

Grand Council of
Royal and Select Masters
Of Iowa



Fourth Edition

GRAND COUNCIL RITUAL

FOURTH EDITION
February 2015

SPECIAL COMMITTEE ON RITUAL (2015)

Norman D. Rank, P.G.M., Chairman, Board of Custodians

Donald E. Mosier, P.G.M.

W. Charles Smithson, P.I.M.

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PROLOGUE

After several years of Councils and Companions lacking a written version of the rituals of Cryptic Masonry in Iowa (the third edition was released in 1985, and supplies had been exhausted about 2011), it was determined that a closer look at the Cryptic work in Iowa needed to be done prior to again releasing the work for printing.

With changes to the manner in which the work was communicated, the number of Companions proficient in the work, and technology, much work needed to be done to keep Cryptic Masonry relevant.

On December 9, 2014, Most Illustrious Companion Kurt Hoffmann, Grand Master released a poll to the membership to gain further opinion on the subject of moving the ritual toward plain-English. The results of this survey indicated that 60% of the membership favored plain-English, rather than encoding. However, the obligation, and any 'secret work' should remain encoded.

On December 20, 2014 M.I.Comp. Hoffmann formed a Special Committee on the Ritual. This committee consisted of: M.I.Comp. Norman Rank, Chairman of the Board of Custodians, M.I.Comp. Don Mosier, and I.Comp. W. Charles Smithson. They were charged to review the work, see that it was properly converted to plain-English, and that digital versions of the work would be made available. This committee had a deadline of January 15, 2015 in which to complete these tasks.

The committee consulted with several sources to ensure accuracy in the ritual, including the first three editions of the Iowa ritual, the 24th edition of the rituals of the General Grand Council of Cryptic Masons International, and rituals from other Cryptic jurisdictions.

Then on January 10, 2015, the Committee announced to M.I.Comp. Hoffmann that they had completed their work. However, the Committee asked that their draft be pre-released to the membership for their review and comment. Thus, the work was distributed electronically for 30 days for the membership to review. After considering numerous comments and suggestions from the membership, the committee made changes as they saw necessary. Finally, on February 15, 2015, the Special Committee on the Ritual released their final work, which you now hold in your hands.

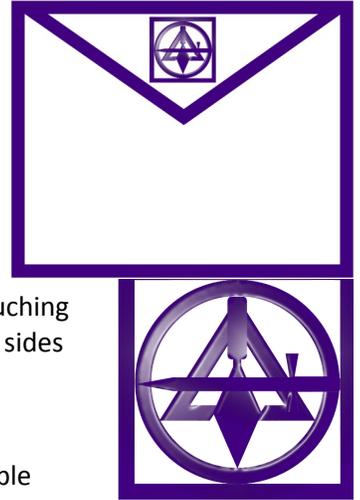
APRONS, DRESS AND PARAPHERNALIA

Councils must be equipped with the following aprons, robes and paraphernalia:

APRONS

The aprons are white bordered on the sides and bottom and on the flap with a band of purple, and are provided with purple strings. The emblem of the Council is to be on the flap.

The emblem of the Council shall be as follows: In the center is a trowel in an erect position with the handle up and the blade or bowl down; outside of the trowel is a broken equilateral triangle with the missing or broken side on the lower or horizontal side; across and on top of the trowel and broken triangle in a horizontal position with hilt at right is laid a sword; around all of the above and touching the outer points is a circle; and outside of the whole touching the top, bottom and sides of the circle, is a square.



DRESS

Robes, if used, should be in good condition, with appropriate footwear and no visible jewelry. The dress of the first three officers of subordinate Councils should be as follows:

- The Illustrious Master is dressed in a royal robe of purple.
- The Deputy Master is dressed in a royal robe of red or scarlet.
- The Principal Conductor of the work is dressed in a royal robe of blue.
- The Captain of the Guard, the Steward and the Sentinel may be clothed in ancient military costume with a helmet on the head and a sword in the hand.
- The Conductor of the Council is dressed in a robe of scarlet.
- Use robes or dusters for craftsmen in the Select Master degree.

PARAPHERNALIA

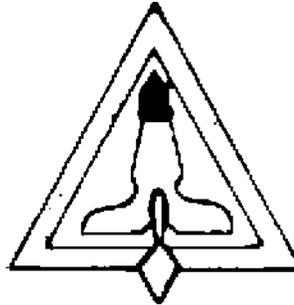
- A representation of the nine arches.
- Three small tables for stations in the East.
- One seven branched candelabra. One Royal Arch Ark, with Triangular bronze plate containing the Royal Arch cryptogram, Aaron's Rod, Pot of Manna, Book of the Law and three ancient squares.
- Trowels, swords, and shackles.

The above-mentioned equipment, with, possibly, the exception of the furnishings of the Sanctum Sanctorum, is essential for the proper presentation of the degrees.

