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of the State of Indiana

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CRYPTIC MASONRY

Our word "Rite" comes directly from the Latin, and perhaps even goes back to the Sanskrit "riti", meaning a stream or a running way, or "ri" denoting to flow. Hence Masons use it in the context of "to follow a fixed trend or channel, a customary way of doing things." Webster's dictionary, among other definitions of 'rite", gives the following:

"The act of performing divine or solemn services as established by law, precept or example; a format act or series of acts of religion or other solemn duty; a solemn observance; as, the rites of Freemasonry."

The word "ritual" likewise comes from the same root. The ritual being the customary way in which history and tradition are portrayed and their lessons taught; which of course, goes back to the primary meaning of the word. It is equivalent in meaning to the word "ceremony".

The lessons of Freemasonry are taught in certain Rites in America: The Symbolic Rite, the Capitular Rite, the Cryptic Rite, and the Chivalric Rite. To this group of Degrees is applied the general term, York Rite. In addition, there is another series of Degrees termed the Ancient Accepted Scottish Rite. These descriptive terms applied to the word "rite", indicates the particular or peculiar manner or custom of ceremony.

The word "cryptic", of course, comes directly from the Latin "cryptic" which means a vault, and ultimately stems from the Greek word signifying "hidden" or "to hide", and relates to that which is hidden or secret. For instance, a cryptonym is a secret name, a name by which a person is known only to the initiated, and a cryptogram is a writing in either cipher or a secret arrangement of letters and words, both of which have a special appeal to Freemasons.

In the early days of the development of man's religious beliefs, caves or vaults were deemed to be sacred, and cave temples were among the original tabernacles, either natural or constructed to resemble caverns. The ceremonies of the ancient mysteries were performed underground, or, if above ground, in temples fashioned to resemble subterranean edifices.

In the ancient mysteries and similar ceremonies, the candidate was initiated by symbolically meeting with death, descending into the grave in search of divine truth, and then rising from the dead. This symbolism is perfectly clear to the Master Mason.

There is ample evidence among the authorities that in King Solomon's Temple, which plays so important a part in the Masonic Degrees of the York Rite, there were crypts, vaults, and subterranean chambers in great number. It was only natural that these crypts or vaults or chambers should be seized upon by the Mason to teach many of the important lessons which he was attempting to inculcate.

The Cryptic Rite of Freemasonry, then, is a Rite which teaches through the symbolism of the crypt or vault, the concealment of that which later will be found, and is but a part of the age old Masonic lesson of the loss and recovery. Cryptic Freemasonry is that branch of Freemasonry which is devoted to the investigation and cultivation of the Cryptic Degrees, or literally, the Freemasonry of the Secret Vault.

This symbolism of the secret vault does not appear in the first three, or Craft Degrees. It is found, however, wherever the Royal Arch or its equivalent appears in any system. The use of the vaults or crypts within the Temple of

Solomon, and the use to which the Freemason puts them, is without historical authority, and comes to us only through the Talmudic legends. A general description of the Second Temple would render a detail of the Masonic Legend of the vault as follows:

"The Foundations of the First Temple were opened, and cleared of the accumulation of rubbish, that a level might be procured for the commencement of the Second Temple. While engaged in excavations for this purpose, three fortunate Sojourners are said to have discovered our ancient Stone of Foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the Prince, Prophet, and Priest of the Jews, the stone was adopted as the chief cornerstone of the new building, and thus became in a new and more expressive sense, the type of a more excellent Dispensation. An avenue was also accidentally discovered, supported by several pairs of pillars perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the First Temple, and the desolation of war that had destroyed the city. The Secret Vault, which had been built by Solomon, was a secure depository for certain secrets that would inevitably have been lost without some such method for their preservation. It was connected by a subterranean avenue with the King's Palace, but at the destruction of Jerusalem, the entrance was closed by the rubbish of the falling buildings, and was discovered by the appearance of a keystone in the foundation of the Sanctum Sanctorum. A careful inspection was then made, and the in- valuable secrets were placed in safe custody."

The Cryptic Rite, as practiced in America, includes the Royal Master, the Select Master, and the Super Excellent Master Degree, which are conferred in Councils under the jurisdiction of Grand Councils. A Thrice Illustrious Master Degree is conferred upon Illustrious and Past Illustrious Masters by a Council of Thrice Illustrious Masters.

The origin of these degrees is obscure. It is generally assumed that they are Scottish Rite in their origin, at least that the Scottish Rite was the custodian of their rituals for many years. However, currently, it is almost universally recognized that Grand Councils lawfully exercise control over them.

We believe that, because the rituals of the Cryptic Rite are among the best written in the Fraternity, and their lessons are an integral part of the teachings of the York Rite, they will continue to have such a strong appeal to the earnest Masonic student, they will be among the preferred degrees of your Masonic career.

CONDENSED HISTORY OF THE GRAND COUNCIL OF INDIANA

As near as can be ascertained, the Cryptic Degrees were first conferred in this state by Royal Arch Chapters. We have found little evidence to confirm this statement, though it is probably correct. The earliest record of interest to Cryptic Masonry in Indiana is that of the constituting of Cincinnati Council No. 1, Royal and Select Masters, by John Barker, October 24, 1827, as an agent of

the Scottish Rite Supreme Council. From this beginning a Grand Council was organized in Ohio, which in 1838 authorized John Barney to confer the Cryptic Degrees. Acting on this authority, on August 22, 1838, Companion Barney visited Richmond, Indiana, and conferred the Royal and Select Master Degrees upon eleven Companions. This Council held irregular meetings until June 18, 1841, where appears this final record:

"June 18, 1841 - The Council was opened in due and ancient form in the eighth degree of Masonry. Comp. W. Lamb was promoted to the degree of R.M. The Council then adjourned until early candle light this evening He paid his fee. "

There is no recorder's signature to any of these early records. Three blank pages follow, and then we find this entry:

Richmond, May, 1845 - At a special meeting of the Richmond Council of R. and S. Masters, held this evening, present, Comp. W. B. Smith, T.l.G.M., and others. On motion the Council adjourned to meet at Indianapolis on the 26th inst. The Council was adjourned."

On December 25, 1845, the Grand Chapter R.A.M. was organized, but no mention is made of the Cryptic Rite in any of the proceedings. The only degrees the chapters were authorized to confer were Mark Master, Past Master, Most Excellent Master, and Royal Arch. However, at the "second Annual Communication" held at Richmond in 1846, each subordinate Chapter was authorized to confer the Degrees of Royal and Select Master.

From this time and until 1853, the Chapters continued to confer the Cryptic Degrees. But on promulgation of a resolution adopted by the General Grand Chapter that year, this practice was discontinued and soon thereafter the organization of regular Councils began in Indiana.

One reason for discontinuing the practice was given as follows in 1871 by William W. Austin, Grand Master, in his address to the Grand Council:

"For several years, the Cryptic Degrees were conferred in the subordinate Chapters of Indiana. But Grand Councils for Ohio and Kentucky, having been previously constituted and as they were organizing subordinates in their own states and elsewhere, it became necessary for them to declare all R. and S.M.'s made under Chapter authority clandestine, and the Council Masons of our State began to find themselves as "out of the pale" though they declared in defense, "they knew as much about the degrees and work as did their Companions of Ohio and Kentucky" and subsequently the Rite began to decline among us, and in 1854, the Companions at New Albany petitioned the Grand Council of Kentucky for a dispensation, and the Companions at Shelbyville and Indianapolis petitioned the Grand Council of Ohio in like manner; this they were led to do from the fact that in 1853, the General Grand Chapter disclaimed all rights and title to the Council Degrees, and our Cryptic Indiana Companions, beginning to have some suspicion of the legality of their work, petitioned abroad. "

The first Council organized was Indiana Council at New Albany, under dispensation from the Grand Council of Kentucky, on June 7, 1854.

A Charter creating Indiana Council No. 21 was granted by the Grand Council of Kentucky, September 4, 1854. Upon the organization of the Grand Council of Indiana, this Council continued as Indiana Council No.1. The first Illustrious Master under Kentucky Charter was Companion George W. Porter. Companion Porter assisted in forming the Grand Council of Indiana and was its first Grand Master.

On July 15, 1855, the Grand Puissant of the Grand Council of Ohio granted a dispensation to a number of Companions to form a Council of Royal and Select Masters in the City of Indianapolis. The new Council was chartered by the Grand Council of Ohio, October 18, 1855. No number was assigned to this Council. Order of precedence was established from July 15, 1855, which gave this Council No. 2, under the Grand Council of Indiana.

Under the date of August 10, 1855, a dispensation was granted by the Grand Council of Ohio to form a Council of Royal and Select Masters at Shelbyville, to be known as Shelby Council. This Council was duly chartered by the Grand Council of Ohio, October 18, 1855. No number was assigned to this Council. The order of precedence was established as date of dispensation August 10, 1855 thus giving Shelby Council No.3 on the roll of the Grand Council of Indiana. William Hacker was the first Illustrious Master of Shelby Council and aided in forming the Grand Council, and served as Most Illustrious Grand Master from 1856 to 1862, and then as Grand Recorder from 1865 to 1868.

Thus was formed the nucleus of the present Grand Council. On December 20, 1855, three representatives from each of the above mentioned Councils met at Indianapolis and proceeded to organize a Grand Council for the State of Indiana. George W. Porter of Indiana Council was elected to the first Most Illustrious Grand Master, and Francis King of Indianapolis, first Grand Recorder. Right Illustrious Companion King was Grand Recorder from 1855 to 1865, serving through the entire formative period of the Grand Council of Indiana. The Grand Council closed to meet again at Shelbyville in May, 1856. It is worthy of notice that after a lapse of one hundred and twenty-five years these same articles of government have proven so satisfactory that they remain in much the same form as when first adopted.

The Grand Council assembled at Shelbyville May 20, 1856. During the five month interval since the Grand Council was organized, dispensations had been issued to Companions at Fort Wayne, Lafayette, Aurora, Connersville, and Terre Haute to form Councils. Charters were granted to each of these Councils working under dispensation, May 20, 1856, thus forming eight Councils composing the Grand Council of Indiana.

However, the following quotation from the address of the Grand Master in 1857 throws an interesting side-light on two questions which kept Cryptic Masonry in turmoil for almost fifty years:

"In September last, being in the city of Hartford, attending the sessions of the G. G. Chapter and Encampment, I had the privilege, in company with Companions Mendenhall and Porter of being present and participating in the deliberations of a convention of Royal and Select Masters, called for the purpose of counseling the propriety of organizing a Grand Council of Royal and Select Masters of the United States. At this Convention there were nearly ninety delegates present, representing the various organizations of Royal and Select Masters from all parts of the United States and Territories. After the subject had been able discussed, both for and against the proposition, the question was taken, when it was decided in the negative by a vote of 52 to 30, the vote of Indiana being cast with the majority.

With that vote I am better satisfied now than when given. It think it must be obvious to all that the Craft in this jurisdiction at least has about as many Grand Bodies now to support as is found to be profitable. Having in this jurisdiction but recently got the Council Degrees out from under the blighting hands of one General Grand Body, I trust that the time is far distant when they will be given to the control of another."

(NOTE! - The General Grand Council has offered to give Charters to the several Grand Councils, including Indiana. It was the opinion of the Companions in Indiana that it was not necessary to accept or take a Charter from any organization. We are sovereign in our own right, and need no permission or superintendence from any body -- 1982)

As a matter of fact, however, it was the creation of the General Grand Council which finally saved Cryptic Masonry from extinction, and gave it the impulse from which its present prosperity is derived.

At the Annual Assembly, May 19, 1857 William Hacker, Grand Master, called attention to the fact that three Councils of the Grand Council were still operating under foreign charters and it was ordered that new charters be issued to Indiana Council, Indianapolis Council and Shelby Council to be substituted for the foreign charters, "in order that they may hold their authority from this Grand Council". The work of substitution of a charter from the Grand Council of Indiana for original charters held by these first three Councils was not completed in its entirety until 1952.

The Grand Council of Indiana has grown and prospered until today it stands as one of the outstanding Cryptic jurisdictions in the world.

Several distinguished Companions of Indiana have been honored by official positions in the General Grand Council. They are:

Robert Van Valzah -- Terre Haute, General Grand Captain of the Guard - 1883-1886

Henry W. Mordhurst -- Fort Wayne, General Grand Recorder - 1886-1930

Samuel L. Shirley -- LaGrange, General Grand Chaplain - 1912-1915

Robert A. Woods -- Princeton, General Grand Master - 1933-1936

Charles Thomas--Marion, General Grand Sentinel - 1954-1957

Owen L. Shanteau -- Logansport, General Grand Master - 1975-1978

Millard W. McConnell -- Lafayette, General Grand Marshal - 1975-1978

Jack Dye - Oakland City, General Grand Sentinel - 1978-1981

Earl Hoage - Indianapolis, Awarded the General Grand Council Silver Medal.

Emil L. Steffey, Shelbyville, Awarded the Gen. Gr. Council Silver Medal.

Robert E. Durham, Jr. New Albany, Awarded the G.G. Council Silver Medal.

Marion K. Crum, Columbus, Executive Secretary, CMMRF - 1985-2004+
Awarded the G.G. Council Gold Medal of Honor 1999

Charles V. Horton, Hammond, General Grand Conductor of Council - 1999-2002.

HISTORY OF THE GENERAL GRAND COUNCIL

The General Grand Council was organized for the sole purpose of watching over, and protecting the interests of Cryptic Masonry in the States, Districts, and Territories which recognized its existence; also to give advice and instruction as might seem most conducive to the peace, advancement and perpetuation of Cryptic Masonry.

Some Grand Councils are not affiliated with the General Grand Council. Those outside the fold are classed as Independents. Membership in the General Grand Council is strictly voluntary by the Grand Councils in each State. In Cryptic Masonry, as opposed to many other Masonic organizations, each Grand Council is Sovereign unto itself.

In New York City on June 12, 1872, several representatives from Alabama, Arkansas, Connecticut, Illinois, Maine, Massachusetts, Missouri, New Brunswick, New Jersey, New York, North Carolina, Rhode Island, Tennessee, Wisconsin,

Washington D. C., Maryland, Ohio, and South Carolina met for the purpose of organizing a National Cryptic Rite. Conventions were held in New York in 1873, in New Orleans in 1874, in Buffalo, New York in 1877 and in Detroit in 1880. The Convention held on August 23, 1880, in Detroit, Michigan, saw the formation of the General Grand Council. It was headed by Josiah H. Drummond, a great Masonic leader of that day. By 1881 the necessary number of nine States had ratified the new Constitution and the General Grand Council became a going concern. Since that date, the General Grand Council has met in Triennial at the same time and place as the General Grand Chapter.

The banding together of the various Grand Councils and the subordinate Councils into a General Grand Council greatly aided in the development of a uniform Rite. In its Triennial Assemblies, it affords the opportunity for the exchange of ideas about rituals, jurisprudence, and development of the Rite. With the passing of time, and with the advancement of our society, it appears the foregoing, although necessary, is now inadequate. There is a movement to provide more activity to lead Cryptic Masonry in a much more extensive development program.

For many years, the Council degrees were merely side degrees, although many efforts had been made to make the Royal and Select Degrees prerequisite to receiving the Orders of the Commandery. The first effort was made in a resolution passed at the New York Convention in 1873, prior to the formation of the General Grand Council. A committee was appointed to Petition the Grand Encampment of Knights Templar of the United States, asking that the Royal and Select Master Degrees be made a necessary prerequisite to the receiving of the Orders of Knighthood. Through the years, other attempts were made to make the Council a necessary prerequisite to the Commandery. Finally, the Grand Encampment of Knights Templar made prerequisite optional. In Indiana, the Degrees of Royal and Select Master are necessary or prerequisite to the Temple Degrees, although the Degree of Super Excellent Master is optional this action is profitable to the Councils and to the Commanderies.

