



Pure Ancient Masonry and Beyond



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United Supreme Grand Chapter of Mark and Royal Arch Masons of New South Wales and the Australian Capital Territory

Foreword

The inspiration for this book came from being frequently asked by Masons beginning their journey of knowledge for advice about which of the many Masonic Orders best equip a Mason with a thorough knowledge about Freemasonry and provide a fully satisfying ceremonial experience.

My first response is that the pathway to expand one's Masonic experience and enjoyment is entirely the choice of each individual Brother and Companion. The concepts, history and ideals of each Order will appeal to different individuals.

This book is intended as a brief guide for the journey I consider most satisfying - Pure Ancient Freemasonry. I consider it vitally important that every Mason not only understands that 'pure Ancient Masonry' includes the Mark and Royal Arch Degrees, but that by acquiring those degrees and completing their journey in the Solomonian legend of the

Craft, they then have the door opened to a vast array of colourful, dramatic and historic Orders that cannot be obtained or matched in any other way.

No Freemason in this jurisdiction can quibble over this stance, particularly as the first clause in the Constitution of our United Grand Lodge states:

“... pure Ancient Masonry consists of the following Degrees, and no more, viz.: Those of the Entered Apprentice, the Fellow Craft, and the Master Mason, together with the Honourable Degree of Mark Master Mason, and the Supreme Order of the Holy Royal Arch.”

In other words, it is the intent of the Constitution that newly-initiated Entered Apprentices don't consider becoming a Master Mason as the end of their journey - but, rather, a mid point. A time for reflection on what has been revealed so far before continuing the journey of discovery by applying to join a Royal Arch Chapter and taking the degrees of Mark Master Mason and the appropriately titled *Supreme* Order of the Holy Royal Arch.

This book is an overview of 'pure Ancient Masonry' and those Masonic Orders in New South Wales and The Australian Capital Territory that require members to hold all the Degrees of 'pure Ancient Masonry' as defined by the United Grand Lodge of NSW and the ACT.

I commend this book to all Freemasons looking for advice about their Masonic journey. Consider this a rough road map and use the inserted brochure if you want to become a completed Mason, as defined in our United Grand Lodge's Book of **Constitutions**.

Yours Fraternally



Edward (Ted) Keenan
First Grand Principal and Grand Master,
United Supreme Grand Chapter
of Mark and Royal Arch Masons of NSW and the ACT



Why Go Beyond the Third Degree?



The first clause of the Book of Constitutions of the United Grand Lodge of New South Wales and the Australian Capital Territory of Ancient, Free and Accepted Masons (copied below) makes it clear every Brother should be proceeding beyond the Third Degree and exploring “pure Ancient Masonry”.

REGULATIONS FOR THE GOVERNMENT OF THE CRAFT

PART 1 THE GRAND LODGE

Chapter 1 – Declarations

1.1 Degrees Recognised

It is declared and pronounced by the United Grand Lodge of New South Wales and the Australian Capital Territory, that pure Ancient Masonry consists of the following Degrees, and no more, viz.: Those of the Entered Apprentice, the Fellow Craft, and the Master Mason, together with the Honourable Degree of Mark Master Mason, and the Supreme Order of the Holy Royal Arch.

1.2 Constitution of Grand Lodge

The Grand Lodge consists of the Grand Master, Past Grand Masters, Present and Past Grand Lodge Officers, and the Masters, Past Masters and the

Royal Arch Masonry in NSW & ACT

The Mark Master Mason and Royal Arch Degrees are practised in all recognised Jurisdictions in the world and pre-date the formation of the United Grand Lodge of England.

In this Jurisdiction, the Mark and Royal Arch Degrees have been worked since the mid 1800s. After the United Grand Lodge was formed in 1888, a Grand Lodge of Mark Master Masons and a Grand Chapter of Royal Arch Masons were formed in 1889.

The United Supreme Grand Chapter of Mark and Royal Arch Masons of NSW and the ACT was formed in 1980, bringing together the:

- ✧ Supreme Grand Royal Arch Chapter of NSW (1889);
- ✧ Grand Lodge of Mark Master Masons (1889);
- ✧ District Grand Scottish Royal Arch Chapter of NSW (1863)
- ✧ Grand Council for Royal and Select Masters of NSW and the ACT (1972).

