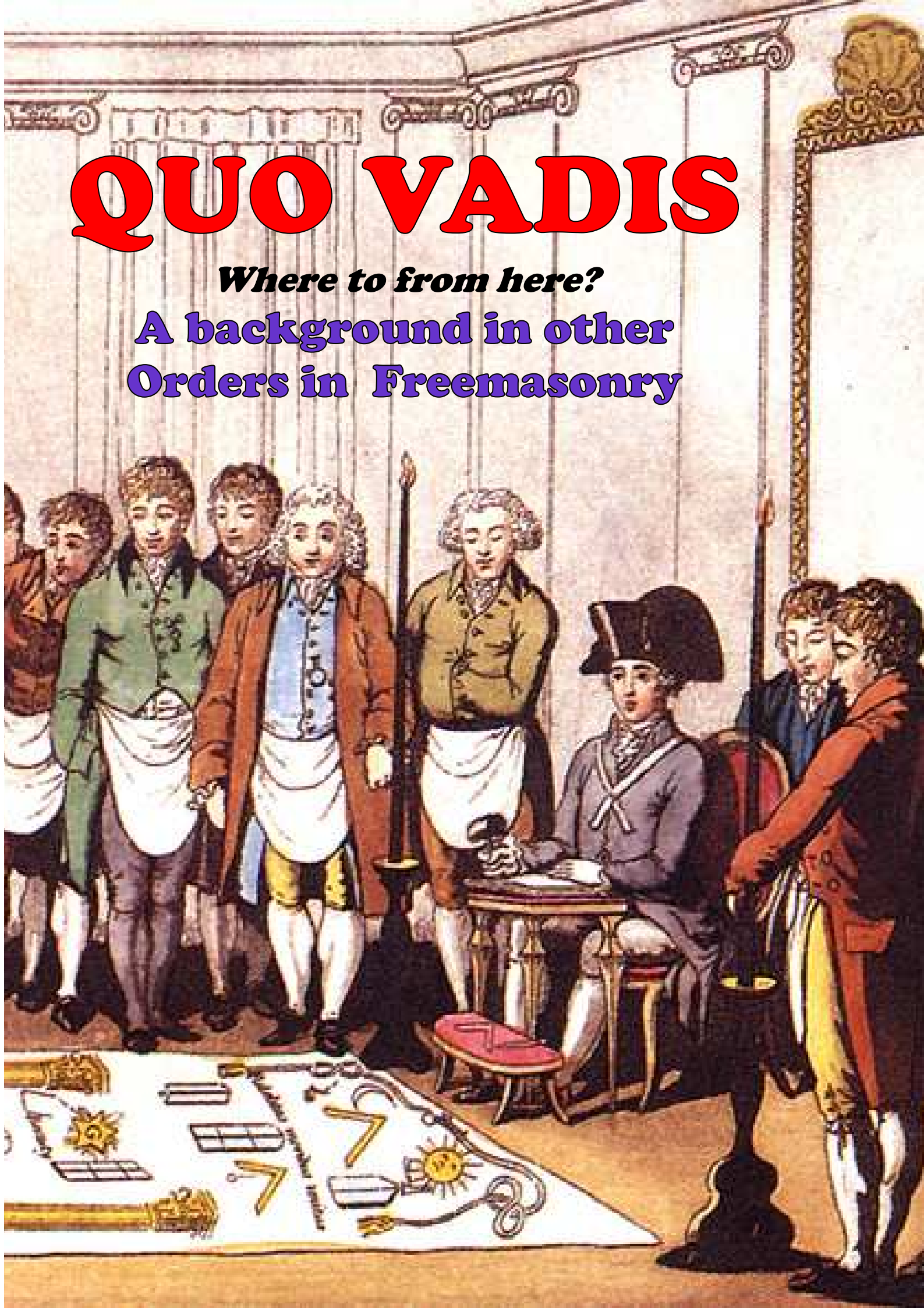
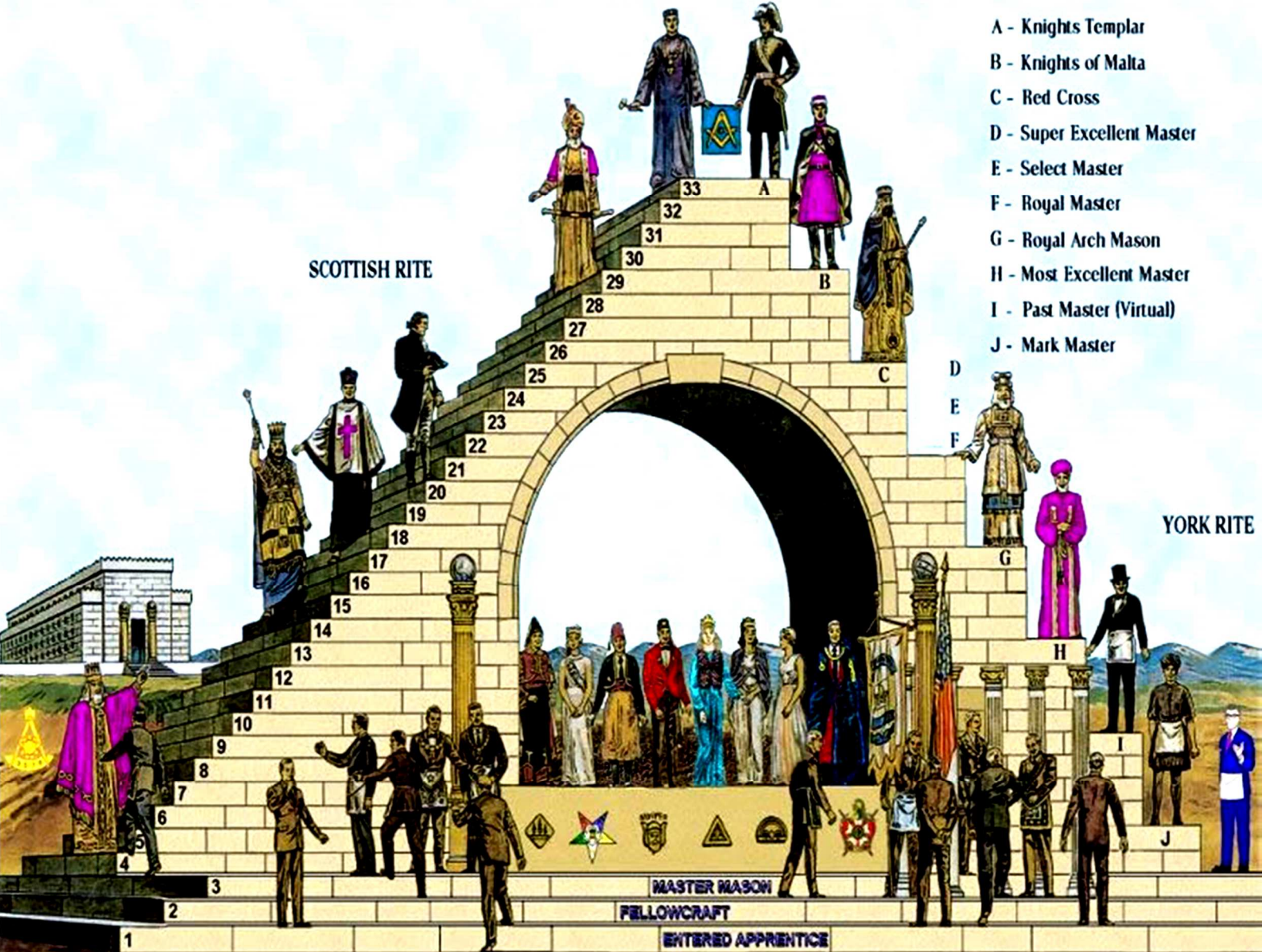


QUO VADIS

Where to from here?

**A background in other
Orders in Freemasonry**





***Your opportunity to make a daily
advancement in Masonic knowledge***

Introduction Notes

This booklet has been produced with a view to inform both Freemasons and the general community of the existence of various orders within Freemasonry and a brief view of their history and a background of the organisation and operation.

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KNIGHTS TEMPLAR

Brief History

It is one of the most colourful Ceremonies in Freemasonry and the teachings, symbols and ritual are rich in meaning, having many layers, and provide the Candidate with much that he can incorporate into daily life. Knightly courtesy and commitment to one's faith are hallmarks of this prestigious Order.

Organisation

There is the Great Priory of Victoria administering 16 Preceptories located in different locations in Victoria and generally meetings are bi-monthly with one being for the Enthronement and Installation of a new Preceptor by the Great Priory Officers. As with all Masonic Orders, there is a change of Grand Master ~ usually every 3 years and the Grand Officers ~ annually.

Qualifications for Membership

The degree of Knight Templar is a Christian Order under the umbrella of Freemasonry and requires Candidates to be Royal Arch Masons. Its full title is "The United Religious, Military and Masonic Orders of the Temple, and of St John of Jerusalem, Palestine, Rhodes and Malta". It is open to Companions, who are of the Christian faith and believe in the Holy Trinity.

Degrees

The Order does not have a direct connection with Templars of old, but the Ceremony includes elements that go back to the Crusades of the Middle Ages and is based on the Ceremony of Knighthood that was used at that time.



The Ceremony takes the Candidate on a journey and is set out in distinct sections to indicate his advancement of status in the Order. He arrives at the Preceptory as a Pilgrim, takes an Obligation and becomes a Novice or Soldier of the Cross. He undergoes trials and tests, and makes an act of penance. In due course, he is accepted as one who has triumphed over many adversities, is made a Knight of the Order in the traditional manner and vested with the medieval uniform of a Knight.

The degree or Order of St John, known as the Knights of Malta, is conferred at a later

date. It is a colourful presentation of the history of that Order covering many centuries and the teachings relate to the mystery of the Birth, Life, Death, Resurrection and Ascension of our Lord.

Joining

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SUPREME COUNCIL FOR SCOTLAND 33° ANCIENT AND ACCEPTED RITE



Ancient and Accepted Scottish Rite (Scottish Constitution) Supreme Council for the Thirty-third and Last Degree

Brief History

The Ancient and Accepted Scottish Rite (Scottish Constitution) is a Christian Order within Freemasonry which originated from a system of Degrees that emerged in France about the middle of the 18th Century. It is sometimes referred to as Ecossaise Freemasonry as it is thought that some of its ceremonial was influenced by 'Gaelic Masonry' which may have originated in Scotland. Historically, the Ceremonies were transmitted through the United States of America, French West Indies, British West Indies, France, Italy, Spain, Belgium, Ireland, Brazil, Columbia and Portugal before they surfaced in Scotland in 1845 where the Supreme Council, as we know it, was "erected" a year later in 1846.

Scottish Rite Freemasonry is one of the most prolific around the world and is best known for the Degree called the Rose Croix or 18th Degree. So inspirational is the essence of this Degree that it has stimulated many Countries to devise their own variation of the Scottish Rite Degrees and form their own Constitutions.

Organisation

In the Province of Victoria there are thirteen Rose Croix Chapters which meet across the State from Cranbourne in the East to Portland in the West and these are collectively under the leadership of a Deputy who re-

ports to Supreme Council in Edinburgh, Scotland. Additionally, in Victoria there are four Scottish Rite Grand Lodges or Sovereign Council's as they are called which work the 30°. Annually the Province works the Higher Degrees which are the 31° in a Sovereign Tribunal and 32° in a Grand Consistory. The highest degree in the Scottish Rite is that of Sovereign Grand Inspector General or 33°.