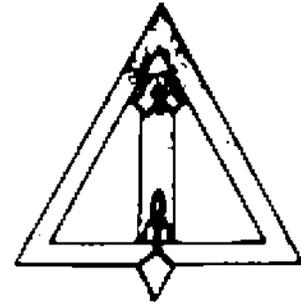
OFFICERS



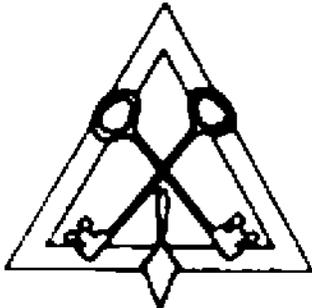
Illustrious Master



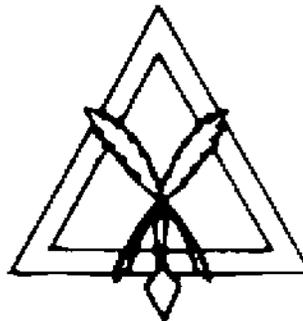
Deputy Master



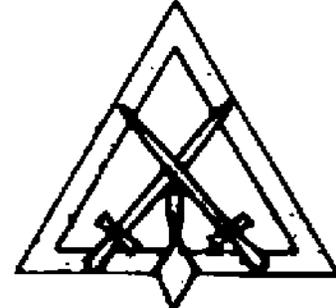
Principal Conductor of the Work



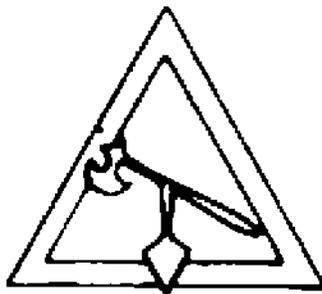
Treasurer



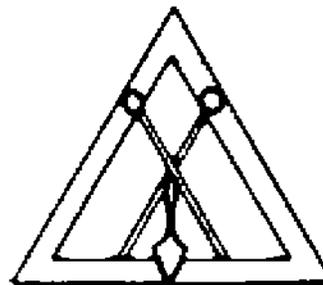
Recorder



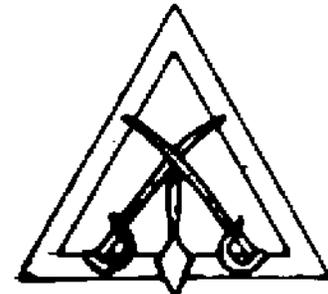
Captain of the Guard



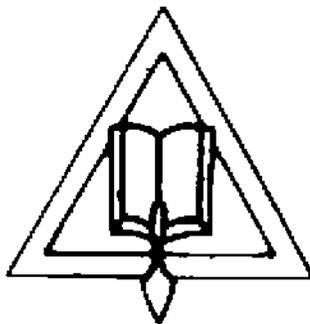
Conductor of the Council



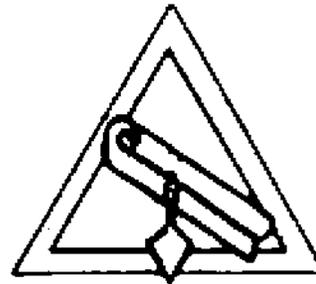
Steward



Sentinel



Chaplain



Marshal



Illustrious Master



Deputy Master



Principal Conductor of the Work



Treasurer



Recorder



Captain of the Guard



Conductor of the Council



Steward



Sentinel



Chaplain



Marshal

TRANSITION TO THE ROYAL MASTER DEGREE

(The business of a Council will be transacted in the Select Master degree. When work is to be done in the Royal Master degree, labor will be suspended in the Secret Vault as follows:)

IM: *(***) (All rise)* Companion Captain of the Guard, I now declare labor suspended in the Secret Vault and a Council of Royal Masters duly opened for work. Inform the Sentinel.

CG: Companion Steward, inform the Sentinel that labor is suspended in the Secret Vault and a Council of Royal Masters opened for work. Direct him to take due notice thereof and guard accordingly.

St: *(At the door) (***) (***) (***)*.

Sen: *(Outside) (***) (***) (***)*.

St: *(Opens door)* Companion Sentinel, labor is now suspended in the Secret Vault and a Council of Royal Masters opened for work. Take due notice thereof and guard accordingly.

(Steward closes door, gives () answered by the Sentinel (*), returns to his station and reports:)*

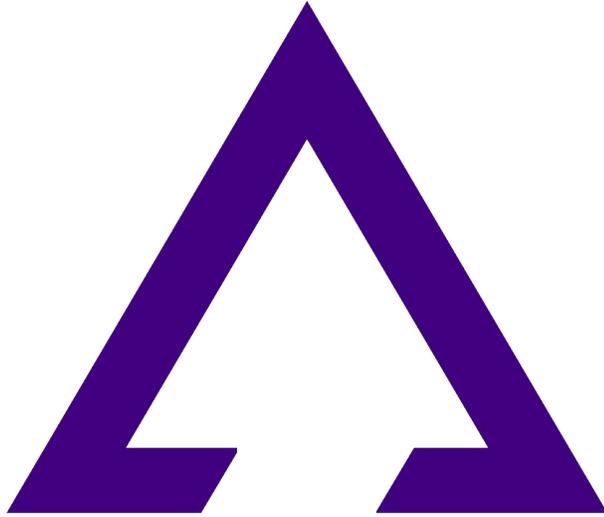
St: Companion Captain of the Guard, the Sentinel is informed.

CG: Illustrious Master, your order has been obeyed.

(Bible remains open)