The General Grand Council is composed of a number of General Grand Officers. They are in rank as follows:

Most Puissant General Grand Master
Right Puissant Deputy General Grand Master
Right Puissant Gen. Grand Principal Conductor of the Work
Right Puissant General Grand Treasurer
Right Puissant General Grand Recorder
Right Puissant General Grand Chaplain
Right Puissant General Grand Captain of the Guard
Right Puissant General Grand Conductor of Council
Right Puissant General Grand Marshal
Right Puissant General Grand Steward
Right Puissant General Grand Sentinel

In addition to the General Grand Officers, the General Grand Council also has as members the following; All Past Most Puissant General Grand Masters, Past Right Puissant Deputy General Grand Masters Past Right Puissant General Grand Principal Conductors of the Work. All Most Illustrious Grand Masters, Deputy Grand Masters, Grand Principal Conductors of the Work or their proxies. Special Deputies appointed by the General Grand Master and all Past Most Illustrious Grand Masters of the several constituent Grand Councils and the first three officers of any Council subordinate to the General Grand Council or their proxies.

The officers are elected by ballot and installed at each Triennial Assembly. The General Grand Master, Deputy General Grand Master, General Grand Principal Conductor of the Work, General Grand Treasurer, and General Grand Recorder are

elected officers and the remaining officers are appointed by the General Grand Master.

A very detailed history of the General Grand Council may be found in a two volume history on Cryptic Masonry written by a Committee of the General Grand Council.

INDIANA CRYPTIC MASONRY SHRINE

The Grand Council Royal and Select Masters of Indiana, has erected a commemorative Masonic Shrine on the grounds of the Masonic Temple at New Albany, Indiana. The site at New Albany was chosen because Indiana Council No. 1, located at New Albany, was the first Council instituted in Indiana. It is also the home of the Grand Council's first Most Illustrious Grand Master, George W. Porter.

The idea of a Cryptic Shrine came about through discussion of the Grand Council Officers in 1974-75. Robert Lowed, Most Illustrious Grand Master in 1975, appointed the first committee to plan for this unique structure. The committee first consulted Robert Ingalls, a Past Most Excellent Grand High Priest of the Indiana Grand Chapter, Royal Arch Masons, who agreed to act as the committee adviser, since he was the owner of the Ingalls Stone Co. After many hours of deliberation and research, it was decided to carve on the face of the Shrine, nine arches with a checkered Pavement leading to the ninth arch where an Ark of the Covenant would be carved. Harold "Dugan" Elgar, a retired stone carver, agreed to carve the Shrine. The Stone is a solid buff memorial stone, seven feet high by four feet wide by 18 inches thick. The carving on the face of the stone is done in low relief and reaches a depth of eight inches.

The back of the Stone is inscribed as follows:

Site of Indiana Council No. 1
Royal & Select Masters
Chartered Dec. 20, 1865
George W. Porter
First Illustrious Master

Became First Most Illustrious Grand Master
Grand Council, R. & S. M. of Indiana

Erected by
Grand Council, R. & S. M. of Indiana
December 1975
Robert L. Lowell
Most Illustrious Grand Master
Grand Council of Indiana
Owen L. Shanteau
Most Puissant General Grand Master
General Grand Council International

The dedication ceremony was conducted by the Most Illustrious Grand Master, Robert L. Lowell, at 11:00 a.m. on Saturday, December 6, 1975.

The Indiana Cryptic Shrine is one of the only five such markers now in existence, the first being placed on Pikes Peak in 1899. The General Grand Council has a deposit in the form of a large chest or coffer that is kept in the New York Grand Lodge Building. This deposit is inspected by each General Grand Master once during his term of office. The General Grand Council also maintains the Cryptic Room in the George Washington Memorial in Alexandria,

Virginia. When this room was completed a deposit was made in the vault, with articles from all over the world.

The Grand Council of North Carolina has a marker or Shrine near Waynesville, North Carolina. The Cryptic Masons of North Carolina make a pilgrimage each year in July to view the marker.

On July 17, 1976, the Indiana Grand Council made a deposit at the Cryptic Shrine. The deposit was made approximately six feet from the apex of the broken triangle brick walk which surrounds the Shrine. The time capsule contained mementos from most of the Councils in Indiana, from several of the Grand Officers, a program of the ceremony, and a list of all those who made contributions in support the Shrine. The deposit was presided over by Marion K. Crum, M.I.G.M. This capsule is to be opened by the Grand Council of Indiana in the year 2000 A.D.

Each Year, on the third Saturday of July, the Grand Council sponsors a rededication ceremony at the site of the Shrine and deposit. The ceremony of rededication is included in a later section of this monitor. A detailed description of the ceremonies at the dedication of the deposit can be found in the Grand Council proceedings of 1976.

Note: This Deposit was opened in the year of 2000, under the direction of the MIGM Norman L. Brown. The Indiana Council No.1 Cryptic Shrine committee, under the direction of PMIGM Gary Fentress, removed the Deposit and had it ready for inspection at the Annual Rededication Ceremony. Imogene Durham, Mother of PMIGM Robert Durham, Jr. as has been her custom for many years, had the ground around the Marker looking beautiful for the ceremony. PMIGM Marion Crum was honored by the M.I. Grand Master and asked to assist in explaining the items as they were taken out of the canister as he had made the original deposit and had some memory of the items. A reposit of new items was then made and will be opened in 2025 AD. The New Albany Tribune asked that they could place a small container in with our deposit which is to opened in 2050 AD. It is not likely that any of the current Grand Council will be present at that ceremony to see what was in that container so hopefully our ceremony that is performed each year will make some mention that it is to opened in 2050 AD or that it will be read in this Monitor.

PROTOCOL

From time to time, Councils are visited by distinguished guests who should be introduced to the members of the Council. In Masonry, we have a custom of "receiving" these guests, and the manner of this reception is called protocol.

The reception of Grand Officers and distinguished guests should be conducted as follows:

1. After the Council is opened on the Select Master Degree, the Grand Officers and guests should retire to the reception room.
2. The Conductor of Council should be directed by the Illustrious Master to retire and escort the guests into the Council chamber.
3. The Conductor of Council should then arrange the Grand Officers according to rank, the Past Grand Officers according to seniority, and officers of other bodies in the same manner behind the Grand Council Officers, with the exception of the Most Worshipful Grand Master.
4. The Sentinel should give the regular alarm, and then he Illustrious Master gives permission for the guests to enter. The Conductor of Council then leads the guests single file) into the Assembly. As they enter, the Illustrious Master calls up the members with three raps of the gavel. Arriving west of the

Alter, all will give the regular salutation of a Select Master, unless the meeting is public, and then no sign is given.

5. The Conductor of Council should introduce The ranking officer to the Illustrious Master, who will then instruct the Conductor of Council to escort him to the 9th arch. The I.M. will lead the council in giving him Grand Honors. He will present the I.M. with the gavel and invite him to preside. The Grand officer will introduce the rest of the companions to the council and lead them in giving Grand Honors or a hearty welcome, whichever is due them.

6. Grand Honors are given by striking the left hand with he right hand three times, then the right hand with the left three times, and then the left hand with the right three times. These are the grand honors of three times three.

7. The Grand officer will then seat the companions and preside over the council.

8. While the Most Illustrious Grand Master is presiding, the Illustrious Master should be seated on his left.

9. After returning the gavel, the Most Illustrious Grand Master should be seated on the right of the Illustrious Master.

10. All elective Grand Officers are entitled to preside. In case several are present, the honor will be given to the one highest in rank.

11. The Special Deputy of the Most Illustrious Grand Master is entitled to all rights and powers of his superior, while acting under such appointment.

12. The titles of Grand Officers are often confusing and often given incorrectly. The following guide is given so that the Council members may have a list for handy reference.

GRAND COUNCIL

Most Illustrious Grand Master
Right Illustrious Deputy Grand Master
Right Illustrious Grand Principal Conductor of the Work
Right Illustrious Grand Treasurer
Right Illustrious Grand Recorder
Right Illustrious Grand Caption of the Guard
Right Illustrious Grand Conductor of Council
Right Illustrious Grand Steward
Illustrious Grand Chaplain
Illustrious Grand Lecturer
Illustrious Grand Sentinel
Illustrious Grand Organist

NOTE: All elective officers in the Gr.Council are "Right" except the Most Ill. Grand Master.

GRAND CHAPTER

Most Excellent Grand High Priest
Right Excellent Grand King
Right Excellent Grand Scribe
Right Excellent Grand Treasurer
Right Excellent Grand Secretary
Excellent Grand Captain of Hosts
Excellent Grand Principal Sojourner
Excellent Grand Royal Arch Captain
Excellent Grand Chaplain
Excellent Grand Guard
Excellent Grand Organist

GRAND COMMANDERY

Right Eminent Grand Commander
Very Eminent Deputy Grand Commander
Eminent Grand Generalissimo
Eminent Grand Caption General
Eminent Grand Senior Warden
Eminent Grand Junior Warden
Eminent Grand Prelate
Eminent Grand Treasurer
Eminent Grand Recorder
Eminent Grand Standard Bearer
Eminent Grand Sword Bearer
Eminent Grand Warder
Eminent Grand Sentinel

GRAND LODGE

Most Worshipful Grand Master
Right Worshipful Deputy Grand Master
Right Worshipful Senior Grand Warden
Right Worshipful Junior Grand Warden
Right Worshipful Grand Treasurer
Right Worshipful Grand Secretary
Worshipful Grand Chaplain
Worshipful Grand Lecturer
Worshipful Grand Marshall
Worshipful Senior Grand Deacon
Worshipful Junior Grand Deacon
Grand Steward and Tyler

All of the above officers are entitled to Grand Honors of three times three. It should be remembered that the Most Worshipful Grand Master of the Grand Lodge must be received last, and by himself.

Distinguished guests of other appendant Masonic bodies should be introduced after the Grand Council Officers. They are not entitled to Grand Honors, but should receive a hearty welcome.

1. DeMolay - Executive Secretary or Executive Officer or Grand Master
2. Worthy Grand Patron - Eastern Star
3. Red Cross of Constantine - Sovereign
4. Holy Royal Arch Knight Templar Priests - Preceptor
5. Knights York Cross of Honor - Prior
6. Shrine - Potentate
7. York Rite Sovereign College - Governor or Grand Governor or Governor General
8. Scottish Rite - Deputy or Active

CHRONOLOGICAL ORDER OF DEGREES

As any Mason will know who has taken the orders of the York Rite, the degrees do not follow one another in a sequential form. By deduction, however, we can place the degrees in relation to the death of Hiram Abif.

1. Entered Apprentice - A few years before the death of Hiram
2. Fellowcraft - A couple of years before the death of Hiram
3. Royal Master - Just prior to the death of Hiram (first section)
4. Select Master - Just prior to the death of Hiram
5. Master Mason - At the death of Hiram
6. Royal Master - Just after the death of Hiram (second section)
7. Mark Master - Just before the completion of the Temple

8. Most Excellent Master - Shortly after the death of Hiram
9. Past Master - Sometime after the death of Hiram
10. Super Excellent Master - Beginning at the destruction of King Solomon's Temple
11. Red Cross - During the time of Prince Zerubbabel, and the building of the second temple
12. Royal Arch - At the building of the second Temple
13. Order of Malta - Approximately 1000 years after the birth of Christ
14. Order of the Temple - Approximately 1118 A.D.

COUNCIL ORGANIZATIONS

CONSTITUTION AND GENERAL LAWS: The Grand Council is governed by a set of Constitutions and General Laws. Constituent Councils are covered by a set of General Regulations, as well as their own By-Laws.

Each Council constituent to the Indiana Grand Council is issued two copies of the "Constitution and General Laws: Grand Council Cryptic Masons of the State of Indiana", edition of 1988. Each member and officer should be familiar with the contents of this book. It may be obtained for study from the Recorder of your Council.

WHO IS THE INDIANA GRAND COUNCIL? The Indiana Grand Council is composed of the following Cryptic Masons:

1. The Grand Officers of the Grand Council
2. All Past Most Illustrious Grand Masters
3. All Past Right Illustrious Deputy Grand Masters
4. All Past Right Illustrious Grand Principal Conductors of the Work
5. All Illustrious Masters of constituent Councils

WHAT ARE THE POWERS OF THE GRAND COUNCIL? The Grand Council is the highest source of authority in Cryptic Masonry within the State of Indiana. It can therefore:

1. Grant Charters and dispensations
2. Revoke Charters and dispensations
3. Assign limits of each Council
4. Settle all controversies between Councils
5. Reprimand, suspend or expel members
6. Assess and collect moneys from Councils
7. Supervise its own finances
8. Make and adopt laws and General Regulations
9. Consider and do whatever it may regard as necessary to the well being of Cryptic Masonry in the State of Indiana

MEETINGS OF THE GRAND COUNCIL. The Indiana Grand Council must hold one annual meeting each year that is to be called by the Most Illustrious Grand Master with thirty days notice. In order to hold a meeting, members of at least three constituent Councils must be present, and the Grand Council cannot dissolve while three Councils are willing to continue.

GRAND COUNCIL OFFICERS. The officers of the Grand Council are both elective and appointive. The elective officers must receive a majority of the votes cast at the annual election. The elective officers are:

1. Most Illustrious Grand Master
2. Right Illustrious Deputy Grand Master
3. Right Illustrious Grand Principal Conductor of the Work
4. Right Illustrious Grand Treasurer
5. Right Illustrious Grand Recorder

6. Right Illustrious Grand Captain of the Guard
7. Right Illustrious Grand Conductor of Council
8. Right Illustrious Grand Steward

The appointive Grand Officers are:

9. Illustrious Grand Chaplain
10. Illustrious Grand Lecturer
11. Illustrious Grand Sentinel
12. Illustrious Grand Organist

No one shall be elected to an office in the Grand Council unless he has been elected and installed an Illustrious Master of a constituent Council. This does not apply to appointive officers.

AMENDMENTS TO THE GRAND COUNCIL CONSTITUTION. An amendment to the Grand Council Constitution must be proposed in writing at an annual assembly, and seconded by a majority of the members present. The amendment must then lay over for consideration of the constituent Councils, until the next annual assembly of the Grand Council, when it must be adopted by a two-thirds majority of the members present. **It may be adopted at the same annual assembly by unanimous consent.**

CONSTITUENT COUNCILS. Every Council of Cryptic Masons in the State of Indiana must have a dispensation or Charter issued by the Indiana Grand Council. Otherwise, it shall be declared irregular and clandestine, and no member or Council may communicate with it under penalty of expulsion. A Council represents King Solomon's most private apartment. Every Council in Indiana must have the following Officers:

1. Illustrious Master
2. Deputy Master
3. Principal Conductor of the Work
4. Treasurer
5. Recorder
6. Captain of the Guard
7. Conductor of Council
8. Steward
9. Sentinel
10. And may have a Chaplain
11. And may have an Organist

Every Council in Indiana has concurrent jurisdiction with every other Council. The Council first receiving a Petition shall have the jurisdiction of that petition. Election of Council Officers shall be on the first stated Assembly in December of each year. Although each Council makes specific rules that are covered in the Council By-Laws, usual provisions for election of constituent Council officers is as follows:

Elected Officers

Illustrious Master
 Deputy Master
 Principal Conductor of the Work
 Treasurer
 Recorder

Appointive Officers:

Captain of the Guard
 Conductor of Council
 Steward

Sentinel
Chaplain
Organist

The election of officers must be by secret ballot, and a majority of votes cast is necessary to elect the officer. Any member of a Council is eligible to be elected to and hold any office in his Council with the exception of Illustrious Master. To hold the office of Illustrious Master, a Companion must have served as either Principal conductor of the Work, or Deputy Master. Sec. 12.020 Councils may provide by their By-Laws for the election of Illustrious Master, Deputy Master Principal conductor of the Work, Treasurer and Recorder and for the appointment of all others by the Illustrious Master-elect at any time before his installation. (1867) **See Sec.12.030 of C&L.** Voice vote or show of hands may be permitted in lieu of secret ballot if unanimously approved by the members present. (1867 - 1998)

INSTALLATION OF COUNCIL OFFICERS. All officers of a constituent Council, both elected and appointed, must be installed in office before exercising the duties of that office No one may install the officers of a Council, who has not been installed as Illustrious Master, and who is not a member of a constituent Council. No officer may be installed by proxy. **Sec. 12.010** Officers succeeding themselves need not be installed.