Qualifications for Membership

The qualifications necessary for admission to the 18° are that of being a Master Mason in 'good standing' for at least three years and, being a Christian Order, requires its Candidate to profess a belief in the Holy Trinity. Progression to Higher Degrees is based on merit and ability and is by invitation.

Degrees

Admission to the Scottish Rite begins with the Rose Croix or 18° after the "Intermediate Degrees" from the 4° to the 17° are conferred. After a qualifying period of five years, one is eligible for promotion to the 30° but this is an honour which is awarded for distinguished service. Again, before one can be "Admitted" to the 30°, the Degrees from the 19° to the 29° are conferred. The Intermediate Degrees are not worked in Australia except as a demonstration by an Exemplification Team in another Constitu-

**SUPREME COUNCIL FOR SCOTLAND 33°
ANCIENT AND ACCEPTED RITE - *continued***

tion.

The Rose Croix and 'Higher Degrees' are often referred to as the "Philosophical Degrees" because lessons inculcated in these Degrees are not derived from contemplation of working tools as in the Craft, Mark and Royal Arch Chapter Degrees, but rather from concepts or philosophies. One's "Perfection" in the Rose Croix Degree therefore marks the beginning of a shift in thinking from the Speculative Degrees, to the Philosophical Degrees.

Joining

Enquiries from suitably qualified Master Masons in good standing are welcome. 18° Chapters meet five times a year and 30° Councils only have four meetings each year.

In each case the first meeting is the Installation. Joining Fees and Annual Subscriptions are not expensive. All members of the Scottish Rite must maintain their membership of the Craft. The regalia of the 18° is that of a Rose Croix Knight with Collar and optional Apron whilst in the 30° the only regalia is a black decorated Baldric.

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ALLIED MASONIC DEGREES FOR SOUTHERN AUSTRALIA

History

The Order of the Allied Masonic Degrees consists of a collection of disparate 'additional' degrees, rites and Orders that were generally languishing in the 1870's. The Grand Council in England, etc., was established in 1879, at Mark Masons Hall in London, to secure the future of this assortment of separately administered rites, and degrees previously worked under warrants of 'Antient' Craft lodges across the country, which held that the Craft warrant entitled the lodges to work any number of Masonic degrees.

The Order also previously had control over other Masonic systems, some of which are extant today. Two such bodies included the Holy Royal Arch Knight Templar Priests and Order of Holy Wisdom, which the Order had control of until 1897, and the Order of the Secret Monitor which remained a degree of this Order until 1931, even though a Sovereign body was established for the Secret Monitor in 1887.

Aim

The aim of the Order is to preserve and propagate old 'Antient' rituals otherwise lost to Symbolic Masonry or now subsumed within other Orders and subsequently altered over the years. This Order is therefore of particular appeal to Freemasons interested in the history of Masonic ritual or in extending their understanding of Symbolic Masonry.

Organisation

The Order is led by a Grand Master, supported by his Deputy and Grand Council. The subordinate Councils are organised into geographic Divisions outside Victoria, and these are led by a Grand Prefects. The Councils, which meet regularly for the admission of candidates and exposition of the

degrees, are under the direction of a Master in the principal (and administrative) degree. The ceremonial roles within the other degrees of the Order may be filled by Past Masters and other brethren, as appropriate.

The Order now exists throughout Great Britain, Australia, New Zealand, South Africa, India, Canada, the Bahamas, Europe and the USA.

Under the Grand Council for Southern Australia, there are eight Councils meeting across Victoria, variously at Oakleigh, Preston, Kerang, Mornington, Geelong, Hamilton, Kyneton and Ardeer. In addition, this Grand Council currently administers three Councils in South Australia, and three Councils in Queensland. Most subordinate Councils meet four times a year.

The Grand Council for Southern Australia has, since its independence from England, enjoyed fraternal concord with the Grand Council in England, etc., which maintains a Division in New South Wales.

Qualifications

The qualifications for membership are that a candidate must be a Master Mason, Mark Master Mason and a Royal Arch Mason, all in good financial standing.

Degrees

The five Orders that previously were separate, but now constitute the Order of the Allied Masonic Degrees under the Grand Council for Southern Australia, were styled the 'Grand Lodge of Saint Lawrence Masons', the 'Ancient and Honourable Order of Knights of Constantinople', the 'Order of English Masters', the 'Order of Knights of Red Cross of Babylon' and the 'Holy Order of Grand High Priest'.

The Grand Lodge of Saint Lawrence Masons has a suggested 'operative' origin (circa

1600) which purpose was to distinguish operative from speculative masons and appears to have its origins around either Lancashire or Yorkshire in England. The degree as now worked has a distinct medieval 'mystery' or 'morality play' basis. The degree of St. Lawrence the Martyr is the administrative degree of the Order and includes the only Installation ceremony preserved within the Order. It is also the initial degree for a candidate entering the Order. This degree commemorates the martyrdom of a Spaniard, St Lawrence, in Rome, circa 258 AD, and teaches humility, fortitude and fidelity to one's faith in the face of oppression.

Earliest extant records of the Ancient and Honourable Order of Knights of Constantinople are from the USA and are dated around 1830, with a suggested Scottish origin - an 'antient' military lodge with a travelling warrant. A grand body was established in 1874 and worked concurrently with the Allied Masonic Degrees until 1907 when all control was ceded. Those councils titled 'time immemorial' still wear their original regalia and perform the original ritual, which requires all aspirants to be of the Christian faith. The ritual of the degree of Knight of Constantinople inculcates the useful lessons of humility and universal equality.

The origins of the Order Of English Masters, otherwise known as the Grand Tilers of Solomon or Masons Elect of Twenty Seven, are unconfirmed but the earliest records date from the USA in 1761. The Order has many similarities to the degrees of 'Intimate Secretary' in the Ancient & Accepted Rite and 'Select Master' of the Cryptic Rite and so it may be that they have a common origin. In the degree of Grand Tilers of Solomon or Masons Elect of Twenty Seven the brethren are warned against carelessness and hasty judgement and the ritual highlights the importance of a diligent tyler. The degree also inculcates tolerance to the unfortunate.

The degree as worked in the Illustrious Order of the Red Cross of Babylon is probably

descended from three degrees of the Rite of Perfection, which no longer exists, and the degree pre-dates 1754. The degree of Red Cross of Babylon is the most profoundly mystical degree in the Allied Masonic Degree series and is partially based on the first book of Esdras. It is still worked under the Baldwyn Rite (Bristol, UK) and is similar in presentation to the Red Cross Knights in the NSW Royal Arch series. In Ireland and the USA it constitutes the Order of Knight Masons. The degree teaches us to keep inviolate our Masonic secrets and to withstand temptation. It also emphasises fidelity, integrity and truth. The degree is esoterically symbolic of the passage of upright man from the struggles of this world to the reward of the next and extols the maxim "Great is the Truth".

It is suggested that the Holy Order of Grand High Priest comes from 'antient' lodges, circa 1750, but a more likely origin is from one of the European orders of the 'Priesthood of Melchizedek', circa 1770. The Order was closely associated with the Principals of a Royal Arch Chapter under many constitutions. The ritual of the Order of the Grand High Priest suggests that there were originally three degrees amalgamated for convenience. For historical reasons it still maintains the status of an Order. The degree emphasises that those who are set apart to rule are done so for the glory of God, and to serve his fellow-men.

Regalia

In former times there were elaborate regalia for some of the degrees although, within this jurisdiction, their use has lapsed. The regalia worn by members today consist either of a set of 5 miniature breast jewels, or a composite jewel depicting the emblems of each degree within the Order. Past Masters wear a distinctive breast jewel, unique to this Grand Council, while Grand Officers also wear an embroidered collar, and the most senior Grand Officers within this jurisdiction also wear a collarette.



THE ANCIENT AND ACCEPTED SCOTTISH RITE FOR AUSTRALIA

You can become a Rose Croix Mason!



Brief History

So that you may know something about the Rite, following is a portion of our History.--The Rite (containing 33 Degrees) is indeed a complete Rite containing the three Craft Degrees. We do not however work our own craft degrees in Australia (except, very infrequently, for education/demonstration purposes) accepting the Craft degrees as their equivalent. Some of our Degrees date from the 1600's.

One of the important degrees in the Rite, now known as the **Rose Croix Degree**, is claimed to date from before 1700. Indeed by about 1730 some 12 versions of that degree existed. In its early years the Degree had an interesting history and was an integral part in what were known as "The High Grades of Masonry".

In the 1762 Constitutions of the Rite of Perfection or "Order of the Royal Secret", it was listed as the 18th Degree (or 5th Grade), in the twenty five Degrees of that Rite (as it existed at that time) which then rapidly spread throughout the "Masonic World".

Under "The Grand Constitutions of 1786"(for governance of the Order -World Wide), the Rite of Perfection of 25 degrees was reorganised and extended to the 33rd and last Degree of Freemasonry. It was renamed the "Ancient and Accepted Scottish Rite of Freemasonry", with the Rose Croix Degree continuing as the Eighteenth Degree in the new Rite. The term Scottish does not imply that the Rite came from Scotland. In fact it was developed in Europe and "Scottish" is the translation of the French word "Ecosais",

from some of their Ecosais degrees.

While the Craft degrees are acknowledged to be the foundation stone of all Freemasonry, the instruction given in the Craft degrees is, however, seldom fully grasped by the candidate. He often seeks further instruction and enlightenment to understand the great truths which Freemasonry possesses and teaches. The Craft degrees forming the wonderful entrance to the great Temple of Freemasonry.

Organisation

The Ancient and Accepted Scottish Rite is:

The largest body of Freemasons in the world working under a single constitution. In numbers of members it is second only to Craft Freemasonry.

Sometimes known as **Rose Croix** Freemasonry (the 18^o of the Rite).

The **only** Masonic Order that provides an opportunity for advancement to the 33^o

A unified Order Nationwide, Australia's only National Masonic Body.

One Nation - One Order - Same Ritual whose origin dates from the earliest days of Freemasonry.

Structured (unlike some Constitutions) so that **All** members can participate in, and progress in the conventional way through all degrees, up to and including the 32^o The typical interval between each of the worked degrees:-18^o, 30^o, 31^o and 32^o being 3 years.

A Rite with two streams of Membership; one requiring Trinitarian belief and the other open to Brethren of all faiths.



18° Collar



30° Sash



31°



32°



33° Sash



33° Cap

THE ANCIENT AND ACCEPTED SCOTTISH RITE FOR AUSTRALIA - *continued*

Our Meetings are usually held approximately **4 to 6** times per year, so the **time and financial** commitment is not onerous.

The Rite is governed by the Supreme Council for Australia, as required by the Grand Constitutions of 1786 –and every Chapter across Australia works under the one set of Regulations.

He who would seek more light, more knowledge of the mission and symbolism of Freemasonry, a more complete interpretation of the teachings of the Craft degrees, as well as acceptance into a very special fellowship and Brotherhood, can obtain these within the Ancient and accepted Scottish Rite for Australia.

The Rite is, thus, broadly appealing to Master Masons of good character who are interested in developing their Masonic knowledge and their circle of Masonic friendships.

If this is for you:-

Then you can be sure of a hearty welcome within a Chapter, Council or Consistory of our Rite. The Supreme Council for Australia, which is the sovereign authority for the Ancient and Accepted Scottish Rite in Australia, is led by a Sovereign Grand Commander, who is supported by the Lieutenant Grand Commander and seven other Officers of Supreme Council who are also the Regional Commanders for this Country, and the Grand Secretary General.

