

1539

MANUAL FOR OFFICERS

1982

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

MANUAL FOR OFFICERS

1982

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

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

This book is the property 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

When no longer needed by an Officer of a Body, it must be returned to the Valley Secretary. In any event, this Manual must be returned or accounted for to the Secretary of the Valley each year prior to its annual meeting.

If the holder loses possession by death or otherwise, the finder will please return to

THE GRAND SECRETARY GENERAL
Supreme Council, 33°
33 Marrett Road
P O Box 519
Lexington, Massachusetts 02173

FOREWORD

The Supreme Council is pleased to provide this Manual for the use of the Officers in our Valleys. It includes historical notes on the background of Scottish Rite, suggestions concerning the exemplification of Degrees, details of protocol in ceremonial etiquette and in administrative procedures. It answers many questions asked by officers and members.

This Manual is not a substitute for our Constitutions which should be read and studied by our officers. It is intended to be a guide to orderly procedures in presiding in a Body or a Valley.

Our members look to Valley Officers for leadership. To lead effectively necessitates being well informed. An officer who knows the answers will instill confidence in his listeners and will inspire interest and enthusiasm. To that end we urge that you not only read this Manual, but that you study it until you are a master of the wealth of information it contains.

The information contained in this Manual for Officers as well as the book of Constitutions will serve you well throughout your tenure in office.

STANLEY F. MAXWELL, 33°
Sovereign Grand Commander

ADDENDA

To be placed in the 1982 Manual for Officers

- p. 9** After the fourth line and preceding the second paragraph insert:

“Thereafter, the role and duties of such Presiding Officers shall be subordinate and subject to such joint regulations as shall have been duly adopted by such Board of Officers, Executive Committee or other appropriate Committee.”

- p. 15** Replace the rubric at the end of the first paragraph with:

“Note: If the installation ceremony is to be open to non-members, the Body or Bodies may be opened informally, without the usual Constitutional Declaration and may be closed with a benediction.”

- p. 20** Delete lines two to four as well as the rubric and replace with:

“Note: If the installation ceremony is to be open to non-members, the Body or Bodies may be opened informally, without the usual Constitutional Declaration and may be closed with a benediction.”

- p. 24** Insert ahead of the last paragraph the following:

“Thereafter, the role and duties of such Presiding Officers shall be subordinate and subject to such joint regulations as shall have been duly adopted by such Board of Officers, Executive Committee or other appropriate Committee.”

- p. 54** Add after item 2 so as to read:

“Each prologue, if any, must *be given*.”

CONTENTS

	<i>Page</i>
I. Historical Background	1
II. Subordinate and Coordinate Bodies	8
In general	8
Allegiance	9
Oath of Fealty	10
Declaration of Principles	11
Declaration for Opening and Closing	14
Function of the Deputy and Active Members..	15
Honorary Members of the Supreme Council..	16
Joint Business Meetings	17
Conduct of Meetings	18
Suggested Order of Business.....	18
Remission of Dues.....	19
Meetings for Installation of Officers	19
Traditional Meetings.....	21
Officers	21
Duties of Officers	22
III. Duties of Secretaries	28
Election Returns	28
Ritual Statements and Other Books	28
Ritual Receipts.....	29
Annual Returns	29
Orders for Certificates and Diplomas	30
Honorary Members of the Supreme Council...	32
Meritorious Service Award	32

	<i>Page</i>
Changes of Address	33
Changes in Names	34
Rules and Regulations (By-Laws)	34
Benevolent Foundation, Scottish Rite Masonic Museum and Library and the Education and Charity Fund	34
Facts of Scottish Rite	35
What Is The Scottish Rite?	35
Financial Reports	36
IV. Protocol	37
Definition	37
Introduction and Reception of Guests	37
Table Protocol	43
Duties of Active Members Within a State	43
Grand Honors	44
The Flag of the United States of America	45
Thirty-third Degree	46
Titles: Correspondence	47
V. Decorations	48
Definition	48
Decorations to be Worn	48
How and When Worn	49
VI. Rituals	50
Custodian of Rituals	50
Innovations in Rituals	50
A Ritual Program	53
Recommendations for Casting	54
Regalia, Costumes, and Paraphernalia	55

	<i>Page</i>
VII. Cover Obligations and Communication of Degrees	56
Lodge of Perfection—Cover Obligation	57
Lodge of Perfection—Communication	58
Council of Princes of Jerusalem— Cover Obligation	59
Council of Princes of Jerusalem— Communication	59
Chapter of Rose Croix— Cover Obligation	60
Chapter of Rose Croix—Communication	61
Consistory—Cover Obligation	62
Consistory—Communication	62
VIII. Membership Development Program	64
Purpose	64
Responsibility	64
Assistance	65
Scottish Rite Clubs	65
Organization	65
Working Tools	67
Prospects	68
Records	69
Source	69
Education	69
Training	69
Rewards	70
Maintenance of Memberships	70
IX. Music In the Rite	71

	<i>Page</i>
X. Supreme Council Financial and Benefit Programs In Which Valleys May Participate	73
Pension Plan	73
Investment Trust	74
Insurance Program	75
XI. Benevolences	77
Benevolent Foundation	78
Scottish Rite Masonic Museum and Library ...	79
Education and Charity Fund	80
Charles Levi Woodbury Charity Fund	81
Donations and Bequests	81
XII. Miscellaneous Items	82
Significance of the . . .	82
Rings	82
Caps	82
Funeral Service	84
The Double-Headed Eagle	84
Latin Phrases	86
Symbols Used With Signatures	87
Jewelry	88
Films	88

I

HISTORICAL BACKGROUND

A BRIEF SURVEY

In its origin, the Scottish Rite of Freemasonry has no known 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 Ecosais (Scottish) Lodge—Parfaite Harmonie—was organized in Bordeaux, one of the oldest and most influential Masonic centers in France. The membership included Scottish 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 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, a 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 added was the description, The Ancient and Accepted Scottish Rite. The full membership of that 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 Catholics. 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 United States of America.” Daniel Decius Tompkins, 33°, afterward

Vice President of the United States (1816-1824), 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 and 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 their local organizations 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 Masonic Jurisdiction was completed in the Union of 1867—the beginning of a new era of growth in numbers and influence.

At the time of the Union of 1867, there were approximately 4200 Scottish Rite Masons in the Northern Masonic Jurisdiction. Membership was quite limited, and no attempt had been made to “popularize” either Masonry or the Scottish Rite. But inspired by the new spirit of harmony which prevailed, membership began to increase rapidly. The year 1890 saw 15,000 members; 1910—61,000; 1920—210,000; 1933—279,000. Then came the decline of the Thirties, followed by the tremendous upswing after World War II. In 1982, at the end of 215 years of Scottish

Rite Masonry, the membership in the Northern Masonic Jurisdiction was 496,000. There were 33 Valleys (a significant coincidence) in 1867 at the time of the Union.

Following the Union of 1867, Scottish Rite Masonry began to flourish. Old enmities and jealousies were erased and allowed to die. New Bodies in many new Valleys were instituted, a process that is still going on to this day. The conferral of degrees, which at best had been haphazard prior to 1867, was strengthened by revision of the ritual structures of the Rite. The Valleys started to build fine new temples dedicated to the work of the Rite. Splendid degree presentations, with elaborate scenery and costumes, became commonplace.

Many noteworthy events have transpired in the last 100 years. An International Conference of Supreme Councils was first held at Brussels, Belgium in 1907. This was followed by others at intervals throughout the years, and the 12th of such Conferences, at which Ill. Stanley F. Maxwell, 33°, presided as President, was held in Paris, France, in 1980.

In 1917, a Jubilee Year celebration was held, honoring the 50th year of the Union of 1867. In 1967, centennial observances were held in all Valleys of the Rite. In 1975-1976, a great many special programs were held relating to the 200th anniversary of the signing of The Declaration of Independence of our Country.

One notable date in 1975, April 20, saw the opening and dedication of the Scottish Rite Masonic Museum and Library of Our National Heritage in Lexington, Massachusetts, a gift to the nation by the Scottish Rite Masons

of the Northern Masonic Jurisdiction in honor of our nation's Bicentennial anniversary.

A Declaration of Principles, setting forth the basic and fundamental philosophy of the Rite, was first adopted by the Supreme Council in 1923, reaffirmed in 1929 and 1934, and revised in 1971. Required to be read to each initiate, it succinctly sets forth the principles upon which all Scottish Rite Masons may agree. The Supreme Council believes that basic Masonic principles are changeless, but that the organization should be ever ready to meet the changing needs of the times. However, the Scottish Rite should be progressive, dynamic and attuned to the future, while firmly adhering to the Masonic tenets of Brotherly Love, Relief and Truth.

With these aims in mind, the Supreme Council adopted a Meritorious Service Award program in 1937, providing for the recognition by Councils of Deliberation of those members who render outstanding service to the Rite. In 1938, the Gourgas Medal was established. It may be awarded only by the Supreme Council or by the Sovereign Grand Commander in recognition of notably distinguished service in the cause of Freemasonry, country or humanity.

In 1934, the Supreme Council established its program for Research in Dementia Praecox, now called Schizophrenia, with an appropriation of \$15,000. This program has grown throughout the years, reaching an annual budget in excess of a half-million dollars. The Supreme Council's pioneer work in this field focused national attention on the problem, and great strides in the relief of the worldwide scourge of mental illness have been made.

The Supreme Council Education and Charity Fund and the Leon M. Abbott scholarship program came into existence through the suggestion of our late Sovereign Grand Commander, Ill. Leon Martin Abbott, 33°, who presided over our Supreme Council from 1921 until his death in 1932.

Through his will, he bequeathed \$50,000 to augment this fund, with the stipulation that some part of the income be used for college or university scholarships "for superior attainment or proficiency in the study of clean journalism." Accordingly, the Supreme Council now awards yearly grants to schools of "journalism" and to schools of "diplomacy and international service."

The Scottish Rite Masonic Museum and Library, in Lexington, Massachusetts, is another benevolent endeavor of our Supreme Council. Opened in 1975, this institution has fulfilled a dream to give to the people of this great nation a gift that will, for decades to come, reflect the spirit of our people, as well as the events and institutions which have shaped this land of hope and freedom.

The Museum and Library continues to demonstrate to the public our love of country, love of our flag and a firm belief in our democratic institutions as fundamental principles of all Masonic organizations.