The proud motto of the Order *Ad Majorem Dei Glorium* (to the greater glory of God) and the First Grand Principal and Grand Master's theme *Royal Arch Masonry – Completing the Journey* sum up the philosophy and intent of the Order. Grand Chapter administers 11 Degrees and seven Installation Ceremonies:

The Mark and Royal Arch Today

These two Degrees form an integral part of pure Ancient Masonry, not only in this Jurisdiction, but certainly in all Jurisdictions within Australasia; and indeed in most Jurisdictions world-wide.

Whilst it is always acknowledged that the Master Masons' Degree remains the Highest Degree in Freemasonry, The Holy Royal Arch Degree remains the culmination of pure Ancient Masonry.

The United Supreme Grand Chapter has Jurisdiction of these two Degrees in New South Wales and the Australian Capital Territory, as well as many other fully worked Degrees that enhance and expand the legends and philosophies of pure Ancient Masonry.

Whilst there are many Orders and Degrees practised in this Jurisdiction, many of them have the prerequisite of the Candidate having been Exalted as a Royal Arch Mason; these are outlined in this booklet.

As well, there are some other Orders that do not require that the Candidate to be a member of the Royal Arch.

The Concordat signed between Grand Chapter and Grand Lodge states:

Grand Lodge recognizes the following degrees as worked by Chapters holding under the United Supreme Grand Chapter: Honourable Degree of Mark Master Mason (together with the associated Chair Degree being that of Worshipful Master of a Mark Lodge); and the Supreme Order of the Holy Royal Arch (consisting of the Holy Royal Arch Degree together with the associated Chair Degrees being those of Third Principal, Second Principal and First Principal of a Royal Arch Chapter) as forming part of pure, Ancient Masonry and recommends that Brethren earnestly consider those degrees as ones which must be acquired as part of every Brother's progression in Freemasonry. Grand Lodge acknowledges the following degrees as worked by Chapters holding under the United Supreme Grand Chapter:

Mark & Royal Arch Series

Excellent Master

Mark Master Mason

Holy Royal Arch

*First, Second and Third Principals**

Royal Ark Mariners Series

Royal Ark Mariner

*Worshipful Commander Noah**

Red Cross Knights Series

Knight of the Sword

Knight of the East

Knight of the East & West

*Most Excellent Chief**

Cryptic Series

Select Master

Royal Master

Most Excellent Master

Super Excellent Master

*Thrice Illustrious Master**

The United Grand Lodge of NSW & ACT recommends Brethren earnestly consider those degrees **as the ones which should be acquired as part of every Brother's progression in Freemasonry.**

* Indicates an Installation ceremony

The Seven Royal Arch Degree Groups



The Mark Man Ceremony recognised under the Concordat between Craft and Royal Arch masonry in this jurisdiction as the transitional ceremony that bridges the gap between the Craft and the Royal Arch degree groupings.



The Mark Degree (part of pure Ancient Masonry) follows and expands on the Fellow Craft Degree. It appears to have grown out of an ancient ceremony in which operative Craftsmen selected a personal Mark.



The Excellent Master Degree relates the Masonic tradition concerning the dramatic events that occurred between the destruction of King Solomon's Temple (422 BCE) and the second Temple being built by Zerrubabel (in 516 BCE).



The Holy Royal Arch Degree (described as the perfection and completion of Freemasonry) is where the Genuine Secrets of a Master Mason are discovered and the way opened to a full exploration of pure and Ancient Freemasonry.



The Royal Ark Mariner Degree relates the story of Noah and the flood, God's great covenant and the re-establishment of man's moral values. It was once considered so important it almost become the Third Degree of Freemasonry.



The Cryptic Series of Degrees cover a vast period of traditional history: from the events surrounding the Third Degree through to the final destruction of the Temple by Nebuchadnezzar. These Degrees enrich and further explain many parts of our Pure Ancient Masonic traditions.



The Red Cross Knight Series of Degrees enhances the story told in the Excellent Master Degree, and teaches that faithfulness, honour and dignity bear their own rewards.

Antient vs Ancient

Why “t” or “c”? In 1751, Freemasonry split into two groups - the Antients and the Moderns. The Antients (deliberately using the older “t” spelling to create an aura of antiquity) claimed to work an older form of Freemasonry which included the Royal Arch Degree.

