing groups and bring Masonic order out of chaos. Hence the motto — Ordo ab Chao. Later, the name was changed to THE ANCIENT AND ACCEPTED SCOTTISH RITE. The full membership of this Supreme Council consisted of eleven Grand Inspectors General who signed the original *Register of 1802*. Of these eleven, nine were born abroad but — in war and peace — had proved their loyalty to the United States. In religion, four were Jews, five were Protestants and two were Roman Catholic. The Scottish Rite was an effective catalyst welding these men into an intimate and fraternal fellowship.

On August 5, 1813, Emanuel De La Motta, 33°, of Savannah, Georgia, a distinguished Jewish merchant and philanthropist and Grand Treasurer General of the Supreme Council at Charleston, organized — in the City of New York — “The Supreme Council of the Thirty-third Degree for the Northern District and Jurisdiction of the United States of America.” Daniel Decius Tompkins, 33°, afterward (1816-1824) Vice President of the United States, was chosen Sovereign Grand Commander and John James Joseph Gourgas, 33°, Grand Secretary General.

In 1827, the territory of the northern Masonic Jurisdiction comprised the area now occupied by the following fifteen States: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, Illinois, Wisconsin.

The Northern and Southern Jurisdictions made slow progress in unifying the scattered degree-conferring groups and in standardizing rituals. They were handicapped by pride in the local organization and leadership jealousies; by the Anti-Masonic agitation (1827-1840) which almost destroyed Freemasonry; by the War Between the States, 1861-1865, and by periods of depression. The process of unification in the Northern Jurisdiction was completed in the Union of 1867 — the beginning of a new era of growth in numbers and influence.

Between 1813 and 1867, several irregular Supreme Councils influenced by Joseph Cerneau (1763-1840?) challenged the authority of the regular Supreme Council. Leaders are listed below.

IRREGULAR: CERNEAU GROUP

Joseph Cerneau	1813-1827
Cerneau-Elias Hicks	1827-1832
Hicks-St. Laurent	1832-1846
Henry C. Atwood	1847-1851
Jeremy Cross	1851-1852
Henry C. Atwood	1852-1860
Edmund B. Hays	1860-1865
Simon W. Robinson	1865-1867
John L. Lewis	1867

REGULAR: GOURGAS COUNCIL

Daniel D. Tompkins	1813-1825
Sampson Simson	1825-1832
John J. J. Gourgas	1832-1851
Giles F. Yates	1851-
Edward A. Raymond	1851-1860
Killian H. Van Rensselaer	1860-1867

The story of these turbulent years is recorded in detail in Vol. I (pp. 165-467) of *Scottish Rite Freemasonry*, N.M.J. by Samuel Harrison Baynard, Jr., 33°. (1938)

On May 15-17, 1867, in a spirit of amity and fraternal cooperation, two competing Supreme Councils operating in the North — the Van Rensselaer Council and the Hays-Raymond Council — met in Freemasons' Hall in Boston and formed what was to be called “The Union of 1867.” The fifty-six Active Members continued in office. The limit fixed by the Constitutions was 66.

The following distinguished leaders of the Scottish Rite have served as Sovereign Grand Commanders since the Union of 1867:

Josiah Hayden Drummond, 33°	1867-1879
Henry Lynde Palmer, 33°	1879-1909
Samuel Crocker Lawrence, 33°	1909-1910
Barton Smith, 33°	1910-1921
Leon Martin Abbott, 33°	1921-1932
Frederic Beckwith Stevens, 33°	1932-1933
Melvin Maynard Johnson, 33°	1933-1953
George Edward Bushnell, 33°	1954-

II CO-ORDINATE BODIES

The *Constitutions and Regulations* of the Supreme Council provide that "the Supreme Council possesses exclusive power and final control — executive, legislative and judicial" over all Bodies of the Rite.

Officers should study the latest revision of the *Constitutions*, especially the sections dealing with Subordinate Bodies, Members, Candidates and Rituals.

Bodies of the Scottish Rite in a given Valley are *subordinate* to the Supreme Council but *co-ordinate* in relation to each other. Each operates under its own Dispensation or Charter. They are co-equal. No Presiding Officer outranks another.

For purposes of common action and in the interest of unified and effective management, it is recommended that an Executive Board — or Committee — be organized with the following suggested personnel: Presiding Officers of Co-ordinate Bodies, the second Officer of each Body, one or more representatives of the Trustees, the Treasurer and the Secretary of the Scottish Rite Bodies.

An Active Member of the Supreme Council, resident in the Valley, may be a voting member of the Executive Board or he may serve as Consultant.

The revised *Constitutions* provide that an Active Member of the Supreme Council cannot be an officer of a Scottish Rite Body in any local Valley.

No one — except the Treasurer, Secretary and Hospitaler — should hold office in more than one Scottish Rite Body at one and the same time.

"LADDER PROMOTION"

Ladder Promotion should not be accepted as a fixed practice. It is good policy to keep the "Line" short. This is subject to the *Constitutions* of the Supreme Council and to the *Rules and Regulations* operative in the Valley. The important consideration is acceptability and competence in leadership.