The following distinguished leaders of Masonry have served as Sovereign Grand Commanders since the formation of the Supreme Council in 1813:

Prior to the Union of 1867

Daniel D. Tompkins	1813-1825
Sampson Simson	1825-1832
John James Joseph Gourgas	1832-1851
Giles Fonda Yates	1851
Edward A. Raymond	1851-1860
Killiam H. Van Rensselaer	1860-1867

Following 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°	1954-1965
George Adelbert Newbury, 33°	1965-1975
Stanley Fielding Maxwell, 33°	1975-

II

SUBORDINATE AND CO-ORDINATE BODIES

IN GENERAL

The Constitutions of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry, N.M.J., provide that "the Supreme Council shall possess exclusive power and final control, executive, legislative and judicial" over all Bodies of the Rite.

While each Scottish Rite Body in a Valley is *subordinate* to the Supreme Council, it is *co-ordinate* in relation to every other Scottish Rite Body in the Valley. Each Body operates under its own Dispensation and Charter and is the equal of every other Co-ordinate Body in rank, authority, rights and privileges. The Presiding Officer of one Body does not outrank the Presiding Officer of another Co-ordinate Body; nor does the Presiding Officer of one Body have any authority over any other Co-ordinate Body.

While each Co-ordinate Body is autonomous, it is of the utmost importance that all the Bodies in a Valley co-ordinate their efforts and cooperate fully in the establishment and maintenance of a harmonious, unified and effective management of the Scottish Rite affairs in their Valley. It is, therefore, expected that each Valley having more than one Subordinate Body (by Joint Regulations adopted by each Subordinate Body) shall create a Gov-

erning Board or an Executive Committee to co-ordinate their activities. The Constitutions provide that the Presiding Officer of each Co-ordinate Body shall be a member of such Board or Committee.

A majority of the members of such Board or Committee may consist of one or more of the elected Officers of each Co-ordinate Body.

The Constitutions provide that an Active Member of the Supreme Council may not hold the office of Trustee or any other office in a Subordinate Body of the Rite. While an Active Member, resident in the Valley, may serve as a consultant to the Governing Board or Executive Committee of the Valley, such Active Member may not be a voting member of any such Board or Committee.

ALLEGIANCE

The approved form of Allegiance should appear on official notices and periodically in Scottish Rite publications as follows:

The Bodies of the Scottish Rite, sitting in the Valley of, State 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 Lexington, Massachusetts, and whose Officers are—

Ill. , 33°
Sovereign Grand Commander

Ill. , 33°
Deputy for

and whose other Active Members for the State of
..... are:

.....
.....

(List Actives by seniority)

(The location of the "Grand East" in the Town of
Lexington is mandatory under the Charter granted to the
Trustees of the Supreme Council by a special Act of the
Legislature of the Commonwealth of Massachusetts.)

OATH OF FEALTY

It is of the greatest importance that each Candidate
and each Member fully understand 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 Members and as-
sures the initiate that he is entering a legally constituted
Scottish Rite Body, not one which is clandestine, illegal or
spurious. Every Candidate for the Scottish Rite degrees
in this jurisdiction signs the Oath of Fealty as an integral
part of his application for such degrees.

Every brother admitted from a jurisdiction other than
the N.M.J., by affiliation, must sign this Oath of Fealty
which is an integral part of his petition for affiliation.

Such Oath shall be in form as follows:

"I, the undersigned, do hereby promise on my
word of honor, and swear true faith, allegiance and
fealty to 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, sitting at its Grand
East in the Town of Lexington, Massachusetts, of
which the Illustrious is the
Sovereign Grand Commander, and will support and
abide by its Constitutions, Orders and Decrees.
"That I will hold allegiance to the said Supreme
Council and be loyal thereto, as the supreme authority
of the Rite; will hold illegal and spurious every other
Body that may be established within its jurisdiction,
claiming to be a Supreme Council; and every other
Body of said Rite within the same Jurisdiction that
does not hold its powers from said Supreme Council
and will hold no communication whatever in Scottish
Rite Masonry with any member of the same nor
allow him to visit any Body of the Rite of which I
may be a member; and I will dispense justice to my
brethren according to the laws of equity and honor.

"And should I violate this, my solemn vow and
pledge, I consent to be expelled from Scottish Rite
Masonry, and all rights therein and in any Body of
the Rite, and to be denounced to every Body of the
Ancient Accepted Scottish Rite in the world as a
traitor and forsworn.

"And may God aid me to keep and perform the
same. Amen"

DECLARATION OF PRINCIPLES

The following Declaration of Principles shall be read
in an impressive manner to all candidates before they
take their first degree of the Scottish Rite.

“This Supreme Council reaffirms its unswerving loyalty to the fundamental purpose of Freemasonry, which purpose from time immemorial has been to improve and strengthen the character of the individual man, and through the individual, the character of the community, thus undergirding the community with those spiritual values which give it strength and stability.

“This Supreme Council believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite.

“Believing that good and true men can be trusted to act well and wisely, this Supreme Council considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

“To that end Freemasonry teaches a belief in God and faith in His divine purposes. It encourages the worship of God in conformity with the dictates of individual conscience. It stands for truth and justice, liberty and enlightenment, fraternity and philanthropy.

“This Supreme Council expects of its members strict obedience to the laws of the land, and respect for their country’s flag.

“Such principles unite men and encourage the pursuit by them individually and collectively of worthy endeavors and the attainment of the purposes inherent in them. In that unity human character achieves its highest unfolding and provides man’s best hope for peace on earth and good will among men.

“To the furtherance of these principles, all our ritual is directed and all our efforts are aimed. To their furtherance each Master Mason has pledged himself, and at the portal of the Scottish Rite has renewed that pledge.

“This Supreme Council discountenances and rejects any attempt by any international groups or confederations of Scottish Rite Supreme Councils to legislate for individual Supreme Councils.

“Recognizing that principles unite men, that programs sometimes divide them, and that the preservation of unity of purpose and devotion to principle is essential to Freemasonry, the Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

“This Supreme Council further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or

influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of Governmental officials, whether executive, legislative, or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties.”

DECLARATION FOR OPENING AND CLOSING

The Constitutions require each Subordinate Body when meeting separately to open and close its work by pronouncing the following Declaration:

“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 Subordinate Body) opened (or closed, as the case may be).”

The Constitutions also provide that when Co-ordinate Bodies are meeting jointly the Declaration shall be recited in full by the officer presiding over the meeting who shall add at the end of the Declaration “in joint session with the other Co-ordinate Bodies in the Valley of,” and be followed by the recitation by each other presiding officer of the following: “and I declare the works of opened (or closed, as the case may be).”

This Declaration should be used only when “Opening”

or “Closing” a Subordinate Body of the Scottish Rite It should not be used in connection with the mere opening or closing of a ritualistic Degree.

NOTE In the Ceremonial of open Installation of Officers (whether separate or joint) the Body or Bodies must be opened before non-members are admitted and closed behind tyled doors after the ceremonies have been completed

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 State as specified in the Constitutions. As the official representative of the Supreme Council and of the Sovereign Grand Commander, the Deputy is charged with the responsibility of requiring strict compliance with the Constitutions, laws, rules and regulations of the Supreme Council and with the decisions, edicts and orders of the Sovereign Grand Commander. The Deputy serves as the Illustrious Commander-in-Chief of the Council of Deliberation of his State. In addition, he inspects the work of the Rite in the various Valleys, corrects any irregularities that he may discover, and sees that the official rituals are impressively exemplified as prescribed.

The Deputy is always available for counsel and for such visitations as are mutually convenient, but 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. In general, an Active Member exercises such authority as is conferred upon him by the Constitutions

and also such authority as may be delegated to him by the Deputy. He may attend meetings of the Governing Board or Executive Committee of a Valley.

He does not represent his Valley or State in the Supreme Council but he does represent the Supreme Council in his State. He has the right to be received formally in all Bodies opened on any of the Degrees of the Ancient Accepted Scottish Rite in any State of this Jurisdiction and to inspect their work and practices. He shall report to the Deputy of that State any irregularity in ritual or business that comes to his attention. As a counselor he works in close cooperation with the Officers of the Bodies in his State and the Presiding Officers of such Bodies should avail themselves of his counsel and guidance.

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. As distinguished members of the Supreme Council, they have the duty and responsibility to cooperate at all times with the Deputy and the other Active Members of the State, and with the Scottish Rite Officers of the local Valley in providing leadership, in conserving the interests of the Supreme Council, and in strengthening the influence of the Scottish Rite throughout their State.

MEETINGS

The Constitutions provide that "each Subordinate Body shall meet at least four times annually" and that

"special meetings may be called by the Presiding Officer of any Body at any time he may deem necessary." Notice of all meetings of a Subordinate Body must be given to the Members thereof "in such manner as shall be prescribed by the Rules and Regulations adopted by such Bodies."

The quorum required for the transaction of business by a particular Subordinate Body is set forth in the Constitutions.

JOINT BUSINESS MEETINGS

Joint business meetings, including balloting of all the Co-ordinate Bodies in a Valley, are provided for in the Constitutions. Joint meetings greatly facilitate the transaction of business, and Valleys are encouraged to make use of them. Notices of joint meetings should bear the names of all of the Presiding Officers. The proceedings in connection with any joint meeting should be recorded in the Minute Book of each Co-ordinate Body. The Presiding Officer of that Subordinate Body which is the Fiscal Agency may preside, or, by mutual arrangement, the Presiding Officers may serve in rotation.

In opening the joint meeting, each Presiding Officer should declare his Subordinate Body open; this can be done readily by making the necessary adaptation of the Declaration for Opening and Closing.

Care should be taken in a Joint Meeting to guard against the voting in a particular Subordinate Body by a Scottish Rite Mason who is not a member of that particular Subordinate Body but is a member of another Subordinate Body participating in the Joint Meeting.

The "election of officers must not be conducted in a joint meeting, but in a separate meeting of each Body concerned, held consecutively if on the same day."

CONDUCT OF MEETINGS

The meetings should be opened promptly at the appointed time. Nothing discourages attendance more than tardy openings. Do not permit the tardiness of an officer to delay the opening of meetings. A substitute should be appointed to fill in.

The Presiding Officer is responsible for the conduct, deportment, finances, work and general performance of his Body, and for compliance with the written requirements of the Constitutions of the Supreme Council, together with the unwritten requirements of Masonic tradition and custom.