The other group, the Moderns, claimed to work a “pure” form (which did not include the Royal Arch). The two bodies united in 1813, agreeing that “Pure and Antient Masonry” consisted of the three Craft degrees, the Mark degree and the Royal Arch degree. Many Grand Lodges have modernised the spelling, but the clauses “Pure and Antient” and “pure Ancient Masonry” refer directly to the 1813 definition made by the United Grand Lodge of England.

The Royal Arch Series

In this jurisdiction, United Supreme Grand Chapter administers the seven degree groups listed opposite. A Craft Mason becomes a Member of USGC when he is Advanced to the Honourable Degree of Mark Master Mason and he completes ‘pure Ancient Masonry’ when he is Exalted as a Royal Arch Mason. Chapters may conduct business in a Mark Lodge or a Royal Arch Chapter. The other Degrees are worked regularly, often as a District Meeting to share the process of discovery.

The Mark Man

This ceremony prepares the Master Mason for his coming journey of discovery and the more “operative” degree of Mark Master Mason which is to follow. The Mark Man ceremony can be seen as a transitional stage, preparing the Candidate for the stone quarry imagery to come.

The Mark Degree

The Mark Degree takes place in the construction site of King Solomon’s Temple and is the most “operative” degree of the seven. It is also a degree which lends itself to drama and humour. The Candidate is a workman from the quarries and the narrative takes him on a journey of discovery and preparation. It offers the encouraging thought that, although motives may sometimes be misinterpreted, attainments underrated; there is one who sees not with the eyes of man, but may make the stone which the builders rejected the head of the corner.

The Holy Royal Arch

This degree contains information and discoveries which completely inform the Candidate about pure Ancient Masonry. Half told stories are resolved and it confers the rights and the light of a Master Mason in fact as well as in name. It truly leads to a full understanding of Ancient Masonry and how the journey from Entered Apprentice to the Master Mason's Degree was preparation for the final goal, the Most Sublime Degree of Royal Arch Mason.

The Royal Ark Mariner Degree

As the name suggests, this degree takes its allegories from the story of Noah, his Ark and the Great Flood. It is considered to be one of the oldest Masonic ceremonies and is also the only degree to have been bought and sold. In 1884, the English Grand Lodge of Mark Master Masons purchased the Degree off one Morton Edwards for £25 to resolve an argument over jurisdiction. The receipt still hangs in Mark Mason's Hall, London.

The Cryptic Series of Degrees

They are not called Cryptic because they are hard to understand (like cryptic crosswords); but because they take place in or around a Crypt in which (according to the ritual narrative) certain secrets at the heart of Freemasonry were deliberately hidden.

The first two ceremonies of the Cryptic Series (**Select Master** and **Royal Master**) explain how and why the secrets were deposited and why a particular manner for displaying the secrets was chosen. The third, **Most Excellent Master**, is concerned with events at the dedication of the temple whilst the fourth, **Super Excellent Master**, is based on activities immediately prior to the destruction of the temple and the Babylonian captivity.

The lesson of the first two degrees is the strengthening of qualities taught in the Craft degrees, in particular fidelity in our allotted duties, and includes a magnificent soliloquy on death; in the fourth it is unswerving devotion to God. The third degree is a link in the narrative path.

The Red Cross Knight Series of Degrees

This ceremony uses the difficulties the Jewish people faced rebuilding their city and temple following their return from the Babylonish captivity to stress many of the teachings of Masonry with a particular emphasis on the importance of truth.

Don't only take our word for it ...

The Masonic scholar, Reverend George Oliver DD, after his Exaltation in about 1812 described the Royal Arch as:

A Degree indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of ancient Masonry. It impresses upon our minds a belief in the being of a God, without beginning of days or end of years, the great and incomprehensible Alpha and Omega, and reminds us of the reverence which is due to His Holy name. ²

The Pattern of Freemasonry

Noted Masonic scholar Roy Wells wrote: ³

If it were possible to summarise the teaching of the Three Degrees in a few words, in order to appreciate the parts played by each in relation to the Royal Arch, it might well be said:

- (a) The First Degree emphasises the primary necessity for a complete faith in the Supreme Being - the Father of All, who permits entrance to mortal existence. In it we learn the duty we owe to our neighbour in his time of need.
- (b) The Second Degree stresses the duty we owe to ourselves, fully to develop our talents and skill in the arts and sciences and thus to play a useful part in life.
- (c) The Third Degree provides an opportunity to contemplate the closing hour of our existence, however untimely that may appear to be for some of our Brethren and colleagues.