ABSENCE OF OFFICERS. If the Illustrious Master is absent, the Deputy Master shall take the chair. If the Illustrious Master and Deputy Master are absent, the Principal Conductor of the Work shall take the chair. If none of the above Officers are present, the Council cannot be opened, and no business can be transacted.

If any office, below the rank of Illustrious Master, becomes vacant, the Illustrious Master will fill the vacancy by appointment until the next stated election. If the office of Illustrious Master becomes vacant, the next officer in rank will advance to that station, with full powers. However, the person who advances to the office of Illustrious Master does not succeed to the office of Illustrious Master, and is not eligible for the rank of the Past Illustrious Master. To be a Past Illustrious Master, one must be elected and installed into that office.

ASSEMBLIES AND BUSINESS. All assemblies of a constituent Council are either stated or called. Stated assemblies are those provided for in the By-Laws of the Council. Called assemblies are those convened by the Illustrious Master. No business can be transacted at a called assembly but that business for which it was convened.

BY-LAWS. Every Council must have a set of adopted By-Laws, that are approved by the Most Illustrious Grand Master. Any amendment to a Council's By-Laws must be presented at a stated assembly and lay over for action until the next stated assembly. If passed at that assembly, it must be forwarded to the Grand Recorder in order that it may be approved by the Most Illustrious Grand Master before it becomes effective.

PLACE OF MEETINGS. Each Council must hold its meetings in some suitable room that is named in the Charter. The Charter cannot be removed from this room, and the Council cannot meet in a different place, without special permission of the Most Illustrious Grand Master. This is called a Special Dispensation. The place of meeting of a constituent Council cannot be used for any other purpose than a Masonic affair.

COUNCIL MEETINGS. Before any business may be transacted the Council must be opened in regular and appropriate form. Likewise, when the business is completed, the Council must be closed with the appropriate ceremonies. There is no such ceremony as short form, except Ample Form. This may be used only by certain Grand Officers. The Most Illustrious Grand Master and Past Most Illustrious Grand Masters may open and close in Ample Form. Any elected Grand Officer may close in Ample Form.

All business presented for consideration of the Council must be taken up and acted upon in some order determined by the Illustrious Master or by the Council By-Laws.

The usual order of business would be:

- a) Formal Opening
- b) Reading and approval of minutes of preceding assemblies
- c) Communications and bills
- d) Presenting and referring petitions
- e) Reports of standing committees
- f) Reports of special committees
- g) Balloting on petitions
- h) Unfinished business
- i) At the annual meeting for election of officers, reports for the year should be made by the Treasurer, the Secretary, the Auditing Committee, and the Trustees.
- j) Election of officers
- k) New business
- l) Miscellaneous business
- m) Conferring of degrees
- n) Formal Closing

The Illustrious Master shall be the judge of all questions of order that may arise, and there is no appeal to the Council from his decision.

When a motion is made and seconded, it shall, before debate, be stated by the Illustrious Master. A motion may be withdrawn by the Companion making it, if the motion is not amended.

While a question is under debate, no motion shall be received which does not pertain to the question under consideration.

When a motion has been acted upon, it shall be in order for any member of the majority to move the reconsideration thereof: Provided that no motion for reconsideration shall be in order, unless made at the same meeting at which the question shall have been voted upon.

The same rules and regulations apply in a Council of Cryptic Masons as apply in the Symbolic Lodge, pertaining to order and procedure.

The use of the Gavel in a Council is the same as in any other Masonic organization. Its use is as follows:

- a) One (1) rap (*) calls up the Council, or will seat a Companion at any time. It is also used to call the Council to order.
- b) Two (2) raps (**) calls up the officers of the Council, except the Illustrious Master.
- c) Three (3) raps (***) calls up the entire Council, including the Illustrious Master, who arises last.

RITUAL. Three degrees are recognized and conferred in a Council of Cryptic Masons. A fourth degree is conferred, but in a Council of Thrice Illustrious Masters.

They are:

1. Royal Master
2. Select Master
3. Super-Excellent Master
4. Thrice Illustrious Master
 - a. Conferred on Illustrious Masters and Past Illustrious Masters at the Grand Council session by the Indiana Council of Thrice Illustrious Masters.

These are the only degrees that may be worked in the Councils of Indiana, and they must be worked in the above order, except by permission of the M.I. Grand Master.

The Grand Council of Indiana has an approved ritual, and no other ritual or ceremony is permitted in any Council in the State of Indiana. Each degree must be worked in full, unless special permission is granted by the Most Illustrious Grand Master.

DEBITS. Any Companion, free from charges, upon written application, shall be granted a demit, without vote of the Council.

TRANSFERS. Any Companion, free from charges desiring to transfer his membership from one Council to another, shall have the right to petition such other Council for membership, after having given notice to his original Council of such intention. Such a petition shall be accompanied by a receipt in full for dues to his Council in which he holds membership to the date of such notice.

SUSPENSION. In case a Council is in receipt of official notice of the suspension of a Companion in his Lodge of Master Masons or Chapter of Royal Arch Masons, such information shall be read at a stated meeting of the Council, and the Illustrious Master shall declare the Companion suspended from Council membership.

REINSTATEMENT. If the Companion is reinstated and again becomes a member in good standing in his Symbolic Lodge and Chapter of Royal Arch Masons, upon official notice received by the Council, **a secret ballot** must be taken to restore him to good standing in the Council, at a stated meeting of the Council. The Recorder shall make a record of the action in each case on the minutes of the assembly. (1998) See Sec. 18.071 of C&L.

DUAL & PLURAL MEMBERSHIP. A Companion can be a member of more than one Council at the same time. This includes membership inside and outside the State of Indiana.

HONORARY MEMBERSHIP. Councils may confer the distinction of honorary membership upon a Companion who is not a member of that Council. Honorary membership confers upon the Companion the right to participate in all the labors of the conferring Council, except that of holding office, voting, and paying dues.

PETITIONS. All applications for membership in a Council must be made in writing and signed by the applicant. He must be recommended by two members of the receiving Council, and the petition presented at a stated or called meeting of the Council.

Councils cannot greet candidates who are not members in good standing of Symbolic Lodges and Chapters of Royal Arch Masons. After a petition has been presented and received by a Council, it cannot be withdrawn without consent of the Council. No religious test can be required of a petitioner for Cryptic Masonry, other than a belief in God.

BALLOTING. The ballot for admission to the degrees of Cryptic Masonry must be unanimous, and every member present must vote. If one negative vote should appear, the Illustrious Master shall cause another ballot to be taken immediately. Should one or more negative votes appear in the second ballot, he shall declare the applicant rejected.

It is a Masonic offense to inquire as to who may have cast a negative vote.

After a candidate has been elected to receive the degrees, it is proper for the Illustrious Master to refuse to confer the degrees upon the candidate if a member of the Council objects. This objection may be made privately or in open Council. The objection shall have the same effect as a negative vote.

A vote by ballot can in NO case be reconsidered.

Under certain circumstances, votes taken by ayes and nays, or by a show of hands may be taken by the Council. You are directed to the General Rules and Regulations, Sec. 19.060 through 19.100, for specific instances.

VISITS. It is the right of every Cryptic Mason to visit any duly Chartered Council. However, it is the prerogative of each and every individual Council to determine whether that Companion may be admitted to the assembly. No visitor can be admitted into a Council while a single member of that Council present objects. The objecting member cannot be required to assign his reasons, but may do so if he chooses. The one exception to this rule, is the Most Illustrious Grand Master, or his appointed deputy.

CEREMONIES OTHER THAN DEGREES. Cryptic Masonry has no ceremony for burial of the dead.

Councils may have a public installation of their officers, according to the Grand Council ceremony.

Councils may also have ceremonies for constituting and dedicating Councils performed in public. However, in such cases, the Most Illustrious Grand Master or a Companion appointed by him, must be present and officiate.

Councils may join with Symbolic Lodges, Chapters of Royal Arch Masons, and Commanderies of Knights Templar in celebrating anniversaries, or in any public demonstration allowed by the laws of the Grand Lodge, but all public processions and ceremonies must be strictly and purely Masonic.

REVENUES. Councils may charge a fee for initiation and affiliation.

Each Council has the right to assess and collect from its members; such regular dues as shall be necessary to pay its Grand Council dues, defray the expenses of the Council and keep up its charity funds. No dues shall be charged against a member while under suspension or expulsion, nor while he is affiliated with a Council under dispensation.

DUES. Dues are payable in advance on January 1st of each year. A member who has not paid his Council dues by April 1st, is delinquent and must be reported as such at the first stated meeting in April. The Illustrious Master shall direct the Recorder to notify the member to pay such dues before the first stated meeting in June. If dues are not paid by the first meeting in June, the Council may suspend the Companion, by a majority vote, for an indefinite period.

A Council may remit the dues of a Companion, but a motion shall have been received at a previous meeting (stated), referred to, and reported upon by a committee.

All assessment of dues must be provided for in the By-Laws of the Council, and the Council has no authority to levy a tax or assessment upon its members, other than the regular dues provided for in the By-Laws of the Council.

FIFTY-YEAR AWARDS. A member of a constituent Council, who has been a Cryptic Mason in good standing for a total of fifty years, shall become a Life Member. Such Life Member shall not be required to pay dues from that time forward. The Grand Council of Indiana has a ceremony to be used in presenting the Award of Gold to the Companion who has attained this honor.

OFFENSES AND PENALTIES. Whatever is a breach of good morals contrary to the precepts of the Holy Scriptures or a violation of the laws of the State of Indiana or the United States, is an offense against the precepts of Masonry.

Every Cryptic Mason, who does not by his daily walk and conversation, exemplify his firm faith in the existence and perfections of Deity, is subject to Masonic discipline.

It is a Masonic offense of the greatest gravity for any Companion to print or reproduce in any form, the adopted ritual of this jurisdiction, without the consent of the Grand Council.

Communicating the proceedings of a Council to anyone not a Cryptic Mason is a high offense against the Fraternity.

Any Companion guilty of disorderly conduct in open Council, or who disobeys the orders of the Illustrious Master, or persists in disrupting the harmony of the Council, is guilty of a Masonic offense.

Any member, for trifling, capricious or unworthy motives, attempts to arrest the legitimate work of his Council, is guilty of a Masonic offense.

No Council, or member of a Council, is allowed to publish in a newspaper, the suspension or expulsion of any of its members.

Councils are expressly prohibited from receiving instructions in what is commonly called the work and lectures from any other person than one authorized by the Grand Council or one authorized by the Most Illustrious Grand Master.

Any Companion found guilty of a Masonic offense is eligible for only four classes of Masonic penalties. They are:

- First ----- Reprimand
- Second ---- Suspension to a definite time
- Third ----- Suspension, indefinitely
- Fourth ---- Expulsion

The jurisdiction of a Council extends over all Cryptic Masons who are within its territorial limits.

APRON. In Indiana, the appropriate badge for the Council degrees is: a white lamb-skin apron, trimmed with purple, and having on the bib a broken triangle enclosed within a circle.

SYMBOLISM OF THE CRYPTIC DEGREES

This section has been taken freely from Mackey's Symbolism as written in Chapter XXXI of THE HISTORY OF THE CRYPTIC RITE. It is not written verbatim, but rather was adapted to the form of our present day ritual. Symbolism from other authors has been incorporated with the thinking of the Indiana Grand Council

It is the belief of the Grand Council, that if our members understand the beautiful symbolism of our Order they will become better members of their subordinate Councils. We encourage you to study and learn more about our great Order, as it is not possible to include everything of interest and/or importance in this monitor.

We learn in the Royal Master Degree, that there was an agreement among our three Most Excellent Grand Masters that the Word would not be communicated to the Craft until the temple was completed, and then only in the presence of all three. We learn in the Master Mason Degree, how the Word was lost, and in the Royal Arch Degree, how it was recovered.

In the Symbolic Degrees, we have an account of the loss of the Word, and we search but do not find. In the Chapter, we search and find, but do not understand the significance of what we have found. It is left to the Cryptic Degrees for enlightenment and explanation, to learn how the Word was preserved and what it means.

In the Royal Master Degree, we learn that whatever may be the uncertainties of life, the reward is sure to the faithful Craftsman. In the Select Degree, we learn that the Word is to be preserved in the Secret Vault of the Soul. While in the Super Excellent Master Degree, we find that catastrophe overtakes the unfaithful, whether he be a prince or pauper, and that without fidelity, success is impossible.

ROYAL MASTER

This degree is held in the Council Chamber and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple.

Its symbolic colors are black and red -- the former being significant of grief and the latter of martyrdom - and both referring to the chief building of the Temple.

The period of time referred to in the first and second sections of the degree is different. In the first section, Hiram Abif is active in the construction of the Temple. In the second section, he is missing and the Temple is very near completion. This is evident by the presence of the A.k of the Covenant and the investiture of Adoniram with the responsibility of the Master Builder. His search is not complete as he is instructed that in due time he will receive his reward and is returned to the Clay Grounds to continue his labors.

In the symbolism of this degree, the reward has been promised and the time had come to redeem the promise, or so Adoniram thought. Here we see the Speculative Craftsman, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of truth. But the temple that he has been building, is the temple of life; that first temple which must be destroyed by death, that the second temple of future life may be built upon its foundations. In this first temple, the truth cannot be found, and we must be contented with its substitute.

The Beautiful Piece of Work, represents a pure and complete life, offered to the Supreme Architect of the Universe, followed by an admonition to remain content and in due time we shall receive our reward. The reward will come after our life has been completed, and is further symbolized by our entry into the 9th Arch, after completing all the symbolic instructions of Ancient Craft Masonry. The 9th Arch is usually considered as the symbolic Gate of Death.

It is now high twelve an appropriate time to cease our labors and commune with the Supreme Architect of the Universe. The number twelve is considered a sacred number in Mythology. It is explained by some as being the product of multiplying the three sided triangle by the four sided square. The triangle represents the three equal attributes of Deity, His Omniscience, Omnipresence, and Omnipotence. (Universal wisdom, presence, and power) Low twelve consists of the same numbers, but represents death or the midnight of life.

Hiram Abif passes from the spiritual trestle board to the temporal trestle board, where he is met again by the eager candidate, who is still pursuing his

search for Divine Truth. He then delivers the commentary on death, moving slowly around the room, going in the same manner and direction of the sun. He explains that all men are equal in the eyes of God, from the youngest Entered Apprentice, to King Solomon. Here, the checkered pavement referred to, is to remind us that there is much evil in the world to be overcome. It is pointed out, that although we build industriously, and labor to complete our work, we may be called prior to finishing what we have begun.

The reward for the beautiful piece of work is here described. The candidate is then returned to the place of work, and Hiram Abif goes to receive his reward.