IM: *(*) (All are seated.)*

ROYAL MASTER DEGREE



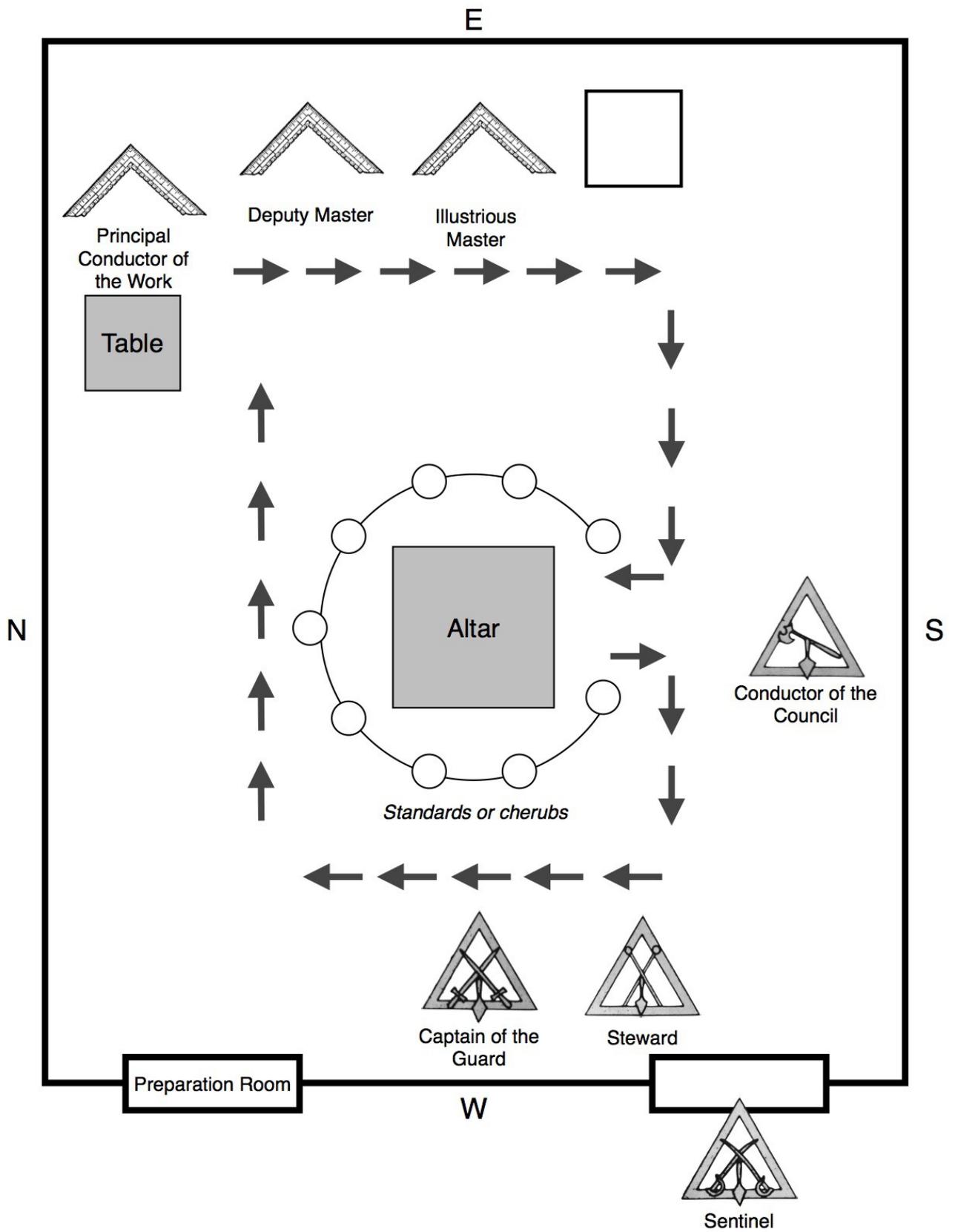


Diagram 1

FIRST SECTION

In this section the Illustrious Master, Deputy Master and Principal Conductor of the Work represent Solomon King of Israel (KS), Hiram King of Tyre (HKT), and Hiram Abiff (HA) respectively.

The council room should be set up as in Diagram 3. A representation of the Cherubim should be formed by the use of standards (9), each with a burning taper on it or standards connected by silk ropes or other suitable material enclosing the Altar with opening at the south.

In the northeast corner of the room there should be a table on which are several articles as described in 1 Kings 7:48-50 and a trestle board on which are several geometric designs. Hiram Abiff is at work there as the degree opens.

Candles on the table remain lighted throughout entire first section.

Each of the three Grand Masters should have a pedestal with a lighted candle upon it. All three are in their stations when candidates are brought in. Hiram Abiff remains there until after the prologue.

Aprons should not be worn over robes except HA who puts his on after repairing to the northeast corner.

When all is in readiness the Conductor of the Council will conduct the candidates into the Council chamber and seat them on the south side of the room east of Conductor of the Council station; assume his station and be seated.

All candidates, (Cand) or Adoniram (Ad), should wear plain white aprons.

Only one active candidate should be used in the first section.

The Illustrious Master may give the prologue or request some Companion to do so.

PROLOGUE

Companions, you have repeatedly been informed that Masonry is a never-ending search for light. In the Craft degrees you received light, more light, and further light, but your search was not ended. In the Chapter degrees additional light was imparted to you, and you found, as you find in life, that each advancement in knowledge simply opens the eyes to a vaster field of knowledge yet to be attained. Every revelation in Masonry is also a reveilment. Every discovery of new truths also reveals a veil in front of some other truth, to be again the object of further search. Ultimate Truth will be discovered only when we have passed the final veil and entered into the presence of Him who is the Way, the Truth, and the Life.

In taking our degrees there is one thing you must remember, namely, the order in which events happen is seldom the order in which we learn about them. The successive degrees in Masonry picture events in the order we learn about them, not the chronological order in which they occurred. For instance, the events of the Mark Master degree took place before those of the Master Mason degree, but they were not presented to you in that order. The degree you are about to receive pictures events that happened prior to and after the tragedy of the third degree, and we would have you notice how well they fill the gaps in our knowledge of that tragedy and its meaning.

In this degree you, as a candidate, will represent Adoniram, one of the most skilled of the craftsmen employed by King Solomon at the building of the Temple, who was a close personal friend of the Grand Master Hiram Abiff.

WORK

KS: Companion Captain of the Guard, *(Captain of the Guard rises)* see that the Candidate is prepared and presented.

(Captain of the Guard selects one Candidate, retires with him to the preparation room and prepares him by divesting him of his outward apparel (coat), his shirt sleeves rolled up, wearing apron as a Fellowcraft and places a beautiful piece of work in his hands. This piece of work should be a miniature representation of the three lesser lights which can actually be lighted.)

As the active Candidate is taken out, Hiram Abiff leaves his station, goes to table in the northeast corner, puts on apron and is working there as the Captain of the Guard and the Candidate enter.

The Captain of the Guard takes the Candidate by right arm. They enter without alarm and pass directly to the northeast corner of room where HA stands at the table examining the Holy Vessels.

The Candidate now represents the character Adoniram (Ad.)

Ad: Grand Master Hiram Abiff, I have a piece of work for your inspection.

(Hiram Abiff takes the piece of work, examines it carefully, then turns to King Solomon and says:)

HA: This is a beautiful piece of work and the craftsman who wrought it is worthy of the confidence of the Craft, but its office and purport are unknown to me; neither is it of my designing.

(Hiram Abiff takes work up to King Solomon, then steps back toward his station in the northeast corner and stands there while King Solomon makes his speech.)