The Chapters and Councils, which are the regular working bodies of the Rite, are aggregated into Districts led by a 33° District Commander, and these into Regions led by a Regional Commander.

Qualifications

To become a member of our Rite you must be a Master Mason in good standing of a Craft Lodge owing allegiance to an Australian Grand Lodge or any Grand Lodge in amity with an Australian Grand Lodge. To remain a member of the Rite, you will be required to remain a member of a recognised Craft Lodge. Your three craft degrees are accepted as equivalent

to the first three degrees of this Rite. If you truly seek greater knowledge of Freemasonry, we invite you to apply to join our Order. I am sure that you will find the experience both uplifting and rewarding.

Degrees

As stated above there are 33 degrees in the Ancient and Accepted Scottish Rite. All Members under the Supreme Council for Australia can obtain the full teachings of the AASR as they progress automatically through all degrees up to and including the 32° - Sublime Prince of the Royal Secret in ceremonies for the 18th Degree - Sovereign Prince Rose Croix, 30th Degree - Grand Elect Knight Kadosh, 31st Degree - Grand Inspector Inquisitor Commander and 32nd Degree - Sublime Prince of the Royal Secret.

The intermediate degrees are awarded by name and description in one of the above degrees, and are regularly demonstrated in one of our Chapters of Improvement

Our Degrees are worked in:-

Sovereign Chapters of the 18°, Sovereign Councils of the 30° and either an annual meeting of a Sovereign Tribunal and Grand Consistory, or in Victoria in a regular meeting (3 to 4 times @ year) of the Southern Cross Grand Consistory.

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& admin@scottishrite.org.au

Or via Websites:

www.rosecroixvic.org

& www.scottishrite.org.au





THE WORSHIPFUL SOCIETY OF FREE MASONS (THE OPERATIVES)

**The Worshipful Society Free Masons, Rough Masons, Wallers, Slaters, Paviers,
Plaisterers and Bricklayers. THE OPERATIVES**

Brief History and Origin

The constitutions of the society state that the Order was founded in 1913, although claims of certain members hinted at a much more ancient vintage. A paper prepared by Wor. Bro. Thomas Carr published in 1911-12 Transactions of the Leicester Lodge of Research No. 2429 explained much of the ceremonial working of the 'Operative' Lodge.

According to tradition, when the Operatives were just about on the point of extinction, steps were taken by speculative Freemasons, one or two of them whom were also operatives, to make sure that these guild practices were not wholly forgotten. Therefore on the 21st May 1913, the Channel Row Assemblage was formed. Wor. Bro. Carr officiated as Enthroning Master under a special letter of the authority, issued by 'the Masters' and signed by the Secretary of the York Division Wor. Bro. Clement Stretton.

The ritual of the Operatives as they are familiarly called is more archaic in form and much fuller than that of the speculatives, containing practical instruction of which only echoes are found in speculative ritual, thereby providing an interesting field of study for the more serious masonic student.

The ceremonies and practices of the society have a certain cohesion and a strong logical connection between them. They are interesting and edifying, and their moral sentiments are as high as those in other branches of Freemasonry. The object and aim of the society is to perpetuate, or preserve a memorial of the practices of operative Free Masons

etc., existing prior to, or continuing independently of speculative Freemasonry, according to certain repute.

Organisation and Structure

Bodies are termed Assemblages, consisting of one lodge of each, from the fourth to the first degree ruled by the Master who is called the Deputy Master Mason and he rules the Assemblage on behalf of the Grand Master Masons

The structure of the lodges within an assemblage is similar to that of the Craft lodge with a Master, Wardens and Deacons. There are three deacons, one for each principle officer. The secretary is referred to as the Clerk. There is also a Super Intendent of Work who oversees and guides the workman, and would be equivalent to the Director of Ceremonies in speculative lodges, and in the absence of the DMM would occupy the chair.

The lodges of the V⁰ and VI⁰ degrees are ruled by a DMM V⁰ and the Senior Passed Master respectively, and they appoint a team to carry out the ceremonies for each of these degrees.

The region of Australia Central (covering Victoria) is headed by a Senior Passed Master and Deputy Grand Master Mason who is the local representative of the Three Grand Master Masons.

Membership of the Society is restricted to Master Masons who are in good standing with or are members of a Craft Lodge and who are also Mark Master Masons and Royal Arch Masons under constitutions recognised by the Grand Lodge of England. The additional quali-

THE WORSHIPFUL SOCIETY OF FREE MASONS **(THE OPERATIVES) - continued**

fication for the VI^o of the society is Installed Master if the Craft and Mark degrees of speculative Freemasonry.

Degrees

The degrees of the society are seven in number, and are as follows:-

I^o - Indentured Apprentice

The candidate is indentured as an apprentice after paying his Footing Fee and provided he is a free man and of full age.

II^o -Fellow of the Craft

Following a test of his skill the apprentice is made "free of his bond" and his indenture is cancelled and he is then taught to render his ashlar true and polished. Following inspection of this work he may then progress to the third degree.

III^o -Fitter and Marker

This degree has a close relationship to the Mark Man and the Fellow is enjoined to produce "fair work and square" stones for the building. He may then progress to the fourth degree.

IV^o -Setter Erector

The fellow is now entitled by qualification to work at the site in a ceremony that embodies practical emphasis as applied to the speculative degree of Mark Master. Following the requisite time he may be considered for admission to grade of Intendant, Overseer, Super Intendant and Warden.

V^o - Intendant, Overseer, Super Intendant and Warden

The candidate is now accepted into a Lodge of Menatzchim. This degree has no exact correspondence in speculative masonry. He now becomes an Overseer within the society. Further progress requires that the brother has served in the chair of KS and A

VI^o – Passed Master (Note: not Past Master)

A brother now assumes a senior role within an Assemblage following his admission into a Lodge of Harodim. He must in this degree understand his profession thoroughly before he can be received and become a representation of the perfect corner stone. After long and or extraordinary service a brother may (and only on approval of the 3 GMM's) be admitted to the supreme grade of Master Mason.

VII^o – Master Mason, of whom three are Grand Master Masons.

There are only three Grand Master Masons in practice, and they are sole members of the VII^o Lodge, but from time to time brethren are exalted to this degree, (seventh degree *honoris causa*) when the esoteric teaching in relation to the symbol of the Society and the 3, 4, 5, triangle is revealed.

Regalia

The regalia is simple and commences with a pale blue cord worn around the neck from which the jewel indicating the rank of the holder is suspended. As the candidate progresses through the various degrees the cord is replaced by a pale blue ribbon (collarette) 25 mm wide again from which the jewel of rank is suspended.

In addition to the insignia worn by the individual, each Assemblage provides for its officers jewels, which are worn on a pale blue collar two inches wide. All regalia remains the property of the Society.

References

For further information go to:

www.operatives.org.uk



THE ORDER OF THE SECRET MONITOR OR BROTHERHOOD OF DAVID AND JONATHAN

History

The earliest history of the Order of the Secret Monitor (OSM) is somewhat vague and uncertain, but the modern system took root in London in 1887 when Dr Issachar Zacharie and a number of distinguished and likeminded London Masons who had previously received the Secret Monitor in their masonic progress in various parts of the world, met on May 5 to form the Alfred Meadows Conclave (or Premier, no.1) of the Order, with Dr Zacharie as its first leader. Matters progressed quickly and the Grand Council of the Order of the United Kingdom was constituted on June 17, 1887 with Dr Zacharie as first 'Supreme Grand Ruler', and with five warrants being issued by the end of 1887, including one for Penang, Malaysia. The Order grew apace, and from 1888, further warrants were issued for other far-flung parts of the Empire – including Southern and Eastern India, Burma, Jamaica, Singapore, South Africa and Australia. It was also in this first two years of the Grand Council that the modern degree structure for the Order was consolidated.

The first Australian Conclave was formed in 1895 as Southern Cross Conclave, then being warrant number 27 under the Grand Council for the United Kingdom and was constituted in London on October 21, with a number of Geelong-based brethren attending the occasion. The consecration of this Conclave took place on January 6, 1896, with Bro. Henry Bannister being appointed as its first leader. This initiative soon faltered, however, and little-to-no progress for the Order was experienced until 1924, when it was suggested that the warrant be moved to Ipswich Queensland, which sparked renewed interest in Geelong and the Conclave, and the Order in Australia, was revived. The second Australian Conclave, Friendship Conclave no.56, was formed in Ipswich in 1926; Melbourne Conclave no.59 was then formed in 1928 and was to be fundamental in the expansion of the Order into New South Wales and Tasmania.

The District of Australia was constituted in 1928, with Rev. Albert Thomas Holden as the first District Grand Supreme Ruler, although this news didn't reach the Australian Conclaves until 1930

and District officers were not appointed until December 9, 1933, at a meeting in Geelong. Tasmania Conclave no.81 was formed in 1937 with a travelling warrant. Then, in quick succession, Unity Conclave, no.84 in Toowoomba and Adelaide Conclave no.86 were formed. In 1938 the Southern District was formally divided into two Districts for Australia – Southern and Northern. The Southern District then had jurisdiction over Victoria, Tasmania, South Australia, and New South Wales (until 1953, when it achieved its own District status) and by 1963 the District superintended 12 Conclaves, so moves were undertaken to become independent.

The Grand Council for Southern Australia, comprising the States of Victoria, Tasmania and South Australia was constituted on October 31, 1966, with Sir George Boag, Grand Supreme Ruler of England, Wales, etc., presiding and George Cameron Kingscott being installed as first Grand Supreme Ruler. In subsequent years, the Grand Council has assumed jurisdiction over Conclaves in Western Australia, relinquished Conclaves in South Australia, and has, in its relatively short history, issued 32 warrants.

The appendant Ancient and Masonic Order of Knights of the Scarlet Cord was developed in 1889 from 18th century documents housed in the Amsterdam Masonic archives as a means of raising funds for the Fund of Benevolence. In its first incarnation it consisted of only Metropolitan Consistory and four sub-Consistories, went into abeyance during the First World War, was revived but faltered in subsequent years, and again going into abeyance in 1929. However, the Order was formally revived on July 21, 2010, in London, with the constitution of the Grand Senatus for England, Wales, etc., and has rapidly spread within other Grand Councils of the Order of the Secret Monitor: with the first meetings of the Order in Australia also being held in 2010.

Raison d'être

The Order of the Secret Monitor is grounded in the simple understanding that each must be his 'brother's keeper', which especially emphasises friendship and fidelity. The Order also has as strong filiation with the social duties of benevo-

lence and charity, which are especially drawn out in the appendant Order of the Scarlet Cord. Traditionally, the Order of the Scarlet Cord had three charitable columns – the aged, the ill and infirm, and education.

Organisation

The Order of the Secret Monitor is led by a Grand Supreme Ruler, supported by his Grand Council, who administer via a Grand Conclave, held at least once annually. The Grand Council of the Order for Southern Australia currently has authority over 18 Conclaves, with 14 meeting across Victoria, two in Tasmania and two in Western Australia. The Grand Supreme Ruler is supported in the management of this geographically broad jurisdiction by the appointment of a Deputy Grand Supreme Ruler in each State, and by the further appointment of Grand Visitors to oversee the labours of the various Conclaves.

Conclaves of the Order of the Secret Monitor meet regularly, under the leadership of a Worthy Supreme Ruler, to administer the first two degrees of the Order. The Supreme Rulers are supported by a number of officers in each degree. The most important officers in each Conclave are the Visiting Deacons, whose responsibilities extend to the fraternal care and concern for the brethren under their charge between meetings.