ALLEGIANCE

The approved form of Allegiance which should appear on official notices and in Scottish Rite papers is as follows:

The Bodies of the Scottish Rite, sitting in the Valley of _____, District of _____, acknowledge and yield allegiance to the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America, whose Grand East is in Boston, Massachusetts, and whose Officers are —

Ill. : .	Sovereign Grand Commander	, 33°
Ill. : .	Deputy for	, 33°
Ill. : .	Grand Treasurer General	, 33°
Ill. : .	Grand Secretary General	, 33°
	Active Members of the Supreme Council for	

List Deputy first and others by seniority as Active Members. Addresses optional.



OFFICIAL DECLARATION

Note that the Official Declaration as prescribed by the *Constitutions* is to be used only in Opening or Closing a Body of the Scottish Rite. It is not to be used in opening or closing a ritualistic Degree. This Declaration, which is an affirmation of allegiance, is weakened by too frequent repetition.

"To the glory of the Grand Architect of the Universe; in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America, and by virtue of the authority upon me conferred, I declare the works of (here mention the name of the body) opened (or closed, as the case may be)."

NOTE: In the ceremonial of the Joint Installation of Officers, the form presented on page 11 of *Forms And Ceremonials* should be substituted for the Official Declaration.

It is not necessary to announce a change of Degrees within the same Body if an official program has been issued. When announcement must be made, the Presiding Officer — or one deputized by him — may say: "I declare this closed on the _____ Degree and opened on the _____ Degree."

JOINT MEETINGS

To facilitate the transaction of business, joint meetings of the Co-ordinate Scottish Rite Bodies may be held — subject to official notice. This notice should bear the names of all the Presiding Officers. The Secretary should transcribe the records in the Minute Book of each Body. The Presiding

Officer of that Body which is the Fiscal Agency may preside or, by mutual arrangement, the Presiding Officers may serve in rotation. In opening the joint meeting, make a necessary adaptation of the Official Declaration or see Page 11 of *Forms And Ceremonials*.

Care should be taken to obviate the voting in a Body by one who is not a member of that Body although a member of another Body participating in the Joint Meeting.

OATH OF FEALTY

It is important that the Candidates be impressed that the Oath of Fealty is a symbol of the unity of the Scottish Rite. This Oath of Fealty protects the Body of the Rite against potentially unworthy Candidates and assures the initiate that he is entering a legally constituted Scottish Rite Body — not one which is clandestine, illegal or spurious.

FUNCTIONS OF THE DEPUTY AND ACTIVE MEMBERS

(1) It is imperative for every Officer to acknowledge the authority of the Deputy of the Supreme Council in his District (State) and to be familiar with the wide range of his duties as specified in the *Constitutions*. As the official representative of the Supreme Council and of the Sovereign Grand Commander, he inspects the work of the Rite in the various Valleys and must see that the general laws and rituals of the Rite are respected and obeyed, and that the official rituals are strictly exemplified without deviation.

The Deputy is always available for counsel and for such visitations as are mutually convenient, but a fraternal consideration should protect him from unreasonable demands.

(2) Officers should be familiar with the status, duties and privileges of an Active Member of the Supreme Council as defined in the *Constitutions*. In general, an Active Member exercises no formal authority except such as may be conferred upon him by the Deputy. He may be a member of the Executive Board — or Committee — in his Valley and may preside as *ex-officio* Chairman at meetings of the Honorary Members of the Supreme Council in his Valley.

He does not represent his Valley or District in the Supreme Council but he does represent the Supreme Council in his Valley and District. He must report any irregularities in ritual or business to the Deputy. As a counselor he works in close cooperation with the Officers of the Valley.

HONORARY MEMBERS OF THE SUPREME COUNCIL

As Sovereign Grand Inspectors General, the Honorary Members of the Supreme Council should be given formal recognition on ceremonial occasions. It is their privilege and duty to cooperate with the Deputy, the Resident Active and the Officers of the Scottish Rite in the local Valley in providing leadership, in conserving the interests of the Supreme Council and in strengthening the influence of the Scottish Rite.

III PROTOCOL

DEFINITION

Protocol covers the more important details of ceremonial etiquette — the conduct of meetings, the introduction and reception of distinguished guests, good form in the wearing of jewels and other decorations, and the order of precedence in seating guests on the platform and at the banquet table.

NOTE: The word "precedence" frequently referred to is pronounced "pre-seed-ens" with accent on the second syllable. In *Webster's New International Dictionary* there is a wide range of its application in terms of rank and order.

CONDUCT OF MEETINGS

A general knowledge of Parliamentary Law is essential, especially the forms of putting motions, directing debate, rules governing amendments and the like. A meeting need not be stiff or ultra-formal but it is imperative to maintain order and dignity.

Recommended: Robert's *Rules of Order* or *A Manual of Parliamentary Procedure* by John Q. Tilson, 33°.