KS: *(Rises.)*

KS: *(Holding up piece of work)* My Illustrious Companion Hiram Abiff, this is a piece of work which I myself gave orders to be made, and which, I observe, has been executed according to my command. It is intended to serve as a reminder of the mysterious triad, expressive of the essence and attributes of Deity and of those great Masonic virtues - Faith, Hope and Charity. You will deposit it in the Holy of Holies, with the other sacred furniture, and hereafter, in every Regular Masonic Lodge, let there be displayed about the Altar of Obligation, three burning tapers, placed in a triangular position; and may the virtues which they symbolize, be a light unto the feet of every true and faithful Mason, in all walks of life, until that perfect day when the glory of the Lord shall illumine our souls forever.

(Hiram Abiff advances and receives work from King Solomon)

HA: *(Turns to Adoniram and says:)* Adoniram, your work is accepted, and in due time you shall receive your reward.

(Hiram Abiff places work on table with the other Holy Vessels and Captain of the Guard and Candidate stand aside to west of table, facing south.)

HA: *(After examining all the vessels on the table)* Yes, the furniture of the Holy of Holies is now nearly completed.

(Gong sounds 12 times.)

KS: Illustrious Companion Hiram Abiff, what is the hour?

HA: High twelve, Illustrious King Solomon.

KS: It being high twelve, call the craft from Labor to Refreshment.

HA: (*)** *(All rise)* Companions, it is the order of Illustrious King Solomon that the craft be now called from Labor to Refreshment. Take due notice thereof and govern yourselves accordingly.

(The Craft remains standing. Hiram Abiff removes his apron and proceeds to the Altar, going south, then west to south of Altar, then north to center of west of Altar, proceeding by right angles as he goes. (Diagram 3).

When Hiram Abiff starts for the Altar, Captain of the Guard with Candidate turns west and timing speech, stops directly north of Altar, faces south and says "to enter" just as Hiram Abiff enters from the south.)

CG: *(As they proceed westward)* It is now high twelve, at which hour it is the custom of our Grand Master Hiram Abiff to enter the Sanctum Sanctorum and offer up his devotions to Deity.

(Hiram Abiff kneels at Altar and prays. Any suitable prayer may be used but the following is recommended.)

PRAYER

Let me do my work each day and if the darkened hours of despair overtake me, may I not forget the strength that comforted me in the sadness of other times.

May I still remember the bright hours that found me walking over the silent hills of my childhood or dreaming on the margin of the quiet river, when a light glowed within me and I promised my early God to have courage amid the tempests of the changing years.

Spare me from bitterness and from the sharp passions of unguarded moments. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and teach me the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the glamour of the world but walk calmly in my path.

Give me a few friends who will love me for what I am and not for what little I may possess. And though age and infirmity overtake me and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden memories that are good and sweet, and may the evening's twilight find me gentle still. Amen.

(As the prayer is ended, the Captain of the Guard and the Candidate proceed to a point just west of the Altar, then south to await Hiram Abiff. Captain of the Guard talks as they move.)

CIRCUMAMBULATIONS

CG: Our Grand Master Hiram Abiff having concluded his devotions, let us await his return by way of the South gate.

(Hiram Abiff passes around Altar and out at the opening in the south, then turns west. The Captain of the Guard and the Candidate meet and stop him as he turns west. Captain of the Guard does not touch Hiram Abiff)

CG: Grand Master Hiram Abiff, when shall I receive the Master's Word?

HA: My worthy friend Adoniram, I do not know that you will ever receive it, for it is agreed by Solomon King of Israel, Hiram King of Tyre, and myself, that the Master's Word can only be given when the Temple is completed, and then only in the presence of all three.

(Hiram Abiff attempts to proceed westward and is again interrupted.)

CG: Grand Master Hiram Abiff, suppose one of you three, even you yourself, should be removed by death prior to that event, how shall I then receive it?

(Hiram Abiff hesitates, meditating a few moments, then takes Candidate by left arm, goes west to a line one pace east of Captain of the Guard's station, then north; the Captain of the Guard follows directly behind Candidate until opposite his station where he turns west and assumes his station. As Captain of the Guard

reaches his station, King Solomon gives one knock (*) which seats everyone except Hiram Abiff and the Candidate.

Hiram Abiff proceeds slowly north, then east, and should not begin talking until all are seated. Hiram Abiff with Candidate moves slowly around Altar, speaking as they go, and pausing west of altar, one pace west of standards, each time around, faces east, gives three taps with toe (***) and pointing down (to a point beneath the Altar), with right hand over left, says: "It will be," etc.)

HA: Companion Adoniram, death is a theme not lightly to be broached by those subject to its power. The young may die, the old must die, and the wisest knoweth not how soon. There is none that escapes the inexorable doom. The youngest Entered Apprentice upon the checkered pavement below dwells ever in the shadow of death, while the invisible hand extends equally above King Solomon on his ivory throne. We walk upon the ashes of the generations who have gone this way before us, to which our ashes must in turn contribute. It is not for me, Companion Adoniram, to hope for an exemption from the common doom of man. I may not live to see the Temple completed; the Master's Word may be lost, but if I die, (***) (*Pointing down*), it will be buried there.

(Circumambulates 2nd time.)

HA: Companion Adoniram, death terminates the labor of a man. Thenceforth the generations may build and occupy, but he will not be there. The teeming brain, the skillful hand and the sinewy arm are alike useless and superfluous in the grave. As our Most Excellent King Solomon has said, "The dead know not anything; their love, their hatred and their envy is now perished; neither have they any more a portion forever of anything that is done under the sun." What an incentive is this to an industrious use of our time and our faculties, that we should build industriously while our strength endures and labor to complete our work ere the week closes and the Sabbath of Eternity sets in. My work, Companion Adoniram, is not complete, though I have labored long and faithfully to execute it. I may not live to see the Temple completed, but if I die, (***) (*Pointing down*), it will be buried there.

(Circumambulates 3rd time.)

HA: Companion Adoniram, it is through the gate of death that we find an entrance to the place of wages, refreshment and rest.