Thus we have an obvious sequence of Birth, Maturity and Death, but to what purpose? If the "Word" has been lost for succeeding generations are they to be left with blank finality of death and no more? Alternatively, does the expression "until time and circumstance restore the genuine" begin to take on another meaning?

The Royal Arch embraces the whole programme and illustrates in a most colourful setting that divine and human affairs are indeed interwoven throughout all these stages and afterwards.

It helps us to widen our knowledge, to the full appreciation of the nature and work of the Almighty, and leads us to an understanding that “the Soul or Spirit will return to the Father who gave it life”.

The loss and recovery theme is completed by the Royal Arch and so, in that sense, it is a completion of the Third Degree; it is the conclusion of an exercise.

That it has become severed from the Craft may even be deemed an advantage for its members. The separation tends to ensure that the “Light” which it contains is shed upon those who come to it “properly prepared”; that is to say, with an understanding that among the favours that are given and received in the Craft, not the least is an opportunity to increase our spiritual philosophy in an area where humility and contrition are shown as clear indications of merit.

Further Reading

Bernard E Jones has written two books which provide excellent information about Pure and Ancient Masonry: *The Freemasons Guide and Compendium* and *Freemasons' Book of the Royal Arch*. *The Pocket History of Freemasonry* by FL Pick and GL Knight is also recommended. These and many other books on Freemasonry are held in the Libraries of the United Grand Lodge in Sydney and United Supreme Grand Chapter at Petersham.

A Quick Re-cap . . .

Some questions for every newly raised Master Mason:

- * Do you feel something is missing from the story so far?
- * Do you believe that you have reached the summit of ‘pure Ancient Masonry’?
- * What are the genuine secrets of a Master Mason and when will they be returned?
- * Were those secrets preserved and if so, can they be recovered?

The United Supreme Grand Chapter and the Degree of the Holy Royal Arch will answer these and many other questions.

The Natural Progression

The following pages summarise the Masonic Orders which are only available to Royal Arch Masons. After the Royal Arch Degree they are not shown in any particular sequence or preference.



Master Mason



Royal Arch Mason



Knights Templar
Scottish Constitution



Knight Templar
Priests



Red Cross of
Constantine



Knights of York
Cross of Honour



Allied Masonic
Degrees



St Thomas of
Acon



The Operatives



Order of Athelstan



The Commemorative Order of St Thomas of Acon

The Order is a 'Commemorative' Order which takes its name and symbolism from the medieval Order of purely English origin without claiming to be its linear descendant. The medieval Order was founded during the Third Crusade, at Acre (Acon in Palestine and Akko in Israel) and dedicated its work to St Thomas a' Becket. Hence its name.

The modern Commemorative Order was founded in England in 1974. Today there are over 2,500 members in some 100 Chapels in a dozen Provinces in England, Wales, Australia, New Zealand, USA, Canada and Spain.

The Order is governed by a Grand Council in England, is divided into Provinces under the leadership of a Grand Preceptor and comprising Chapels ruled by a Master. Chapels have been erected in Willoughby, Concord, Tweed Heads and Brisbane.

The watchwords of The Order are 'Humility' and 'Love' (Humilitas et Caritas). The Order has only one degree, that of Knight with an additional two-tiered honour of 'Knight Caritas' and 'Knight Humilitas'.

Joining is by invitation only and a candidate must be, and remain, a subscribing member of a Craft Lodge, a Royal Arch Chapter and of a Knight Templar Preceptory.

Knight Templar regalia (modified) may be worn, but Masters must wear the full habit of The Order.

Meetings are generally held twice a year and members traditionally dine with their Ladies after each meeting.





Red Cross of Constantine

The Masonic and Military Order of Rome and the Red Cross of Constantine and the Orders of the Holy Sepulchre and of St John the Baptist

Welcome to Constantine Masonry.

This Christian Order uses the story of Roman Emperor Constantine's conversion to Christianity in 312 as its base. Just as Royal Arch Freemasonry provides a higher philosophical approach to the symbolism of the Craft, this Order provides a deeper, Christian understanding of Craft and Royal Arch Freemasonry.