INTRODUCTION AND RECEPTION OF GUESTS

1. Follow traditional procedures in the appointment of carefully chosen Committees to escort the various guests, and in the formal reception under an arch of steel which is reserved for a Grand Master of Masons and for Active Members of the Ancient Accepted Scottish Rite of any Jurisdiction in amity. The escort will "Present Swords" whenever all other guests are formally received.

2. If the Resident Active Member of the Supreme Council is present, he should be received first. After accepting the gavel, he will receive all the other distinguished guests — unless the Deputy for the District is in attendance. In that case, the Resident Active will receive the Deputy who, in turn, will receive all guests.

3. Be governed by the Order of Precedence of the Grand Lodge or by an adaptation of the group pattern used by the Supreme Council. This group pattern is as follows:

- (1) Masonic Service Association; the Shrine; National Sojourners; Red Cross of Constantine; Royal Order of Scotland; Order of DeMolay.
- (2) Grand Chapter, Royal Arch Masons; Grand Council Royal and Select Masters; Grand Commandery Knights Templar. (General Grand Bodies in the same order.)
- (3) Foreign Supreme Councils (Europe and Latin America).
- (4) English Speaking Supreme Councils. (Outside U.S.A.) Ireland, England, Scotland, Dominion of Canada.
- (5) Southern Masonic Jurisdiction, U.S.A. The Mother Supreme Council.
- (6) Active Members of the Supreme Council, N.M.J.

- (7) Any visiting Deputy of the Supreme Council.
- (8) The Sovereign Grand Commander — or his Official Representative.
- (9) The Grand Master of Masons.

NOTE: If the Deputy for the District is present, he should greet the Sovereign Grand Commander at the Altar, escort him to the East, introduce him to the Presiding Officer and to the Brethren, present the gavel and call for the Grand Honors. (The Battery of the Degree under which the Body is operating.) If the Deputy or an Active Member for the District is not present, the Presiding Officer will observe the procedure as outlined above.

If the Sovereign Grand Commander has been received and the Grand Master of Masons is in waiting, it is *his* privilege to greet the Grand Master, escort him to the East, present the gavel and call for the Grand Honors.

If a Grand Master of Masons — or any other distinguished guest — is not a Scottish Rite Mason, the Presiding Officer, without the knowledge of the guest, should declare a recess. Resume — when the guest is escorted from the room.

4. On the occasion of an official visit to a Valley by the Deputy for the District, the Deputy may be escorted by the Honorary Members of the Supreme Council resident in that Valley or elsewhere in the District.

5. It is important that formal dignity be maintained. Introductions should be brief — no biographical data, no fulsome compliments. It is sufficient to say, "I have the honor to present _____" (Give name and Masonic title.) Do not use the cliché — "present to you and through you." In presenting the Sovereign Grand Commander do not rehearse

the full corporate title of the Jurisdiction used in the Official Declaration. "Ill . . . , 33°, Sovereign Grand Commander of the Supreme Council 33° for the Northern Masonic Jurisdiction of the United States of America" — is adequate.

In receiving a distinguished guest never, under any circumstances, greet him by his first name. That intimacy is for private and unofficial conversation. It is proper to add a brief, friendly word of appreciation of the honor of the visit and an assurance of a sincere and hearty Masonic welcome.

NOTE: The formal ceremony of Reception may be waived at the request of a guest.

TABLE PROTOCOL

The ranking Masonic officer present should be seated on the right of the Presiding Officer and, next to him, the speaker of the evening. The second highest ranking officer is seated at the left of the Toastmaster. All others — including civic officials — are placed in order alternating right and left. Local custom should be followed and it is not essential to be too meticulous. Seating is facilitated when place cards are used.

NOTE. If the Toastmaster is a person other than the Presiding Officer, he should be seated at the left of the Presiding Officer.

GRAND HONORS

LODGE OF PERFECTION

*** ** ** ** **

3-5-7-9

COUNCIL OF PRINCES OF JERUSALEM

*** **

4-1

(Substituted for the battery of 1-4 in the 16° to avoid conflict with the battery of the 32°)

CHAPTER OF ROSE CROIX

*** **

6-1

CONSISTORY

* ** **

1-4

IV DECORATIONS

DEFINITION

In the Supreme Council NEWS-LETTER for July 1948, Ill.: Melvin M. Johnson, 33°, then Sovereign Grand Commander, defined "Decorations" as follows:

(a) Any Decoration adopted by authority of the Supreme Council 33°, N.M.J. or by any other recognized Supreme Council including recognized Grand Lodges of the Swedish Rite.

(b) Any Decoration adopted by authority of a regular Grand Lodge of Symbolic Freemasonry and those granted by authority of a subordinate body — such as Past Masters' Jewels and the like.

(c) All Decorations expressly authorized by the laws of the United States of America, or one of its States, or of some foreign government recognized by and at peace with the United States.

DECORATIONS TO BE WORN

The Decorations described above are the only ones authorized to be worn in a Scottish Rite meeting, except that an officer or representative of an organization being officially received in the Supreme Council or in any of its subordinate Bodies is entitled to wear the jewel or decoration of his Body.