The Order of the Scarlet Cord has its own leadership and organisational structures: The first three degrees are administered within a Consistory of the Order, the fourth degree in a Court of Assistants and the final two degrees within the Grand Senatus, the ruling body of the Order, led by a Grand Summus. However, within the Grand Council of the Secret Monitor for Southern Australia, the Order of the Scarlet Cord is administered directly by the Grand Supreme Ruler, acting as the Grand Summus of the Order, and not by a separate administrative structure, as occurs in the UK.

Qualifications

The Order of the Secret Monitor is open to all Master Masons who are financial members of a regular Craft Lodge recognised by the several Australia Grand Lodges covering the jurisdiction of the Grand Council of this Order. Within the Grand Council for Southern Australia, any interested Master Mason may petition a convenient Conclave for membership.

Membership and progress within the appendant Order of the Scarlet Cord is based upon prior service and rank within the Order of the Secret Monitor, and is necessarily restrictive. All candi-

dates for admission to the Order of the Scarlet Cord must be Princes of the Order and subscribers to the Fund of Benevolence of the Order of the Secret Monitor. Princes may be admitted to the first two degrees of the Order of the Scarlet Cord, but further progress requires the brethren to be installed Supreme Rulers and then, for subsequent degrees, to have been previously accorded increasingly higher grand ranks within the Order of the Secret Monitor.

Degrees

There are three, outwardly simple but profoundly important, degrees administered within a Conclave of the Order of the Secret Monitor: Brother of the Secret Monitor, Prince of the Order and Supreme Ruler within the Order, the last being also the 'chair' degree wherein the brother is commissioned and installed – a curious distinction from many other Masonic 'chair' ceremonies.

The first degree recounts the great and abiding friendship of David and Jonathan, and the lesson this degree imparts is the intrinsic importance of true friendship. The second degree emphasises the further lesson of fidelity to the brethren. The third degree prepares a brother for the responsibilities of leadership and reinforces the new relationship he has with his brethren as a Supreme Ruler within the Order.

There are a further six grades within the appendant Order of the Scarlet Cord:

Ostiarius, or Doorkeeper;
Lector, or Reader;
Fellow, or Healer & Exorcist;
Councillor, or Courtly Companion;
High Priest, or Keeper of the Hidden Secret;
and
Knight, or Prince of Jerusalem.

These impressive degrees further develop the underlying stories and figures of Freemasonry, particularly of those already identified within the degrees of the Secret Monitor.

Regalia

The brethren dress in normal masonic attire for meetings and wear a breast jewel and gloves and carry a sword. Supreme Rulers attire in a robe and sash of office, while Past Supreme Rulers change their breast jewel for a collarette jewel. Grand Council officers also wear sashes or collars appropriate to their rank and office within the Order. There is also distinctive jewels for the various degrees of the Order of the Scarlet Cord.



HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS

Order of the Holy Royal Arch Knight Templar Priests and Order of Holy Wisdom

History

The Order of Knight Templar Priests as we know it today goes back to the Anahilt Union Band in County Down, Ireland, in 1792. So far, over 60 Union Bands have been identified in Ireland with only a small number being identified as being under the Early Grand Encampment and even fewer being “banded” with one or more Lodges. During this period, there was no ruling body for these Union Bands.

In the early days it was known as the Priestly Order and was referred to in the ceremonies of the High Knights Templar in Ireland, in 1755. In 1800, it appeared in Kilmarnock, Scotland. Evidence exists of its being worked in the late 18th and early 19th centuries in England, Scotland, Ireland, Corfu, France, the United States of America and Canada.

In 1807, the Early Grand Conclave of Scotland warranted the Joppa Encampment of Knights Templar in Sunderland, England. This Encampment was also authorised to work a number of other degrees, including the Knight Templar Priest. In 1812, the Newcastle upon Tyne members petitioned the Grand Conclave of England for a warrant. This was granted in the name of the Royal Kent Encampment. The Order of Knight Templar Priests appears only to have been worked spasmodically, as did the Royal Kent Encampment, eventually coming under the aegis of the Council of Knights Grand Cross of the Holy Temple of Jerusalem,

formed in Newcastle upon Tyne in 1845.

Henry Hotham, a Yorkshireman, being the last Installed High Priest, of the independent Chapter of Holy Royal Arch Knight Templar Priests, on Good Friday, 23 March 1894, admitted nine Knights into the Order. A fortuitously timed event, as Henry Hotham died on 17 May 1895. The revived Tabernacle, in conjunction with the Knights Grand Cross, being conscious of the efforts of the Council of Allied Masonic Degrees, in London, to found a “Grand Council of Rites”, agreed that, along with its then 24 appendant degrees, would become the Royal Kent Tabernacle, with ‘time immemorial’ status. After a short period of control by the Grand Council of the Allied Masonic Degrees and, by mutual consent, it separated and became The Grand College, on 15 May 1924, at Newcastle upon Tyne.

Expansion was very slow for the first few decades of the Order’s existence but in recent times expansion has increased worldwide as more Freemasons have become aware of its existence as well as the beauty and significance of its ceremonial.

Aim

The Order is both an important expression of Christian esoteric Freemasonry and the preserver of many old Masonic rituals. As such, this delightful Order is highly regarded in England and Scotland, as well as throughout the world.

Organisation

The Order is administered from York, UK, and operates worldwide, with Tabernacles formed into Districts in countries such as Australia, Bahamas, Bolivia, Brazil, Canada, Germany, Hong Kong, Isle of Man, Jamaica, Jersey, Malaysia, Netherlands, New Zealand, Scotland, Singapore, South Africa and Togo. In 1935, the Grand College of America was granted a patent to form Tabernacles in the United States.

The Order is led by a Grand High Priest, supported by a number of appointed Grand College officers, including Grand Superintendents for the various Districts. The ritual bodies of the Order are called Tabernacles. The leader of the Tabernacle is called the High Priest, and he is principally assisted by seven Pillars officers, a distinctive and integral feature of the Order.

There are six Tabernacles within Victoria: currently meeting at Collingwood, Irymple, Moorabbin, Ballarat, Ardeer and Kyneton, and which meet regularly 3-4 times a year.

Qualifications

The qualifications for membership are that a candidate must be a Master Mason, Royal Arch Mason and Knight Templar, all in good financial standing, and make the prescribed Statement of Faith.

Degrees

In addition to the single working and administrative degree of Knight Templar Priest, the Order has authority over a number of very old degrees which are no longer worked in other branches of Masonry. These

comprise the 31 appendant degrees conferred on a candidate during the ceremony and the impressive and equally ancient Order of Holy Wisdom, again a vital component of the Knight Templar Priests after many years of being set aside by Grand College.

The higher grades of the Order of Holy Wisdom are an honorific for deserving Knight Templar Priests, while the first grade is a prerequisite to taking senior office within a Tabernacle. The appendant degrees are also demonstrated, on an ad-hoc basis, by various Tabernacles under authority from Grand College.

The Tabernacle may thus be considered an umbrella structure with authority to work the impressive ceremony of admitting a Knight Templar Priest, demonstration of various appendant degrees, acting as host to the Grand Superintendent in the work of the equally impressive Grand Point and for the ceremonial of the elaborate Order of Holy Wisdom.

Regalia

A Knight Templar Priest wears a white tunic with a red cross on the front, a plain white mantle and a mitre with a cross on the front and back. A High Priest wears a taller mitre with a patriarchal cross while holders of grand rank are distinguished by additional detail on the mitre appropriate to their status. Rank within the Order of Holy Wisdom is denoted by the colour of a cordelier worn by members at meetings.





MASONIC AND MILITARY ORDER OF THE RED CROSS OF CONSTANTINE

Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and St. John the Evangelist

Brief History

One of the defining moments in the history of Western civilisation was the vision that led Constantine to victory at the battle of Saxa Rubra, when his forces defeated those of one of his rival emperors, Maxentius. This in turn led to Constantine's acceptance of Christianity and his imposition of it on the whole Roman Empire.

The most famous and dramatic account is that of Eusebius, Bishop of Caesarea who related in a speech to celebrate 30 years of Constantine's reign in 336 that the day before the battle of Saxa Rubra (27 October 312), Constantine was praying, and begging God to reveal Himself. As he prayed, at around midday, a "most marvellous sign" appeared in the sky. A cross of light appeared, above the Sun with the inscription *In hoc signo vinces* (In this sign, thou shalt conquer). Constantine and his entire army of close to 100,000 men were amazed at the sight.

That night, Eusebius reports, Constantine had a dream. In his dream, Christ appeared to him and ordered that Constantine make a "likeness of that sign which he had seen in the heavens" and use it as a protective in all

his future battles. This was the Labarum, which was to become the Imperial Standard of the Roman Empire and Constantine chose 50 young knights- Knights of the Red Cross of Constantine-the earliest Military Order of Knighthood in history, to guard it.

The Masonic Order of the Red Cross, Holy Sepulchre and St. John can trace its introduction into England from 1788 and in 1808 the Order of the Red Cross of Constantine was recognized in London with a new Constitution under the name of "Illustrious Order of the Red Cross".

In 1825 Robert Carlile published an 'Exposure' in England that contained a Degree called the "Order of the Red Cross of Rome and Constantine," and the ritual is strikingly similar to that being used today. In 1865, Robert Wentworth Little established the Grand Council and the Order spread with great speed across the globe.

Organisation

The Order in Victoria meets in 10 Conclaves and an Annual Assembly is conducted in June to enthrone the Grand Sovereign and Grand Viceroy and invest Grand Officers. A separate Grand Body exists in every State of Australia apart from Tasmania which is a District of the Grand Imperial Council of Scotland.

MASONIC AND MILITARY ORDER OF THE RED CROSS OF CONSTANTINE - *continued*

Qualifications

Qualifications for membership are Craft Master Mason and Royal Arch Mason

Degrees

The ceremonies are solemn, dramatic and of deep mystical significance and many Masonic historians and thinkers have seen the Order of the Red Cross of Constantine and its associated Orders as not only the Third Great Pillar of Christian Masonry but the climax of Christian Freemasonry. The order has five degrees:

Knight of the Red Cross of Constantine

This degree relates the well-known story of Constantine the Great, the Roman Emperor who was miraculously converted to the Christian faith. It tells of his divine vision, the institution of a special standard, his subsequent victory over the rival Emperor Maxentius and the creation of what is claimed to be the oldest institution of Christian Knighthood. The substance of the degree develops around the secret doctrine associated with the Labarum, the banner of victory, while the lecture contains a most interesting reference to the Roman College of Architects. All regular business of the Conclave is conducted in the degree of the Red Cross of Constantine, while the Sanctuary and Commandery are only for the purpose of conferring the Appendant Orders.

Knight of the Holy Sepulchre:

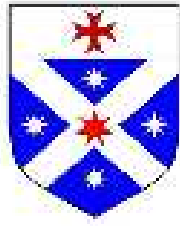
Tradition asserts that this degree originated after the discovery of the true Cross by St Helena. It is concerned with the three days which intervened between the Crucifixion and the Resurrection. This Order of Chivalry is said to have been instituted by the mother of Constantine, to maintain a guard at the Holy Place and is symbolised in the ceremony by a vigil over the HS. The duties enjoined on the Knights were the performance of the seven works of mercy.