ROYAL MASTER (Second Section)

At the beginning, an alarm is heard, and on being answered, it is determined that it is the candidate again, still eager in his search for Divine Truth. He is now willing to prove his worthiness, but is still in need of assistance.

To circle the Altar during a ceremony is one of the oldest customs known to man. Among the first religions were those of fire and sun. Worship of the sun in the sky was conducted symbolically by worship of fire upon piles of stones, which were the first Altars. The sun seems to pass from East to West, by way of the South. Early man initiated the sun by circling the Altar in the same fashion.

The cherubim are lines across the room at this time, making it necessary for the candidate to pass beneath their outstretched wings during his circuits about the room. As the Shekinah or Divine Presence dwelled beneath the wings of the Cherubim on the Mercy Seat, it seems only fitting that the seeker after light and Divine Truth, be received under the extended wings of the Cherubim, thereby placing himself under the protection of the Divine Power, who is alone truth, and from whom alone truth can be obtained.

As the first light of day comes from the East, we are taught to look to the East for enlightenment.

To step symbolizes reverence toward the Altar. We alternate steps as we pass through the degrees, up to, and including the Royal Master Degree. It is believed this has an allusion to the path of the sun crossing the Northern and Southern Hemisphere, between the two signs of the zodiac, Capricorn and Cancer, in a zigzag motion. When the two hemispheres are laid out end-to-end, with two parallel lines on the sides it forms an oblong square or the shape of a Lodge. It is believed that the steps should be taken in the same manner, or in a zigzag motion.

In the sign, Alpha is the first, and Omega is the last letter of the Greek alphabet equivalent to the beginning and the end of anything. Alpha and Omega are adopted as a symbol of Deity. This passage was at one time read from the Apocalypse during the circumambulations, but is now read from the book of Revelations.

The equilateral triangle represents our three Grand Masters at this Point in the ritual. The broken triangle represents the allegory of life. Some must go and others must remain and carry on.

The equilateral triangle might well have evolved from the right triangle referred to in the third degree. The 47th problem of Euclid or the Pythagorean Theorem has reference to a right triangle. Some symbolists say that a right triangle represents the complete man. The base of the triangle represents the physical, the vertical line the mental, and the hypotenuse, the spiritual parts

of man. The equilateral triangle represents the perfect man when the base of the triangle is on the bottom, with the point upward. This means that since the equilateral triangle has the same attributes, physical, mental, and spiritual, as the right triangle, except that all sides are equal, that when the mind and body of man responds equally to the spirit, that the complete man becomes the perfect man. When the equilateral triangle has the flat side at the top, with the point downward, it symbolizes Deity. It's three equal sides representing Omniscience, Omnipresence, and Omnipotence. Notice that the Prelate's Jewel is pointed downward.

The seven branched candlestick is described in Exodus XXV: 31-37. Its height was about five feet and it was three and one-half feet wide; it was placed on the south side of the sanctuary and opposite the shewbread in the sanctuary of the Tabernacle. In King Solomon's Temple, this was replaced by the five-branched candlestick, one on either side. When the Temple of Zerubbabel was completed, the single seven-branched candlestick was again used. The candlesticks were lighted by the lesser priests each evening and trimmed each morning. The seven-branched candlestick is important in the degree of Most Excellent Master. The number seven was sacred in Hebrew scriptures and ceremonies. The seventh day was the Sabbath day; Solomon was seven years in building the Temple; there were seven sabbatic years; seven days usually constituted the feast periods; and seven represented completeness.

It is a symbol of the spirit of the Lord and the light of His countenance shining upon us through His eyes, beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for that spiritual building, which is to be our eternal dwelling place.

The Pythagoreans call the number seven the perfect number because it was made up of three and four, the triangle and the square, which are two perfect figures.

In the Temple, twelve loaves of bread were always kept upon the table in the sanctuary (probably representing the twelve tribes of Israel). It was a symbol of the bread of eternal life by which we are brought into the presence of God.

The principal article of furniture in the Temple of Solomon at Jerusalem, was the Ark of the Covenant. It was surmounted by the Cherubim and between the wings of these fabled characters was the Shekinah or perpetual cloud, from which the bathkol issued when consulted by the High Priest.

The Ark was made by Aholiab and Bezaleel at the command of Moses. After the destruction of the first Temple, there has been no record as to what happened to this article of furniture.

The Altar of Incense was made of wood and overlaid with gold, as was most of the furniture of the Temple. On the four corners were horns, in shapes like those of a ram's horns. A censor was placed on the top center of the Golden Altar, and in it sweet incense was burned every morning.

On the table of Holy Vessels were pots, shovels, basins, flesh-hooks, and fire pans, as well as all the other vessels or utensils necessary to the services of the Altar. These were made of gold and brass.

SELECT MASTER

This degree commences with a character by the name of Zabud. Zabud was a friend of King Solomon, and appears in several of the Masonic Degrees. To most of our membership, Zabud is but another character out of the past. Yet a reading of the Holy Scriptures reveals that he was truly a friend and companion of King Solomon, for Zabud was one of the sons of Nathan, the Prophet. Nathan was the chief adviser of King David, and it was through the strategy of David, Nathan, and Bath-Sheba that Solomon came to the throne of Israel, for the natural heir to the throne should have been Adonijah. Nathan, being the friend of David, Zabud must have been about the same age as Solomon, and probably frequented the Royal Court where he acquired the friendship and favorable notice of Solomon, later developing into a friendship which caused King Solomon to refer to Zabud as "my particular friend and favorite".

The Deputy Master refers to the number 27 which is also alluded to in the closing ceremony. Although the closing ceremony states it a little differently, some authors believe the 27 members were made up of one from each of the twelve tribes of Israel, the three workmen who discovered the triangle hidden by Enoch before the flood, nine Grand Masters of the Arches, one of whom was Ahishar, and our three Grand Masters.

Adoniram is mentioned several times in the text of the Bible. According to II Samuel: 20:24, he was a tax gatherer for King David. I Kings 4:6, indicates that he continued in this same capacity for King Solomon. A further account of Adoniram is given in I Kings 5:14, where he was appointed by King Solomon over the hewers in the mountains of Lebanon. The last account we have of Adoniram in the Bible is in II Chronicles 10:18, where we are told that he was stoned to death 47 years after he became a tax collector for the King.

The Select Master Degree or the building of the Secret Vault took place between the first and second sections of the Royal Master Degree. This is explained by saying that the secrets of the Select Master Degree were not brought to light until long after the existence of the Royal Master Degree had been known and acknowledged. In other words, to speak only from the traditional point of view, Select Masters had been designated, and had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. Their occupation and their very existence, according to legend was unknown in the first Temple.

One character mentioned in the Select Master Degree is that of Achisar, sometimes referred to as "Ahishar". He is referred to in the first Book of Kings, Chapter 6, where he is said to be "over the household" of King Solomon, a sort of 'King's Chamberlain'. As such, he had the authority over the household, its servants, and its management. Here, no doubt, comes the authority for referring to him as a "steward".

His introduction into the degree of Select Master is purely mythical so far as actual history is concerned. In an old ritual manuscript of a century or more ago, the name Ahishar appears as Tiler of the Lodge.

Whether the punishment meted out to Ahishar was deserved we should not question, for the story is but a legend, teaching that constant watchfulness is necessary in waging the warfare of life, and only those shall succeed who are constantly on guard. We should ever be watchful and guarded at the West Gate, for the "Lord which watches over Israel neither slumbers nor sleeps".

Considered simply as a historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon.

Legend has it that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel, at the building of the second Temple.

In the earliest ages, the cave or vault was deemed sacred. As the great doctrine taught in the mysteries was the resurrection from the dead, as to die and to be initiated were synonymous terms, it was deemed proper that there should be some formal resemblance between a descent into the grave and descent into the place of initiation. "Happy is the man", says the Greek poet Pindar, "who descends beneath the hollow earth, having beheld these mysteries, for he knows the end as well as the divine origin of life", and in a like spirit, Sophocles exclaims "Thrice happy are they who descend to the shades below after having beheld these sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil".

We must descend into the secret vault of death before we can find that sacred deposit of truth, which is to adorn our second Temple of eternal life, that the Select Master is to view the recondite but beautiful symbolism of the secret vault. True or false, the lesson is still there and the symbolism teaches it exclusively of history.

The word of this degree very clearly means a man of my intimate counsel, a man of my choice, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view, those are not wrong who have interpreted ISH SODI as meaning a "Select Master". (see also glossary definition)

Masonic legend, whether authentic or not, teaches that there was an Ark in the second Temple, but that it was neither the Ark of the Covenant, which had been in the Holy of Holies of the first Temple, nor one that had been constructed as a substitute for it after the building of the second Temple. It was that Ark which was presented to us in the Select Master Degree and which, being an exact copy its loss, is best known to Freemasonry as the Substitute Ark.

The Giblemites, or inhabitants of Gebal, were subject to the King of Tyre and were distinguished for their skill as builders. The town of Gebal was celebrated as the principle seat of the worship of Adonis, whose mysteries and the initiation accompanying it, more nearly resembled, in its symbolism and allegorical teachings, the initiation into Masonry than any other of the ancient rites. It is not unnatural to suppose that the Giblemites held a higher place in the confidence of King Solomon than any other of the Temple builders. It is worthy of note at this point to say that Hiram Abif had the opportunity, at least 40 years before coming to help with the building of the Temple, to have been initiated into the mysteries of Adonis.

The ancients attributed a mystical and divine virtue to numbers. The doctrine was especially taught in the school of Pythagoras, and afterwards by the Cabbalists, whence it has evidently descended to Freemasonry, of whose symbolical science it constitutes an interesting portion. But the numeral symbolism of Masonry very materially differs from that of Pythagoreans as well as the Cabbalists.

With the Masons, odd numbers alone are considered mystical, which was according to the ancient doctrine, where it was taught, that odd numbers were pleasing to the Gods. Hence, 3, 5, 7 and 9 are deemed Masonic numbers. Three is the foundation of the Masonic symbolism of numbers, because it is the first odd number after unity, and it is particularly applicable to the lower degrees.

When we ascend to the higher grades, nine comes into play as the square of three and twenty-seven, which is the cube of three, and lastly 81, which is the square of nine.

The number nine is the sacred number of the Select Degree, which, however, also refers to twenty-seven, simply because that is the product of nine, multiplied by three.

Nine was called by the Pythagoreans teleios, or the number of completion, and as such it is appropriate to that degree which professes to complete the circle of Masonic science. The number nine further alludes to the nine attributes of Deity, which are said to be:

- | | |
|-------------|----------------|
| 1. Beauty | 6. Omniscience |
| 2. Wisdom | 7. Justice |
| 3. Power | 8. Mercy |
| 4. Eternity | 9. Perfection |
| 5. Infinity | |

It is said that the Stone of Foundation, which in this degree is represented by the Altar on which is placed the Substitute Ark, constitutes one of the most important, as well as abstruse of the symbols of Freemasonry.

The Stone of Foundation is supposed, in the science of Masonic Symbolism, to have been a stone placed at one time within the Foundation of the first Temple, or that of Solomon, and afterwards, during the building of the second Temple, transported to the Holy of Holies. It was in the form of a perfect cube, and had inscribed upon its upper face, within a delta or equilateral triangle, the sacred tetra-grammaton, or Ineffable Name of God.

The Hebrew Talmudists called it the "Stone of Foundation" because, as they said, it had been laid by Jehovah, as the foundation of the world and hence, the Apocryphal Book of Enoch speaks of the 'stone which supports the corners of the earth'.

The legend of Enoch tells us that Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate, he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation; he deposited the whole within the lowest of nine vertical arches or vaults.

Upon the death of Enoch, Methuselah and Lamech, and the destruction of the world by the deluge; all knowledge of the vault or subterranean Temple, and of the stone of foundation with the Ineffable Name inscribed upon it, was lost for ages to the world.

At the building of Solomon's Temple, the Stone of Foundation and Triangle again make their appearance. When King Solomon was digging the foundation of the Temple he discovered the vault, triangle and Stone of Foundation, which for wise purposes he deposited in a secure and secret place, that the Ineffable Name upon it might be preserved for future times.

The great object of all Masonic labor is Divine Truth. The search for the Lost Word is the search for truth. But Divine Truth is a term synonymous with God. The Ineffable Name is a symbol of truth, because God and God alone is Truth.

In the Masonic System there are two Temples, the first temple in which the degrees of Ancient Craft Masonry are concerned, and the second Temple with which the higher degrees, and especially the Royal Arch, are related.

The first Temple is symbolic of the present life; the second Temple is symbolic of the life to come. The first Temple, the present life, must be destroyed; on its foundations, the second Temple, the life eternal, must be built.

And so we arrive at this result, that the Masonic Stone of Foundation, so conspicuous in the degree of Select Master, is a symbol of Divine Truth, upon which all Speculative Masonry is built; and the legends and tradition which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor; and the discovery of which is to be his reward.

SUPER EXCELLENT MASTER

"Zedekiah was one and twenty years old when he began to reign, and (he) reigned eleven years in Jerusalem, and he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah, the Prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God: But he stiffened his neck and hardened his heart from turning unto the Lord God of Israel." From these words which are taken from the 36th Chapter of Second Chronicles, and from the account of the 25th Chapter of Second Kings of the dying of the sons of Zedekiah before his eyes, and the putting out of his own eyes and his being bound with fetters of brass and carried to Babylon, though Babylon he should see not, comes perhaps all that the ordinary Cryptic Freemason knows about the last King of Judah. From these two short passages of Scripture and the Rituals of the Royal Arch and the Super Excellent Master Degree, he forms the conclusion that Zedekiah was wholly incompetent and wholly corrupt, which judgment may or may not be completely correct. From the anointing of Saul by Samuel, as the first real monarch of the quarreling tribes of Israel in 1025 B.C., to the death of Solomon in 930 B.C., when the Kingdom of Israel reached the height of its wealth and glory, was a period of 95 years, a little less than a century. From the death of Solomon at the zenith of the glory of Israel, but with already ominous signs of ruin in evidence. The accession of Rehoboam in the Southern Kingdom and Jeroboam I in the Northern Kingdom, in 930 B.C., to the fall of Jerusalem under Zedekiah in 587 B.C., 343 years had passed, or more than three centuries. In other words, it had taken the kingdom less than a century to reach the height of its power and grandeur, but it had taken more than three centuries to die.

To form a fair judgment of the character of Zedekiah, to understand his opportunities, his responsibilities, his frailties, there must be read into his life the 343 years of the slow death of the kingdom, with all of its triumphs and all of its tragedies, with all of its glories and all of its weaklings. Even then, human judgment being finite and fallible, our estimate may not be an accurate one. When Zedekiah was born, the Northern Kingdom and its capital, Samaria, had fallen, and for more than two hundred years, the ten tribes had been carried into Babylon and disappeared from the pages of history completely. During these two centuries Judah, a buffer state, had seen the armies of Egypt from the South and the great nations from the North, march in their ceaseless warfare to control the Near East. The little Kingdom, in a frantic effort to maintain its own independence, had wavered and vacillated in its allegiance between the North and South, and had been repeatedly defeated and despoiled by one or the other of the conquering contenders. In the 21 Years between the death of Josiah and the fall of Jerusalem, four kings had reigned. The first was Jehoahaz, the third of the sons of Josiah, who was possibly the one of the King's sons who was identified with the anti-Egyptian policy. But in the first year of his reign, Pharaoh Necho, by his victory at Megiddo, overthrew him, carried him to Riblah, thence to Egypt, where he died.