The Supreme Master of the Universe, before whom we bow in adoration, and whose All-Seeing Eye has marked our labors in the Lodge below, promises to spread before us in the Celestial Lodge above, all the joys and glories of His Eternal Sabbath. After the strong hand of death has leveled all in the humiliation of the grave, the Almighty Hand of the Supreme Master shall prevail and exalt every brother to the glorious companionship of that un-dissolving Lodge. There the designs upon the trestle board will be seen completed. There the adoration of the twelfth hour will be everlasting joy. There the noontide bliss will eternally shine. There the scales of doubt and darkness shall fall from my eyes, and the wise purpose of the Divine Architect will be displayed in all their splendor.

With the light of this faith beaming upon me, O death, where is thy sting? My hope, Companion Adoniram, rests in the higher Lodge to which I am advancing. I may not live to see the Temple completed, but if I die, (***) (*Pointing down*), the Word will be buried there.

*(Captain of the Guard rises as Hiram Abiff gives (***) and goes to right rear of the Candidate. As Hiram Abiff leaves, the Captain of the Guard will step up beside the Candidate. Hiram Abiff returns to his station and puts on apron which is the signal for one (*), one gong.)*

KS: Illustrious Companion Hiram Abiff, what is the hour?

HA: One hour past high twelve, Illustrious King Solomon.

KS: It being one hour past high twelve, call the craft from Refreshment to Labor.

HA: (*)** *(All rise)* Companions, it is the order of Illustrious King Solomon that the craft be now called from Refreshment to Labor. Take due notice thereof, and govern yourselves accordingly.

*(When Hiram Abiff gives (***) to call up the Craft, Conductor of the Council goes to right rear of the Candidate (behind Captain of the Guard). After Hiram Abiff gives the order to resume labor, the CG steps to the rear of the Candidate. and the Conductor of the Council takes position on the right of the Candidate. and gives his speech there.)*

CC: (To the Candidate) The Craft being called from Refreshment to Labor, we will repair to the clay grounds between Succoth and Zaredatha, and there resume our labors.

(Conductor of the Council and the Candidate face south and proceed to a point just in front and to west of Conductor of the Council's station. Captain of the Guard follows directly behind Candidate.

If there is a class present on south side of room east of Conductor of the Council's station, they halt and the Conductor of the Council will ask the class to follow him, single file. Captain of the Guard will stand fast as class passes and fall in behind the last candidate.

Conductor of the Council will conduct class west to a point on a line just in front of Captain of the Guard station, then north to a point opposite preparation room door, then column left and out.

Captain of the Guard drops out of procession when opposite his station and assumes same.

As Captain of the Guard reaches his station, King Solomon gives one knock () and all are seated together.)*

OPTIONAL ADDITION TO THE WORK

The following optional work must be performed in pantomime and in such a manner as to maintain dignity and decorum in the Council. Roughness must not be permitted at any time.

At the conclusion of his speech following the 3rd circumambulation, HA will proceed clockwise around the Altar, again enter from the south and kneel a few moments in silence. He will then rise and proceed around the Altar and out at the south as before. This time he is met by the first ruffian who thrice demands of him the Secrets of a Master Mason. On being refused the first ruffian gives him a blow across the th---- with a twenty-four inch gauge.

Hiram Abiff proceeds west to a point on a line just east of Captain of the Guard station, then north. Opposite Captain of the Guard station he is met by the second ruffian who also thrice demands of him the Secrets of a Master Mason. On also being refused, the second ruffian gives him a blow across the br---- with a square.

Hiram Abiff proceeds north to a point on a line opposite his station in the northeast corner, then east. As he reaches a point on a line just east of Altar, he is met by the third ruffian who likewise thrice demands of him the Secrets of a Master Mason. On likewise being refused, the third ruffian gives him a blow to the fo----- with a setting maul which fells him down on the spot. The three ruffians then carry him out to prep room.

If this addition to the work is used, the Captain of the Guard and Candidate will remain west of Altar, the Captain of the Guard turning the Candidate. so that he may see all the action. They will be facing east as HA meets the third ruffian.

This additional scene serves to refresh the memory of the Candidate concerning the great tragedy of the third degree, enabling him to better understand how the whole story fits together and also why Hiram Abiff is missing in the second section.

When the ruffians with Hiram Abiff have left the room, a gong will sound ().*

Since Hiram Abiff is missing, King Solomon will address Conductor of the Council.

KS: Companion Conductor of the Council, *(Conductor of the Council rises)* what is the hour?

CC: One hour past high twelve, Illustrious King Solomon.

KS: It being one hour past high twelve, call the craft from Refreshment to Labor.

CC: (***) *(All rise)* Companions, it is the order of Illustrious King Solomon that the craft be now called from Refreshment to Labor. Take due notice thereof, and govern yourselves accordingly.

(Immediately after giving the order to resume labor, the Conductor of the Council will take his position at right of Candidate, give his speech and the section will be concluded as previously described.)