Knight of St John the Evangelist:

This is the second of the Appendant degrees which are always conferred together and is founded upon a tradition, recounted by Philostorgius (about 400 AD) concerning a remarkable discovery made at the ruins of the Temple at Jerusalem and the subsequent foundation of the Knights of St John. The interpretation of the legend is of a most interesting and instructive nature and is striking in its attempt to explain the Craft and Royal Arch ceremonies in a purely Christian sense. Essentially, it is the Old Testament Royal Arch arrayed in Christian dress and denotes our faith in the Trinitarian doctrine. The Appendant Orders are preparation for The College of 'Priests-Mason' which is only open for Knights who are an Eminent Viceroy of a Conclave. The Priests- Mason represent the Bishop Eusebius.

The Degree of Priests- Mason then is preparation for The Senate of 'Princes-Mason' which is only open to Most Puissant Sovereigns of a Conclave. The Princes-Mason represent Emperor Constantine.





RECTIFIED SCOTTISH RITE

History

The Rectified Scottish Rite (Rite Écossais Rectifié – RER) is the oldest continuously extant chivalric Masonic Order, having adopted its current structure in 1778.

The Rectified Scottish Rite arose out of the remnants of Baron von Hund's 'Rite of Strict Observance' (c1754). A convention held at Kohlo in 1772 decided to reorganise that moribund Rite and it subsequently became imbued with the 'Martinist' philosophy of Jean-Baptiste Willermoz (c1730-1824), as he was the principal author of our rituals. The modern form of the RER was then confirmed at subsequent conventions held at Lyon in 1778 and Wilhelmsbad in 1782, while the 'mother' Great Priory of Switzerland (Grand Prieure Indépendant D'Helvétie – GPIH) was established in 1779.

The Rite spread rapidly over Europe in the next 30 years but then waned just as rapidly and by the middle of the 19th Century, only Switzerland remained of all the original provinces. The GPIH continued to be the sole preserver of the Rite until 1935, when other regular Great Priories began to emerge, including USA (1935), Belgium (1986), and England (2008), among others.

The Great Priory of Belgium supports the spread of the Rite, having formed a number of English-speaking Lodges of St Andrew in Belgium, and it was from this situation that the Rite was introduced into Australia in 2001.

Raison d'être

The Rite aims to strengthen and promote a deeper understanding of the members' Christian faith by presenting the lessons inherent in its rituals in a profound and esoteric manner. The Rite also promotes a stronger sense of community by fostering fraternity, benevolence, charity and the spirit of service in the members. The Rite thus inspires personal improvement: intellectual, moral and spiritual.

Organisation

The structure of the Rite is a duality, comprising the Symbolic Lodges of St Andrew and an Inner Order with the chivalric Inner Order being essentially independent from the preceding symbolic masonry.

The National Grand Master, supported by a number of Grand Dignitaries and Officers, leads the Rite within a Province. The Seventh Province is the dominion of the Great Priory of Belgium, which administers five districts (called Grand Ecossais Lodges), two of which are in Australia: Southern Cross (brethren in NSW, QLD & ACT), and Eureka (brethren across the rest of Australia).

A Particular Visitor superintends a number of subordinate symbolic Lodges of St Andrew (also called Ecossais Lodges) within each district. A Particular Visitor periodically inspects his lodges and installs their Deputy Masters.

Lodges of St Andrew meet regularly, under instruction from a Deputy Master, to receive approved candidates into the fourth grade of

Scottish Master of St Andrew. There are currently 15 lodges under the Scottish Directorate of Belgium, of which, six are in Australia: Sir Robert Hobart (Melbourne, VIC), Sir James Stirling (Perth, WA), Sir William Clarke (Melbourne, VIC), Governor Arthur Phillip (Sydney, NSW), Sir John Lavarack (Brisbane, QLD) and Earl of Hopetoun (Canberra, ACT). The Deputy Masters are each supported by a number of officers, who are all appointed to serve 2-year terms.

Qualifications

The Rite is Christian, in the broadest sense of the term, and admits as members only Master Masons who profess the Christian faith, who are diligent servants of Freemasonry, who demonstrate a capacity to appreciate the Rite and zeal to participate in its work. To this end, the Rite is strictly invitational.

Grades

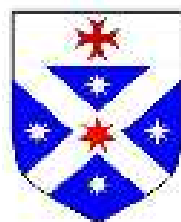
The grades of the Rite are nominally six, but the first three (Apprentice, Companion and Master) are accepted as equivalents of the Craft degrees and are ceded to the authority of the Craft to solely administer (similar to the procedure in the Ancient and Accepted

Rite in Australia). The grades worked by the Rite are then: Scottish Master of Saint Andrew, Squire Novice, and Knight Beneficent of the Holy City (Chevalier Bienfaisant de la Cité Sainte - CBCS). The first grade completes Symbolic Masonry, while the latter two grades constitute the Inner Order of the Rite and are chivalric.

After being admitted to the grade of St Andrew a 2-year period of active service to the Rite must pass before a member might be considered for reception as a Squire Novice; and entry to the Inner Order cannot be solicited. A similar period of service in the novitiate must lapse before a Novice might be considered for arming as a Knight.

Regalia

The brethren of St Andrew's Lodges wear an apron and collar, gloves and carry a sword. The members of the Inner Order wear regalia more consistent with their Templar forebears.



ROYAL AND SELECT MASTERS



History

Nearly two hundred years ago the degrees of Royal Master and Select Master appeared. Travelling Masonic lecturers throughout the East were conferring them upon Masons, while engaging in instructing in Craft (Lodge) and Capitular (Chapter) degrees. Even one Supreme Council of the Scottish Rite included the degree of Select Master as one of its "detached" degrees. But, these beautiful degrees were not to remain detached for any length of time. Biblical students and archaeologists know of the vaults or crypts beneath King Solomon's Temple. Masonic Degrees were probably not actually conferred in these vaults. However, such a legend does persist throughout Freemasonry. The legends, conveyed in this system of degrees form a beautiful allegory or story. The Masonic author, Albert G. Mackey, writing of the vault, says: "The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. Freemasons have adopted the same idea. They teach that death is but the beginning of Life; that if the first, or evanescent Temple of our transitory life be on the surface, 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."

The degrees in this group are frequently referred to as 'Cryptic Degrees' but this description is not strictly correct, as only two actually refer to a crypt. It is somewhat surprising to note that to many, these ceremonies constitute nothing more than interesting side degrees or a random collection of unrelated incidents in the story of King Solomon's Temple, but to the serious and understanding Masonic student, they prove to be the essential link between the degrees of Master Mason and Royal Arch Mason.

Organisation

The Grand Council of Royal and Select Masters

Councils

Victorian No 1 Consecrated 29/10/1902 No 29 E.C.

Gardenvale No 3 Consecrated 23/02/1956 No 74 E.C.

Kerange No 4 Consecrated 05/12/1959 No 79 E.C.

Oakleigh No 5 Consecrated 27/09/1962 No 84 E.C.

Sandhurst No 7 Consecrated 25/05/1963 No 87 E.C.

Shepparton No 8 Consecrated 07/09/1963 No 89 E.C.

Geelong & District No 11 Consecrated 04/05/1968 No 97 E.C.

Maroondah No 12 Consecrated 31/05/1968 No 98 E.C.

Ballarat No 17 Consecrated 11/09/1980 No 127 E.C.

McMillan No 18 Consecrated 01/11/1980 No 128 E.C.

Sherbrooke No 19 Consecrated 30/06/1984

South Gippsland No 20 Consecrated 01/06/1985

Mornington Peninsula No 21 Consecrated 22/03/1986

Adoniram No 22 Consecrated 19/02/1994

Wimmera No 23 Consecrated 10/12/1994

Qualifications

Craft Master Mason, Mark Master Mason, Royal Arch Mason

Degrees

The Order works 4 degrees:-

Select Master

The Degree of Select Master takes for its scenario the point where we are in to the fifth year of the building of the Temple (i.e. 969 BCE), and the Secret Vault is being con-

structed to house the sacred treasures and other important artifacts of the Jewish people, in order to keep them safe from attack by enemy forces. Specially selected craftsmen carry out the construction of the vault and its approach tunnel, and only the three Grand Masters and those actually engaged in the work know of the existence of the vault. A craftsman not entitled to be there accidentally enters into the vault and is sentenced to death; however, his fortunes turn and he is eventually pardoned and admitted to the elite band of Select Masters. This Degree is set prior to the death of Hiram Abif, and alludes to preparations to hide the Secret Treasures. It also explains why King Solomon selected twenty-four true, tried and trusty Craftsmen, together with the three Grand Masters, (making "twenty-seven and no more") to complete an important part of the Temple.

Royal Master

The second Council Degree, is conferred in two parts. In the first part, Hiram Abif talks to Adoniram about death. In the second, a day after the death of Hiram Abif, King Solomon and Hiram, King of Tyre, cannot communicate the Master's Word without him – not in the manner agreed. The dramas illuminate both the Master Mason and Holy Royal Arch Degrees. The Royal Master Degree follows chronologically, where the vault has been completed and is in the process of being decorated with the sacred treasures. One of the senior overseers engages in conversation with Hiram Abif and the latter inadvertently explains how he intends to ensure that the Master Word shall never become lost. In the course of this conversation the candidate hears some truly magnificent ritual, which is certain to remain in his mind for a long, long time. Hiram Abif realizes, too late, that he has revealed to the senior overseer something which he should not have done, and the companion is thus sworn to secrecy. Shortly after this, Hiram Abif is slain and it is only through the knowledge given to this overseer, of the intentions of Hiram Abif, that the Master Word is indeed preserved.

Most Excellent Master

The Degree of Most Excellent Master takes for its scenario the point where the Temple is being dedicated to the glory of God, and King Solomon determines to reward some of his most skilful craftsmen with the rank of Most Excellent Master.

Super Excellent Master

This Degree was not originally part of the Cryptic Order, and is still not presented in all jurisdictions, yet it is one of Masonry's best written rituals. It deals with incidents during the reign of King Nebuchadnezzar when Zedekiah, the last King of Judah, was conquered and carried captive to Babylon. It dramatizes the lesson of fidelity. It is not a Degree of the Crypt; it does not deal with Ancient Craft Masonry, but it has been described as "the best devised, most impressive and beautiful ritual in Masonry". In a panorama of exciting events, biblical characters move across the stage, illustrating history. The great Chaldean Monarch, Nebuchadnezzar, lives again. The treacherous and faithless Zedekiah, the last of Judah's Kings, proves the results of infidelity. The unswerving Ezekiel and the melancholy but zealous Jeremiah prophesy the promises of the Almighty. The great lesson is about fidelity to a trust.

Regalia

The only regalia worn by Companions is the jewel of the Order, which is an inverted skeletal triangle, surmounted by a crown and is suspended from a crimson ribbon. Its symbolism is explained in the ritual but it indicates the beneficence of the Most High directed towards the individual. It is worn on the left breast over the region of the heart. Each Officer of a Council of Royal and Select Masters wears a crimson collar from which is suspended the jewel of his office. A Grand Officer wears the crimson collar edges with one or more gold stripes, according to rank.



SOCIETAS ROSICRUCIANA IN ANGLIA

Societas Rosicruciana in Anglia

Brief History

The modern Masonic Societas Rosicruciana is based upon the writings and philosophy of the mediaeval Fraternities of the Rosy Cross and the 'Foundation Stones' of Rosicrucianism, the *Fama Fraternitatis* and the *Confessio Fraternitatis*. It must be stated, from the outset, that there is no documentary evidence of links between the mediaeval Fraternities and the present-day Societas Rosicruciana in Anglia (SRIA). There is, however, somewhat tenuous evidence that societies calling themselves Rosicrucians probably existed from the 17th century onwards; but whether they continued to profess the ideals set out in the *Fama* is problematical. Early freemason, Elias Ashmole (b.1617), was identified a number of times with the Rosicrucians, although never admitted to such membership.