Jehoahaz was succeeded on the throne of Judah by his brother Jehoiakim, whose

name was changed by Pharaoh Necho, who had overthrown his brother from the throne. Jehoiakim should naturally have succeeded Josiah, but the people themselves enthroned his brother Jehoahaz, because, as we had said, he sympathized with or perhaps headed the anti-Egyptian party in Judah, while he, himself favored submission to Egypt. This king succeeded in raising the tribute imposed by the King of Egypt, but three years thereafter, Nebuchadnezzar defeated Necho at Carchemish, and took control from Egypt of all the territory "from the brook of Egypt unto the river Euphrates, all that pertained to the King of Egypt". Thus Jehoiakim and Judah became a tributary to and vassal of Babylon. He, perhaps was a strong but wicked king, violently opposed to Jeremiah and seeking his punishment or death. When he had been on the throne six or seven Years he rebelled against Babylon. Sometime later Nebuchadnezzar marched in force against him. The closing period of his reign is not clear, either as to his accomplishments or his death. However, in 598 he passed from the scene, and Jehoiachin, his son, came to the throne. But after three months as monarch Nebuchadnezzar reached Jerusalem, besieged and captured it, taking all the treasures stored up in the Temple and in the King's Palace, together with a large group of leading men and artisans, perhaps more than 10,000 into captivity in Babylon. The gate to the Court of the Priests, through which Jehoiachin was led out of the Temple on this occasion, was, according to some reports, called the "Gate of Jeconiah", Jeconiah being one of the names of Jehoiachin. The captives lived in comparative freedom in Babylon, although the king was kept in prison during the entire reign of Nebuchadnezzar but in the reign of his successor was restored to his royal rank, supported at the expense of the King in a manner befitting his rank, though not permitted to return to Jerusalem. How long he lived in captivity is not known. Having completely overthrown Jerusalem, Nebuchadnezzar then placed on the throne Mathaniah, the youngest son of Josiah, and an uncle of the three kings we have just discussed. For some reason, which does not appear, Nebuchadnezzar changed Mathaniah's name to Mattaniah, which meant "gift to Jehovah", and then to Zedekiah, which signified "Jehovah is righteous". As one of the conditions of his enthronement, there was exacted from him a solemn oath to be subject and loyal to his King and to Babylon. Being subjects of Babylon, naturally there were powerful parties in court determined to throw off the yoke of the 'barbarian' ruler, and, in order to accomplish this, favored an alliance with Egypt. It was natural that this palace clique and the priestly circle should favor Egypt. The civilization of the Nile was a dying one, but its rulers and its aristocracy were living in wealth and luxury, blind to the ominous forces threatening their existence. The royal crowd of Jerusalem was of like character and attracted by the same glitter and pretense. Against this royal party was arrayed the strength and courage and oratory of Jeremiah, of Anathoth, the prophet, a descendant of one of the earlier High Priests of the Jews, and a small group of followers, who advised submission to Babylon as the only means of preserving national entity, and claimed for his position that he had the direct command and approval of Jehovah himself. Into his maelstrom of contending and conflicting forces was plunged a young man of twenty-one, immature, inexperienced, over-shadowed for years by his princely relatives, lacking in strength of character and resolution. To be sure, at times he showed an inclination to follow the voice of the prophet, but it was an inclination which he did not have the strength and resolution to pursue through to the bitter end, in the face of the intrigues and the influence of royal favorites. The story of his struggle with Jeremiah, his yielding to him on occasion, his later stiffening of his neck in opposition to him, his punishment of him, and of the conflict between Jeremiah and the petty dignitaries of the court, is a fascinating one, and it gains much in its appeal as it is portrayed in the degree of Super Excellent Master. Despite Jeremiah's strictures and warnings, and earnest pleadings of Zedekiah to leave off his impieties and to free himself of the influence of his unworthy court associates, anti-Babylon sentiment, pro-Egyptian feelings, constantly gained ground and there grew up utterly without foundation a belief that the Armies of Pharaoh could, and would, come to the rescue of Judah once she openly rebelled against

Nebuchadnezzar. Soon after Zedekiah had assumed the throne, messengers had come to him from the neighboring kingdoms of Moab, Ammon and Tyre, urging him to join, and picturing before him the possibilities of a coalition of the four against Babylon. Out of the King's hesitation on this proposal grows much of the active controversy between the anti-Babylon faction, which consisted mainly of the priests and nobles or princes, and Jeremiah, the Prophet of Jehovah. To further weaken the mind of the King, the anti-Babylonian faction, or the court faction, had its prophets, one of them being Hananiah, who confidently predicted that at the end of two years the grip of Babylon over Judah would be broken. About a year before the fall of Jerusalem, Zedekiah was finally persuaded to renounce completely the appeals of Jeremiah, and to undertake open revolt. In this revolt he was joined by the kingdoms of Ammon and Tyre, although the attitude of Moab is not so clear. At once, as would be natural, an appeal was sent to the Pharaoh of Egypt, asking for horses and men to aid in the revolt against their common enemy. Nebuchadnezzar responded to this challenge immediately and laid siege to Jerusalem. The report permeated the Royal Court and came to Nebuchadnezzar himself that an immense Egyptian army was advancing under Pharaoh Hophra to rescue the beleaguered city. The siege was raised by Nebuchadnezzar, apparently on the strength of the rumor that he was confronted by a serious situation arising from the invasion by the Egyptian army. Upon learning of the lifting of the siege, the royal favorites at once assumed that victory was theirs, that their prophets were indeed the prophets of Jehovah, and that those favoring submission to Babylon could not only not read the signs of the times but were traitors as well. Zedekiah, more than half convinced that his rebellion was successful, summoned Jeremiah before him and demanded that he give him a prophetic utterance as to what was the will of Jehovah. Every Super Excellent Master will remember the courageous and uncompromising challenge by the prophet to Zedekiah and the flat statement that the only way in which he could avert his own ruin and national catastrophe was to submit to Babylon. The King wavered, and then in the end again proved to be too weak to take his position in opposition to the advice of the priests and nobles. The policy of rebellion and resistance was reaffirmed. The King of Babylon returned to the siege with even greater violence. The city and its people were reduced to ashes. However, they did resist with a fanatical zeal under a King without courage and decision, which excited even in Nebuchadnezzar, admiration for the one and contempt for the other. Admiration for the warrior and contempt for the leader. Eventually, after unbelievable and indescribable hardships, the city fell and was put to the torch. Even the Temple of Solomon escaped not the ravages of fire and destruction. Its great treasures were carried away. Its people, except for a miserable remnant left to till the soil, were carried in captivity from Riblah, the headquarters of the conquering King, to his capital, Babylon. The King and his household attempted to make their escape, fleeing from the city under the cover of the night, through the southern gate, with a few followers, but they were overtaken and captured on the plains near Jericho. The unhappy, irresolute, defeated monarch, was subjected to the cruel punishment of having his own sons put to death before his eyes, that he might know that none other of his perjured race could ever aspire to reign over Israel, and he, himself, being blinded and carried into captivity in Babylon, where he remained to the end of his days. He was indeed carried to Babylon, but Babylon he never saw. Thus ended the Kingdom of Judah, and the political glory of Israel. Thus passed from the scene the nation which David and Solomon had made great, but whose greatness his successors could not maintain. Whether Zedekiah was wholly wicked or whether he was weak, too weak to be entrusted with great care and responsibility, is a matter of judgment. Perhaps it should be remembered that weakness can be wickedness.

ZABUD

Zabud is mentioned only once in the Holy Scriptures -"And Zabud, the son of Nathan, as principal officers, and the King's friend".

Nathan the father of Zabud, was a prophet of God. He was ordered by the Lord to rebuke King David for causing the death of Uriah the Hittite, so David might marry Bath-Sheba, who was Uriah's wife.

And so it was, that the two boys, Solomon and Zabud, were about the same age, where educated by the same teachers, and doubtless became very close to each other. So close, in fact, that the sacred historians recorded the fact in the Scriptures that Zabud was "the King's friend" But Zabud was more than that, he was the principal officer of the army and navy.

Why Solomon maintained such a large army is not known. His kingdom was at peace with all surrounding nations, and no other power in any way threatened Israel. But notwithstanding, he maintained a vast standing army when it is considered that the population of the entire kingdom was only five million people. Certainly, the chariots and horsemen which Solomon had in his army, and which were stationed not only in Jerusalem, but in various cities throughout the land, made up a formidable armed force.

Solomon, of course, knew of the military exploits of his father, and remembered that because he was a "man of blood", Jehovah refused to let David build the House of the Lord. God promised Solomon that there should be peace during all his reign, but notwithstanding that fact, he did maintain any army throughout his reign.

Part of these fighting men were stationed at various fortresses along the caravan routes leading to Jerusalem, to guard the merchants coming into the country from robbers which then -- and even now -- infest that part of the world. And in charge of this military and naval organization was Zabud, the King's friend.

Every candidate for the degree of Select Mater knows the history of Zabud, so far as Cryptic Masonry is concerned, and the bright example of true friendship exhibited therein.

Solomon, in his Proverbs, had many references to friendship, and these proverbs of Solomon may give us a suggestion of what is meant when it is said in the Bible that Zabud was the King's friend.

"A friend loveth at all times, and a brother is born for adversity". "A man that hath friends must show himself friendly". "He that loveth pureness of heart, for the grace of his lips the King shall be his friend". "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful". "Ointment and perfume rejoice the heart so doth the sweetness of a man's friend". "Thine own friend, and thy father's friend, forsake not".

So when we remember Zabud, let us remember that he was a "friend" as well as the highest military officer in the kingdom of Israel.

ADONIRAM

Adoniram is mentioned twice in the Bible that is of interest to us, and they are as follows:

1. "Adoniram, the son of Abda, was over the tribute."

2. "And King Solomon raised a levy out of all Israel, and the levy was 30 thousand men . . . and Adoniram was over the levy."

In other words, this important officer in the Kingdom of Israel had a position corresponding to the Secretary of the Treasury in our government. His job was to collect all the money, and also to pay those who worked for the government. We have been told through history about the 70,000 bearers of burdens, the 80,000 hewers in the mountains and the quarries, and the 3,300 overseers of the work.

We are also told of Solomon's navy which was sent to Ophir to "fetch from thence gold" for the building program of Israel. The scriptures also tell of the 1,400 chariots and 12,000 horsemen who were in Solomon's army. Also there was the King's harem -- with 700 wives and 300 concubines and these women also had maidservants and other servants to supply their needs.

In addition, Adoniram had to pay all the officers of the kingdom, which was reputed at that time to be the richest on earth.

Saul and David, the two King's of Israel, had conquered all the countries around Palestine. Tribute had to be collected from the nations and tribes subject to Solomon from the river of Egypt to the Euphrates and from Syria to the Red Sea. Yearly, the tribute amounted to 666 talents of gold -- 35 million dollars -- there were the taxes on merchants and travelers, and the vast gifts which flowed from kings and princes, to say nothing of the taxes which were levied on the five million inhabitants of the country.

In fact the taxes were so heavy, that on the death of Solomon, the leaders of the people came to his successor, Rehoboam, and asked him to do what every new administration is asked to do "please reduce taxes".

In charge of this great financial department of government, collecting all the income and paying all the bills was Adoniram.

It is hard to realize the many details and difficult problems which must have been brought to him for decision. That he was most successful in his undertaking may be implied from the fact that we do not hear that Solomon ever replaced him. To the end he was the faithful and trusted friend of the King, keeping track of the money flowing into the treasury, and making an accurate accounting of all money flowing out.

To him was assigned the task of "paying wages if aught be due - see that none go away dissatisfied" . We do not know whether he succeeded in handling the vast responsibilities which devolved upon him so that "none went away dissatisfied" but at any rate, that was supposed to be his job.

As a result of the vast cost of the regal splendor of Solomon's household, in addition to the money expended to dig canals and construct gigantic reservations for parks and gardens, to erect strong fortresses wherever caravans were in danger of pillage, to found cities in the wilderness, to level mountains and fill valleys, it was finally discovered that the treasury was well-nigh depleted.

Then, under the supervision of Adoniram, the country was divided into twelve revenue districts, and heavy tribute was levied on the Israelites, from Dan to Beersheba, and all the people left of the Amorites, Hittites, Penzites, Hivites, and Jebusites, were made bond servants. A poll tax, which had not been assessed for many years, was again restored on the Israelites and Canaanites alike. And all these taxes were administered by Adoniram.

Of course, like all tax gatherers, he was without doubt a very unpopular man -- just as Matthew, one of the Disciples, was looked down on because he was a tax collector. From the days of our first Secretary of the Treasury, until the present time, no Secretary of the Treasury has ever been elected President of the United States. Tax collectors are just not popular. It may be that the people dislike a collector of taxes so much that they were content to let Adoniram die "Unwept, unhonored, and unsung."

AHISAR

"And Ahishar was over the household". Those few words constitute the only reference to Ahishar in the Sacred Book. The story of the role he played in the erection and completion of the Secret Vault was founded on Masonic tradition, and not on Sacred History.

How great was the "household" of King Solomon over which Ahishar was given authority and responsibility?

A special mansion was erected for Solomon's Egyptian queen, of squared stones 12 to 25 feet in length. The royal palace, which took 13 years to build, was constructed by the same Syrian artists and workmen employed in building the Temple. The principal building of the house was 150 feet long, 75 feet broad, and 40 feet high, in three stories with a grand porch supported on lofty pillars, but connected with the palace were other edifices to support the magnificence in which the King lived with his court and his harem.

A summer palace was erected on the heights of Mount Lebanon, having gardens filled with everything which could delight the eye or capture the senses. Here, surrounded with learned men, women, and courtiers, with bands of music, costly litters, horses and chariots, and every luxury which unbounded means could command, the magnificent Solomon spent his leisure hours, abandoned equally to pleasure and study.

We can get some idea of the expenses of his household in the fact that it daily consumed 60 measures of flour and meal, and 30 oxen, and 100 sheep, besides venison and fatter fowls.

The friendly relations which Solomon had established with neighboring nations brought to Palestine travelers from many countries. The whole land was overrun by Phoenicians, Arabs, Babylonians, Egyptians caravan drivers, strangers, and travelers. Solomon, during his lifetime, became a lover of pomp and extravagance. "From agricultural pursuits, the people had passed to commercial".

What does all this have to do with Ahishar? He was the one charged with providing the food for the royal household and to assist him, he had twelve men appointed by the King to help in securing the food for one month in each year.

Ahishar had to arrange the housing for the harem, the 700 wives and 300 concubines. He was the center of all complaints from these one-thousand women. All differences of opinion, all petty jealousies, all hatreds, and cliques came to him. The women who did not like their rooms, the women who thought some other member of the harem was getting better accommodations than those accorded to her, all of these things were brought to Ahishar. He was the man who had to keep everyone happy as possible, and if anything went wrong, he was to blame.

Nothing is said that Ahishar, who was over the household, was the one who was responsible for the smooth running of the affairs of the King's house.

So, in our Cryptic degree we find this man, Ahishar, who has been persecuted, defamed, cursed, and criticized by one thousand women, not only because they might not like the accommodations they were given in the palace, but also when they did not like the food which Ahishar was charged with procuring. And what house exists that does not have at least one member that complains about the food?

Ahishar took all these complaints, he endeavored to run the King's household properly, he had a million things on his mind. And then one night, when he was supposed to be on guard, he went to sleep and what happened?

Forgotten were the years in which he had successfully managed the household, selected the food, made ready for the entertainment or royal guests. No longer remembered were the days and months and years he had brought about the smooth operation of the entire household of Solomon, the greatest of the Kings of the East.

All this was forgotten. He was ordered put to death, which penalty was executed immediately. Surely, in the words of Solomon himself, Ahishar might have cried out just before the sword took away his life: "O death, where is thy sting?"