History of the Order

The origins of the 'Masonic' Order of the Red Cross of Constantine date back to 1780 and it has been spreading from the United Kingdom since 1865. There are Grand Imperial Conclaves throughout the English speaking world. The NSW Grand Imperial Conclave was formed in 1991 and the 18 Conclaves throughout the State meet four times each year.

Ceremonies of the Order

There are four Grades within the Order.

The **First Grade** has two degrees - the Knight of Rome and the Knight of the Red Cross of Constantine. Knight of Rome is a preparatory ceremony. The Candidate is received and dubbed as a Knight of Rome and discovers similarities between certain Roman Colleges of Artificers and Craft Lodges. Knight of Red Cross of Constantine relates how Constantine's conversion inspired him to victory over his rival Emperor Maxentius in 312 and led to the creation of what is claimed to be the oldest Order of Christian Knighthood. The degree develops around the doctrine associated with an important lesson for all Christian Freemasons. All regular business of the Conclave is conducted in the Red Cross Degree.

The **Second Grade** also has two ceremonies, generally taken within twelve months of completing the Red Cross degrees.

Tradition asserts that the first, that of Knight of the Holy Sepulchre - originated after St Helena (the mother of Constantine) discovered the true Cross and draws its imagery and content from

the three days between the Crucifixion and the Resurrection of Jesus Christ.

The ceremony includes a vigil over the Holy Sepulchre and a series of theological and allegorical orations. Duties placed on Knights include the performance of the seven works of mercy.

The Knight of St John the Evangelist (the second of the so-called Appendant Orders which are always conferred in series) has direct links to the discovery story in the Royal Arch Degree.

It tells of the remarkable discovery made at the ruins of King Solomon's Temple in the fourth century AD and the subsequent foundation of the Knights of St John.

Striking Explanation of Craft and Royal Arch Ceremonies

The Order's interpretation of the Hiram/Solomon legend and the explanation of the symbolism of the Craft and Royal Arch ceremonies from a purely Christian viewpoint are quite dramatic. This degree truly brings a fresh perspective to these ceremonies and its solid use of familiar Craft and Royal Arch symbolism makes its culmination very potent indeed.

The **Third Grade** is the consecration of the Venerable Eusebius and is conferred in a College, and is a necessary qualification for the office of Viceroy.

The **Fourth Grade** is conferred in a Senate and is confined to Most Puissant Sovereigns who represent Constantine and enables their enthronement into that position in the Conclave.

In Conclusion

Constantine Masonry offers the opportunity a further step to broaden your Masonic knowledge and is the pathway to Christian and Chivalric Masonry.

It takes the teachings of the Craft and the symbolism of the Holy Royal Arch into a whole new understanding of Masonry. Its teachings encourage Freemasons to be examples, in every way, of true Christian living.

It is Constantine Masonry that develops these teachings that are concealed in pure Ancient Masonry.



The Knights Templar

The United, Religious and Military Orders of the Temple and the Order of St John of Jerusalem, Palestine, Rhodes and Malta: District Grand Priory of New South Wales

The Order of the Temple was founded in 1118 at Jerusalem, which had been liberated from the Saracen rule 19 years earlier. The successes of the crusaders had attracted pilgrims to the Holy Land from all over Christendom. Rich and poor, noble and peasant, male and female, all wrought by religious excitement; they came through the most inhospitable countries to visit and offer up their devotions at places made sacred by associations with the life of Jesus the Christ.

It was to afford some protection to these otherwise unguarded pilgrims that Hugo De Payens and seven other Knights founded the Order. Baldwin, King of Jerusalem, granted the Knights quarters near the Royal Palace and as the site was traditionally that of King Solomon's Temple, they became known as "Knights of the Temple".

Our Scottish Order was first established in New South Wales in 1876. The first District Grand Priory in New South Wales was constituted in 1882 and reconstituted in 1922.

Preceptory Meeting Places

There are seven Scottish Preceptories in New South Wales: Preceptory of Kintore, (Bondi Masonic Centre); Preceptory of Granville, (Concord West Masonic Centre - a Research Preceptory); Preceptory of Waverley, (Hurlstone Park Masonic Centre); Preceptory of St George, (Kensington Masonic Centre); Preceptory of Campbell, (Yass Masonic Centre); Preceptory of St Lukes, (Gosford Masonic Centre); and the Preceptory of Port Macquarie, (Hastings Valley Masonic Centre).