The first certain date in SRIA history is 31 December 1866, on which day two prominent English freemasons, William James Hughan and Robert Wentworth Little, were admitted to the first two grades of a Societas Rosicruciana [in] Scotia at a meeting in Edinburgh. These fratres rose rapidly through the grades in subsequent months, and Hughan received a patent to establish the Society in England from the Scottish Magus, Anthony Oneal Haye.

An inaugural meeting was held at the Grand Hotel, Aldermanbury, London, on 1st June 1867 at which Frater Little and six other Masons were present, and the Rosicrucian Society of England was founded. In the absence of any evidence to the contrary, it has to be assumed that the six Masons were declared in the grade of Zelator as no ceremony would have been possible. At this inaugural meeting Frater Little was elected Master-General, but on the summons for the next meeting he is shown as 'Supreme Magus and M.W. Master-General', so it is apparent that he assumed the title of Supreme Magus.

The Society then settled into work in a small

number of 'informal' Colleges, although the first warrants were not issued until 1874, when the London College was officially warranted as Metropolitan College, number 1, and the senior fratres established a High Council to govern the Society, which progressed and grew in a more orderly fashion thereafter.

Aim

The aim of the Society is to afford mutual aid and encouragement in working out the great problems of Life, and in searching out the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabbalah and the doctrine of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis, AD 1450, and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world.

The Society is a ritual-based research fraternity, with emphasis on research, and in consequence, fratres are encouraged to present papers/talks on a wide variety of subjects. The aim of the Society is therefore pursued through the ceremonials of the Grades of the Society, through personal study and reflection, and through participation in discussions in Colleges.

Organisation

The Society is led by a Supreme Magus, supported by two Substitute Magi and his High Council. The Colleges are aggregated into Provinces, where practical, and these are led by a Chief Adept, supported by his Suffragan and Provincial Council. The Colleges, which meet regularly for the grade ceremonies and for the 'great work', are under the direction of a Celebrant, supported by his Exponent and other officers.

The SRIA has Provinces and Colleges in a number of regions of the world, including: throughout England and Wales, across Canada, France, Netherlands, New Zealand and Australia: Victoria (including Demiurgus College, No. 3, the first

College warranted outside England, in 1886), Queensland, Western Australia and South Australia.

The SRIA has, since the foundation of the Society, enjoyed close fraternal relations with the Societas Rosicruciana in Scotia (Scotland), which has Colleges across Scotland, in Hong Kong, Finland, and also in Australia: New South Wales and Tasmania. Fratres of both Societies are warmly encouraged to visit each other's Colleges.

Qualifications

The SRIA requires that every Aspirant must be a Master Mason in good standing and must adhere to the fundamental principles of the Christian Faith.

Grades

There are nine grades in the Society, arranged into three Orders:

- I - Zelator
- II - Theoricus
- III - Practicus
- IV - Philosophus
- V - Adeptus Minorus
- VI - Adeptus Majorus

VII - Adeptus Exemptus

VIII - Magister

IX - Magus

These nine Grades are organised into three Orders: Grades I-IV constitute the First Order and progression within this Order is the responsibility of the individual Colleges; Grades V-VII constitute the Second Order and progression within this Order is the responsibility of the Provinces; Grades VIII-IX constitute the Third Order and advancement within this Order is the sole responsibility of the Supreme Magus. The fratres in the First Order are considered learners, fratres in the Second Order are considered teachers, and fratres in the Third Order are considered the leaders of the Society.

Progress within any of the three Orders of the Society is not automatic. Unless a Frater is ready to serve the Society he cannot expect advancement beyond the First Order of Grades.

Regalia

Fratres wear a jewel of special significance, the colour of the ribbon appropriate to each frater's grade within the Society. Celebrants, Past Celebrants and High Councillors also wear robes appropriate to their rank or office.





THE ROYAL ORDER OF SCOTLAND

Brief History

The recorded antiquity of the Order is second only to that of the Craft. Although the 'traditional history' of the Royal Order of Scotland dates its origin from the time of King Robert the Bruce and the Battle of Bannockburn in 1314, the recorded history (*The Royal Order of Scotland, Robert Strathern Lindsay, 1972*) dates the origin, in London, sometime between 1725 and 1741, and was referred to as '*The Scotch Heredom or Ancient or Honourable Order of Kilwinning*'. It appears to have ceased to exist in that city by 1754. The first Chapter of the Order of Heredom of Kilwinning is reputed to have been held in Edinburgh in 1764, although no Meeting Minutes exist from that time. The present Grand Lodge of the Royal Order of Scotland was established in 1767, and is ruled by a Deputy Grand Master and Governor (*Sir Archibald Donald Orr Ewing, Bart., MA.*), the hereditary King of Scots being the traditional Grand Master of the Order, and,

in the absence of a King of Scots, a vacant Chair holding the emblems of royalty is present in the Grand Lodge and in every Provincial Grand Lodge throughout the world.

Aims

According to its doctrine, the Order was established to correct the errors and reform the abuses that had crept in among the three degrees of St. John's (Craft) Masonry. The Order is highly Christian Trinitarian, and the ritual of the Degrees is delivered in catechetical form between the Provincial Grand Master (or his Deputy) in the east and the two wardens in the west. The ceremonial ritual is delivered in ancient versified form and it touches on most, if not all, of the Degrees and Orders practiced in this State.

Organisation

The Provincial Grand Lodge of Victoria was chartered on 7th February 1945 and was constituted on 27th April that same year. The

Provincial Grand Lodge currently meets at the Western Masonic Centre, Callaway Boulevard, Sunshine West, on the first Wednesday of the odd months, January excepted, and the Installation meeting is held each July. The Provincial Grand Master is nominally appointed to his office for a five year term. The remaining Officers in the Lodge, are appointed on a yearly basis.

Qualifications

Candidature is by the invitation of current members and may be extended to suitably qualified Master Masons who profess a belief in Trinitarian Christianity.

Degrees

The Order consists of two degrees, Heredom of Kilwinning, which is in two parts, known as 'The Passing of the Bridge', fol-

lowed by 'Admission to the Cabinet of Wisdom'. The Degree is presented in the Provincial Grand Chapter of the Order. The second Degree, presented in the Provincial Grand Lodge, is 'Knighthood of the Rosy Cross'. Candidates received into 'Heredom of Kilwinning' at meetings during the year are admitted to 'Knighthood of the Rosy Cross' at the Installation meeting each year.

The meetings are always concluded with the presentation of a two course meal and refreshment. The annual dues are quite moderate and regalia is readily available at a reasonable cost.





GRAND COUNCIL OF KNIGHTS MASON



Brief History and Origin

Knight Masonry comprises those Degrees which are worked in a Council of Knight Masons under the jurisdiction of the Grand Council of Knight Masons.

The Grand Council of Knight Masons was formed in 1923 to maintain the Degrees which were previously worked by Irish Royal Arch Chapters, Preceptories of High Knight Templar's and even a Prince Rose Croix Chapter.

Organisation and Structure

Lodges are termed Councils ruled by the Excellent Chief and with a similar group of officers as craft masonry, with the exception that there is a Senior and Junior Knight from whom the next Excellent Chief is elected.

In Australia we have a Province consisting of 6 Councils (listed below) ruled by the Grand Superintendent and a Deputy. They are assisted by the Provincial Grand Scribe and a Provincial Grand Treasurer.

The Councils are as follows:

- Nebuchadnezzar Council No. 85
– Launceston, Tasmania.
- Esdras Council No. 90
– Williamstown, Victoria;

- Duke of Leinster Council No. 93
– Adelaide, South Australia;
- Ecbatana Council No. 94
– Ringwood, Victoria;
- Leinster Marine Council No. 95
– Sydney, NSW;
- Samuel R.A. Hogg Council No. 39
– Bendigo, Victoria;

Knight Masons Councils exist throughout Ireland, New Zealand, Ohio (USA), Hong Kong, South Africa, Gibraltar, India, Jamaica, Greece and Bermuda.

Degrees

The History of the Judean People, as contained in the Roll of the Law, including the Books of Ezra, Jeremiah and Esdras, record three outstanding episodes, intimately connected with Irish Universal Masonry.

There are three Degrees in Knight Masonry, formerly known as the Red Cross degrees. However, Knight Masons now know the Degrees as:

Knight of the Sword – formerly the Red Cross of Daniel, or Babylonian Pass in which we learn of Zerubabbel's visit to the Court of King Cyrus of Persia;

Knight of the East – formerly the Jordan Pass, dealing with Zerubabbel's later visit to the Court of King Darius.

Knight of the East and West – formerly the Royal Order and deals with Zerubabbel's return to his fellow countrymen in Jerusalem.

Membership Requirements

Master Masons, having become Mark Master Masons and Royal Arch Masons, may, after one year, become Knight Masons and may request to join a Council.

Regalia

The regalia consists of apron and sash similar to the craft except that the blue is exchanged for red with green rosettes.

GRAND COUNCIL of KNIGHT MASONS

- WEB SITE ...

www.irish-freemasons.org/g_council.htm





ROYAL ORDER OF ERI

ROYAL ORDER OF ERI

Brief History and Origin

The Royal Order of Eri is supposedly derived for an ancient Order in Ireland, consisting of freemasons, and it is said to have been erected and patronised by the Kings of Ireland, for it is claimed that in early times Erin (Ireland) possessed a literature and history equal to that of the most highly developed of ancient nations. (K.B. Jackson 1994)

Brother John Yarker was at one stage the head of the "English Revived Order of the Red Branch of Eri".

In American the "Red Branch of Eri" degree is one of those controlled under USA Grand Council of the Allied Masonic Degrees.

Organisation and Structure

Chapters/lodges are known as a Faslairt and under England there are three, 2 working in England (in the Midlands and London) and 1 in Melbourne, Australia.

A Faslairt, which is headed by its Enlightened Knight Commander, only meets twice per year, and usually only take one candidate per meeting.

The Order is governed by a Most Enlightened Grand Master who is supported by eight Knights Grand Cross of Eri and a number of Ard (Grand) Officers who constitute the Mur-Ollamham or Grand Lodge.

Degrees

The degrees of the order are:

Man-at-Arms

Esquire

Knight

All are worked on the candidate on the meeting he joins the order.

Legend relates that the Order, comprising freemasons, was founded in 1697 BC by the then King of Ireland, Brian Boru. An ancient book entitled *The Annals of the Four Masters of Ireland* tells of the Knights of the Collar of Eri as instituted by King Eamhium and his eight princes over the armies of the four provinces, ie. Ulster, Munster, Leinster and Connaught. The ancient

Knightly Order was comprised of Ollamhs who were the teachers and hospitallers, the Brehons who as judges ensured that the laws were correctly administered, the Crimthears being priests who attended to the religious and moral education of the people, the Bards as historians who preserved the memory of the noble deeds of their ancestors and the later Heralds who assisted in developing the Arts and Sciences. Much of the modern ceremonies are couched in Bardic Verse and include much ancient Irish lore. (K.B. Jackson 1994)

Membership Requirements

Membership is strictly by invitation, and to be invited to join one must hold a minimum of the Fifth Grade in the SRJA, though in Melbourne the requirement is that the invitee must hold the VII Grade and be a Past Celebrant.