MASONIC CALENDARS

Ancient Craft Masons. The Symbolic Lodges commence their era with creation of the world, calling it Anno Lucis (A.L.) "in the year of Light." Add 4000 years to common time thus: $1981 + 4000 = 5981$.

Royal Arch Masons. Chapters date their calendar from the year of the Second Temple which was commenced by Zerubbabel, calling it Anno Inventionis (A. Inv.), "In the year of Discovery." Add 530 years to common time thus: $1981 + 530 = 2511$.

Order of High Priesthood. This order dates from the year of the blessing of Abraham by the High Priest Melchizedek, calling it Anno Beneficio (A. Beo), "In the year of blessing." Add 1913 years to common time thus: $1981 + 1913 = 3894$.

Royal and Select Masters. The Cryptic Rite dates their era from the year in which the Temple of Solomon was completed, calling it Anno Depositionis (A. Dep.), "In the year of Deposit." Add 1000 years to common time thus: $1981 + 1000 = 2981$.

Knights Templar. Chivalric Masonry commences their era with the organization of their Order, calling it Anno Ordinis (A.O.) "In the year of the Order." Subtract 1118 from common time thus: $1981 - 1118 = 863$.

Scottish Rite. Scottish Rite uses the same calendar as Symbolic Masonry, except the Jewish Chronology is used calling it Anno Mundi (A.M.), "In the year of the World." Add 4000 to common time thus: $1981 + 4000 = 5981$.

PRESENTATION OF THE FIFTY-YEAR AWARD

I.M.: Companions, we are met in fraternal gathering to honor, by a special tribute, a certain member of _____ Council No. _____, Royal and Select Masters. It is a mark tradition that we should shower honors upon, and display reverence toward those who have attained age. We are more inclined to evince our esteem when a Companion has dedicated 50 years to the tenets and service of Cryptic Masonry. Much has been accomplished for the glory and strength of our Order by the transference of 50 years of wisdom and experience from mouth to ear. The list of the privileged few who have for 50 years been a member of our Cryptic Rite is indeed small.

Companion Recorder, you will read the full Masonic Record of Companion _____.

Companion Conductor of Council, conduct this distinguished Companion to the Altar.

Companion, you are again before our Altar, but this time to receive an honor that comes but to few men. To a child, an hour is a day; and a day is an age. But with each passing year, time seems to perceptibly shorten; so that you should be able to recall the memory of the time, over 50 years ago, when you first knelt there. It is evident by your conduct, and your influence on the lives of others that the Cryptic obligation and degrees made a deep impression upon your mind and spirit.

Companion Chaplain, you will ask the blessing of God on the Assembly and this very special ceremony.

Chaplain: Almighty God, we lift our hearts to Thee in love and joy this night. Bless this Companion, who for 50 years has served our Fraternity. Crown his head with a touch of Thy hand that he may enjoy serenity, health, and long life in our midst. Make eternal light to shine upon him, that he might be warmed by Thee, as we have been warmed by his companionship. O Lord, brighten his declining years with the breath of Thy Holy Spirit, and let him understand of our Fraternal love. In the name of our Supreme Architect, we ask this. Amen.

IM: Companion Conductor of Council, you will conduct our Companion to the East.

Companions, I have the honor to present _____ of the Grand Council, Royal and Select Masters, of the State of Indiana, who will present the Grand Council 50-year Award of Gold.

Grand Officer: Illustrious Master, Distinguished Companions, and Companions all: The impressive Masonic Record of this Companion has been read to you.

My Companion, the Grand Council of Indiana has seen fit to bestow upon you a visible emblem of the esteem and reverence they hold for you. This Gold Award is but a small token of the appreciation of the 50 years of service you have rendered to Cryptic Masonry, but it is an honor few are privileged to receive.

Therefore, it is a great honor for me, on behalf of the Grand Council, Cryptic Masons of the State of Indiana, to present to you the 50-year Gold Award as a gesture of appreciation and fraternal love. (pin medal on)

May you wear it with pride in your accomplishments, and honor to Cryptic Masonry. We congratulate you on your high honor.

Companion Conductor of Council; Conduct this distinguished Companion to a seat in the East, on the left of the Illustrious Council.

CRYPTIC SHRINE REDEDICATION

(Officers of the Grand Council, and Past Most Illustrious Grand Masters form a line as instructed by the Grand Steward, and are then led before the Shrine by the Grand Steward. The Past Most Illustrious Grand Masters will form a second row behind the Grand Line Officers.)

MIGM: In the Past, the Companions of this State, having been animated by a desire to promote Cryptic Masonry, and commemorate the Illustrious principles of this Order, have erected a shrine to inculcate in the hearts of men these lofty ideals. We, as descendants of these men of vision, are met here today to rededicate and reconsecrate ourselves to these high purposes.

We are taught that no man should ever enter upon any great and important task without first invoking the blessings of Deity. Before entering upon the duties assigned to us, let us ask his blessing upon the task we are about to undertake.

GRAND CHAPLAIN: To this Assembly, O God shed thy glorious light and benevolence. Bless each and every person assembled here to witness this ceremony. A ceremony not merely of material rededication, but of the rededication to the principles and teachings laid down to us in the pages of the Holy Scriptures. Graciously bestow upon us patience in our endeavors, and perseverance to see that they are carried to fruition. Courage to stand for our convictions with firmness, fortitude, and regularity of constancy, so that we may with humility, have faith in the foundations of our hope. Amen.

MIGM: We, the officers of the Indiana Grand Council, have assembled on this occasion to bring symbolic gifts as tokens of our esteem.

GRAND STEWARD: Most Illustrious Grand Master, I represent Ancient Craft Masonry, the Symbolic Lodge, for within this Ancient Craft is all Masonry founded. I, therefore, wish to offer to this rededication the first gift, a trowel, which binds us all into one body of friends and brothers. (places trowel on the table and returns to his place)

GRAND CONDUCTOR of COUNCIL: Most Illustrious Grand Master, I represent Royal Arch Masonry, and the discovery of light. Through the porthole of the Royal Arch must all Royal and Select Companions pass. It is with the greatest pleasure I bring this gift, the Signet of Zerubbabel, by which all Companions gained admission into the inner circle. (places signet on table and returns to his place)

GRAND CAPTAIN of the GUARD: Most Illustrious Grand Master, I bring a golden bowl, a symbol of craftsmanship worthy of the confidence of the Craft. By this symbol, we know that in due time we all shall receive our just reward. For it is through the gate of death that we find an entrance to the place of wages, refreshment, and rest. (places bowl on the table and returns to his place)

GRAND PRINCIPAL CONDUCTOR of the WORK: Most Illustrious Grand Master, I bring the gift of Light and Hope, the Alpha and Omega, the first and last letters of the Greek alphabet. For it is written: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end; the first and the last."

DEPUTY GRAND MASTER: Most Illustrious Grand Master, I bring the gift of Charity. Let us never be contented while our fellow men around us are in want, especially, when it is within our power to relieve them without inconvenience

to ourselves. Here the light promised to man from ancient times shines in all its glory. The love which gives eternal life is revealed. Faith, Hope, and Charity are the pillars of the spiritual temple, and men learn to love one-another.

MIGM: I bring to this rededication, the great and unchangeable gift of Truth. Truth is eternal and unchanging. Fidelity may waver, constancy may fail, loyalty may falter, and faith may grow dim, but truth never changes. Seek to know that which is true, and having found it, make it your own. And all the others, fidelity, constancy, loyalty, faith, and love shall be added to it.

Right Illustrious Grand Treasurer, at the dedication of this Shrine, a deposit was placed within the cavity, containing memorials of the Craft. This deposit was entrusted to your care. Have you made suitable examination of its security?

GRAND TREASURER: I have, Most Illustrious Grand Master, and the deposit is safely enclosed.

MIGM: Right Illustrious Grand Recorder, a list of the memorials was prepared at the deposit, are you in possession of that list?

GRAND RECORDER: Most Illustrious Grand Master, the list of memorials is recorded in the archives of the Grand Council.

MIGM: My Companions, after receiving the traditional gifts, and making strict investigation as to the condition of the deposit, I declare in conformity with ancient custom, this Cryptic Shrine to be rededicated in the year of deposit, A. Dep. 3000.

GRAND CHAPLAIN: And now may the Lord, the giver of every good and perfect gift, bless the Companions here assembled in all their lawful undertakings, and grant to each of them, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy. Amen.

CEREMONY for INSTALLATION OF OFFICERS of COUNCILS OF CRYPTIC MASONS

Officers of a Constituent Council may be installed by a Grand or Past Grand Officer, if a Past or Present Illustrious Master, that are members of a regularly constituted Council of Cryptic Masons in Indiana.

The Companion officiating, represents the Most Illustrious Grand Master, and will be addressed by that title. He will appoint to assist him in the ceremonies, a Grand Chaplain, a Grand Marshal and a Grand Recorder. He will direct the Grand Recorder to call the list of officers to be installed. These officers will come forward and be seated in order by the Grand Marshal, the Illustrious Master being on the right of the line facing East.

When in order, the Grand Marshal will say:

Most Illustrious Grand Master, I present these Companions who have been elected or appointed to serve this Council for the ensuing year.

The Grand Master will rise, call up the Council, and say:

Companions, before proceeding to invest you with the honors and responsibilities of the office to which you have been called, it becomes my duty to administer to you the obligation of that office.

You will pronounce your name in full, and listen until I bid you speak:

I, _____, do solemnly promise and vow that I will support and maintain the Constitution, Laws, and General Regulations of the Grand Council of Cryptic Masons of the State of Indiana; and that I will to the utmost of my knowledge and ability, discharge the duties of the office with which I am now about to be invested. Repeat after me: So help me God.

Companions, let us pray.

The Grand Chaplain will now offer the following:

Most Holy and Glorious Lord God, we approach Thee with reverence and implore Thy blessings upon the Companions selected to preside over and conduct the business of this Council for the ensuing year. Fill their hearts with Thy awe, that their tongues and actions may promote Thy glory.

Make them steadfast in Thy service; grant them firmness of mind; animate their hearts and strengthen their endeavors; may they teach Thy judgments in truth, and Thy laws in righteousness; and may the offerings they shall make before Thee, upon Thine Altar, prove an acceptable sacrifice unto Thee. Bless them, O Lord, and bless the work of their hands. Accept us in mercy; hear Thou from heaven, Thy dwelling place, and when Thou hearest, forgive our transgressions. AMEN.

Response from all: So mote it be.

The Ill. Grand Master will seat the Council. The Grand Marshal will invest the I.M. elect with his jewel, and present him before the Ill. Grand Master.

Grand Marshal: M.l. Grand Master, I present _____ who has been elected Illustrious Master of this Council for the ensuing year.

Ill. Grand Master: Illustrious Companion, I feel great satisfaction in receiving you as the Illustrious Master elect of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties imposed upon him. The important trust committed to your charge will call forth your utmost exertions, and the exercise of your best facilities. It now becomes your duty to set for your Companions an example of diligence, industry, and fidelity, and see that the officers associated with you faithfully perform their respective duties.

By a frequent reference to the By-Laws of your Council and the General Regulations of the Order, and a constant observance of the great principles inculcated in the several sublime lectures and charges, you will be enabled to fill the important obligations resting upon your shoulders with honor to yourself and credit to the Fraternity. Grand Marshal you will conduct the Illustrious Master to his station in the East.

Grand Marshal then returns to the line of officers and invests each with his jewel and presents him to the Ill. Grand Master with the following statement:

Grand Marshal: M.I. Grand Master, I present to you Companion _____, who has been (elected or appointed) _____, for the ensuing year.

CHARGE TO THE DEPUTY MASTER

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

CHARGE TO THE PRINCIPAL CONDUCTOR OF WORK

Companion, as the third officer of this Council, it is your duty to sound the silver trumpet at early dawn and eve of day, when the sun's first and last rays gild the mountain tops, to announce high twelve, and proclaim the time for rest and refreshment.

In the absence of your two superior officers you will be required to perform the duties annexed to their stations respectively.

As the interest of your Council ought never to suffer from want of intelligence in its officers, you will quickly see the necessity of being always qualified and prepared to meet such an emergency, should it ever arise.

CHARGE TO THE TREASURER

Companion, it is your duty to number and weigh out the shekels of the sanctuary, and provide for the helpless orphan. The qualities, which should distinguish you, are accuracy and fidelity, ever being vigilant to keep a true and accurate account of the receipt and disbursements of your Council, rendering a just account of the same when required.

CHARGE TO THE RECORDER

Companion, the characteristic which should grace you in discharging the various duties of your station are correctness in recording the proceedings of your Council; judgment in discriminating between what is proper and what is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all funds that may pass through your hands, and fidelity in paying the same over to the Treasurer. These qualities have designated you as a suitable Companion for the important office to which you have been elected.

CHARGE TO THE CAPTAIN OF THE GUARD

Companion, having been elected (or appointed) Captain of the Guard in this Council, you are to guard well your post, and suffer none to pass, but the select, the faithful and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them executed.

CHARGE TO THE CONDUCTOR OF COUNCIL

Companion, the office to which you have been elected (or appointed) is one of great importance in the proceedings of this Council. In the discharge of the duties of this office, be fervent and zealous. You will thus secure the respect and esteem of your Companions and the approbation of your own conscience.

CHARGE TO THE STEWARD

Companion, you have been elected (or appointed) Steward of this Council. It is your province to see that every essential preparation is made for the convenience and accommodation of the Council. You are to see that necessary refreshments are provided, and that all Companions are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and cautious that no extravagance or waste is committed in your department.

CHARGE TO THE CHAPLAIN

Companion, you have been appointed Chaplain of this Council. Your good inclinations will undoubtedly aid you in the performance of those solemn services which all created beings should constantly render to their Creator. The Holy Bible, that great light in Masonry, we entrust to your care; and may your own deportment afford the best example of the Holy Precepts contained therein.

CHARGE TO THE ORGANIST

Companion, you have been appointed Organist of this Council. In uniting the harmony of music with the ritualistic performance of your Council, deeper and lasting impressions may be made on the candidates for the degrees. In addition, your skills will add beauty and charm to the meeting of your Companions, and in many ways brighten their lives through the music you provide the Council.

CHARGE TO THE SENTINEL

Companion, you are appointed to the office of Sentinel in this Council. I now invest you with the sword, the implement of your office. As a sword is placed in the hands of the Sentinel to enable him to guard the sanctuary with sleepless vigilance, so should it morally serve as an admonition to all, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; and to post a sentinel at the avenues of our affections. Essentially excluding every unworthy thought, word and deed, and enabling us to preserve our conscience clear of offense toward God and man.

ADDRESS TO THE ILLUSTRIOUS MASTER

Illustrious Companion, (Ill. Master rises) you have been honored by the members of this Council with the highest office in their power to bestow. You have accepted a trust and responsibility that will require all your efforts to discharge. You are to have a careful eye over the officers and general conduct of this Council; see that due order is observed on all occasions; that members are properly instructed; and that no improper levity be permitted, especially at the introduction of strangers among the workmen. In conclusion, you are to be an example to your officers and members, which they need not hesitate to follow.

ADDRESS TO THE OFFICERS

(**) Companions in office, it is your duty, by precept and example, to teach others those moral duties so long a part of our honored fraternity. Be aware, that your preferment as officers is founded upon service; ever remembering that he who faithfully performs his duty well, even in a subordinate station, is entitled to the same esteem and respect as he who is invested with the supreme authority. I trust, therefore, that all will have but one goal, to please each other and enjoy every satisfaction, which our comradeship may afford.

CHARGE TO THE COUNCIL

Companions, from the nature of our society, some must rule and others obey. While justice and moderation are required of the officers in the discharge of their official duties, subordination and respect for their rules are equally demanded of the members; the relation is reciprocal. The interests of both are inseparable, and without mutual cooperation the labors of neither can succeed.