The Order of Knights of the Temple confers the Grades (Degrees) of Pilgrim, Esquire and Knight: firstly reflecting on the traveller's journey to the Holy Land and seeking shelter, secondly his offering of service and finally serving others as a Knight of the Order.

The Knights are collectively called Fratres and hold their meetings in groups known as Preceptories.

Ritual and Stories

The Order of Malta confers the Grades (Degrees) of Knight of St Paul or Mediterranean Pass and Knight of St John of Jerusalem. These Grades are conferred annually in a Priory attached to a Preceptory or at a District Grand Priory Muster.

The Knights of St Paul or Mediterranean Pass ceremony recounts the sea voyage of the Apostle Paul on his journey from Crete to Rome and the unexpected welcome given to him by the natives of the Island of Malta (Melita).

The Knights of St John of Jerusalem ceremony recounts the history and journey of the Knights from their origin as Knights Hospitaller in Jerusalem to establishment on the Island of Malta.

After a succession of defeats by Saracen forces the Knights made a last stand in the coastal town of Acre. In 1291 Acre was captured by an over whelming force of Saracens, and most of the Inhabitants were put to the sword.

The remnants of the Knights escaped by sea and initially took refuge on the island of Cyprus. Cyprus was, in many ways, unsuitable as a principle seat of the Order and the Knights soon moved to the island of Rhodes.

Spanish Emperor Charles V bestowed the Island of Malta upon the Order in 1530; on the understanding the Knights would protect and defend it.

The Regalia for the Templar and Malta knights is most impressive, being based on that of the medieval Templars.

It is not obligatory for Knights to possess two sets of regalia.

Our Scottish Order is a Christian Order and Aspirants (Candidates) must profess the Christian Faith, have a belief in the Holy Trinity, and be both a Master Mason and a Royal Arch Companion in good standing.



The Order of Athelstan

The Masonic Order of Athelstan in England, Wales and its Provinces Overseas: The Province Of Australia

The Masonic Order of Athelstan grew out of the shared interests of a number of like-minded individuals in the origins of Masonry. Their research culminated in the creation of a series of degrees based on the Saxon Chronicles and the life and symbolism of King Athelstan.

The ritual was based on the research of many historic documents and the discovery of old Craft and other Masonic rituals. Eventually a draft of the ritual was produced and the Grand Court of the Masonic Order of Athelstan was conceived if not yet born.

The Order is based on the historic records of the life and the legend of King Athelstan. The focus of the Order is to show how this early reference development of speculative Freemasonry.

The Masonic Order of Athelstan portrays the story of a Master Mason being called to York in 926 AD to receive the Ancient Charges from the King. The ritual contains a great deal of symbolism that is still seen in some Lodges and a great deal not currently worked. It culminates with an historical oration which takes the Candidate through the development of the various Grand Lodges ending at 1813 with the formation of the United Grand Lodge of England.

Like other Masonic ceremonies, many legends are used to tell a story and portray moral values. The ceremonies focus on the legend of the York Assembly of 926 AD and uses this as the framework and conduit for our own ceremony. The Master Mason is summoned to the York assembly for further 'instruction' of Masonic ritual and symbolism and, in doing so, follows the historic development of the Craft over the following centuries.

The aim of the Masonic Order of Athelstan is to encourage and prompt its members into actual further study and research. As such, each Candidate is carefully chosen due to their interest in Masonic history and is 'Instructed' into our Order. Since its formal beginning, the Order has come to mean different things to different people. For some it is historic and educational, for others it

is rich in symbolism and a vehicle to keep a great deal of old ritual alive; for others it is where good friends meet to share knowledge, thinking, friendship and good company.

Membership is invitational and members are expected to take a wide and committed interest in all aspects of Freemasonry. Therefore they must be Craft Freemasons as well as Companions of Royal Arch Chapters.

If a potential candidate holds these requisite qualifications he can be invited to our Festive Board and will be warmly welcomed by all. The intention is to introduce him to the Order without disclosing the ritual and workings of the Order.

The Inner Workings of an Eminent Prior deal with the earliest passing of the veils ceremony and the Kabbalistic explanation of the four banners of the Royal Arch.

The Inner Working of a Worshipful Master or Grand Master of Speculative Masons is based on the betrayal of Athelstan by Prince Edwin and finally the reward Order of the Scarlet Mantle for those Knights who have given meritorious service both to the Order and to their Court.