HOW AND WHEN WORN

The jewel of the 33° is worn nearest the heart, others are placed to the left. They should be limited to two or three. Scottish Rite jewels are not worn in Bodies of Symbolic Freemasonry or of the York Rite. Jewels or medals given for distinctive military or civic service by the government of the United States or one of its States may be worn on any occasion. This applies especially to various medals of honor and the Purple Heart.

V "FORM" IN FREEMASONRY

1. Freemasonry has its own unique meaning of the word "form," sanctioned by traditional usage. In dictionary terms it is "a mode of procedure prescribed by custom." For example, when a candidate is received "in due and ancient form," every Freemason knows what is meant.

2. There is a confused and mistaken notion that three familiar terms — "In ample form," "In due form" and "In form" refer to the ritual used in opening or closing a Masonic Body. "Ample form" is thought to be a full ritualistic form, while the others are shorter. That is a misuse of words. Ever since the Anderson *Constitutions* of 1738, these terms have been used, not to describe how the meeting was opened or closed, but to specify who did it.

3. In his *Encyclopedia of Freemasonry*, Ill.: Albert G. Mackey, 33°, accurately defines these terms. "When the Grand Lodge is opened by the Grand Master in person, it is said to be opened *in ample form*; when by the Deputy Grand Master, it is said to be *in due form*; when by any other qualified officer, it is said to be *in form*."

4. That rule holds in the Scottish Rite. "In a subordinate body of Freemasonry, including the Scottish Rite, if the titular head of that body — the regular presiding officer — opens or closes the body, it is done 'in due form.' If any other authorized officer performs this office it is done simply 'in form.'" (1943 N.M.J. 130)

"FORM" IN OFFICIAL NOTICES

The announcement that certain degrees will be conferred "in ample form" is not proper. Scottish Rite degrees are "conferred" either by being "exemplified" or "communicated." It is permissible to announce that a given degree will be "exemplified in full ceremonial form." That is merely a rhetorical emphasis.

VI RITUALS

CUSTODIAN OF RITUALS

The *Constitutions* provide that the Secretary of Scottish Rite Bodies is the custodian of rituals *under the direction and supervision of the Presiding Officers*. He is entitled to prompt officer cooperation in checking ritual files and locating missing rituals. It is essential that one complete set of rituals be kept on file in the office of the Secretary at all times.

A signed receipt should be given to the Secretary for every Ritual, Book of Ceremonials, or Officers' Manual or Constitutions. If the person who originally "signed for" a ritual, etc., passes it on to someone else, the Secretary should be notified promptly and a new receipt signed; otherwise the original signer will be held accountable.

INNOVATIONS IN RITUAL

From the *Constitutions*: "Subordinate bodies are prohibited from conferring degrees except in conformity with the rituals authorized by the Supreme Council." . . . "The Deputy for the District may suspend from office any officer of a subordinate body who shall use, or cause to be used, any unauthorized ritual of any degree of the Rite."

These Constitutional provisions define the responsibility of officers for guarding against unauthorized innovations in ritual. Liberty is granted to Valleys to adapt suggested settings, costumes and dramatic action to local conditions but innovations in the ritual text or changes in sequence are not permitted.

INTEGRITY OF RITUAL STRUCTURE

This is of vital significance because the philosophy of the Scottish Rite, its historic message and its practical lessons are dramatized in its Rituals. It is the duty of the Officers to guarantee the integrity of the ritual structure by guarding it from unauthorized changes. All Officers must, therefore, *know* the rituals for which they are morally and legally responsible.

A RITUAL PROGRAM

There are 29 Scottish Rite Degrees, 4°-32° inclusive, to be conferred. The number of Degrees witnessed by each Class becomes a matter of importance. Ritualistic programs should be studied with care so that a maximum number of Degrees may be used.

MINOR PROBLEMS

(1) The problem of the ritualist who monopolizes a certain part even when advancing age interferes with his effectiveness. (2) The failure to enlist new personnel for degree casts which limits dramatic work to a few.

Officers can overcome these difficulties by the appointment of an advisory Casting Committee, cooperating with the Officers which – without regard to precedent or favoritism – will fit the man to the part and the part to the man and by the use of Alternate Casts.

RITUAL REVISION

This is the function of the Supreme Council through its Committee on Rituals and Ritualistic Matter. Revision is now based upon the findings of scientific and coordinated Ritual Research which conserves the tradition of each Degree, deletes time-wasting repetitions, anachronisms (when possible), and dramatizes the basic message of the Degree. The Committee welcomes suggestions from anyone who is interested in a more convincing ritual and a more impressive exemplification. These suggestions must be sent to the Chairman of the Committee on Rituals and Ritualistic Matter through the Deputy for the District.

REGALIA

Consult the section on Regalia in the *Constitutions and Regulations* of the Supreme Council for information concerning the Scottish Rite emblem, jewels, chain collars, caps and Consistory uniform.

Costumes, properties and stage settings are specified — in general terms — in the ritual of each Degree. For detailed information consult any reputable Regalia House having a Scottish Rite connection.