Regalia

The regalia consists of a gilt metal Celtic cross the jewel of the Order worn on the left breast. A sash of four bands of colour is worn around the waist. The Enlightened Knight Commander wears a green cloak and a sash of five colours worn around the waist along with the jewel of the order suspended from a collarette worn around the neck.





MASONIC ORDER OF ATHELSTAN

Masonic Order of Athelstan in England, Wales and its Provinces Overseas.

Brief History

In November 2007, The Court of St Eanswythe No 26 was consecrated in Melbourne and two Courts were consecrated at Willoughby (Sydney) named the Court of Sydney No. 28 and the Court of St. David No. 29, the latter now meeting at Concord West.

Also in November 2007; Courts were consecrated in Perth and Brisbane with a Court in Adelaide following in July 2010. In the early days there were two distinct Provinces named Australia North and Australia South which were eventually combined to form a single Province after the consecration of the Court of Coenwald No. 61 at Bendigo (Victoria) on the 7th November 2009, that being named the Province of Australia.

At the time of writing there are a total of nine Courts in Australia – one each in Perth, Brisbane, Adelaide, two in Sydney and four in Victoria.

The Masonic Order of Athelstan formed in 2005, the first Court of the Order was consecrated on the 22nd October, 2005 in Newmarket, East Anglia, grew out of the shared interests that a number of like-minded individuals had in the origins of Masonry. Their research culminated in a few members of that group focusing specifically on the Saxon Chronicles. In essence, their informal meetings became more and more regular and the rich and invigorating debates offered each member considerable encouragement and

support to continue with their personal endeavours.

As the group progressed its subsequent interface with other like-minded Masons encouraged them to progress the idea of a new Order even to the writing of a ritual to support it. This ritual was based on the research of many old historic documents and the discovery of old Craft and other Masonic ritual. Eventually a draft of the ritual was produced based upon the life and symbolism of King Athelstan, the grandson of King Alfred, and the first King of England to be referred to as “The King of All the English”.

The first Court of the Order was consecrated on the 22nd October, 2005 in Newmarket, East Anglia. The Order is now widespread with 10 Provinces within England and Wales and overseas in India, Australia, the United States, Spain and Romania and is the fastest growing Order in Freemasonry with a combined membership reaching close to 3000 members.

The Masonic Order of Athelstan portrays the story of a Master Mason called to York in 926 to receive the Ancient Charges. It goes on through a series of ritual to explain a lot of the Symbolism we still see in some Lodges today and culminates with an Historical oration taking us through the development of the various Grand Lodges, the appointment of Sir Thomas Gresham in 1567 as the first Speculative Grand Master and ends at 1813 with the formation of the UGLE.

The main difference being that the Masonic references represent the earliest recorded references to Masonry in Britain. In this Order we aim to bring to life the 926 Court that was held in York to educate and raise the quality of Masonry in 10th Century England and in so doing to explore the development of the Craft over the centuries in order to prompt further study and research. As such our meetings are held in a Court and our candidates are 'Instructed' into the Order.

'The Inner Workings of an Eminent Prior', deals with the earliest passing of the veils ceremony and the Kabbalistic explanation of the four banners of the Royal Arch, 'The Inner Workings of a Worshipful Master or Grand Master of Speculative Masons' based on the betrayal of Athelstan by Edwin.

The appendant Order of the Scarlet Mantle is strictly a reward-based degree for those Knights who have given meritorious service both to the Order and their Court. It is a Knighting ceremony and is commemorative of the Knighting of Athelstan by Alfred the

Great in and around the year 898 (the first recorded making of a Knight in England). Members bear the initials of the Scarlet Mantle (KSM), Knight Commander of the Scarlet Mantle (KCSM) or Grand Cross of the Scarlet Mantle (GCSM).

Structure and Qualification

To be a member of this Order although **invitational** you must be a subscribing Master Mason and Royal Arch Mason and to acquire the chair as WM of the Court you must be a Past Master of the Craft. You must also continue membership in both Orders.

Meetings and Fees

Courts meet in Australia three times per year and the cost of regalia is incorporated into your joining fee of around \$150.00. Annual Dues are per calendar year of around \$50.00 depending on the Court.

More information on the Order of Athelstan can be found at:-

www.athelstan.org.uk





COMMEMORATIVE ORDER OF ST THOMAS OF ACON

History

The Commemorative Order of St Thomas of Acon is of English origin and is the only English Order of Knighthood created during the Crusades. It is based on the history of the Third Crusade which began in 1189 AD, when on the 8th June 1191 King Richard I (Richard Coeur de Lion) arrived with his forces, before the seaport of Acre, and captured the city in five weeks. Amongst the English force was William, the Chaplain to the Dean of St Paul's, who when he saw the corpses of the Christians about the walls of Acre, had compassion on them. With the aid of a few helpers he buried a large number of the dead, and tended the wounded. Seeing that his actions were being appreciated, William formed an Order for the express purpose of burying Christian Knights who fell in battle in the Holy Land. To this first purpose he added a second, the raising of monies to redeem ransomed captives captured by the Saracens. The Order being formed at Acre its name was incorporated in the title (the Anglicised version of Acre being Acon). The Order was so successful that William was able to build a church and churchyard that he dedicated to St Thomas 'a Becket, thus the Order became entitled the Commemorative Order of St Thomas of Acon. Through disease and death of the other knights fighting in the Holy Land, this Order of English monks was pressed into service as replacements, and became an Order of military monks fighting alongside the Knights of the Temple, the Knights of the Hospital of St John the Almsgiver, the Knights of the Hospital of Lazarus and the Teutonic Knights of the Hospital of St Mary. King Richard I rewarded their valour by according them the status of an Order of Chivalry. Of all the five noble Orders of knights in the Holy Land at this time, only this Order had a purely English foundation.

In England the Order acquired the property of the Becket family in Cheapside where they built a Chapel and a headquarters. Following the battle of Acre, the Order of St Thomas of Acon merged temporarily with the Order of the Temple. When the knights were subsequently driven out of Cyprus, the Chapel of the Order of St Thomas was the only church on the island per-

mitted to ring its bells. Remains of this church can still be visited.

Old records are sparse, the last admission into the Order being recorded on the 2nd February 1367, but that the order continued is not in doubt as the records of the Installation of a Master in 1510 demonstrate and it was listed as one of the Orders dissolved by Henry VIII.

At the dissolution of the monasteries in 1538, Henry VIII offered the Chapel of the Order for sale, and, in memory of St Thomas (Thomas 'a Becket being canonised barely two years after his death in 1173), and in view of the association of his father, Gilbert, with their trade, the Worshipful Company of Mercers purchased it. The Chapel in Cheapside was destroyed in the Great Fire of London and the present Mercers Hall and Chapel were built on the site.

The first Grand Master of the Order, John E. N. Walker (Sir John of Dorking), spent more than twenty years searching the archives of the Guildhall Library for information about the Order of St Thomas of Acon intending initially to write its history. After discovering a report of the Installation of the Master in 1510, an account so unusual and so typically English, that he felt compelled to revive the Order as a Masonic Organisation.

The Order of St. Thomas of Acon was established in 1974 when the first Chapel was formed in Blackheath, London and now operates under the official title of **The Commemorative Order of St Thomas of Acon**. The basic organisation of the Order is called a Chapel. The Order now has ninety Chapels in the United Kingdom, the U.S.A., Spain, Canada, Australia & New Zealand.

The Chapel of St Paul was consecrated (with twenty three founders) in Melbourne on Saturday 21st August 2004 and was subsequently followed by the consecration of Chapels in all mainland states and New Zealand. Currently in the Province of Australia South and New Zealand there are three Chapels in Victoria, one in South Australia and one in New Zealand.

Aim

Commemorative Order of St Thomas of Acon is a Christian Masonic Order which teaches members to assist others in times of need and encourages them to be humble in accordance with the lesson of humility reported in the book of Luke, where it is recorded that Jesus told his Disciples, "When thou art bidden, go and sit down in the lowest room; that when he bade thee cometh, he may say unto thee, Friend, go up higher, for he that exalted himself shall be abased, and he that humbleth himself shall be exalted."

The charities associated with Commemorative Order of St Thomas of Acon raises money **for the support and upkeep of Canterbury Cathedral.**

Organisation

The Order is led by a Grand Master, supported by the Grand Master's Council. The membership is divided into Provinces led by a Grand Preceptor who is supported by a Grand Preceptor's Council. Chapels generally meet twice annually and perform one ceremony Admission as a Knight of the Order. The ceremonial ritual

centres on the life and death of Thomas a Beckett. When one is installed a Knight of Acon, the member takes a knighthood title. This must be based the member's preferred Christian name and on some geographical location which has some association with him, for example where he was born or has lived.

Membership of the Order is by invitation only and is restricted to Christian Masons who shall be a Master Mason, a Royal Arch Mason and a Knight Templar of a Preceptory holden under a Great Priory recognised by the Great Priory of England.

Degrees

There is only one ceremonial, Admission as Knight of the Order.

Regalia

The regalia worn by members of the Order is similar to that worn by a Knight Templar and consists of: a white tunic and mantle, a crimson velvet cap and a Templar pattern sword worn on a brown leather belt.

A scallop shell badge is worn on the tunic, mantle and cap, is in colour; bronze silver or gold in accordance with rank.



AUGUST ORDER OF LIGHT



Brief History

This Oriental Order is founded upon the literature supplied by Dr Maurice Vidal Portman, a learned student of oriental lore, an occultist and politician, who went to India in the train of the late Lord Lytton, when Viceroy of India in 1876. During his stay there, Brother Portman made himself familiar with the literature and ritual observances of Brahmans and other Hindus, Buddhists, Jains and Muslims, and gained much curious lore from fakirs and religious devotees of all creeds, and for some years was a Governor in the Andaman Islands where he collected all sorts of quaint traditions and magical arts from the natives and strangers from many Asiatic lands. The Order in its first form did not become widely known, for some years was in abeyance and was revived in its current form on 9th January 1902, when Bros TH Pattinson and Dr BE Edwards, were chosen, as Arch Presidents of the Order, to recast the original rituals and to present a series of ceremonies and lectures which confer instruction in a convenient form, and contain in its series of grades and rituals many profound esoteric Universal Truths.

The Order for many years consisted of a single Temple, meeting at a number of venues in Yorkshire before settling at Halifax. In 1970 a second Temple was formed in London, and subsequent Temples have been established in Melbourne (2011), Adelaide (2011), Philadelphia USA (2013) and Chennai India (2014).

Aim

The August Order of Light is concerned with intellectual and spiritual illumination. This society of Freemasons supplies a series

of grades and possesses rituals which illustrate the Old World Religions, and notably the mythologies of India, with side-lights from the cults of Ancient Egypt, Greece and Rome. While the Rosicrucian Society illustrates the teachings of the Mystics of the Middle Ages of Europe, this Order gives a view of Oriental ideas of Theology and Cosmogony.

The Order encourages its members to contribute to discussions at meetings, so that all knowledge and opinion on relative subjects can be pooled, and each member thus gain experience which he can apply for the greater good.

In accordance with the desire for light, all candidates of the Order contribute to a charity administering eye surgery among poor and disadvantaged communities in the developing world.

Organisation

The Society is led by two Arch Presidents, supported by the Council of Agni, who control and administer the several Temples of the Order. The Temples, which meet regularly, around the principal dates of the solar calendar, for the various ceremonies and for the diffusion of light through research and discussion, are under the direction of the Council of Garuda, supported the Guardian of Light and his officers.

Qualifications

The August Order of Light is open to all Master Masons seeking further light in Masonry and interested in considering freemasonry from an Eastern philosophical perspective.