All meetings should be conducted on a high plane and in a dignified manner. They should be conducted with dispatch, but not in haste.

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 stilted or ultra-formal, but it is imperative to maintain order and dignity.

Robert's *Rules of Order* shall be used and shall govern the conduct of all meetings.

SUGGESTED ORDER OF BUSINESS

The order of business at any regular or special meeting of a Subordinate or Co-ordinate Body shall be as follows:

- (a) Call to order and opening Declaration
- (b) Invocation
- (c) Pledge of Allegiance to the flag
- (d) Reading and consideration of minutes
- (e) Action and/or voting on (1) remission of dues, (2) demits, (3) suspensions and (4) petitions
- (f) Consideration of all fiscal and committee reports
- (g) Unfinished business
- (h) New business
- (i) Closing Declaration

REMISSION OF DUES

Universally, no Masonic Body wants to suspend a member for non-payment of dues who is unable, because of financial or physical conditions, to pay such dues. It is urged that extreme care, discretion and as much investigation as practical (including periodic reviews) be applied to all programs and policies relating to the remission of dues. Ideally, no member should be suspended for non-payment of dues when such payment would be a hardship.

MEETINGS FOR INSTALLATION OF OFFICERS

Every ceremony of installation of the elected or appointed officers should be performed in a formal, dignified and impressive manner. Every officer, elected or appointed, should be formally installed for the term of his office.

Each Subordinate Body may elect to have its own separate installation, or all of the Co-ordinate Bodies elect to hold a Joint Installation. Installations may be either "Open" or "Closed," except in a State in which the

Council of Deliberation has prohibited open installations. If the installation is "Open," the Body or Bodies must be opened before non-members are admitted and closed behind tyled doors after the ceremonies have been completed.

NOTE Such opening should be well before the assembling and the closing well after the departure of the guests and then preferably in an adjoining apartment, so as not to interfere with the ceremonies

If a separate installation is to be held for a single Subordinate Body, the Presiding Officer of that Body shall select, subject to the constitutional right of the Deputy to so act, an Installing Officer and a Marshal. If a Joint Installation is to be held for the several Co-ordinate Bodies, the several Presiding Officers shall select, subject to the Deputies' prerogative, a Convening Officer to preside during the ceremony, a Master of Ceremonies, an Installing Officer and a Marshal. In either event, if an Active Member is available, he shall be invited to participate.

Each Presiding Officer should thoroughly familiarize himself with those provisions governing the installation of officers in Subordinate Bodies which are contained in the following:

- (a) The Constitutions
- (b) Book of "Forms and Ceremonials," and
- (c) Book of "Ceremonial of Open Installation of Officers of Subordinate Bodies"
- (d) Manual for Officers

The Secretary should keep a complete record of the Ceremony of Installation (whether it be separate or joint,

open or closed), which should be incorporated in the Minutes of each separate Subordinate Body participating in the installation.

TRADITIONAL MEETINGS

Attention is called to the Constitutions relating to the observance of "Traditional Meetings" of Lodges of Perfection, Councils of Princes of Jerusalem, and Chapters of Rose Croix. All Valleys are encouraged to consider the observation of these Traditional Meetings as they provide opportunities for promoting the interests of Scottish Rite and Freemasonry.

OFFICERS

No one except the Treasurer, Secretary, Hospitaler, Trustee and Tyler (or Sentinel), should hold office in more than one Co-ordinate Body at one and the same time.

The same person shall not hold the offices of Secretary and Treasurer of a Subordinate Body at the same time.

No one shall be elected as a Presiding Officer who has not previously served in one of the first three offices of some Body of the Rite unless such requirement is waived by the Deputy for the State.

Appointments to office should be based upon such qualifications as:

- (a) Competence in leadership and initiative;
- (b) Industry;
- (c) Ready availability for performance of assignments;

- (d) Dependability; and
- (e) A willingness to assume and discharge the duties of office and to cooperate fully with the Presiding Officer in carrying out his program of activity.

Advancement or promotion in the "line" should be based upon the same qualifications above enumerated plus a satisfactory record of attendance and performance in previous offices in the Body and not upon a "ladder promotion" policy or practice. Preferably no "line" for advancement purposes should start more than two or three stations from that of the Presiding Officer.

Each officer, elected or appointed, should make a careful and thorough study of the Constitutions, especially the Chapters entitled "Subordinate Bodies," "Members," "Candidates," "Rituals," "Forms" and "Regalia."

Each officer should be given, at the time of his election or appointment, certain specified duties and responsibilities which he should assume and discharge faithfully throughout his term of office.

DUTIES OF OFFICERS

"The post of honor is the post of responsibility."

GENERAL

To be elected or appointed to any office in a Scottish Rite Body is a distinct honor which carries with it responsibility. Those who accept these honors must be prepared and willing to undertake the duties and responsibilities of their offices with the realization that some personal sacrifice will be necessary.

It is not intended that holding office in a Scottish Rite Body should interfere with an officer's vocation and his efforts to earn a livelihood. However, when any other cause, unless it be illness or death in the family, prevents his expected and required attendance at the meetings, rehearsals and reunions, he errs in expecting that his absence will be overlooked. If absence results from the pressure of one's usual vocation, or from illness, the members are usually very considerate in forgiving the absence. However, if it is the result of lack of interest or conflict with what might be termed personal pleasure, continued approval cannot be expected. Under such circumstances he should make way for another member who is more interested and willing to serve more faithfully.

Interest, attendance, punctuality and devotion to duty by all officers will inevitably result in success through cooperative and zealous teamwork.

A portion of the obligation taken by an officer at his installation in a Scottish Rite Body is as follows:

"I will seek diligently to acquire a due knowledge of the rituals, usages and administrative procedures of the Ancient Accepted Scottish Rite in this Jurisdiction, and especially to comply with the duties of my office. I will strive earnestly to promote the welfare of my Brethren and of our Rite, and to maintain peace and harmony in a spirit of courtesy and fraternal cooperation."

PRESIDING OFFICERS

The primary duties of a Presiding Officer of a Subor-

dinate Body are prescribed in the Constitutions which provide the following:

Except as provided in the succeeding paragraph, "it shall be the duty of the Presiding Officer of a Subordinate Body to preside at all meetings thereof, appoint all committees, and be ex officio a member of the same with voting rights. He shall discharge all the duties prescribed for him by the Constitutions and rituals of the Supreme Council and the usages and customs of the Rite; but the Presiding Officer of a Subordinate Body shall have and exercise no authority or control over any other Subordinate Body

"In a Valley having a Council, Chapter and Consistory, or any one or more of them in addition to a Lodge of Perfection, joint regulations of such Bodies may provide for a Board of Officers or Executive Committee with power and authority to co-ordinate the activities of all the Subordinate Bodies in that Valley including the acquisition, management and control of all properties for the common good, the scheduling of degrees, the appointment of committees, the fixing of budgets, the management of finances, and other appropriate common activities provided only that the Presiding Officer of each such Subordinate Body in such Valley shall be a member of such Board of Officers or Executive Committee "

A Presiding Officer is required to give his assent to the following charges of the Ancient Accepted Scottish Rite:

- to pay true allegiance and fealty to the Supreme Council,

- to support its Constitutions, Statutes, Orders and Decrees,
- to agree not to engage in any plot or conspiracy against the civil government,
- to obey the laws of our country,
- to submit peacefully to the will of the majority,
- to avoid disputes and quarrels,
- to be impartial, upright and modest,
- to refrain from all intemperance and excess,
- to be faithful to his Brethren and courteous to all men,
- to exercise hospitality,
- to receive all duly accredited visitors,
- to reject imposters,
- to rebuke those who would seek to disturb peace and harmony,
- to guard zealously the Charter of the Body over which he is called to preside,
- to permit no one to receive any degree of the Ancient Accepted Scottish Rite unless he be a Master Mason in good standing and qualified in accordance with the Constitutions and Regulations of the Rite.

It is the further duty of each Presiding Officer to observe and enforce such rules and regulations governing his Body as are consistent with the Constitutions of the Supreme Council, and the rules and regulations of the Council of Deliberation of his State.

The Presiding Officer shall be responsible for the organization of the Body under his direction.

He shall be responsible for the Officers of his Body performing their assigned duties.

The Presiding Officers of the Bodies of the Rite in each State shall present recommendations in writing to the Council of Deliberation relative to nominating those who are to receive the Meritorious Service Award.

Each Presiding Officer should study and thoroughly familiarize himself with each of the following:

- (a) The Constitutions of the Supreme Council,
- (b) The "Forms and Ceremonials" authorized by the Supreme Council;
- (c) The "Ceremonial of Open Installation of Officers of Subordinate Bodies;"
- (d) Manual for Officers;
- (e) The Rules and Regulations of the Council of Deliberations in his State;
- (f) The Rules and Regulations of the Subordinate Body of which he is the Presiding Officer and of the other coordinate Bodies of the Rite in his Valley;
- (g) The ritual of each degree conferred by his Subordinate Body including the Historical Notes and Sacred words pertaining to such ritual;
- (h) "Duties of Secretaries," as contained in this Manual.

OTHER ELECTED AND APPOINTED OFFICERS

All officers should perform the duties of their respective offices and assist the Presiding Officer of the Body in which they serve, and shall perform such other tasks which may be assigned to them.

The Treasurer, Secretary, Trustees, other Officers and Committees shall perform those duties which are assigned to them by the Constitutions of the Supreme Council and the Rules and Regulations of their Council of Deliberation and their Valley.

It is expected that all officers shall be present at all business meetings of their Subordinate Body as well as at Reunions.

III DUTIES OF SECRETARIES

Most of the duties of a Secretary are clearly detailed in the Constitutions of our Supreme Council, and answers to most problems can be found therein. This section, therefore, will deal with specific reports due the headquarters office.

ELECTION RETURNS

On or about March 15 of each year, forms in triplicate are sent to each Secretary. These should be carefully filled out giving *full* names of officers elected, with degrees and honors (33°, 32°, M.S.A., etc.) together with complete address and zip code numbers. It is also requested that the business and home telephone numbers of the Presiding Officers and Secretary be included. These are to be returned to the headquarters office not later than ten days after the election.

The original of this Election Return is to be mailed to the headquarters office, the duplicate to the Deputy for the State and the third copy is to be retained for the Secretary's records.