VII COVER OBLIGATIONS

EXEMPLAR

An Exemplar, representing the Class, may — on behalf of the Candidates — assume the Obligation in any Body of the Scottish Rite. When an Exemplar is used the following affirmation of consent must be given:

Do you and each of you consent that in the degrees about to be conferred upon you, an Exemplar shall be chosen to represent you, to speak for you when necessary, to answer for you such questions as you may not be able to answer for yourselves, to assume for you the necessary vows, and that such answers made, engagements entered into and vows assumed, will be by you understood and accepted as your own answers, promises and vows?

Upon receiving an affirmative answer the Master of Ceremonies will select a candidate and place him at the altar to assume the cover obligation. All candidates stand under the Sign of Fidelity.

LODGE OF PERFECTION

4° - 14° inclusive

I _____ promise on my word of honor as a Freemason and in the presence of Almighty God, that I will not reveal any of the secrets or mysteries of the degrees of —

Secret Master
 Perfect Master
 Intimate Secretary
 Provost and Judge
 Intendant of the Building
 Master Elect of Nine
 Elect of Fifteen
 Sublime Master Elected
 Grand Master Architect
 Master of the Ninth Arch
 Grand Elect Mason

which I am about to receive, or in which I may hereafter be instructed, to any person or persons not lawfully entitled to the same.

I furthermore promise that I will acknowledge the authority and obey the laws and decrees of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America.

You will all repeat after me.

And may God aid and assist me to keep this solemn vow. Amen.

COUNCIL OF PRINCES OF JERUSALEM

15° and 16°

I _____ in the presence of Almighty God and these brethren around me assembled, do hereby obligate myself never to reveal the secrets of the degree of Knight of the East, or Sword and of the degree of Prince of Jerusalem to anyone of an inferior degree, nor to any person not lawfully qualified to receive the same, or who has not been regularly invested, in a constitutional manner, with all the Symbolic and Ineffable Degrees of Freemasonry, from Entered Apprentice to that of Grand Elect Mason inclusive.

And may the Lord God of Hosts be my aid to keep and perform this vow. Amen.

CHAPTER OF ROSE CROIX

17° and 18°

I _____ promise, on my word of honor and the faith of an honest man and Mason, and swear by my previous Masonic obligations never to reveal the secret mysteries of the Degree of Knight of the East and West, and of the Degree of Knight of the Eagle and Pelican, under the title of Rose Croix of Heredom, to any person in the world not lawfully entitled to the same.

Almighty God, help, maintain, and keep me steadfast in the strict fulfillment of this my solemn obligation. Amen.

CONSISTORY OF SUBLIME PRINCES
OF THE ROYAL SECRET

19°-32° inclusive

I . . . upon this volume which I truly believe contains the sacred law, in the presence of the Father of all men, and these my brethren, do most solemnly promise and vow to hold inviolable the secrets about to be confided to me concerning the degrees of —

Grand Pontiff
Master ad Vitam
Patriarch Noachite
Prince of Libanus
Chief of the Tabernacle
Prince of the Tabernacle
Knight of the Brazen Serpent
Prince of Mercy
Commander of the Temple
Knight of the Sun
Knight of St. Andrew
Grand Elect Knight Kadosh, or
Knight of the White and Black Eagle
Grand Inspector Inquisitor Commander
Sublime Prince of the Royal Secret

and will reveal them to no one except he be duly qualified to receive them, and under legal authority.

You will all repeat after me.

And should I wilfully violate this my solemn vow may I be degraded and despised of all men. So help me God. Amen.

VIII COMMUNICATION OF
DEGREES

The mandatory *Manual For The Communication of Degrees*, issued in 1943, was withdrawn in 1955. Officers are permitted to retain the old *Manual* and are urged to read the interpretation of each Degree for their own enlightenment.

The message — or philosophy — of each Body of the Ancient Accepted Scottish Rite is all that Candidates need to know. Presiding Officers will urge the members of a given Class to return, from time to time, to witness the exemplification of degrees which they have not seen.

The following brief statements read by the Presiding Officer, or someone deputized by him, meet the mandatory requirement for "Communication."

LODGE OF PERFECTION

The Ineffable Degrees, from the Fourth to the Fourteenth inclusive, are conferred in a Lodge of Perfection. They are called "Ineffable" because they are concerned with the ineffable or unutterable Name of God and with man's eager quest for the true Name. In these eleven degrees there is a profound unveiling of the character and purposes of God — "that high and holy One who inhabiteth eternity but dwells with him also that is of a contrite and humble spirit."

In formal ritual and in drama, ten of these degrees, based upon legends of the Solomonic era, elaborate the teachings of Symbolic Freemasonry and apply them to practical situations which are faced in everyday life. The Fourteenth Degree summarizes what has been taught and is a moral and philosophical climax.

Important practical lessons are taught in the eleven Ineffable Degrees: — Secrecy and silence in all confidential relationships; Respect for a Brother's memory; The duty of healing dissensions; Justice and Mercy in judging others, Fair dealing in business by Management and Labor; The peril of excessive zeal even in a good cause; The honest collection of taxes based upon a just assessment; The mastery of difficulties and dangers in our progress toward Perfection; The honor of Freemasonry is in the keeping of those who seek Perfection in character and who reverence the Ineffable Name of God.