May He whose watchful care is over all those who put their trust in Him, ever keep and preserve this Council. Amen. So Mote It Be.

Grand Marshal, you will proclaim the Officers of _____ Council No. _____ duly installed.

PROCLAMATION

Grand Marshal: In the name and by the authority of the Grand Council, Cryptic Masons of Indiana, I proclaim duly elected and installed this ___ day of _____ the officers of _____ Council No. ____.

NOTE: Should the installation be performed in public, a procession, music, oration, etc., may be had in their appropriate place in the ceremonies.

LIFE MEMBERSHIP PROGRAM

The Grand Council approved a Life Membership Program which is outlined in it's entirety in the General Regulations and may be purchased through your recorder. The payment schedule below is based on minimum dues of \$12.00. The payment is higher if your current dues are more than \$12.00. The higher rate is determined by multiplying the amount of your dues times the factor for your age.

The Schedule to determine the current payment amount is as follows:

AGE	FACTOR	\$ 12.00	AGE	FACTOR	\$ 12.00
21-24	31	\$372.00	45-49	21	\$252.00
25-29	29	\$348.00	50-54	19	\$228.00
30-34	27	\$324.00	55-59	17	\$204.00
35-39	25	\$300.00	60-64	15	\$180.00
40-44	23	\$276.00	65 & up	13	\$156.00

If your dues are higher than \$12.00, use the following formula. Find the factor for your age and multiply it times your annual dues.

Example: If a companion is 58 and his dues are \$20.00 per year, then the factor 17 is used thus: 17 x \$20.00 = \$340.00

If you are interested after reviewing the cost, see your recorder for details.

ISH SODI COUNCIL NO. 1855 UD

The Grand Council approved a Council UD to be used as a tool of the M.I.G.M. It's purpose:

1. To serve as a method of continuity or holding area for companions of councils that forfeit/surrender their charters until they find another council.
2. To serve the various "York Rite Classes" in being able to handle membership at large and/or out of state petitioners.
3. To assist the Most Illustrious Grand Master and the Grand Council of Indiana in any manner they may request the assistance of this council.

This Council was set to work by the M.I.G.M Robert E. Durham, Jr. in 1994 with the R.I. Deputy Grand Master serving as the presiding officer. The procedures and operating rules was written by the M.I. Grand Master, Ronald W. Adkins, 1995, the first presiding officer.

Only dual membership in this council is permitted with the exceptions listed in 1. & 2. above. Its purpose is not to initiate candidates and be in competition with constituent councils.

CRYPTIC MASONS MEDICAL RESEARCH FOUNDATION

The Grand Council of Indiana has adopted the General Grand Council Charity as its charitable endeavor. Currently the only benefactor of this Foundation is the I.U. Medical Center. The annual grants from the Foundation to the Medical Center are used for research into the cause and possible cure of Atherosclerosis. In 1990 the amount of our annual grants was raised to \$40,000.00 per year and may be raised in 1996.

The forerunner of this Charity was the General Grand Council Benevolent Foundation. It was founded in 1978 by the late Dr. Owen L. Shanteau, PMIGM, Grand Recorder of Indiana and also the M.P. General Grand Master of the General Grand Council, at the time. Upon the death of Dr. Shanteau on October 17, 1985, Marion K. Crum, PMIGM was appointed by the M.I. Grand Master, Jack L. McMullen to succeed him as Grand Recorder. The records for the charity were picked up with the Grand Recorder files. The General Grand Master, Bernard F. Mandlebaum appointed Marion to be the interim Secretary and he was subsequently elected at the next General Grand Triennial. He currently holds that position in 2004. Starting out in 1985 with \$72,000.00, the Foundation currently has an endowment fund over \$1,600,000.00 dollars.

TABLE COUNCIL

After the Council is open in regular form, the Ill. Master declares the Council open for the purpose of a Table Council.

The meal of the evening will now be served according to the facilities at hand. The Ill. Master will give an explanation of charging the cannons and giving the toast.

I.M. -- To make ready, or to charge the cannons, hold the glass at shoulder height, the arm extended. At the order to fire, take a sip from the glass, then bring the glass to the left breast; move it to the right breast; extend the arm forward, thus forming the two sides of an equilateral triangle. Bring the glass to rest with a (*bang*) report.

THE COUNCIL IS NOW READY.

I.M. -- Companion Deputy Master, have you anything to offer?

DM. -- Ill. Master, I propose a toast.

I.M. -- Companion Captain of the Guard, see that the cannons are charged for this toast.

C.G. -- (***) Companions, make ready your cannons. Ill. Master, your order has been obeyed.

I.M. -- Proceed.

D.M. -- To our three Ancient Grand Masters, S.K.I., H.K.T., and H.A.

I.M. -- (*Repeats Toast*) Fire. (*)
(*A portion of the business may be transacted here*)

I.M. -- Companion Principal Conductor of the Work, have you anything to offer?

P.C.W. -- Ill. Master, I propose a toast.

I.M. -- Companion Captain of the Guard, see that the cannons are charged for this toast.

C.G. -- (***) Companions, make ready your cannons. Ill. Master, your order has been obeyed.

I.M. -- Proceed.

P.C.W. - To our Country, our Flag, and the Office of the President of the United States of America.

I.M. - (*All Repeat Toast*) Fire. (*)
(*More business may be conducted*)

I M. - Companion Conductor of Council, have you anything to offer?

C.C. - Ill. Master, I propose a toast.

I M. - Companion Captain of the Guard, see that the cannons are charged for this toast.

C.G. - (***) Companions, make ready your cannons for this toast. Ill. Master, your order has been obeyed.

I.M. - Proceed.

C.C. - To our Companions who now reside in the Celestial Council above, their widows and orphans.

I.M. - (*All Repeat Toast*) Fire. (*)
(*Further or special business may be done at this point*)

I.M. - Companion Steward, do you have anything to offer?

STEWARD: -- Ill. Master, I propose a toast.

I.M. - Companion Captain of the Guard, see that the cannons are charged for this toast.

C.G. - (***) Companions, make ready your cannons for this toast. Ill. Master, your order has been obeyed.

I.M. - Proceed.

STEWARD: -- To all Select Masters who may pass our door and enjoy the fruits of our labors.

I.M. - (*All Repeat Toast*) Fire. (*)
(*Any remaining business should be conducted now*)

I.M. - Companion Captain of the Guard, have you anything to offer?

C.G. - Ill. Master, it is my desire to contribute to the relief of the needy who are afflicted with some physical problem regardless of their creed.

I.M. - This is a noble gesture and should be enjoyed by every Select Master. Companion Steward, (*) you will pass by all present that they may aid in this noble and glorious work.

Prior to the Steward passing among the Companions, an explanation of the charity which the funds are to go is given. It is recommended to use the Cryptic Masons Medical Research Foundation.

STEW. - Ill. Master, your order has been obeyed.

I.M. - Companion Captain of the Guard, your charity and the charity of our Companions is to be congratulated. (***)

Companions, make ready your cannons. Companion Captain of the Guard, proceed with your toast.

C.G. -- It is my desire to see this small offering given to the Cryptic Masons Medical Research Foundation Inc., to see that it is used wisely. I toast to the health of the world.

(It is recommended the offering be given to the Most Ill. Grand Master or his representative. However, this is not required)

I.M, -- To the health of the world. Fire (*)
(offering is now given to the Companion designated and his remarks are in order. The Council may now be closed in regular form as by ritual.)

Note: If the Table Council is not being used in lieu of an official visit of the Grand Lecturer, it may be declared open, if the I.M. desires.

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GLOSSARY

Aaron's Rod -- (ar'en) Aaron, brother of Moses, was the owner of the rod which "budded, blossomed, and brought forth fruit in a day."

Abif -- (Ah bif') see Hiram

Acacia--(a-ka'sha) a tree native of warm climate, and the evergreen used in the Master Mason Degree. It has been used for many years, possibly centuries, as a symbol of immortality or of resurrection.

Accepted--(ek-sept'-ed) a distinction in name between ordinary working or operative Freemasons and those who came into the Fraternity as honorary gentlemen members.

Adoniram--(ad-o-ni'-ram) From I Kings 5:14, we learn that *King* Solomon appointed this character over the hewers in the mountains of Lebanon. He was to be the first to receive the WORD from the three Grand Masters.

Allegory--(al'a-gor' i) a story in which there are two or more meanings. One being a simple, obvious meaning, and the other a figurative or hidden meaning, the first hinting at, or indicating the second.

All-seeing Eye--A symbol of omnipresence and watchfulness of the Supreme *Being*.

Alpha and omega--(al'fa)-(o-meg'a) The first and last letters of the Greek alphabet. This expression is used to indicate the eternal, all-embracing or complete character of a thing.

Altar--(al' tar) a table or platform for sacred purposes. The piece of furniture that is most prominent, and located in the center of American Masonic Lodges.

Ample Form--(am'p'l) Ample means plentiful, sufficient, or more than adequate, but since DUE FORM also indicates sufficient power, the distinction seems to be purely Masonic in use. A Masonic body is said to be opened or closed in AMPLE FORM when opened or closed by the Grand Presiding Officer in person, which he usually does in some short form that he considers AMPLE.

Anagram--(an' e-gram') a word made by rearranging the letters of that word.

Anoint--(a-noint') to consecrate by pouring on oil; an ancient custom commonly practiced among the Hebrews. The ceremony of anointing or unction, is employed in the Order of High Priesthood, in the Thrice Illustrious Master Degree, and in some of the Scottish Rite Degrees.

Apprentice--(a-pren' tis) a person bound by legal agreement or indenture to serve a given term of years to learn an art or trade.

Apron-- (a'-pron) the word was originally napron from the French word naperon, but over the years it has been corrupted into apron. It is of general application to describe any sort of shield, from a piece of cloth to protect the clothing to the concrete face of a dam. The wearing of aprons by Freemasons is in imitation of earlier operative practices.

Ark--(ark) Used to indicate the Ark of the Covenant. It was made of shittim wood (acacia), overlaid with gold and was about four feet long and two feet wide two feet deep, and had rings on the sides through which staves could be inserted so it might be carried by the Levites. The top of the Ark was called the Mercy seat and had two Cherubim with outstretched wings placed upon it. Within the Ark was kept the tablets of stone, a pot of manna, and Aaron's Rod. It was kept in the Sanctum Sanctorum or Holy of Holies of the Temple.

Arrest of Charter--for infraction or violation of Masonic Law, the Presiding Head of a Masonic body may order a body to suspend work until the matter can be investigated, and the Charter of the body ordered into the custody of the Grand secretary. While under this stipulation, all activities of the body must cease, Lon. Except as directed by the Presiding Head.

Ashlar--('ash'-lar) a shaped stone, either in the rough or finished form.

Asylum--(a-si' lam) The meeting place of a Commandery of Knights Templar, and means a retreat or place of safety.

Babylonian Captivity--(bab'-a-lo'-nian) began with the taking of Jerusalem by the Caldeans in 586 B.C. Study indicates that there was more than one capture and deportation, and none of them was a captivity in the ordinary sense of imprisonment or slavery. They were probably relocations or resettlements of the Hebrews.

Baldric--(bol'-drik) a belt or sash worn over the shoulder and diagonally across the breast.

Battery--(bat' er-i) a term applied to several raps of the gavel or the or clapping of hands, either uniformly or in some special sequence. The most familiar battery being GRAND HONORS, or the three times three clapping of the hands.

Beuseant--(bo-shant) Battle flag of the ancient Templars. A flag which which is half black, and half white, divided horizontally in the middle.

Boaz--(bo' az) A well-to-do Bethlehemite in the days of the judges. Better known to Masons as the left-hand pillar of King Solomon's Temple.

Book of Constitutions-- the term applied to a book or manuscript containing the fundamental law, regulations, or constitutions of a Masonic body.

Book of the Law--see Bible

Breast Plate--In Masonic usage, the emblem of the Hebraic High Priest. It was set with 12 stones representing the 12 tribes of Israel. Although different versions are given in the Bible as to the various stones (King James Version), it is generally agreed that they were Sardius, Topaz, Carbuncle, Emerald, Sapphire, Diamond, Ligure Agate, Amethyst, Beryl, Onyx, and Jasper.

Broken Column--the perfectly wrought column represents the finished work of a person, hence, the broken column symbolizes the death of a person.

Burning Bush--(appears in chapter 3 of Exodus) the story told by Moses of how Yahweh spoke to him about bringing the Jews out of Egypt.

By-Laws--the set of rules and regulations of individual Masonic bodies that are left to the subordinate body and are in addition to the Constitution and By-Laws of the Grand Body.

Cable tow--(ka' b'l) a rope by which a mass, especially a ship may be hauled, pulled, or towed. In Masonry, it means the scope of a man's reasonable ability.

Caduceus--(ka-doo' si-us) the staff carried by the Greek god Hermes, and the Roman God Mercury. A staff with two serpents entwined in opposite directions. It is one of the forerunners of our officer rods.

Candlestick. Seven-branched--As we use it today, it is an imitation of the ones used in the Tabernacle as described in Exodus.

Capstone, Cape-stone--The uppermost stone of an arch or dome, and usually the last stone to be set in place, signaling the completion of the structure.

Chalice--(chal' is) a cup for ceremonial purposes as in the Order of the Temple, and some of the Scottish Rite Degrees.

Chaos--(ka' os) confusion and/or disarrangement; lacking in form and order. A familiar motto is ORDO ab CHAO, meaning order out of chaos.

Chapeau--(sha-po') the cocked hat covered by a white ostrich plume underlain with black plumes in the uniform of the Knights Templar.

Charlatan--(shar'le-t'n) In Masonry, he is a purveyor of pretended but false Masonic degrees. More often than not, these were renegade Masons who sold degrees at reduced rates. All of these, without exception were in business for the money.

Cherub; Cherubim--(cher' ab) a lower order of angel than a seraph. Usually found depicted with the head and breast of a man and the wings of a bird. Some authorities add that the belly was that of a lion and the feet those of an ox. If so it carries out the symbolism of the Lion, the ox, the man, and the eagle. The shekinah or divine presence was between the cherubim on the Mercy Seat of the Ark of the Covenant.

Circumambulation--(sur' kam am' bya la shun) The practice of making a circuit about a thing or in an area of reverence or importance is very old, and when it amounts to a rite, it is called the Rite of Circumambulation, meaning walking around.

Circumspection--(sur'kam-spek'shan) the act of looking around, and is necessary for prudence and temperance.

Clandestine--(klan des' tin) In general meaning it is secret, private, or concealed. It also means hidden, underhanded, sly, furtive, stealthy. This word is not well suited for its Masonic meaning since some of the above words may well be applied to many Masonic bodies. The name as we use it means a body, because of its failure to secure and hold a warrant, charter, or other authority to exist, has its character brought into issue. Since the issue is usually law, it would be better to apply a term such as illegal, unlawful, irregular, unauthorized, or schismatic.

Clay Ground--the two brazen pillars and the sacred vessels were said to have been cast in the clay grounds between Succoth and Zarthan or Zeredathah. This place is located about 35 miles northeast of Jerusalem, and it is here that Hiram Abif is said to have located his foundry.

Companion--(kam-pan'yan) as used in the Chapter and Council, it corresponds to BROTHER in the symbolic lodge.

Conclave--(kon'klav) A meeting. originally used by the Knights Templar, but now superseded by Grand Commandery, Grand Encampment.

Consistory--(kan sis' ta ri) a place of assembly or a council chamber. In the Scottish Rite it governs the degrees between the 19th and 32nd degrees. In the southern jurisdiction it governs the 31st and 32nd degrees.