RITUAL STATEMENTS AND OTHER BOOKS

On or about March 15 of each year, forms in duplicate for the reporting of Rituals will be mailed to each

Secretary. These forms are to be filled out from an *actual* inventory of books in his possession or substantiated by written receipts. It is strongly recommended that written receipts not be accepted as a "final" proof of possession of any particular book or books. Each holder of a book should be required to bring in such books for a physical check, at least once a year. If a book cannot be accounted for, it should be listed and marked as "missing".

RITUAL RECEIPTS

When new rituals of any kind are mailed, there is a receipt and a return envelope enclosed, which is to be returned to the headquarters office promptly. Usually, at the same time, request is made to return an older issue of the same degree by a specified date. Knowing that sometimes this particular degree may have already been scheduled for a presentation, such a deadline can be inconvenient. In such a case, the Secretary should write to headquarters requesting an extension of time for return of the old rituals.

ANNUAL RETURNS

Annually, the Data Processing Department will send to each Secretary a copy of his Valley Annual Returns, in triplicate, together with a bill for the amount due the Supreme Council.

These Returns should be carefully reviewed and verified with the Valley records to be sure membership figures are in agreement.

The "cover" should include accurate information regarding Stated Meetings of each Body. These "Stated

Meetings” must correspond with the Rules and Regulations or By-Laws of your Valley and should be signed by the Secretary.

With the Annual Returns there will be found a separate listing of plural memberships in the Valley (if any). These should be checked, as it is essential that headquarters be informed of the number of plural members, but they are *not* included in the final calculations. The per capita dues figure owed to the Supreme Council is paid by the first Body or Bodies (Primary Membership) which a man joined and wherein he still maintains a membership.

The original copy of the Annual Returns (complete), signed by the Secretary together with payment specified, shall be returned to the Grand Secretary General no later than the 15th of July each year. The second copy goes to the Deputy for your State. It will be particularly helpful to the Grand Secretary General to receive the Returns as early as possible.

ORDERS FOR CERTIFICATES AND DIPLOMAS

Certificates

The Constitutions provide that every Consistory shall provide, without charge, to each candidate receiving the Thirty-second Degree, a certificate, as evidence of initiation to this degree in that Body.

At the close of each conferral of the Thirty-second Degree, an order is to be placed with the headquarters office for the certificates for each new Sublime Prince. A form is furnished for this order. Follow the directions on

the form explicitly. They must be filled out with *full* names and other detailed information as the instructions indicate. In order to avoid errors and delays, it is requested that the Secretaries indicate, following the name (where an “odd” spelling occurs) that the spelling of names *has* been checked. Where a member may not have a “middle” name, place this designation after the name—N.M.N. The Secretary is also requested to indicate on the order form, where courtesy work may have been obtained, and which will result in a different date from the regular “Class” date, the reason for the change in date. It is further requested that the certificate order forms be typed to distinguish such names as may begin with Mc, Mac, upper and lower case, et cetera.

When a member affiliates with a Consistory, a certificate should also be ordered giving the information as specified in the preceding paragraph including the *original date* the member received the Thirty-second Degree, the Valley where he received the degree and the date of affiliation in your Valley.

Diplomas

Diplomas (for framing purposes) are also available at the prevailing cost price. If these are requested, it is necessary to furnish the same information as provided for a certificate.

Checks drawn to the order of the Supreme Council, A.A.S.R., must accompany orders for either certificates and/or diplomas.

As soon as the certificates and/or diplomas have been engrossed, they will be shipped by the fastest route,

together with plastic "tuck" cases and pamphlets informing your new members of the benevolent enterprises of our Supreme Council. It is requested that the pamphlets be distributed, with the documents, promptly.

HONORARY MEMBERS OF THE SUPREME COUNCIL

It is requested that the Secretaries notify the headquarters office of the death of an Honorary Member. Post cards for this purpose will be furnished on request. Following receipt of such notification, the headquarters office will request a memorial, not over 300 words in length, containing such information as to whether or not a widow survives, time and place of memorial services and place of burial. This is vital statistical material that may be needed for future generations. It has been particularly helpful in genealogical studies and for histories. The memorial should be prepared and mailed promptly. There is usually an allowance of 45 days.

An illuminated copy of the memorial in purple and gold, together with a personal letter from the Sovereign Grand Commander, will be sent to the surviving widow, if any.

MERITORIOUS SERVICE AWARD

The Supreme Council annually requests from the Secretary of the Council of Deliberation a list of the newly-elected Meritorious Service Awardees. This information then becomes a matter of permanent record in our Data Processing System and no further notice of election, presentation of the Award or decease is required.

CHANGES OF ADDRESS

Changes of address for *any* member of a Valley should be provided on forms used for that purpose. (MIS cards) Such changes must be mailed to the Data Processing Department on a monthly basis as follows:

Cycle 1	States of	Maine	Rhode Island
		New Hampshire	Connecticut
		Vermont	New York
		Massachusetts	New Jersey
			Delaware

Mail to Lexington on the first Friday of each month.

Cycle 2 State of Pennsylvania

Mail to Lexington on the second Friday of each month.

Cycle 3	States of	Illinois
		Indiana
		Wisconsin

Mail to Lexington on the third Friday of each Month.

Cycle 4	States of	Michigan
		Ohio

Mail to Lexington on the fourth Friday of each month.

A change of address for an Active or Active Emeritus or an Honorary Member or a Presiding Officer of a Body within the Valley should be mailed to the attention of the Grand Secretary-General as soon as such change may occur

The *death* of an Active or Active Emeritus Member or wife should be reported by telephone to the headquarters office.

CHANGE IN NAMES

Frequently, through due process of law, a member may change his name. In order that the permanent membership file may be correct, it is required that notification of such changes be sent to the headquarters office, showing the date on which the member received his highest degree, and also a photocopy of the court order authorizing the change of name.

RULES AND REGULATIONS (BY-LAWS)

The Supreme Council maintains a complete file of Rules and Regulations (By-Laws) of all of our Scottish Rite Bodies.

If changes in the Rules and Regulations (By-Laws) are made, copies of the changes, approved by the Deputy, shall be sent to the Grand Secretary-General.

BENEVOLENT FOUNDATION, SCOTTISH RITE MASONIC MUSEUM AND LIBRARY AND THE EDUCATION AND CHARITY FUND

The annual appeal ("blue" envelope) for donations to the Benevolent Foundation, the Scottish Rite Masonic Museum and Library operating fund and the Education and Charity Fund is to be made in the weeks between Thanksgiving and Christmas. The appeal information is mailed by the headquarters office on the "cycle" basis.

"Reminders" are furnished to the Valleys which should

not be mailed by the Secretary of each Valley until late February or early March. These reminders can be included with any Valley mailing during the time specified.

The Data Processing Department will furnish each Valley a combined list of donors to the Benevolent Foundation, the Museum and Library Fund and the Education and Charity Fund. It is requested that such names of donors (no amounts to be used) be reproduced in the Valley publication or as an insert with a Valley mailing in October or November.

FACTS OF SCOTTISH RITE

The Supreme Council has printed an informative, educational pamphlet entitled, "Facts of Scottish Rite." These may be ordered, at the prevailing cost, for distribution to prospective candidates or for the use of your membership committees.

WHAT IS THE SCOTTISH RITE?

This pamphlet was initiated by the Committee on Masonic Education and Program Development to convey to all new initiates in our Rite a brief summary of some of the important bits of information relating to the Supreme Council and the Rite. Most importantly, the booklet puts into the hands of each initiate a copy of our Oath of Fealty and the Declaration of Principles.

This booklet may be ordered from the Lexington headquarters at the prevailing price. We urge each Valley to use this informative booklet and present it to each new Fourteenth Degree member.

FINANCIAL REPORTS

Prior to October 15 of each year, it is required that audited financial reports from each Valley be submitted to the Supreme Council headquarters in Lexington. These reports must also include the Hospitaler's Fund and any other special funds held by a Valley.

All Valleys with a fiscal year ending on July 31 are consolidated and filed with the Internal Revenue Service on the Form 990 as required by the United States Treasury Department.

Valleys with a fiscal year ending on a date other than July 31 must file their own Form 990 on the 15th day of the fifth month following the fiscal year ending.

The Constitutions also require that a copy of all such Valley financial reports including a copy of the Form 990 be transmitted to the Deputy for the State, as well as to the Grand Secretary General at headquarters.

IV PROTOCOL

DEFINITION

Protocol covers the more important details of ceremonial etiquette—the introduction and reception of distinguished guests, good form in the wearing of jewels and other decorations, the order of precedence in seating guests on the platform and at the banquet table, platform use of the Flag of the United States of America; flag etiquette; the National Anthem and the Pledge of Allegiance.

INTRODUCTION AND RECEPTION OF GUESTS

NOTE All distinguished visitors and guests should be officially received at the beginning of the meetings so far as practicable

1. (a) A carefully chosen individual (not necessarily an officer) or a Committee should be appointed by the Presiding Officer in advance to escort and introduce a senior distinguished guest or guests. Only *one* of the escorts should offer his right arm to the guest. Additional escorts, if any, should follow.
- (b) A Guard of Honor equipped with swords should precede the escorting appointee or committee. There should be a Captain of the Guard or Master of Ceremonies who shall give all necessary orders

(c) The Guard of Honor will execute "Present Swords" when Honorary Members of a Supreme Council and all other guests are formally received except as outlined in 4. below.

(d) The Guard of Honor will form an "Arch of Steel" for the reception of any Active Member or Active Emeritus Member of this or any Supreme Council, 33°, of the Ancient Accepted Scottish Rite in Amity with this Jurisdiction. The only other guest entitled to this honor is the Grand Master of Masons in his own State.

(e) After welcoming the distinguished guest or guests, the Presiding Officer will cause the Grand Honors to be given to those entitled to such recognition.

When the guest is the Deputy for the State or his representative, the Sovereign Grand Commander, or the Grand Master, the Presiding Officer should then tender his gavel to the guest and request that he preside over the deliberations of the Body.

NOTE If the Deputy for the State is present, he should greet the Sovereign Grand Commander at the Altar, escort him to the East, call for the Grand Honors (The Battery of the Degree under which the Body is operating), present him to the Brethren and tender him the gavel. If the Deputy or an Active Member for the State 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 or his representative is in waiting, it is the privilege of the Sovereign Grand Commander to receive him. If a Grand Master, or any other distinguished

guest, is not a Scottish Rite Mason, the Presiding Officer shall declare a recess, and resume when the guest has been escorted from the room.