COUNCIL OF PRINCES OF JERUSALEM

The two Historical Degrees conferred in a Council of Princes of Jerusalem cover the period from B.C. 538 to B.C. 516. They deal with persons and events connected with the end of the Babylonian Captivity of Israel, the return of some of the captives to Jerusalem and the rebuilding of the Temple.

In the Fifteenth Degree, KNIGHT OF THE EAST OR SWORD, Zerubbabel, a Jewish captive, wins the favor of King Cyrus and the release of the Jews from captivity. Years later, in the Sixteenth Degree, PRINCE OF JERUSALEM, Zerubbabel, returns to Babylon to plead with King Darius for military protection against the enemies of Israel and for more generous assistance in the rebuilding of the Temple. His skill in debate and his courage and integrity inspire Darius to grant his petitions.

These degrees, dramatically portrayed, teach loyalty to Conviction in the face of temptation, fidelity to Duty in spite of hardships, and a devotion to Truth which is mighty above all things and which ultimately must prevail in the councils of mankind.

CHAPTER OF ROSE CROIX

The Chapter of Rose Croix — the spiritual center of the Ancient Accepted Scottish Rite — confers two Philosophical Degrees. The historical setting of these degrees is within the Christian era but without any prescribed date. Their message is universal; their fellowship may include all worshippers of the One God whatever their nation, race or creed.

The Seventeenth Degree — KNIGHT OF THE EAST AND WEST — dramatizes the age-long search for the Lost Word only to find that it is concealed in a Closed Book, sealed with seven seals. No man is worthy to open the Book until he discovers the New Law. The degree inspires the hope that Truth will dawn at last and that the worship of the One true and living God will spread from East to West.

In the Eighteenth Degree — KNIGHT OF THE ROSE CROIX OF HERODOM — a Knight of the East and West learns that by the aid of three guiding virtues, Faith, Hope and Charity, he may discover the New Law of Love. The Closed Book is opened and the Word is found. Jesus of Nazareth is revealed as the Exemplar of the Degree and the Cross becomes a symbol of self-sacrifice for all men. The Rose on the Cross typifies the beauty and glory of the New Law incarnate in the lives of men. The degree is deeply religious without any sectarian bias.

CONSISTORY OF SUBLIME PRINCES
OF THE ROYAL SECRET

Fourteen "Traditional" and "Chivalric" Degrees — from the Nineteenth to the Thirty-second inclusive — are conferred in a Consistory of Sublime Princes of the Royal Secret. Each Degree dramatizes its own unique and independent message and applies it to a familiar life situation.

In the area of morals, certain Consistory Degrees teach the ultimate victory of Good over Evil, the dignity of Labor, the sacredness of Duty and unselfish service as the test of one's religious professions. A leader of men is taught that he must be righteous if he aspires to influence others and that he should listen, with open mind, to the lessons of the ages.

In social relations, the Consistory teaches that Toleration is respect for the opinions and religious convictions of others; that he who judges others must himself be above reproach; that it is more noble to forgive than to seek revenge and that a Freemason who commits a felonious crime is not protected by his brethren.

In the area of national affairs, the Consistory holds firmly to the separation of Church and State and teaches that Treason is a crime over which Freemasonry casts no mantle of charity. It proclaims that the crowning glory, in any human life, is that sacrificial love which impels one to lay down his life for a friend.

IX THE FLAG OF THE UNITED STATES

Congress, by joint resolution (approved by the President, December 22, 1942) established regulations as to the display and use of the American flag by civilian groups. Relevant sections applicable to Bodies of the Scottish Rite follow:

1. PLATFORM USE OF THE FLAG

If displayed flat the flag should be above and behind the speaker. When displayed from a staff, it should be given the place of honor at the right of the speaker as he faces the audience. Other flags should be displayed at the speaker's left as he faces the audience.

When a flag is displayed in a church or auditorium elsewhere than on the platform it is placed in the position of honor at the right of the audience as they face the platform. Any other flag is placed on the left of the audience as they face the platform.

2. FLAG ETIQUETTE

(a) In a procession, the flag is carried on the marching right.

(b) When the flag is passing in parade, or during the ceremony of hoisting or lowering, all persons present should

face the flag, stand at attention, and salute by placing the right hand over the heart. Men in uniform give the military salute. Civilians, wearing hats, remove hat with the right hand, holding it at left shoulder, the hand being over the heart.

(c) The flag should never be fastened, displayed or used for covering a speaker's desk or for draping the front of the platform. Bunting may be used, blue on top, with white and red below (Act of 1942).

NATIONAL ANTHEM

During singing or playing of the Star Spangled Banner, when uncovered, face flag, stand at attention, hands at sides. When covered, observe (b), page 30.

NOTE: Detailed rules concerning the display of the Flag of the United States will be found in *The World Almanac and Book of Facts* issued each year.