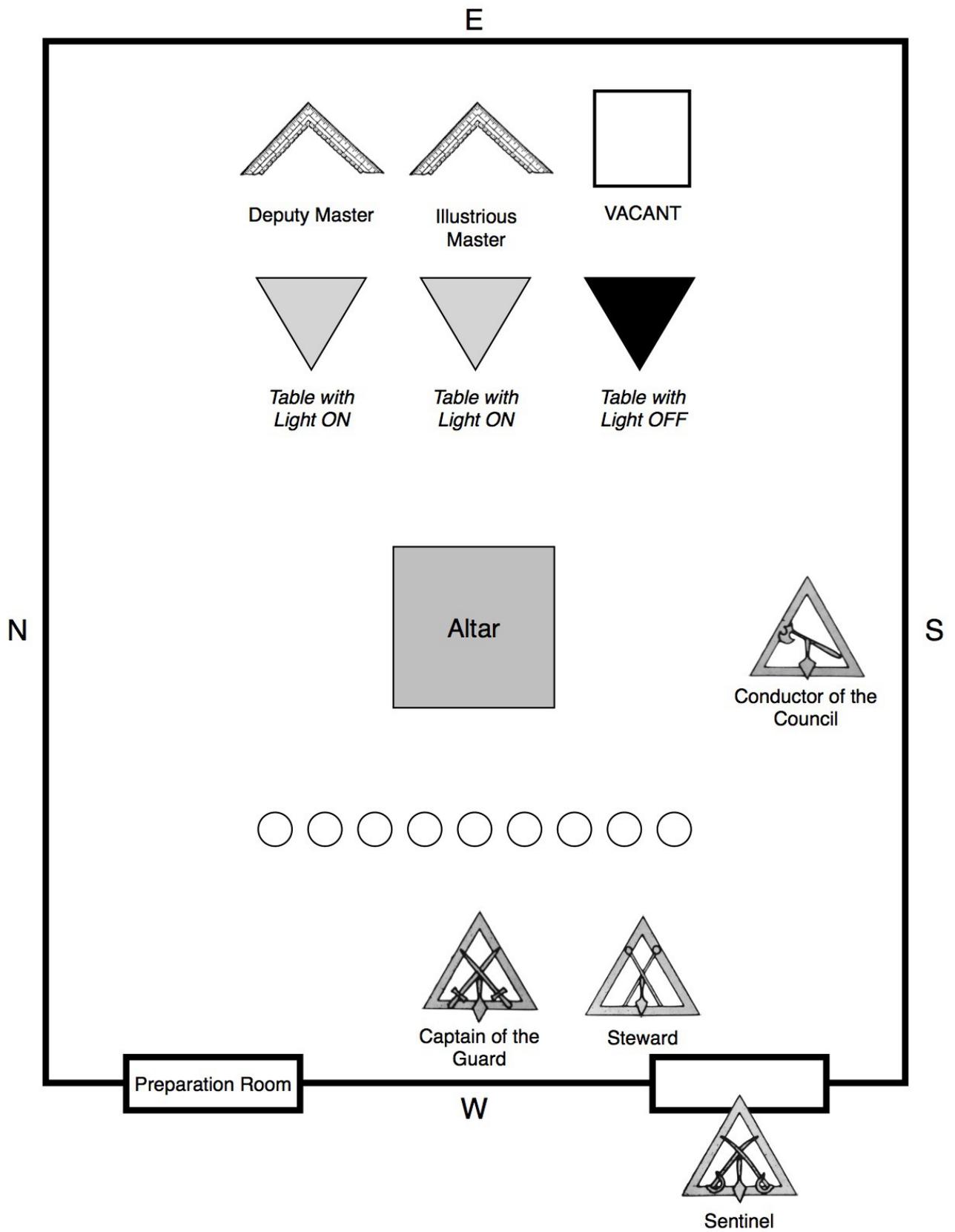


Diagram 2

SECOND SECTION

In this section the Illustrious Master and Deputy Master represent Solomon, King of Israel (KS) and Hiram. King of Tyre (HKT), respectively.

The Principal Conductor of the Work's (Hiram Abiff (HA)) Jewel lies on the table, his seat is vacant and draped in mourning, and the light at his station is extinguished.

The standards representing the Cherubim should be placed in a line equidistant between Captain of the Guard station and Altar and extending almost to marching line on north and south sides. Diagram 4.

House lights bright.

Conductor of the Council will instruct all candidates regarding due guards and signs and inform them that events depicted in this section occurred shortly after the death of the Grand Master Hiram Abiff.

All candidates should wear white aprons.

All candidates should take part in the circumambulations, but if class is too large, one active candidate may be used and the others brought in, after being instructed and seated on the south side east of Conductor of the Council station before beginning the work.

WORK

CC: *(With the Candidate in prep room) (***) (***) (***)*.

CG: *(Rises)* Illustrious King Solomon, there is an alarm.

KS: Attend to the alarm.

CG: *(Goes to door) (***) (***) (***) (Opens door)* Who comes here?

CC: A Companion Royal Arch Mason, who wishes to be advanced to the rights and honors of a Royal Master.

CG: Is it of your own free will and accord?

Cand: It is.

CG: Is he duly and truly prepared?

CC: He is.

CG: Worthy and well qualified?

CC: He is.

CG: Has he made suitable proficiency in the preceding degrees?

CC: He has.

CG: By what further right or benefit does he expect to gain admission?

CC: By the benefit of the Pass.

CG: Has he the Pass?

CC: He has it not. I have it for him.

CG: Advance and give it. *(A---, P--- H----. Grip is not given)*

CG: Wait until King Solomon is informed of your request and his answer returned.

(Captain of the Guard closes door, goes to his station and reports:)

CG: Illustrious King Solomon, there is without a Companion Royal Arch Mason who wishes to be advanced to the rights and honors of a Royal Master.

KS: It is of his own free will and accord?

CG: It is.

KS: Is he duly and truly prepared?

CG: He is.

KS: Worthy and well qualified?

CG: He is.

KS: Has he made suitable proficiency in the preceding degrees?

CG: He has.

KS: By what further right or benefit does he expect to gain admission?

CG: By the benefit of the Pass.

KS: Has he the Pass?

CG: He has it not. I have it for him.

KS: Give me the Pass.

CG: (A---, P--- H----.)

KS: The Pass is right. Admit him.

CG: (Goes to door, opens it and says:) Enter.

(Captain of the Guard steps aside until Conductor of the Council and the Candidate have passed, then closes door, resumes his station and is seated.)

Conductor of the Council and the Candidate enter, Conductor of the Council on the right and make one complete circumambulation, halting in the east.

As they arrive in the east, the Deputy Master will rise.

They remain standing during the Scripture readings.

The reading should be done from the Bible or from a scroll prepared for the purpose. The Illustrious Master may give the readings or have a Chaplain do them.

The Illustrious Master will give the appropriate knocks after each section of Scripture is read. After each set of knocks the Candidate will give the due guard and sign of that degree led by the Deputy Master the Illustrious Master will remain seated.)

SCRIPTURE READINGS

(The first reading should begin as Conductor of the Council and the Candidate pass the Captain of the Guard's station)

And he set the Cherubim within the inner house, and they stretched forth the wings of the Cherubim so that the wing of one touched the one wall and the wing of the other Cherub touched the other wall, and their wings touched one another in the midst of the house. *(1 Kings 6:27)*

(*)

And Solomon made all the vessels that pertained unto the house of the Lord; the Altar of gold and the table of gold whereupon the shewbread was.