2. If the Deputy for the State is present, he shall be asked for instructions as to protocol, and shall prescribe it after being informed of those present. In general, the procedure shall be as follows:

(a) If an Active Member of the Supreme Council resident in the Valley is present, he shall be received first, and shall receive the Deputy, if present, who shall then proceed as he sees fit.

(b) If there is no Active Member of the Supreme Council resident in the Valley present, the Deputy shall be received first, if present, and then shall proceed as he sees fit.

(c) If the Deputy is not present, the senior Active Member resident in the State shall be received and proceed as he sees fit.

3. When distinguished guests are to be received formally, the order of precedence in the absence of other instructions shall be as follows:

(a) Active and Active Emeriti Members of the Supreme Council, including visiting Deputies and officers of the Supreme Council, other than the Sovereign Grand Commander.

(b) Officers or representatives of:

(1) Masonically related Bodies other than those named hereafter.

(2) Grand Chapter of Royal Arch Masons; Grand

Council of Royal and Select Masters (Cryptic Masons); Grand Commandery of Knights Templar (General Grand Bodies in the same order)

(3) Foreign Supreme Councils other than English-speaking

(4) English-speaking Supreme Councils (outside U.S.A.); Ireland, England, Scotland, Dominion of Canada

(5) Southern Jurisdiction, U S.A

(c) Other distinguished Masonic guests, including visiting Grand Masters

(d) The Sovereign Grand Commander

(e) The Grand Master of the State

4. Visitation by Sovereign Grand Commander

Presiding Officer of Body in chair (or Deputy). After all guests, other than the Sovereign Grand Commander (and the Grand Master of Masons of the State, if present) have been seated:

Captain of Guard or Master of Ceremonies announces presence of Sovereign Grand Commander in anteroom.

A committee is appointed (usually all Present and Past Presiding Officers of Scottish Rite Bodies of the Valley visited and all 33° members present) with named Chairman

Committee retires under escort by Guard bearing swords.

Guard and Committee open ranks. Chairman passes through, followed by Committee and

Guard, turning the procession inside out and leaving it, when about-faced, reversed and ready to re-enter. When within the auditorium, Guard opens ranks. Committee passes through. Guard forms Arch of Steel and Captain of Guard or Master of Ceremonies announces Sovereign Grand Commander, then Chairman escorts Sovereign Grand Commander through lines Chairman presents Sovereign Grand Commander. Presiding Officer welcomes Sovereign Grand Commander and surrenders gavel to him. The Sovereign Grand Commander will then send the same Committee to escort and present the Grand Master of Masons of the State, or his personal representative.

5. On the occasion of an official visit to a Valley by the Deputy for the State, the Deputy may be escorted by the Honorary Members of the Supreme Council who are present.

6. 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 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," is preferable.

7. In receiving a distinguished guest, never, under any circumstances greet him by his first name. That intimacy is for private and unofficial conver-

sation. 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

8. It is recommended that no speaker, regardless of Masonic rank, shall speak immediately following the conferring of a degree.
9. At a dinner meeting or a Masonic gathering, other than one at which a degree is conferred, speeches other than that of the principal speaker shall be limited so that the program shall not become excessively long. Only the senior Masonic Officers present should be given the opportunity to speak. Other introductions should be held to a minimum, and group introductions used whenever possible. The program should end with the principal address.
10. When a guest speaker is invited to visit a Valley, the Committee in charge should advise him that the Valley will provide transportation and other expenses. Adequate hotel accommodations should be provided by the Valley or Council of Deliberation, if involved.
11. A universal fault with most banquets and meetings is their extended length; too many introductions and re-introductions, many of the same persons, not enough group presentations to reduce individual applause and "word of greeting"

expanded to a talk of *several* minutes. A good Master of Ceremonies or Presiding Officer can be of great benefit in controlling the program.

12. Common courtesy demands that a Valley arrange its program in a manner that provides a guest speaker with an audience that is not enervated by extended proceedings prior to his introduction or by the lateness of the hour.

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 Presiding Officer. All others, including distinguished guests, are placed in order alternating right and left. Seating is facilitated when place cards are used.

DUTIES OF ACTIVE MEMBERS WITHIN A STATE

The structure of the Supreme Council contemplates that the Deputy within his State shall serve as the representative of the Sovereign Grand Commander and the Active Members within such State shall serve on an "At Large" basis performing only such specific duties as shall be assigned by the Deputy and/or the Sovereign Grand Commander.

GRAND HONORS

LODGE OF PERFECTION

††† †††††† †††††††††† †††† †††† ††††

3-5-7-9

COUNCIL OF PRINCES OF JERUSALEM

† ††††††

1-4

CHAPTER OF ROSE CROIX

†††††††††† †

6-1

CONSISTORY

† ††††††

1-4

[44]

THE FLAG OF THE UNITED STATES OF AMERICA

Congress, by joint resolution (amended by public law 94-344, July 7, 1976 codified existing rules and customs pertaining to the display and use of the American Flag by civilian groups. Relevant sections applicable to Bodies of the Scottish Rite follow:

1. Proper display of the flag

“If displayed flat, the flag should be above and behind the speaker with the blue field in the left hand corner as viewed by the audience. 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.

2. Flag etiquette

“When the flag is passing in a parade or review, all persons present should face the flag, stand at attention and salute. Those present in uniform should render the military salute. When not in uniform, men should remove the headdress with the right hand, holding it at the left shoulder, the hand being over the heart. Men without hats should salute in the same manner. Aliens should stand at attention. Women should salute by placing the right hand over the heart. The salute to the flag in the moving column should be rendered at the moment the flag passes.”

If a Scottish Rite hat or headdress is being worn, the hat or headdress should be removed with the right hand, holding it at the left shoulder, the hand being over the heart.

3. National Anthem

“When the national anthem is played and the flag is not displayed, all present should stand and face toward the music. Those in uniform should salute at the first note of the anthem, retaining this position until the last note. All others should stand at attention, men removing the headdress. When the flag is displayed, all present should face the flag and salute.”

NOTE For saluting etiquette, see preceding paragraphs

4. 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*.

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.” (There is no comma or pause after the word “nation”)

NOTE When giving the Pledge of Allegiance to the Flag, everyone should stand, face the flag, remove headdress if worn, and place the right hand over the heart

THIRTY-THIRD DEGREE

Care should be exercised in the proper use of the term, “Thirty-third.” Every member who receives this designation has been created an “Honorary Member of the Supreme Council, 33°.” It is improper to use the term, “Honorary 33°.” The proper term (title) is “Ill., 33°, Honorary Member of the Supreme Council.

Emeritus Member: The proper designation of a former Active Member of the Supreme Council is “Active Emeritus,” (not Emeritus Active).

TITLES- CORRESPONDENCE

The title “Ill.” or “Illustrious Brother” and the “33°” are significant only *within* the Scottish Rite Fraternity. They should not be used in addressing an envelope. Address as in ordinary correspondence.

In correspondence with an officer, Active or Honorary Member of the Supreme Council, it is proper to add his title in the salutation of the letter, but not on the envelope.

In the heading of a letter, one should 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:

V DECORATIONS

DEFINITION

Decorations are defined 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, or by authority of a Subordinate Body,—such as a Past Master's Jewel.

(c) Any Decoration expressly authorized by the laws of the United States of America, by one of its states, by the United Nations, or by some foreign government recognized by and at peace with the United States, or as expressly authorized by the Deputy for the State

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 and decoration of his organization.

HOW AND WHEN WORN

The jewel of an Active or Active Emeritus Member of the Supreme Council is worn over the heart. No additional jewel or medal, other than the Gourgas medal, should be worn. The jewel of an Honorary Member is worn over the heart. One additional jewel may be placed to its left. Scottish Rite jewels are not worn in Bodies of Symbolic Freemasonry or of the York Rite unless being received in an official capacity. 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.

VI RITUALS

CUSTODIAN OF RITUALS

The Constitutions provide that the Secretary of Scottish Rite Bodies in each Valley 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 must be given to the Secretary for each Ritual, Book of Forms and Ceremonials, Manual for Officers, Constitutions or any other book, document, pamphlet or paper received from the Grand Secretary General and for which he requires a receipt.

No such document shall be transferred or loaned to another person by the original signer of a receipt except through the office of the Secretary of the Valley and then by signing of a new receipt. All signers of receipts shall be held accountable for the material so issued.

INNOVATIONS IN RITUAL

1. The integrity of the Ritual structure 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.

2. Subordinate Bodies are prohibited from conferring degrees, except in conformity with the Rules and Rituals authorized by the Regulations of the Supreme Council and in conformity with the Supreme Council. "The Deputy for the State 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."

3. These Constitutional provisions define the responsibility of Officers for guarding against unauthorized innovations in the Ritual. Liberty is granted to Valleys to adapt suggested setting changes, costumes and dramatic action to local conditions; but omissions, innovations and changes in Ritual text or sequence are not permitted unless in accordance with the Rules and Regulations approved by the Supreme Council. Such Rules require that the following steps shall be taken:

(a) Any officer of the Rite who has an innovation or revision (hereinafter "Changes") he would like to see incorporated in any Degree must submit his proposal in writing to the proper Valley authority, i.e., degree committee, degree director, executive committee, etc. (hereinafter "Valley").

(b) The Valley will give the changes proper consideration and if found meritorious, will, subject to the approval of the Deputy, who shall notify the Sovereign Grand Commander (hereinafter "Com-

mander") of his action, authorize the trial of the Changes on an experimental basis for a time not to exceed one year.

(c) At the conclusion of the trial period, the Valley still finding merit, shall report its actions and findings to the Deputy and the Commander who will promptly refer the matter to the Committee on Rituals and Ritualistic Matter (hereinafter "Committee") The Valley may continue its exemplifications containing the Changes on an extended trial basis during the ensuing period pending action upon its request by the Committee.

(d) The Committee will give the Changes consideration and take appropriate action

(e) No Changes shall be initiated by any Valley pertaining to new and revised rituals hereafter issued except in strict conformity with the foregoing procedure. In addition, it is required that all deviations from the printed rituals currently in use be submitted to the Deputy for appropriate action in accordance herewith.

4. The use of costumes, stage settings and paraphernalia belonging to a Valley is governed by the Constitutions which read as follows:

"With the approval of the Sovereign Grand Commander or the Deputy for the State, costumes, stage settings and other paraphernalia belonging to a Valley may be used in the presentation of plays or other entertainments, whether open to the public or not, sponsored or permitted by the Valley, and may be

photographed for publicity purposes, provided, however, that the degree or ritualistic use of such items shall not be disclosed and that no costume or degree character representing a member of the clergy may be so used without the specific approval of the Sovereign Grand Commander."