PLEDGE OF ALLEGIANCE

The Pledge to the Flag has developed from the original which was drawn up in August 1892 in the office of the *Youth's Companion*, a popular magazine for young people published by the Perry Mason Co., in Boston, Massachusetts.

As revised by Act of Congress in June 1954, the pledge is as follows:

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation under God, indivisible, with liberty and justice for all."

X MISCELLANEOUS ITEMS

MUSIC IN THE RITE

The term "Incidental Music" used in the Scottish Rite means that the music should illuminate or interpret the Degree. It should be fitted to the time, place and circumstances of the Degree. An old Testament theme calls for musical settings of the Psalms, the Prophets or the attributes of God within that historical framework. A scene in the Christian era allows more liberty of choice but hymns, solos and anthems should not be ultra-theological or sectarian.

The Scottish Rite is universal in its scope. Christians (Protestant and Catholic), Jews, Moslems, Parsees and devotees of other monotheistic faiths may meet at the Altar. Music in the Scottish Rite should be universal, free from dogma, sectarian phrases and anything which is controversial.

It is recommended that the musical program be selected in a conference which should include Officers of the Scottish Rite Bodies, Director of Work, Organist and Choirmaster.

WHAT IS THE ∴?

This symbol is called "the three dots," "triangular period" or, more accurately, "triple period." It came into use prior to the year 1800. It is shaped like a delta, a symbol of the Scottish Rite, and is used after abbreviations which belong to the Rite — as A. ∴ A. ∴ S. ∴ R. ∴ and Ill. ∴ for Illustrious.

AUTOGRAPH COLLECTORS

Interested and enthusiastic brethren collecting autographs for their Patent or "Passport" often interrupt distinguished guests at the banquet table or while engaged in conversation. Officers are urged to announce, in official notices and at reunions, that all members interested in securing autographs should leave their Patents in the office of the Secretary where they will be signed and may be called for later.

COURTESIES

When a guest-speaker is invited to visit a Valley, the Committee in charge should advise him that transportation expense and local entertainment will be provided and that an honorarium of \$ has been authorized. Specific arrangements concerning time, place, dress and approximate time allotted for the address are always appreciated by the guest.

Travel expense incurred by the Sovereign Grand Commander, the Deputy for the District, or an Active Member authorized to represent the Sovereign Grand Commander, is provided for by the Supreme Council. No honorarium. Adequate hotel accommodations — a suite if possible — should be charged to the Valley.

RINGS

The only official Ceremonial rings are those of the Fourteenth and Thirty-third Degrees. These should be worn with the apex of the triangle toward the finger tips.

TITLES: CORRESPONDENCE

The trend in the Supreme Council is toward simplicity. By formal action, "Most Puissant" has been deleted from the title of the Sovereign Grand Commander and "Puissant" from the title of the Grand Lieutenant Commander.

The title "Ill.:" or "Illustrious Brother" and the "33°" are intramural, significant only within the Scottish Rite fellowship. They should not be used in addressing an envelope. With the exceptions noted below, do not add any official title or any reference to the Supreme Council, 33°. Address as in ordinary correspondence.

In correspondence with the two executives of the Supreme Council, it is permissible to add Sovereign Grand Commander or Grand Secretary General on the envelope.

In the heading of a letter one may use this form:

Ill. : 33°
(Title)

and address him as

My dear Sovereign Grand Commander
(Or whatever his title may be)

or

Illustrious and dear Brother

or

Dear Brother

FUNERAL SERVICE

The Supreme Council has not authorized a formal funeral service, the so-called "Ring Service" or the "Salt and Rose" ceremony. There is no official objection to the use of any funeral service approved by the Deputy for the District.

THE DOUBLE-HEADED EAGLE

The Double-Headed Eagle of Lagash was in use 1000 years before the Exodus from Egypt and more than 2000 years before the building of King Solomon's Temple. The city of Lagash in Sumer in southern Babylonia, between the Tigris and the Euphrates and near the modern Shatra in Iraq, was a center of art, literature, military and political power 5000 years before Christ.

The symbol was used by many tribal and national groups and, in 102 B. C., Marius, the Roman Consul, decreed it as the symbol of imperial Rome. Later, the Emperors of the Holy Roman Empire used the double-headed eagle to symbolize the universality and unity of the Empire. It was adopted in Germany during the days of conquest and imperial power.

This symbol was first used in Freemasonry probably in 1758 by a Masonic body in Paris — the Emperors of the East and West — a precursor of the Ancient Accepted Scottish Rite. The two heads, one facing East and the other facing West, symbolize the universality of the Scottish Rite.

(For a more detailed statement, see Article 1200 in the *Constitutions*.)

"DEUS MEUMQUE JUS"

This motto of the Thirty-third Degree which is engraved in the ceremonial ring is a Latin translation of the French "Dieu et mon Droit" which means — God and my Right. The legend of its origin is of interest. Richard I, King of England from 1189-1199, was known as Richard *Coeur de Lion* — the Lion-Heart. He spent less than ten months of his ten year reign in England because of his interest in the Crusades and his war with France. In 1198, Richard besieged the city of Gisors in Normandy. He issued to his troops, as a *parole* or battle-cry the words — "Dieu et mon Droit" because Gisors, captured by Philip Augustus of France, really belonged to England. Richard claimed it as "my Right" since he was fighting for his own. He won a great victory, in memory of which England placed the words "Dieu et mon Droit" on the Royal Arms.