Convocation--(kon' vo ka' shun) a group of people met in answer to a summons; an assembly. Most commonly used by the Chapter and the Scottish Rite.

Cowan--(kow' an) the word is of Scottish origin and is found in Schaw MS, bearing the date 1598. The best definition of the word for Masonic usage is a perfectly capable workman, who, for some reason refused to affiliate with the Fraternity, or was rejected by the Fraternity. The term has also been defined as a dry-diker, that is, one who builds walls without mortar or one unacquainted with the secrets of Freemasonry.

Craft--(kraft) a trade or art requiring skill and dexterity. More importantly to Masons it refers to the whole membership of the organization under the authority of the Grand Lodge. It may also include the higher degrees.

Craftsman--(krafts' men) a person practicing or belonging to a craft. Symbolically used to describe a speculative Freemason.

Crypt--(kript) a term from the Greek meaning to hide, and hence applied to a vault or cove or place of subterranean concealment.

Cryptic--(krip' tik) hidden, secret, or fitted for concealment.

Cyrus--(si' ras) Cyrus the Great, King of Persia, who died about 529 B.C., and was the founder of the Persian Empire. He was the son of Cambyses. He is represented in Masonry as the originator of the policy of repatriating the exiled Jews so they could rebuild the Temple, although Darius is credited with the consummation. Very little evidence, if any, shows his connection with Freemasonry, and these stories are purely legendary.

Dias--(de' as) a raised platform in the Lodge room or other ceremonial chamber.

Darius--(da-ri'-as) a King of Persia who followed the policy set by King Cyrus of returning the Jews to Palestine.

Deacon--(de'kan) Two officers of the symbolic lodge.

Demit--(di mit') to withdraw from membership in a Masonic body. The certificate shows the date of demission and the standing of the holder. A member in good standing is entitled to a demit upon request.

DeMolay--Jacques DeMolay (Molai) the last Grand Master of the Medieval Knights Templar from 1297 till his death on March 11, 1314 He was burned at the stake by Philip the Fair of France and Pope Clement V. The man for whom the youth organization is named.

Dispensation--(dis 'pen-sa '-shen) in law, it means the act of the chief executive in ignoring or setting aside the law for a given time or for a given person. The word is misleading and a little unfortunate Freemasonry for it is not intended to avoid any moral principle, but to promote the interest of Freemasonry. It is also a permit or authority from the Grand body to establish a new subordinate organization.

Dotage--(do'-tij) Senility or imbecility resulting from old age.

Due Form -- proper or correct form and in accordance with statute, custom, or ritual.

Due Guard--the simplest explanation is to liken it to DUE FORM, meaning proper and sufficient guard. A portion of Masonic signs.

Edict--(e' dikt) a decree issued by a sovereign authority. It is an authoritative proclamation or command.

Eminent--(em' anant) the title of the Commander of a Commandery of Knights Templar and of all officers of the Grand Commandery below the rank of Deputy Grand Commander.

Fortitude--(for' ti tud') One of the Cardinal Virtues adopted by Freemasonry. It is the noble and steadfast purpose of the mind whereby we are able to undergo any pain, peril, or danger when prudentially deemed expedient.

Free-will and Accord--One of the outstanding qualities of Freemasonry, and a quality almost unique among fraternities. It is the rule or immemorial standing that no man may be asked, invited, or solicited to membership.

Generalissimo--(jen' er a lis' a mo') the second highest officer in a Commandery of Knights Templar in the united states, but not used elsewhere.

Giblim--(gib' lam) usually translated as STONE-SQUARERS, though MASONS would be as correct. It refers to workmen from Gebal, hence, Gebalites, Giblites, or Giblim. It is found in I Kings 5:18.

Greeting--the term for the initiation in a Council of Cryptic Masons.

Guild--(gild) (can be gild) the association or union to which medieval masons belonged.

Hauts Grades--the term for higher degrees (French)

Hecatomb--(hek' a tom') Pythagoras, upon solving the 47th problem of Euclid, was so gratified that he sacrificed a hecatomb, which is a Greek word meaning 100 oxen or cattle.

High Twelve--Noon, the sun being at the highest point.

Hiram Abif--(hi' rem) (a bif') the principal character in the second section of the Master Mason Degree, and in all Rites, in all countries. However, he is one of the most disputed figures from the standpoint of historical accuracy and symbolism.

Hiram, King of Tyre--a contemporary king of both David and Solomon, enjoying a reign of 34 years.

Honors, Grand--there are public and private Grand Honors. Private Grand Honors are given only in a tiled Lodge. All states do not have private grand honors. Public Grand Honors are given by the clapping of the hands 3 times 3.

Holy of Holies--the same as Sanctum Sanctorum.

Hoodwink--a blindfold.

Illustrious--(ilus'tri-es) title attached to Masonic offices, such as the presiding officer of a Council of Cryptic Masons, or the recipient of the 33°. Highly distinguished, renowned, famous.

Ineffable Name--(in-ef' a-bel) the name of Deity, at one time in history, was considered so sacred that it was not to be pronounced under ordinary circumstances, but was pronounced once a year by the High Priest in a low voice which none could hear, and which only the priests could understand.

Investiture--(in ves' ti cher) the act of presenting any kind cloth or decoration in the nature of an honor, symbol, reward, or recognition, such as the presentation of the Lambskin apron to the Entered Apprentice or the Baldric to the Knight Templar.

Ish Sodi--(ish-so' de) this word is composed of the two Hebrew words ISH and SOD. The first word means MAN, and the second means COUCH, hence A MAN OF MY COUCH. It means a man who sits with me on the same seat, a symbol of great friendship. It has the secondary meaning of "a man of my intimate counsel, a man of my choice." He is the one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon.

Jurisdiction--(joor' is dik' shen) this term applies to subject matter, territory, and person. It can be concurrent, exclusive temporary or perpetual. It is the extent or range of authority to administer justice and determine controversies.

Jurisprudence--(joor' is proo' dens) a body or system of laws such as Masonic Jurisprudence. The rules and regulations of Masonry.

Keystone--(ke' ston) the wedge-shaped piece at the summit of an arch, and regarded as holding the other pieces in place. The form of the vault and arch were known in ancient times, and both were cut into solid rock, where none of the skill was needed which is necessary in erecting an arch to be composed of a number of stones and to stand alone. The arch as we know and use it in York Rite Masonry was developed by the Romans.

Labor--(la' ber) As a relic of operative days, the degree and ceremonies of a Lodge and the process of conferring degrees are said to be WORK or LABOR.

Lamb--The Masonic apron is a white lambskin apron, an emblem of innocence, because the lamb, in all ages, has been the emblem of innocence. The lamb is also a church symbol of Christ, whom St. John the Baptist called the lamb of God.

Libertine--(lib' ar teen) As used in Constitutions of 1723, it means freethinker in religious matters.

Low Twelve--Twelve at night or midnight.

Manna--(man'a) the food miraculously supplied the children of Israel in the wilderness. A Pot of Manna was deposited in the Ark of the Covenant as a memorial of the miraculous food supply from Deity.

Maul--(mol) a wooden hammer consisting of a mass of wood, either globular or barrel shaped and usually on a wooden handle.

Middle Chamber--According to I Kings 6:5-8, Solomon's Temple was surrounded on three sides by a sort of "lean-to" structure three stories high. The middle chamber is believed to have been the middle story, and was used, it is supposed for the priests and their vessels, flesh hooks, tongs, and other paraphernalia used in sacrificial and other ceremonies. For ritualistic purposes, the Middle Chamber is appropriated to the Fellowcraft Degree.

Most Excellent--A term of respect in address to the Grand High Priest of the Grand Chapter.

Most Illustrious--A term of respect in address to the Grand Master of the Grand Council.

Most Worshipful--A term of respect in address to the Grand Master of the Grand Lodge.

Mystic Tie--A term applied to the bond of brotherhood in Freemasonry. It is seldom used today, except in titles of or names of organizations.

Naphthali--(naf' ta-li) One of the tribes of Hebrews, said to have dwelt adjacent to Tyre or Phoenicia.

Neophyte--(ne'-a-fit) a converted heathen or one which has been newly baptized. We, as Masons, use it to mean a new initiate or convert not yet fully indoctrinated or skilled in Masonic customs.

Obligation--(ob-la-ga'shan) The oath administered in each degree of Freemasonry.

Om-nif-ic--(om-nif'ik) God, all creating; all producing.

Om-nip-o-tence--(om-nip'o-tens) God, all powerful.

Om-ni-pres-ent--God, everywhere present at the same time.

om-nis-cience--God, all knowing.

Oriental Chair--(or i en' tel) The chair of the Master of a Lodge, and sometimes that of the Grand Master, since it is symbolically the throne of King Solomon.

Overseer--An officer on the Mark Master degree. The three overseers are the lowest officers in that Lodge and correspond to the Masters of the Veils in the Royal Arch Chapter.

Passed--used in operative and speculative Masonry to denote recognition of the rank of Fellow Craft, which has been attained by an Entered Apprentice.

Patent--(pat'ant) a deputation or authorization given to an individual to perform acts which would be performed by a Lodge, Chapter, Council, or other body.

Penny--The wages of a Mark Master of one penny a day were obviously derived from the New Testament statement that such were the wages of a laborer in the vineyard.

Prelate--(prel' it) the officer in the commandery of Knights Templar, corresponding to the chaplain in other bodies.

Principal Sojourner--(so' jurn er) a sojourner is one traveling or living outside his own country. Hence the three candidates who represent those returning from Babylonian exile to help build the second temple are called sojourners, and the officer who leads them is the Principal Sojourner.

Prior--(pri'er) the officer of the Medieval Knights Templar who presided over a kingdom, country, or province. The presiding officer of a priory of Knights of the York Cross of Honor.

Profane--(pro-fan') a term used to refer to all outside of a society.

Prudence--(proo' dens) One of the Cardinal virtues. It means a cautious, practical wisdom; good judgment; discretion.

Puissant - (pu i' sent) a title meaning powerful, mighty, potent. Usually given to officers in higher degrees or bodies.

Purple--this color has been adopted by the Cryptic Rite as being combination of blue of the Craft Degrees, and scarlet of the Royal Arch. It is also the color of the Second Veil of the Royal Arch Chapter, being between the blue first veil, and the red third veil.

Quorum--(kwor'am) the number of members of a body required to be present to transact business legally.

Recorder--the title of the secretary of a Council of Cryptic Masons, and a Commandery of Knights Templar.

Refreshment--Probably when this word was first used in Freemasonry, the Lodge did take a recess for the purpose of allowing the members to have actual refreshment of food and drink. In recent times, word is used symbolically and

means a recess or period when the is called-off, during which time the members may retire to an outer room until the body is called on again.

Ritual--(rich' oo el) a form of conducting rites or ceremonies any code of ceremonies to be followed as a settled procedure. It also the name of the book each Masonic body provides that contains its ceremonies.

Rod--the wooden staff carried by the deacons and stewards of Craft Masonry.

Salutation--(sal-yu-ta'shen) a word, sign, letter, etc., that spoken, written, or done by way of making oneself known.

Salute--(sa-loot') to address with expression of good will. To pay respect to or honor by some formal act, as by raising the right hi bowing, or dipping colors.

Secret Vault--the subterranean edifice beneath the Temple of Solomon in which was placed the imitation of the Ark of the Covenant, the pot of manna, Aaron's rod, and a copy of the book of the Law.

Shekel--(shek' ell) an ancient coin equal in weight to about the fifth or sixth of a mina, or about half an ounce. The mark of a Mark Master is said to be equal to a Jewish half shekel of silver or the fourth part of a dollar.

Shekinah--(sha ki' na) the divine presence, or a radiance forming the visible manifestation of the divine presence.

Signet--(sig' nit) a small seal, as in a finger ring. A ring used in the American Royal Arch Degree. Sometimes called the SIGNET OF TRUTH.

Sojourner--(so' jurn ar) a traveler, a term often applied to visiting Freemason, or one that is away from his home jurisdiction.

Sovereign--(sov' rin) a person or body that has supreme rank, power, or authority; it being above all in character, importance, or excellence.

Sublime--(sa blim') supreme or perfect, impressing the mind with a sense of grandeur or power, Inspiring awe, veneration.

Succoth--(Suk'oth) An ancient city about 45 miles northeast of Jerusalem.

Tabernacle--(tab' er nak' al) the tent used by the Jews as portable sanctuary before their final settlement in Palestine.

Tau--(tah) the 19th letter of the Greek alphabet. A cross also called Egyptian or crux commissa in the form of a "T". It is the form of a cross upon which St. Anthony is supposed to have been crucified.

Tile--(til) to post the Tiler (tyler), outside the outer door with instructions to keep off cowans and eavesdroppers and other unauthorized persons.

Tiler (Tyler)--(ti'lar) the officer of a Lodge who is placed outside the outer door to allow none to pass but those duly qualified according to ancient tradition, the Tiler is armed with a Flaming Sword as a warning to the pretender or intruder.

Token--(to'kan) when it was first used, it probably meant a sign or secret intimation of some kind. In our modern ritual, it has become only the name of a grip.

Trestle-board--(tres'al) a board upon which drawings or designs are placed. Many times called a tracing or drawing board.

Tubal Cain--(too' bal--kan') as set forth in Genesis 4:22, an "instructor of every artificer in brass and iron".

Tyre--(tir) an ancient seaport of Phoenicia- one of the great cities of antiquity, famous for its navigators and traders. Its history is unknown prior to about 980 B.C., when Hiram became king, and entered into a treaty with Solomon. Though its rulers changed, and it came under the domination of various nations, it continued to be a wealthy and beautiful city. From about 1516 A.D., it declined until, in the 20th century, it has become a slum of about 6500 inhabitants.

U.D.--the abbreviation for Under Dispensation.

Vault--(volt) an arched space, chamber, or passage, especially one underground.

Veil--(val) something that covers, screens, or conceals. A feature of the Royal Arch Degree, which is a representation of the tabernacle erected by Zerubbabel near the ruins of King Solomon's Temple.

Venerable--(ven' ar a bal) worthy of distinction or reverence on account of high character or office, commanding respect by reason of and dignity of appearance. The honorary part of the title of the Master of a French Lodge.

Warder--(wor'der) one who guards or wards something. The inner guard of a Commandery of Knights Templar in the United States.

Widow's Son--a term, many times used to refer to a Freemason, because of the emphasis placed on Hiram Abif, who is described as a widow's son of the Tribe of Naphtali.

Word--Masonic words fall into two classes; (A) Identifying words, that is, words for recognition of members by one another. In this class are: (1) the Mason Word, (2) the Substitute Word, (3) passwords, (4) Significant Words, (5) Watch Words, (6) Test Words, (7) Temporary Test Words. (8) The second class is ritualistic or ceremonial and symbolic words such as (1) the Lost Word, (2) the True Word, and (3) Sacred Words.

Working Tools--The operative tools were adopted into the symbolic rituals and are now used as symbols for ideas, rather than as actual tools.

Worshipful--(wur' ship ful) this term has no religious or sacred implications, but usually means only honorable. Used with the title of the Master of a Symbolic Lodge.

Zabud--(Za' bad) a historical person, mentioned in I Kings 4:5, where he is described as: "Zabud, the son of Nathan, was principal officer and the Kings friend. " His participation in the Select Master Degree, is only legendary.

Zedekiah--(Zed' e-ki' a) the 20th and last King of Judah. He is prominent in the Super Excellent Master ceremony.

Zeredathah--the clay grounds where Hiram Abif cast the two Brazel Pillars, Jachin and Boaz.

Zerubbabel--(Ze-rub' a-bel) a Prince of Judah, the son of Shealtiel Governor of Judea. He was the leader of the first band returning Babylon after the exile.