A RITUAL PROGRAM

The Ritual of the degrees has always been the heart and soul of the Rite. No single phase of Scottish Rite has received more attention than the degree structure, and each degree is under constant study in an attempt to assure a modern, dynamic presentation of the philosophy of the Rite.

There are 29 Scottish Rite Degrees, 4°-32° inclusive, which may be conferred by a Valley. 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 exemplified. Mandatory degrees in each Body are provided by the Constitutions as follows.

Unless specifically approved and authorized by the Deputy for the State, Lodges of Perfection shall exemplify for all classes of candidates the Fourteenth and one other Lodge of Perfection Degree; Councils of Princes of Jerusalem, the Fifteenth or the Sixteenth Degree; Chapters of Rose Croix, the Seventeenth and the Eighteenth Degrees; and Consistories, the Thirty-second Degree, and one other Consistorial Degree; each in its complete form, including ceremonial and allegorical sections provided, however, that where several degrees in the Lodge of Perfection, the Council of Princes of Jerusalem, or the

Consistory of Sublime Princes of the Royal Secret are being exemplified at the same session, the Ceremonial sections of the degrees may be omitted and the presentation of each degree start with the dramatic section except,

1. The Lodge, Council or Consistory must be officially opened and the cover obligation given, and
2. Each prologue, if any, must.

RECOMMENDATIONS FOR CASTING

The need for workers in all areas of Scottish Rite Masonry is great, and the recruitment of qualified men presents a wonderful opportunity to stimulate interest in the Valley. The following hints may be helpful in casting:

1. Casting Committees should be used to facilitate increased membership participation.
2. Complete questionnaires from all new members should be obtained in order to determine their skills, availability and interests. Similar questionnaires should be obtained from those who are already members.
3. Alternate casts should be developed and used.
4. Degree workers should not be retained too long in one part. This refers particularly to the major characters.
5. Critique Committees should be used after degree exemplification to evaluate and improve results.
6. Minor characters should be encouraged by stressing their importance in the complete success of the exemplification of the degree.

7. Physical requirements are important. Fit the man to the character and assist him to "be" the part.
8. Programs of dramatic and speech training should be instituted and maintained.
9. Mistakes in casting should be corrected as soon as possible.
10. Sincerity of effort and enthusiasm are essential qualifications for a successful degree worker.
11. Attendance at rehearsals is *most* important.

REGALIA, COSTUMES AND PARAPHERNALIA

Consult the "Regalia" section of the Constitutions for information concerning the Scottish Rite emblems, jewels, chain collars, caps and Consistory uniforms.

Costumes, properties and stage settings are suggested, —in general terms,—in the Director's notes in the Ritual of each Degree. The 1969 Manual for Directors of Work will also prove helpful.

VII
COVER OBLIGATIONS
AND
COMMUNICATION OF DEGREES

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.

After any Body of the Rite has been officially opened and the Cover Obligation has been administered, with the exception of the Mandatory Opening and Ceremonial Section of the 32°, the Opening and Ceremonial Sections of any Degree in such Body may be omitted and the Prologue and Allegory of the Degree presented.

The following statements by the Presiding Officer, or someone designated by him, meet the mandatory requirements for communication of the degrees for each of the bodies.

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

[56]

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 place the candidate at the altar to assume the cover obligation. All candidates stand under the Sign of Fidelity. (The sign is given by placing the right hand over the heart, fingers and thumb extended but together.)

LODGE OF PERFECTION

Cover Obligation

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 degrees from the Fourth to the Fourteenth, inclusive, 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 always evidence and express a Love of God in all things that I do, and that I will ever strive onward toward perfection.

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

LODGE OF PERFECTION Communication

(If the Prologue or Ceremonial Section of the 4° is to be given, the next two paragraphs should be omitted and the third paragraph must be read)

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 inhabits 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 to build to the greater glory of God; 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 Cover Obligation 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.

I furthermore promise that a philosophy of Truth will prevail in all of my dealings with my brethren and in my daily life.

You will all repeat after me—

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

COUNCIL OF PRINCES OF JERUSALEM Communication

(If the Prologue or Ceremonial section of the 15° is to be given, omit this section)

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 of 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

Cover Obligation

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 Herodom, to any person in the world not lawfully entitled to the same.

I furthermore promise to make the New Law which advocates Love for one another a part of my everyday existence and will endeavor to convince others to practice this virtue.

You will all repeat after me—

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

CHAPTER OF ROSE CROIX

Communication

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—

(If the Prologue of the 17° is given, omit this section.)

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—

(If the Prologue of the 18° is given, omit this section.)

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

Cover Obligation

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 inviolate the secrets about to be confided to me concerning the degrees from the Nineteenth to the Thirty-second, inclusive, and will reveal them to no one except he be duly qualified to receive them, and under legal authority.

I furthermore promise that I will always be ready and willing to render service to my brethren, to my country, and to all mankind, and will make any reasonable sacrifice required in so doing.

You will all repeat after me—

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

CONSISTORY OF SUBLIME PRINCES OF
THE ROYAL SECRET

Communication

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 noble to forgive but ignoble to seek revenge; that a Freemason who commits a felony will not be shielded by his brethren; and that he should have faith in himself, in his fellowman, and in God.

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.

(The foregoing sections, relating to use of an Exemplar and the cover obligation of the various bodies should not be used when similar provisions are contained in a Ceremonial section to be exemplified in a given Body Duplication in communications and historical information contained in Prologues and Ceremonials should be eliminated.)

VIII MEMBERSHIP DEVELOPMENT PROGRAM

PURPOSE

A continuous and organized membership program is absolutely necessary for the existence of our Valleys. Accordingly, the following Membership Program has been established and is recommended for implementation in each Valley.

This program includes suggestions for encouraging responsibility, assistance, organizational charts, training of volunteers, working tools, reunion organization, cooperation with partial Valleys, rewards and maintenance of membership.

The size of a Valley does not cause the success or failure of any membership program. It is the interest, ambition and ingenuity of Valley leadership which dictates success or failure.

RESPONSIBILITY

It shall be the responsibility of the Presiding Officers of each Valley to organize, supervise and assist in every way possible the continuing Membership Program.

It is fully expected that Presiding Officers will appoint a Membership Chairman and an Assistant Membership Chairman who will be directly responsible for the opera-

tion of the Membership Program. While the Membership Chairman is responsible for the program, all Valley Officers should offer and provide all possible assistance.

ASSISTANCE—Blue Lodge Representatives

There should be in each Valley an organization consisting of Blue Lodge Representatives appointed by the Membership Chairman with the approval of the Presiding Officers.

It is the function of a Blue Lodge Representative to be an active part of the membership committee. It is expected that he will be a man who can make recommendations as to workers within his Blue Lodge who will be of assistance to the membership committee.

It is suggested that there be at least two meetings a year for the Blue Lodge Representatives with the Membership Chairman present.

SCOTTISH RITE CLUBS

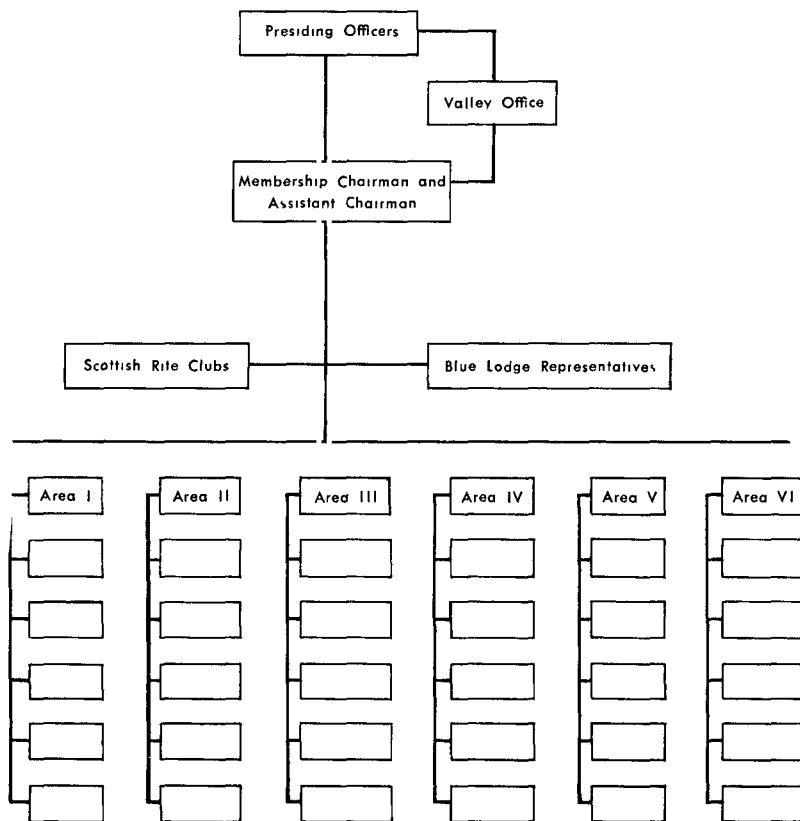
Scottish Rite Clubs should be organized throughout the Valley and be used to provide Scottish Rite activities in their various areas. These Clubs will serve as membership inducements and should, when possible, assist the various Lodge and area Membership Chairmen in providing a vehicle for membership acquisition meetings.

ORGANIZATION

The membership organization for each Valley should be headed by a Chairman who should hold office for a period of two years. He will be aided by an Assistant Chairman who may well become the Chairman for the following two years.

A diagram of the membership organization follows:

MEMBERSHIP COMMITTEE



The Chairman and Assistant Chairman will secure area leaders, together with assistant area leaders, to provide coverage for each geographical area. Each leader's area will include those Blue Lodges which are in a close geographical and interest area. No leader should be responsible for more than five Blue Lodges.

There should be appointed by each area leader a Blue Lodge leader whose responsibility will be to secure membership workers. The number of Blue Lodge membership workers will depend upon the number of prospects—those not already Scottish Rite members—within the Blue Lodge. There should be at least one Blue Lodge worker for every ten prospects.

The Membership Chairman should be replaced at the end of two years. It is recommended that all workers prepare and train their replacements and that every worker be given an opportunity to be replaced in his job before he becomes so bored with the assignment that he becomes ineffective.