(**)

And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

(***)

And the bowls, and the snuffers, and the basins, and the spoons and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. *(1 Kings 7:48-50)*

(*** *)

And Hiram made the lavers and the shovels and the basins. So Hiram made an end of doing all the work that he had made King Solomon for the house of the Lord. *(1 Kings 7:40)*

(*** **)

So was ended all the work that King Solomon made for the house of the Lord. *(1 Kings 7:51)*

(*** ***)

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.

(*** ***)

(After giving the due guard and sign of the Royal Arch, the Conductor of the Council and the Candidate will make one circumambulation and again halt in the east. Deputy Master is seated.

The last Scripture reading will begin as they pass the Captain of the Guard station.)

Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. *(Revelations 22:12-14)*

(*** ***)

CC: *(With foot)* (*** ***)

KS: *(Rises)* Who comes here?

CC: A Companion Royal Arch Mason, who wishes to be advanced to the rights and honors of a Royal Master.

KS: Is it of your own free will and accord?

Cand: It is.

KS: Is he duly and truly prepared?

CC: He is.

KS: Worthy and well qualified?

CC: He is.

KS: Has he made suitable proficiency in the preceding degrees?

CC: He has.

KS: By what further right or benefit does he expect to gain admission?

CC: By the benefit of the Pass.

KS: Has he the Pass?

CC: He has it not. I have it for him.

KS: Advance and give it.

(The Conductor of the Council ascends the dais and gives it (A---, P--- H----) in a low breath. Grip is not given. He then backs down to his position on the right of the Candidate.)

KS: The Pass is right. Re-conduct the candidate to the Captain of the Guard in the west, who will teach him how to advance to the Altar for the eighth time in Masonry in due and ancient form.

(Conductor of the Council conducts the Candidate to the west, where they halt and face Captain of the Guard)

CC: Companion Captain of the Guard, *(Captain of the Guard rises)* it is the order of Illustrious King Solomon, that you teach this Candidate how to advance to the Altar for the eighth time in Masonry in due and ancient form.

CG: Cause the Candidate to face the East.

(Conductor of the Council will direct the Candidate to about face, and he will hold his position on the north.)

CG: Advance one step with your ri--- fo--; bring the he---- together, feet forming two sides of an eq----- tr-----.
(Done)

CG: *(Steps to right front of Candidate)* I will now conduct you to the Altar where you are about to be made a Royal Master in due and ancient form, *(takes Candidate by the left arm (the one on the south end of line) and conducts him to the Altar, passing around south end of standards; Conductor of the Council follows in the rear)* which is by kneeling on both knees, *(Done)* both hands resting upon the Holy Bible, Square and Compass. *(Done)* Illustrious King Solomon, the Candidate is in due form.

(On arriving at the Altar, Conductor of the Council will assist in placing the candidates.)

If class is seated on the south side of room, Conductor of the Council will bring them up at this point in the work. Every candidate should be caused to kneel, class forming a triangle with each placing his hand upon the shoulder of the man in front of him.

When candidates are in position, Conductor of the Council and Captain of the Guard step to right and left rear, respectively, forming a triangle with the active candidate at center of Altar.)

OBLIGATION

KS: *(Rises)* Companion, you are again kneeling at the Sacred Altar of Freemasonry and are in due form to take upon yourself the solemn obligation of a Royal Master which contains nothing that will conflict with your duty to God, your country, your neighbor or yourself. With this assurance on my part are you willing to take the Obligation?

Cand: I am.

(Deputy Master rises and leaves the dais with the Illustrious Master; they form a broken circle with the Captain of the Guard and Conductor of the Council around the Altar. Steward remains at his station.)

KS: Say I, pronounce your name in full, and repeat after me.

I, _____, of my own fr wl nd ac, in th pr of th S.A. of th Un nd ths Cou. of R.M., do hby nd hrn mst slmly nd snclly pr nd sw, that I wl frvr kp nd cncl th sec of ths deg nd wl nt rvl thm ex to hm or thm to whm they of rgt blng.

I fthmr pr tht I wl not be pres or as at th con of ths deg upn an per unls he shl ha regly rec al th prcdng degs frm E.A. to R.A.M. inclusive, and thn only in a legly cnstd Cou. of R.M.

Al ths, I mst slmly nd snclly pr nd sw, without eq, men res, or sec ev in me whatever, bndng mysf un no le pen thn tht of bng bu al, shld I ev, knly or wlfly, vi ths my sol ob of a R.M., so h m G, a k m s in the du per of the sa.

(Solomon, King of Israel removes candidate's hands from Bible.)

KS: In token of your sincerity of purpose in these solemn engagements, you will kiss the Holy Bible now open before you. *(Done)* Arise.

KS: *(Steps back so that all may see)* The step of a Royal Master is made by advancing one step with the ri--- fo--, bringing the he--- together, feet forming two sides of an eq----- tr-----. *(Demonstrates as he talks)*

This is the sign of a Royal Master. (*Demonstrates*) With the fi----- interlaced, place both ha--- palms down on top of the he---. It alludes to the penalty of your obligation, that of being bu---- al---, and is the sign with which you salute the Illustrious Master on entering or retiring from a Council of Royal Masters.

The sign of recognition of this degree is given as follows:

(Conductor of the Council advances to left of Solomon, King of Israel)

KS: (*Takes broken triangle from Altar, hands it to Conductor of the Council and says:*) Do you know anything about this?

CC: I do. I know the beginning. What do you know about it? (*Returns it*)

KS: I know the ending. What is the beginning?

CC: Al---. What is the ending?

KS: Om---.

CC: The first.

KS: The last.

CC: The beginning.

KS: The ending.

(Conductor of the Council returns to his position at right rear of Candidate.

Hiram, King of Tyre approaches Solomon, King of Israel and they start to form a living arch, but one of the indispensable three being absent, they place hands on each others shoulders, and Solomon, King of Israel pointing to feet says:)

KS: What do you see there?

HKT: A Br----- Tr-----.