MASONIC CALENDAR

BLUE LODGE — SYMBOLIC

Add 4000 to the Christian era. This is *Anno Lucis*, the "Year of Light." Thus the year 1955 would be written, Masonically, A. . L. . 5955.

ROYAL ARCH — CAPITULAR

Add 530 to the current year. This is called *Anno Inventionis*, the "Year of Discovery" and dates from the building of the Second Temple. Add 1913 years to the vulgar era for "The Order of High Priesthood," or *Anno Benefacio*

meaning "In the Year of Blessing" — the blessing of Abraham by Melchizedek.

ROYAL AND SECRET MASTERS — CRYPTIC

Add 1000 to the current year. The term *Anno Depositionis* — in the "Year of the Deposit" — dates from the completion of Solomon's Temple.

KNIGHTS TEMPLAR — CHIVALRIC

Subtract 1118 from the current year to get *Anno Ordinis* or A. . O. . the year of origin.

A. . A. . S. . R. .

Add 3760 to the current year — in the style of the Jewish calendar. *Anno Mundi* or A. . M. . means "Year of the World." After September add one year.

NOTE: Blank pages are included in this Manual for notes, for additional items clipped from the *News-Letter* or *Proceedings*, or for relevant communications from the Supreme Council.

INDEX

- Allegiance, form of, 5
- Autograph Collectors, 33
- Conduct of Meetings, 9
- Communication of Degrees, 25-29
 - Chapter of Rose Croix, 28
 - Consistory of Sublime Princes of the Royal Secret, 29
 - Council of Princes of Jerusalem, 27
 - Lodge of Perfection, 26
- Chapter of Rose Croix
 - communication of degrees, 28
 - cover obligations, 23
- Consistory of Sublime Princes of Royal Secret,
 - communication of degrees, 29
 - cover obligations, 24
- Co-ordinate Bodies, 4-8
 - allegiance, 5
 - functions of deputy and active members, 7
 - honorary members of the Supreme Council, 8
 - joint meetings, 6
 - "ladder promotion," 5
 - oath of fealty, 7
 - official declaration, 6
- Correspondence, titles, 34
- Council of Princes of Jerusalem
 - communication of degrees, 27
 - cover obligations, 23
- Courtesies, 33
- Cover Obligations, 21-24
 - Chapter of Rose Croix, 17°-18°, 23
 - Consistory of Sublime Princes of Royal Secret, 19°-32°, 24
 - Council of Princes of Jerusalem, 15°-16°, 23
 - Exemplar, 21
 - Lodge of Perfection, 4°-14°, 22
- Custodian of Rituals, 18
- Decorations, 14, 15
 - definition, 14
 - how and when worn, 15
 - to be worn, 14
- "Deus Meumque Jus," 36
- Double-headed Eagle, 35
- Exemplar, 21
- Flag of the United States, 30, 31
 - flag etiquette, 30
 - national anthem, 31
 - platform use of flag, 30
 - pledge of allegiance, 31
- "Form" in Freemasonry, 16, 17
 - "form" in official notices, 17
- Functions of Deputy and Active Members, 7
- Funeral Service, 35
- Grand Honors, 13
- Guests, Introduction and Reception of, 9
- Historical Background, 1-3
- Honorary Members of the Supreme Council, 8
- Innovations in Ritual, 18
- Introduction and Reception of Guests, 9
- Integrity of Ritual Structure, 19
- Joint Meetings, 6
- Ladder Promotion, 5
- Lodge of Perfection
 - cover obligations, 22
 - communication, 26

INDEX

- Masonic calendar, 36, 37
 - A. A. S. R., 37
 - Blue Lodge - Symbolic, 36
 - Knights Templar - Chivalric, 37
 - Royal Arch - Capitular, 36
 - Royal and Secret Masters - Cryptic, 37
- Meetings, conduct of, 9
- Miscellaneous Items, 32-37
 - autograph collectors, 33
 - courtesies, 33
 - "Deus Meumque Jus," 36
 - funeral service, 35
 - music in the rite, 32
 - rings, 33
 - symbol., 32
 - titles correspondence, 34
- Music in the Rite, 32
- National Anthem, 31
- Oath of Fealty, 7
- Official Declaration, 6
- Platform Use of Flag, 30
- Pledge of Allegiance, 31
- Protocol, 9-12
 - conduct of meetings, 9
 - definition of, 9
 - table, 12
 - introduction and reception of guests, 9-12
- Regalia, 20
- Rings, 33
- Rituals, 18-20
 - custodian of, 18
 - innovations in, 18
 - integrity of ritual structure, 19
 - minor problems, 19
 - ritual program, 19
 - regalia, 20
 - revision, 20
- Symbol., 32
- Table Protocol, 12
- Titles, correspondence, 34