WORKING TOOLS

Prospect Cards will be prepared for all workers. They will be designed as follows: The card will be approximately three by six, perforated in the middle, carrying the name and address of the prospect, together with a blank space entitled "remarks." The worker will enter the results of his call and sign his name. These cards are prepared by the Valley from sources which will be discussed later. Sample card follows.

Ancient Accepted Scottish Rite	Ancient Accepted Scottish Rite
Valley of _____	Valley of _____
PROSPECT CARD	PROSPECT CARD
Name _____	Name _____
Address _____	Address _____
_____	_____
Symbolic Lodge _____	Symbolic Lodge _____
Name of Worker _____	Name of Worker _____
Remarks _____	Date of Contact _____
_____	Remarks _____
_____	_____
(Leave Stub with Area Leader)	(Return To Office)

PROSPECTS

The prospect cards will be delivered to the Lodge leader with both sides of the card intact. As cards are given to the various workers, they will be separated. The Lodge leader will keep the half of the card with the name of the worker to whom it was assigned. Using these cards, he will be able to determine who has specific cards, and after they have been processed, whatever results were obtained. Each worker must return every card given to him, whether or not calls were made, but with comments on it as to the results of calls actually made. If the call indicates that there is no possible way of securing the prospect as a member in the future, the card will be so marked and not given out again. On the other

hand, if the card indicates that the prospect will be interested at some time in the future, it should then be given back for follow-up.

RECORDS

It is essential that the Lodge leader keep a record of cards given to workers and the results of the calls so that he, in turn, may give them back to his Area leader who will return them to the Membership Chairman.

SOURCE

There are several sources of names of Masons in a Valley. One such source is the mailing list of the Grand Lodge, if available, and if secured by permission of the Grand Master.

These lists must be reviewed by the Valley to find those members of Masonry who are not members of the Scottish Rite and are therefore prospects for membership. A list of Scottish Rite members, by Blue Lodge, is available from the Supreme Council headquarters.

EDUCATION

It is imperative that workers be given a short synopsis of the meaning of Scottish Rite and the reasons for joining. The "Facts of Scottish Rite" booklet as prepared by the Supreme Council should be made available for every prospect. This booklet can be procured from the Supreme Council headquarters.

TRAINING

No membership worker should be sent out without adequate training. He should be inspired to achieve a

successful membership drive. It is recommended that training sessions be held.

Every attempt should be made to have every worker at an organizational meeting regardless of the number of years that he has been involved. *Enthusiasm needs to be rekindled in most people*

REWARDS

Any top line signer of a Valley who secures a predetermined number of new members should receive a membership medallion, pin or other suitable award, and for each additional predetermined number of new members secured, there should be additional recognition.

The recognition of such top line signers should take place at each Reunion or other special occasion.

MAINTENANCE OF MEMBERSHIP

Any request for a demit, except for the purpose of transferring membership to another Valley, should be personally investigated to see if there is any possibility of saving the membership.

Every effort should be made to maintain the membership of those who have fallen behind in their dues. If it is ascertained upon personal investigation that the delinquency is caused by financial problems, appropriate arrangements for assistance should be made.

IX MUSIC IN THE RITE

Music, "the universal language of mankind," is a means to an end in degree portrayal. It should serve to sharpen the image of the lesson being taught and provide the atmosphere or mood which helps the drama to come alive. It can add another dimension to the story being told or expressed in action. It can stir the current of history, heightening the color of the scene. To be effective, music must say the right thing in the right place at the right time.

Ritualistic music should relate to the historical period, to the moral teaching and to the total concept of the degree. Unity should be sought and maintained.

Universality is a basic principle of the Scottish Rite. Consequently, care must be taken that the music used in degree exemplification is not identified exclusively with a particular form of divine worship and that it is not offensive to a particular creed.

It is recommended that the musical program be selected in a conference that includes the Presiding Officers of the Scottish Rite Bodies, the director of work, the organist and the choral director.

Suggestions of appropriate music for use in the exemplification of the degrees in Lodges of Perfection, Councils of Princes of Jerusalem and Chapters of Rose Croix

and the Consistorial Degrees have been distributed to the Secretary of each Valley.

The suggestions of music to be used and *not* to be used should be followed diligently.

X

SUPREME COUNCIL FINANCIAL AND BENEFIT PROGRAMS IN WHICH VALLEYS MAY PARTICIPATE

THE SCOTTISH RITE PENSION PLAN

In 1962 the Supreme Council adopted a Pension Plan for its employees. Later the Plan was amended so as to make it available to local Valleys. The original Pension Plan and each Amendment have been approved by the Internal Revenue Service.

Pension benefits are based on a formula which will approach but will not exceed 50% of salary, including Social Security payments. Each participant is also covered by a group life insurance plan.

Normal retirement age is 65 or ten years from the date of entry into the Plan but not later than age 70. If, for instance, an employee entered the Plan at age 58, his normal retirement age would be 68. To be eligible for the full benefits under this Pension Plan, the Valley employee must have completed 10 years of employment with the Valley. After 5 years of employment, the participant is vested for 50% of the benefits and then 10% per year thereafter until 10 years have been completed.

Because of the greater number of participants involved in a Pension Plan which is available to all Valleys, the cost to a local Valley for its participation in this

Pension Plan is less than such Valley would incur in establishing or maintaining its own individual pension plan having similar benefits.

Complete details of this Pension Plan may be obtained by writing directly to the Supreme Council office in Lexington, Massachusetts.

SCOTTISH RITE INVESTMENT TRUST

An Investment Trust has been established by the Supreme Council for the benefit of the Scottish Rite Bodies in the N.M.J. Participation by a Valley in this Investment Trust is entirely voluntary.

The funds of the Investment Trust are administered by the same group of trustees which administer the invested funds of the Supreme Council. These trustees meet quarterly with the representatives of the Depository Bank in which the funds are deposited. At these quarterly meetings the current investments, the general financial situation and the general economic picture are carefully reviewed

The principal advantage to be derived by a Valley through participation in such Investment Trust lies in the fact that the management of the Investment Funds is entrusted to competent, reliable and knowledgeable men who are constantly engaged in the handling of securities and who make it their business to keep abreast of current market conditions and indicators.

The Investment Trust Fund is in two parts. First, the "Fixed Income" portion which emphasizes income especially and second, the "Equity" portion which aims toward appreciation as well as income.

A Valley may select one or both of these options as they may choose.

The Trust Fund is valued four (4) times each year—on March 31, June 30, September 30 and December 31. Local Valley participation in this Investment Trust may be effected by depositing securities or cash on any of these four dates in the Depository Bank; these securities are then valued and pooled with the other assets of the Fund. The annual carrying charge of the Depository Bank is, because of the volume involved, at the lowest rate charged by the Bank commensurate with the service rendered.

The Trustees are empowered to sell or retain any or all of the securities deposited in the Depository Bank by a particular Valley, but each participating Valley participates in the entire diversified list of securities in the Investment Trust.

A minimum of \$10,000.00 in cash or securities is required for initial participation.

Quarterly reports showing the book and market values of the Fund, and the value of the holdings of each participant, are distributed to each participating Valley.

Complete details of this Investment Trust may be obtained by writing directly to the Supreme Council office in Lexington, Massachusetts.

SCOTTISH RITE INSURANCE PROGRAM

The Supreme Council has established a broad multiple-risk insurance program which is available to all Valleys on a voluntary basis.

This program is comprehensive in character and very flexible. It makes available to any Valley any or all kinds of property, casualty and liability coverage, including automobile coverage, fire and extended coverage on buildings, burglary, fidelity and surety losses, workmen's compensation, and coverage for various other types of protection that may be needed by a Valley.

The coverage afforded under this program is more complete, and in certain areas, broader, than is usually obtainable. The insuring company is a very large, nationally known company, with local service available in all areas. A Valley has the privilege of naming its own local insurance agency to act as the local agent in the servicing of the Valley's program.

By reason of the participation in this program of a number of Valleys, as well as the Supreme Council itself, the Scottish Rite insurance program is able to provide improved and broader protection at a low cost. As additional Valleys participate in this program the premium cost will likely be reduced.

Each Valley is eligible to participate in this program for a part or all of its insurance needs.

Complete details of this multiple-risk insurance program may be obtained without cost or obligation by writing directly to the Supreme Council office in Lexington, Massachusetts.

XI BENEVOLENCES

The Supreme Council from its inception has been keenly conscious that benevolence is a primary function of Freemasonry, and always has been active in that field. However, its greatest impetus in that area came during the administration of Ill. Melvin Maynard Johnson, 33°, Sovereign Grand Commander, 1933-1953. During the Summer of 1933 he had been told of the intention of his associates on the Supreme Council to elect him as Commander at their meeting in September of that year. Consequently, he had the summer months to reflect on the responsibilities he would face on assuming that office. Clearly much of his thinking during these months was concerned with Masonic Benevolence as he devoted the major part of his acceptance address to that subject—1933 Proceedings, pages 72-79. In summary he said this:

“We talk much in our ritual and at our meetings along altruistic lines and we urge eleemosynary endeavor. Let us show by our acts that our words are not vacuous verbiage. We are financially able, ourselves, to do that which we preach. Let us prove by our own deeds that we mean what we say. Let us demonstrate this by acts and not merely by words, by doing and not merely by preaching, by example and not merely by rhetoric. Let us be practical and not merely didactic. It is certainly true that ‘actions speak louder than words.’”

It was under his leadership that research in the field of schizophrenia was undertaken, starting in 1934, and the Benevolent Foundation was set up in 1941.

BENEVOLENT FOUNDATION

The Benevolent Foundation was established formally by an amendment to the Supreme Council Constitutions in 1941. These provisions appear in the present Constitutions which provide among other things that:

“The principal shall be kept invested and the net income applied to such religious, charitable, scientific or educational purposes as the Supreme Council shall direct from time to time.



“All of the assets and earnings of the said Foundation shall be used only for the purposes hereinabove set out and no amendment of this Article shall be valid to the extent that it purports to divert any of such assets or earnings to any other purpose.”

Starting in 1955 and under the leadership of Sovereign Grand Commander, Ill. . George E. Bushnell, 33°, and Ill. . Richard A. Kern, 33°, then a member of the Committee on Benevolences and subsequently its Chairman, an annual solicitation has been undertaken among all members of the Scottish Rite in our Jurisdiction to build up this Benevolent Foundation to significant proportions. This annual solicitation is an established part of our Supreme Council program. Through it, together with substantial gifts by will from many of our members, the capital of the Foundation has grown at an appreciable rate.