(Both raise their hands above their heads and exclaim:)

KS: A---. (*Drops hands to side*)

HKT: P--- H----. (*Drops hands to side*)

KS: This is the Grip of a Royal Master (*Demonstrates with HKT*) With the left feet forming two sides of an eq----- tr-----, place both hands on each others shoulders and the words " A---, P--- H----" is the Pass of this deg.

The principal words of this degree are A----. and O----.

KS: We learn from Masonic tradition that the origin of this grip is as follows: (*Demonstrates with HKT as he explains*)

Solomon King of Israel and Hiram King of Tyre, meeting in the Sanctum Sanctorum shortly after the death of Hiram Abiff, placed themselves involuntarily in the position to give the Master's Word, when suddenly realizing that one of their number was wanting, they immediately placed their hands on each other's shoulders, and Solomon, pointing down, asked "What do you see there?" Hiram King of Tyre replied, "A Br----- Tr-----"; both throwing up their arms, Solomon exclaimed, "A---". Hiram King of Tyre replied, "P--- H----."

KS: Companion Conductor of the Council, you will seat the candidates.

(Solomon, King of Israel, Hiram, King of Tyre and Captain of the Guard return to stations. Conductor of the Council conducts class to seats and returns to his station.

KS gives one knock () and all are seated.*

KS or an appointed Companion will take position in front of class and give the Historical Lecture.)

HISTORICAL LECTURE

This degree originated in consequence of a conversation between Grand Master Hiram Abiff and Adoniram, just before the death of the former.

After the Sanctum Sanctorum was completed, and a portion of the furniture deposited therein, Adoniram, on a certain day near high twelve, went there to deposit one of the Holy Vessels. At high twelve, when the Craft were called from labor to refreshment, Adoniram did not retire with the rest, but lingered behind with Hiram Abiff, whose custom it was at that hour to enter the Sanctum Sanctorum and offer his devotions to Deity and to draw designs upon the Trestle Board. After the rest of the Craft had retired, Adoniram asked Hiram Abiff when he should receive the Master's Word. He answered, "I do not know that you will ever receive it, for it is agreed by Solomon King of Israel, Hiram King of Tyre and myself that the Master's Word can only be given when the Temple is completed, and then only in the presence of all three." Adoniram then said, "Suppose one of you three, even you yourself, should be removed by death prior to that event, how shall I then receive it?" After commenting on the subject of death, Hiram Abiff with a significant gesture replied, "If I die, it will be buried there."

This conversation having been related to King Solomon by Adoniram, the Master's Word was deposited in the Secret Vault, as will be more fully explained to you in the succeeding degree, to which this is preparatory.

After the untimely death of Grand Master Hiram Abiff, the two surviving Grand Master's instituted this degree of Royal Master in token of their respect for his memory, and as a partial substitute for the Master Mason degree. Being unable to form the triangle in giving the Master's Word, as one of their number was dead, they substituted the br---- tr-----, being the nearest they could come to the original.

They first conferred the degree upon the noble Adoniram, and then upon other particular friends of Hiram Abiff. As his friend we now confer it upon you, and we give it as illustrative of the Master Mason and Royal Arch degrees.

The furniture of the Sanctum Sanctorum consisted of many Holy Vessels made of pure gold, but the most important article there was the Ark of the Covenant, called the Glory of Israel, which was seated in the midst of the Holy Place under the wings of the Cherubim. It was a small chest, or coffer, three feet nine inches long, two feet three inches wide and deep. It was made of wood excepting only the mercy seat, but overlaid with gold, both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy seat was let in. The mercy seat was of solid gold, the thickness of a hand's breadth. At the two ends of it were two Cherubs, looking inward toward each other, with their wings extended; which, embracing the whole circumference of the mercy seat, met on each side in the middle; all of which, the Rabbis say, was made out of the same mass without any soldering of parts.

Here the Shekina, or Divine Presence, rested and was visible in the appearance of a cloud over it. From hence the Bathkol issued, and gave answers when God was consulted. And hence it is that God is said in the Scriptures to dwell between the Cherubim; that is between the Cherubim on the mercy seat, because there was the Seat or Throne of the visible appearance of His Glory among them.

IM: This concludes the degree of Royal Master. You will now retire with your conductor, while necessary preparation is made for the succeeding degree.

(Conductor of the Council will conduct candidates to west of Altar where they receive the prologue.)

PROLOGUE TO THE SELECT MASTER DEGREE

Companions, the degree you have just received was preparatory to the one that is to follow, but the events it pictures occurred prior to those of the Third Degree and those of the Royal Master.

As a candidate in the various Masonic degrees, you represented a seeker for Truth symbolized by the Master's Word. In the Craft degrees this Word was lost when it seemed almost attained. You were given a substitute with the hope that the true one would be recovered. You again became a seeker for the Word, and in the Chapter degrees it was found. Then the question arose: How was it thus preserved, and how came it to be in the place where you found it? In the Royal Master degree you had the definite assurance, not given in the Third Degree, that it would be preserved, and you were given a hint as to where it would be buried. In the degree you are about to receive, you will learn how and why it was buried there.

In the Select Master degree, Hiram Abiff is still alive and the three original Grand Masters are the principal characters in the scenes portrayed.

You, as a candidate, will represent Zabud, who was the son of Nathan, and a very close personal friend of King Solomon.

*(Conductor of the Council and the Candidate give sign (hands to head); IM responds.
Conductor of the Council conducts the Candidate to prep room.)*

IM: *(***)* *(All rise)* I declare this Council of Royal Masters closed and labor resumed in the Secret Vault.
Companion Captain of the Guard, inform the Sentinel.

CG: Companion Steward, inform the Sentinel.

St: *(At the door; (***) (***) (***) answered by Sentinel) (***) (***) (***) (Steward opens door)* Companion Sentinel, the Council of Royal Masters is duly closed and labor resumed in the Secret Vault.

(Steward closes door, gives one knock () answered by Sentinel (*) and returns to his station.)*

St: Companion Captain of the Guard, the Sentinel is informed.

CG: Illustrious Master, your order has been obeyed.

IM: *(*) (All are seated.)*