Degrees

There are a number of ceremonial workings in the Order, with two principal degrees, the First and Second Degrees, separated by the ceremony of Passing of Garuda. In addition there are essential ceremonies to celebrate the solstices and equinoxes.

Entry to and progress within the Order is not automatic and every candidate must present a paper on a non-Masonic esoteric subject to the membership before being approved for entry and each advancement.

Regalia

The regalia worn by members of the Order is a robe and belt. In the First Degree, brethren are invested with a breast jewel, while in the Second Degree, brethren receive a neck-jewel. Each piece of regalia is of special significance to the lessons of the Order.



ANTIENT AND HONOURABLE FRATERNITY OF ROYAL ARK MARINERS



Somewhere between 1870 – 1875 the Grand Lodge of Mark Master Masons of England and Wales assumed control of the Degree in England. It is understood that the Mark Grand Master of the day purchased the Degree for 25 Pounds, a receipt for which hangs in Mark Masons' Hall, London.

In Victoria, the United Grand Lodge of Mark Master Masons has looked after Royal Ark Mariner Masonry since 1899 when the Grand was founded. Every Royal Ark Mariner Lodge is associated with a Mark Lodge, using the nautical word "moored". There are a few recent exceptions.

Brief History

It is obvious by the very title that the Royal Ark Mariner Degree must be based on the biblical story of Noah and the Flood. Everyone has grown up with the basic details of this very important story from the Old Testament.

Noah and the Great Deluge is the subject of myriads of books, plays and films throughout the whole world. It figures in numerous religious dogmas and rites. The traditional history, or story, of the Ark Degree has nothing to do with stonemasonry, operative or speculative. The traditional history and ceremonies of the Ark are totally different to those experienced in the Mark Degree.

The Ceremony of being "Elevated" to the Degree of Royal Ark Mariner Mason is based on some very old religious and philosophical practices in Great Britain, and may well be the oldest rite in Masonry.

The moral lessons of Royal Ark Mariner Masonry are based on the relationship of the righteous Noah with his God. Through his steadfast obedience of God's commands, Noah, his family and representatives of all beasts, were saved from drowning.

Just like the Mark, the Ark provides plenty of material for the thinking Masons to work on.

Organisation

As with most Mark Lodges, Royal Ark Mariner Lodge meetings are held every second month and usually commence at 7.30pm. There are some daylight Royal Ark Mariner Lodges. There are presently more than 30 Royal Ark Mariner Lodges meeting in Victoria, plus one English Lodge owing its allegiance directly to London. One Royal Ark Mariner Lodge (holding under Victoria) meets in Hobart, Tasmania. The spread of Lodges is roughly the same number in the country as in the metropolitan area.

There are only Three Grand Officers of the Degree: Grand Commander, Deputy Grand Commander and Grand Scribe and these offices are held by virtue of being Grand Master, Deputy Grand Master and Grand Secretary of the United Grand Lodge of Mark Master Masons of Victoria. Enthroning Commanders (PDGM) and Enthronement Officers (Past Grand Mark Officers) are appointed annually to assist the Grand Commander and his Deputy in conducting the various Enthronement Ceremonies in all constituent Lodges. The November Grand Communication of Grand Mark is usually designated the "Royal Ark Mariner" Night.

Form, Ceremonies and Regalia of a Royal Ark Mariner Lodge

The principal officers of a Royal Ark Mariner Lodge represent Noah and two of his three sons. All Brethren wear an apron, sash and jewel, and officers a collar. The rainbow ribbon which decorates this regalia provides a very colourful spectacle.

The form of the Lodge is markedly different to that of a Craft or Mark Lodge and reflects the symbolism of Royal Ark Mariner Masonry, i.e. the relationship of a Brother with his God.

ANTIENT AND HONOURABLE FRATERNITY OF ROYAL ARK MARINERS - continued

Likewise, the Ceremony of Elevation of a Mark Master Mason to Royal Ark Mariner Mason is totally different. It is said that elements of the ceremony can be traced back to the mystery plays of medieval Britain. It is a true initiatory rite as, once again, the ceremony involves the candidate being brought to the light. While being Elevated, the candidate is restrained by a true cable tow.

Once a year, a group of specially appointed Grand Mark officers perform the Ceremony of Enthroning the Commander. This ceremony of Installing the Commander is one of the most impressive in Freemasonry.

Qualifications

To become a Royal Ark Mariner Mason, a candidate must be a subscribing member of a Mark Lodge and maintain his Mark Membership for the period in which he is a Royal Ark Mariner.

The names and details of all Royal Ark Mariner Lodges in this jurisdiction are contained in the Masonic Guide. A brief reference to that book should enable you to locate the Royal Ark Mariner Lodge meeting nearest to you.

Contact

For any questions concerning Royal Ark Mariner Masonry please contact the Grand Scribe ...

Telephone: 94110114

Email:

chaptermarkmasonsVIC@freemasonsVIC.net.au

Website: www.royalarkmarinersVIC.net.au



ASSOCIATE ORDERS

Free Gardeners

The **Order of Free Gardeners** is a fraternal society that was founded in Scotland in the middle of the 17th century and later spread to England and Ireland. Like numerous other friendly societies of the time, its principal aim was the sharing of secret knowledge linked to the profession and mutual aid. In the 19th century, its activities of mutual insurance became predominant.



Eastern Star

The Order was created by Rob Morris in 1850 when he was teaching at the Eureka Masonic College in Richland, Mississippi. While confined by illness, he set down the principles of the order in his *Rosary of the Eastern Star*. By 1855, he had organized a "Supreme Constellation" in New York, which chartered chapters throughout the United States.



Shriners

Shriners International, also commonly known as **The Shriners**, is a society established in 1870 and is headquartered in Tampa, Florida, USA.^[1] It is an appendant body to Freemasonry. Shriners International company describes itself as a fraternity based on fun, fellowship, and the Masonic principles of brotherly love, relief, and truth.



Order of Amaranth

The **Order of the Amaranth** is a Masonic-affiliated organization for Master Masons and their Ladies founded in 1873.

In the Order's teachings is their belief in the "Golden Rule" and by conforming to the virtues inherent in Truth, Faith, Wisdom and Charity they can prove to others the goodness promulgated by the Order.



Foresters

The society was formed in Rochdale in August 1834, when over 300 branches of the Royal Foresters society (established in the 18th century) formed the new Ancient Order of Foresters.

In 1874 the American and Canadian Foresters seceded from the Ancient Order of Foresters and set up the Independent Order of Foresters (IOF). The IOF's UK operation is now called Forester Life, based in Bromley, Greater London.



Co-Freemasonry

Co-Freemasonry is a form of Freemasonry which admits both men and women. It began in France in the 1890s with the forming of *Le Droit Humain*, and is now an international movement represented by several Co-Freemasonic administrations throughout the world. Most male-only Masonic Lodges do not recognise Co-Freemasonry, holding it to be *irregular*, or *clandestine*.



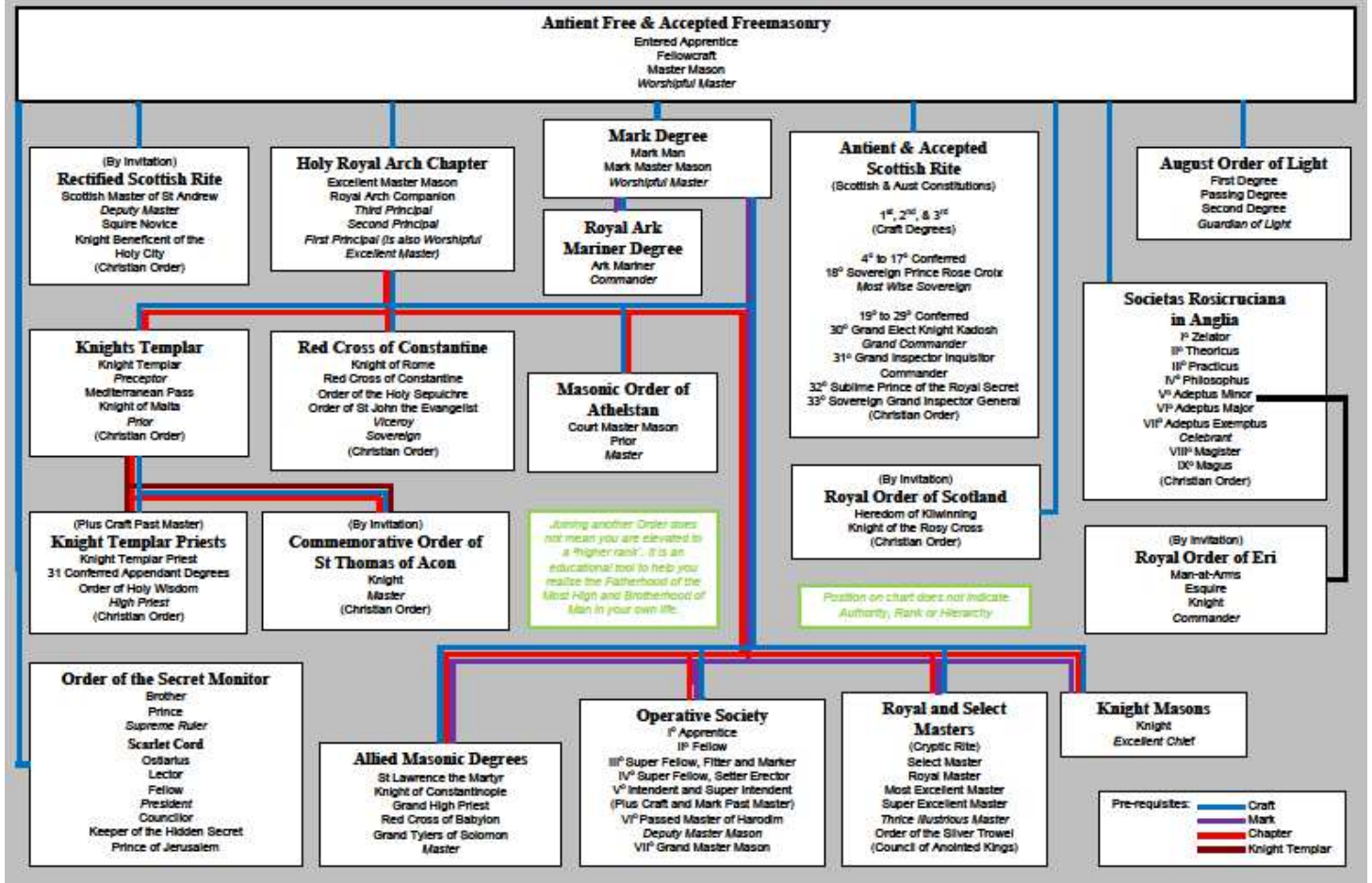
Job's Daughters International

Job's Daughters International is a Masonic sponsored youth organization for girls and young women aged 10 to 20. The organization is commonly referred to as simply **Job's Daughters**, and sometimes abbreviated as **JDI** (or **IOJD**, referring to its longtime former name, International Order of Job's Daughters). Job's Daughters welcomes many religions and cultures. They are praised for their memory work and delivery. They are not a secret society, as stereotyped by their relation to Freemasonry.



Source: Wikipedia

Masonic Orders in Victoria



CREDITS

Thanks for the production of this publication goes to ...

The text for Knights Templar John Smith

The text for Ancient & Accepted Rite—Scottish Constitution John Smith

Compilation of text and artwork Bill Harding

Design & Layout Michael Cheshire