Research that seeks to find the cause or causes and develop a cure for schizophrenia is still the major project of the Foundation. The Supreme Council has been cited many times for the excellence of this research program. Although the secrets of the cause and cure of this terrible disease still elude us, great progress has been made. When these secrets are discovered, humanity will be relieved of one of the greatest curses that has ever afflicted it. The foresight of Past Commander Johnson and the dedication of Ill. . Brother Kern one day may well be hailed as leading to one of the world's great achievements in the field of mental health.

SCOTTISH RITE MASONIC MUSEUM AND LIBRARY

In 1972, Ill. . George A. Newbury, 33°, the then Sovereign Grand Commander, originated the thought that our Rite should establish a Museum and Library on the Headquarters grounds in Lexington, Massachusetts, as a gift to the nation on the occasion of the Bicentennial of the signing of the Declaration of Independence, which would be celebrated in 1976.

The idea was approved by the Supreme Council and ground was broken on February 5, 1973; the building was dedicated on April 20, 1975, as the 200th anniversary of the Battles of Lexington and Concord was observed.

The Museum and Library was dedicated “to America, her History; her Patriots and Builders; her Ideals and to Faith in her future.”

The funding for this project is by subscription from the membership and assistance by the Supreme Council.

What remains to be done is to establish an adequate Endowment Fund for maintenance and operating expenses.

Donations from the membership, as well as grants, bequests and trusts are earnestly solicited

The Museum of Our National Heritage is truly a showcase for Freemasonry.

EDUCATION AND CHARITY FUND

In 1922 at the suggestion of Ill. V. Leon M. Abbott, 33°, Sovereign Grand Commander of this Supreme Council from 1921 to 1932, a college scholarship program was inaugurated with an initial appropriation of \$50,000.00 from funds of the Supreme Council (1922 Proceedings, page 40). This later became known as the "Education and Charity Fund."

By his Last Will and Testament Ill. V. Brother Abbott, 33°, bequeathed \$50,000.00 plus a share in the residue of his Estate to this Education and Charity Fund with the Proviso:

"It is my desire that some part of this income of said fund shall be used for college or university scholarships for superior attainment or proficiency in the study of clean journalism, or for prizes or awards to college students for the best essays calculated to encourage and inspire the highest type and standard of true American citizenship."

Subsequent gifts from our Valleys and interested members and friends are adding substantially to this fund.

THE CHARLES LEVI WOODBURY CHARITY FUND

The first step toward the setting up of a formal and continuing benevolent and charitable program in our Supreme Council occurred in 1900 when Ill. V. Charles Levi Woodbury, 33°, made a modest bequest in his Last Will and Testament.

Since 1934 the income from this Fund has been appropriated annually to the Grand Almoner of the Supreme Council for charitable purposes.

DONATIONS AND BEQUESTS

Donations by individuals or Scottish Rite Bodies to the Benevolences of the Supreme Council should be encouraged. They may be made by direct donations or by bequests in wills, to any of the above three funds.

The proper wording for bequests is as follows:

Scottish Rite Masonic Museum and Library, Inc., a Massachusetts Corporation, having its headquarters in Lexington, Massachusetts.

Benevolent Foundation of the Trustees of the Supreme Council, Ancient Accepted Scottish Rite of Freemasonry, a Massachusetts Corporation having its headquarters in Lexington, Massachusetts.

Education and Charity Fund of the Trustees of the Supreme Council, Ancient Accepted Scottish Rite of Freemasonry, a Massachusetts Corporation, having its headquarters in Lexington, Massachusetts.

XII MISCELLANEOUS ITEMS

SIGNIFICANCE OF THE ∴

This symbol is called "the three dots," "triangle 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. When using this symbol it should be written:

Ill. ∴ John A. Smith, 33°, or
Ill. ∴ Brother Smith.

RINGS

The 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.

The Constitutions provide that "a Sublime Prince of the Royal Secret is authorized to wear a ring, the basic design of which shall be the double-headed eagle."

The Supreme Council does not recognize the existence of a Thirty-third Degree ring for ladies and discourages such use.

CAPS

THIRTY-THIRD DEGREE—ACTIVE MEMBER

The Constitutions provide that the Supreme Council shall furnish, if requested, each Active Member with a

cap. Said cap shall be of a circular style, with soft crown, about three and one-half inches high, made of heavy purple grosgrain silk. The complete description and specifications appear in the Constitutions.

THIRTY-THIRD DEGREE—HONORARY MEMBER

Specifications same as for Active Member except that it shall be made of heavy white grosgrain silk, with band of white silk velour without embroidery of laurel vine, and except that the double-headed eagle shall have the wings outspread and pointing downward.

MERITORIOUS SERVICE AWARD

Specifications same as for Honorary Member except that rayon braid be used instead of velour and the color shall be red and in place of "33" in the Triangle there shall be the letters "M.S.A."

OFFICERS AND PAST PRESIDING OFFICERS OF SUBORDINATE BODIES

Specifications same as for Honorary Member except that rayon braid be used instead of velour and the color shall be gold, and in place of the Triangle and "33" there be—

In the case of Consistory officers, a double-headed eagle;

In the case of Chapter officers, a cross and rose;

In the case of Council officers, a balance;

In the case of Lodge officers, a simple triangle.

SERVICE GROUPS

Specifications same as for Honorary Member except that rayon braid be used instead of velour and the color

shall be light blue, and in the place of the Triangle and the "33" there be a designation of the group: e.g., Choir—Guard—Marshal, etc.

SUBLIME PRINCE OF THE ROYAL SECRET

Specifications same as for Honorary Member except that rayon braid be used instead of velour and the color shall be black and in place of the Triangle and "33" there shall be a double-headed eagle and "32".

* * * * *

The wearing of caps shall be optional and each Valley shall determine for itself whether caps shall be worn. However, if caps are worn, they shall conform to the specifications set forth in the Constitutions.

FUNERAL SERVICE

The Supreme Council has no authorized funeral service

THE DOUBLE-HEADED EAGLE

"The Double-Headed Eagle of Lagash is the oldest Royal Crest in the world. . . . No heraldic bearing, no emblematic device of today can boast of such antiquity. It was in use a thousand years before the Exodus from Egypt and more than 2,000 years before the building of King Solomon's Temple.

"As time rolled on, it passed from the Sumerians to the men of Akkad, from the men of Akkad to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans from whom it was brought by the Crusaders to the Emperors of the East and West, whose successors were the Hapsburgs and the Romanoffs."

"This historical statement by William John Chetwode Crawley, distinguished Irish scholar, historian and Freemason (1844-1915) was published in the 1911 *Transactions* of Ars Quatuor Coronati Lodge No 2076 of London (Vol 24, pp 21-24) It was based upon records of archaeological researches by the eminent Assyriologist, M Thureau-Gangin, whose excavations in Telloh—the ancient Lagash—brought to light the Storm-Bird which is now the emblem of the Scottish Rite The Lagash records are in the Louvre in Paris (*Zeitschrift fur Assyriologie*, 1904)

"In more recent excavations, the city-emblem of Lagash was disclosed also as a lion-headed eagle sinking his claws into the bodies of two lions standing back to back. This is evidently a variant of the other eagle symbol. (*Everyday Life in Ancient Times*, 1951, pp. 34-35)

"The city of Lagash in Sumer in southern Babylonia, between the Euphrates and the Tigris and near the modern Shatra in Iraq, had a calendar of twelve lunar months, a system of weights and measures, a banking and accounting system and was a center of art, literature, military and political power 5,000 years before Christ

"In 102 B.C , the Roman Consul Marius decreed that the eagle be displayed as a symbol of imperial Rome Later, as a world-power, Rome used the double-headed eagle, one head facing East and the other facing West, symbolizing the universality and unity of the Empire. The Emperors of the Holy Roman Empire continued its use and the symbol was adopted later in Germany during the halcyon days of conquest and imperial power.

"So far as is known, the double-headed eagle was first used in Freemasonry in 1758 by a Masonic body in Paris—the Emperors of the East and West. During a brief period the Masonic Emperors of the East and West controlled the advanced degrees then in use and became

a precursor of the Ancient Accepted Scottish Rite.” (Appendix to Constitutions).

LATIN PHRASES

The following commonly used Latin phrases should be familiar to Scottish Rite Masons:

“Deus Meumque Jus”—God and my Right
(*Day-oose May-um-queh Yoose*)

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 to 1199, was known as Richard Coeur de Lion—the Lion-Hearted. 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 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 Coat of Arms.

“Spes Mea in Deo Est”—My Hope is in God.
(*Space May-ah in Day-o Est*)

“Laus Deo Custos Arcani”—God, Keeper (or Custodian) of the Heavenly Secrets.
(*Louse Day-o Coo-stos Ar-cah-nee*)

“Laborare Est Orare”—To Work is to Worship.
(*Lah-bow-rah-ray Est O-rah-ray*)

“Ordo ab Chao”—Order out of Chaos
(*Or-dough ahb Kah-o*)


“Virtus Junxit Mors non Separabit”—Whom Virtue Unites, Death can not Separate.
(*Weer-toos Young-sit Morz non Say-pah-rah-bit*)


“Ne Varietur”—Not to be changed
(*Nay Wah-ree-ay ture*)


“Ad Universi Terrarum Orbis Summi Architecti Gloriam”—To the Glory of the Grand Architect of the Universe.
(*Ahd U-nee-wehr-see Ter-rah-rum Orbis Soo-me Ar-key-teck-tee Glo-ree-ahm*)


SYMBOLS USED WITH SIGNATURES

 Sovereign Grand Commander

 Deputy

 Thirty-third Degree

 Thirty-second Degree

 This symbol sometimes follows a signature of the Sovereign Grand Commander, the Deputy or a Thirty-third Degree Mason

JEWELRY

In order to take advantage of "bulk" purchasing, the Supreme Council stocks the following jewels which are available to our Valleys at cost:

33°, Jewel of an Honorary Member

Past Officers Jewels

M.S.A. Jewels

Lapel Pins of an Honorary Member

Ladies Pins (Honorary)

Ladies' Auxiliary Pins

FILMS

Several films and slide programs have been produced over the years and copies are available for loan. Contact the headquarters office in Lexington for information on what is available.