The Order of the Scarlet Mantle is strictly a reward based degree commemorative of the Knighting of Athelstan by King Alfred the Great in and around the year 898 (the first recorded making of a Knight in England).

It is stated that Athelstan, upon being knighted was given a 'Scarlet Mantle Members bear the initials of Knight of the Scarlet Mantle (KSM), Knight Commander of the Scarlet Mantle (KCSM) or Grand Cross of the Scarlet Mantle (GCSM) after their name and naturally can only use this in the context of the Masonic Order of Athelstan.



The Knight Templar Priests

The Grand College of The Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom

This is an exclusive Christian Order and requires every candidate to be a subscribing Past Master of a Craft Lodge, a subscribing Royal Arch Mason and a subscribing Knight Templar. The main principles of the Order concern spiritual growth through a study of the Biblical aspect of priesthood.

In the course of the ceremony, the Candidate is conducted around seven pillars during readings from the Old and New Testaments. Each Pillar is associated with a word referring to the Lamb of God who opened the seven seals to reveal the seven spirits of God.

During the Ceremony, the 31 additional Degrees are conferred upon the Candidate, by name only. The Symbol of the Order is an equilateral triangle on which are inscribed certain letters alluding to the secrets of the Order.

The gathering is called a Tabernacle and the head of the Tabernacle is called the High Priest. He is assisted by seven Knight Priests who each officiate at one of the seven Pillars, and a Conductor, the equivalent of a Deacon in the Craft Ceremony.

The Tabernacle meets four times a year, one meeting being devoted to installation of a new High Priest.

History

The Order was certainly working prior to 1792 (the earliest documented date) and was mainly confined to Northern Ireland. In Scotland, the Order first saw light of day in Kilmarnock in 1800. In England, the Order was formed in the first decade of the 19th Century mainly in Lancashire and West Yorkshire.

Prior to 1894, the Order of Knight Templar Priest traced its origins back to the Anahilt Union Band in County Down, Ireland, in 1792.

Over 60 "Union Bands" have been traced in Ireland with only a small number being under the Irish Early Grand Encampment and even fewer being "banded" with one or more Lodges. During this period there was no ruling body.

On Good Friday, 23 March 1894, Henry Hotham, a Yorkshireman and prominent Mason, was apparently the last known Knight Templar Priest.

Being the last Installed Master or High Priest, he admitted nine Knights into the Order (under the authority of one of the Original Rules of the Order).

The earliest documentary evidence of the working of the Order in England comes in the form of a Certificate issued at Manchester in November 1802.

In the early days it was also known as the “Priestly Order” and was referred to within the ceremonies of “The High Knights Templar” in Ireland in 1755. Other evidence - such as it is - may simply be a reference within early Lodge Minute Books of the working of a Degree. Evidence of degrees with the same names as those now in the present day Order of 31 Appendant Degrees has been found in a number of Scottish Lodges.

Following the formation of the Grand Lodge of Scotland in 1736 - instruction was given to Lodges that they could not or should not work degrees other those of the 1st or Entered Apprentice Degree, the 2nd or Fellow of Craft Degree, the 3rd or Master Mason Degree. Scottish Lodges also work the Mark Master Degree.

This is in agreement with the Supreme Grand Royal Arch Chapter of Scotland which also has control of the Mark Master Degree. Following this instruction to Lodges we just do not know if all the Lodges which formerly might have worked these Degrees simply stopped or stopped noting the workings with Lodge Minute Books! The current Grand College was formed in 1924.

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.

The High Priest wears a taller Mitre with a Patriarchal Cross.



The Order

The Order is governed by the Grand College which is located in the City of York in The United Kingdom.



Knights of the York Cross of Honour

The Order was formed in Monroe, North Carolina on March 13, 1930.

On June 6, 1930 the Convent General of the United States of America was formed to administer the Order.

Requirements for membership are that each proposed candidate for membership must have presided over a Lodge as a Master, over a Chapter as First Principal, over a Council as Thrice Illustrious Master and over a Priory as Prior.

Knights of the York Cross of Honour is an Honour Group of Masons who are dedicated to serving the Masonic Fraternity as a Labour of Love.

Membership in KYCH is by invitation only. Those who labour will be rewarded by being invited.

A member of KYCH who, has served any of the four Bodies above as Presiding Officer, that Officer is thereby a Knight Grand Cross of Honour, with one Quadrant for each of the Bodies he has served.

This means that if he has served any of these four Bodies as leader, before he is inducted into KYCH, he would be a Knight Cross of Honour upon being inducted into membership. If he serves any of these four Bodies as leader after he is a KYCH member, then he is awarded a Grand Quadrant when his term ends.

When a member becomes a Knight Grand Cross of Honour, he is entitled to a Certificate from Convent General showing the distinction, ie, Knight Grand Cross of Honour with One Quadrant, Two Quadrants, Three Quadrants, or Four Quadrants, as the case may be. These certificates are available from the Grand Registrar - General at no cost.

Lapel emblems are available to indicate Knight Grand Cross of Honour.

Each Quadrant is represented by the appropriate colour of the order served, ie, Blue for the Craft Lodge, Red for the Royal Arch Chapter, Purple for the Cryptic Council, and White for the Priory.

If the member is a Past Prior the background of his emblem is Purple, if he is a

Knight Grand Cross of Honour, but not a Past Prior, the background is White.
The meaning of membership in KYCH can best be explained by a closing statement of Most Eminent Knight Donald E. Friend, Grand Master General, at his Convent General Session in 1995:

“As a Knight of the York Cross of Honour, you are a proven servant of the Masonic Fraternity, Your inspiration has come from your past, your duty is in the present, your hope is in the future. I ask you always to remember - in all you do, in all you say, in all of your actions, take a good look at yourself: you are someone’s impression of Freemasonry”.





The Allied Masonic Degrees

History and Origin

The Grand Council of the Allied Masonic Degrees was formed in 1879 to bring under its directions a number of Orders that recognised no central authority. By 1931, two of the degrees (that of Holy Royal Arch Knight Templar Priests and one degree of the Secret Monitor) were no longer administered by the Grand Council, leaving the five current ceremonies:

- St Lawrence the Martyr
- Knights of Constantinople
- Grand Tilers of Solomon
- Red Cross of Babylon
- Grand High Priest

St Lawrence the Martyr

The ceremony commemorates the martyrdom of the Saint in Rome in the middle of the third century and teaches the lessons of fortitude and humility. This is also the “administrative” degree. In it, all business of the Council is conducted, candidates are received and the Worshipful Master is installed.

Knights of Constantinople

This is a real “side” Degree, in the sense that, many years ago, it was customary for one Brother to confer it on another; he would for example, take him aside at the end of a Lodge meeting, administer a simple obligation and entrust him with the secrets.

The scene of the Ceremony is the courtyard of the palace of the Emperor Constantine the Great in Constantinople during the fourth century AD. The Degree inculcates the useful lessons of humility and universal equality.

Grand Tilers of Solomon

This Degree is a legend similar to that of the Cryptic Degree of a Secret Master, but with interesting variations, in particular with respect to the period of the occurrences. It relates the story of the accidental intrusion of a

craftsman into the secret vault of King Solomon. The Degree warns of the great danger of carelessness and of hasty judgment and teaches the importance of careful tiling.

Red Cross of Babylon

The Degree is of considerable antiquity, being closely associated with the Royal Arch and the rebuilding of the second Temple in Jerusalem with the candidate bearing the name of Zerubbabel.

The legend begins in the days of Cyrus, King of Persia, continues through to the time of Darius and incorporates an outstanding feature of crossing a bridge over a river which has particular significance.

The Degree teaches us to keep inviolate our Masonic secrets and to withstand all temptations to reveal them, however profitable those temptations may be. It emphasises the importance of Fidelity, Integrity and Truth.

Grand High Priest

The Degree is founded on the blessing of Abraham and the consecration of Aaron and the candidate is admitted by the President (who represents the King of Salem) and is set apart with due ceremonial to the Holy Office of Grand High Priest in a most beautiful and uplifting enactment. It is usual that this Degree is only performed in any Council once in every year.

Qualification for Admission

The Candidate must be a Master Mason who has been advanced as a Mark Master Mason and exalted as a Royal Arch Mason.

Regalia

The Regalia of the Order comprises of five miniature breast jewels representing the five different Degrees. Alternatively a member may wear a ribbon. Past Masters wear a single jewel suspended from a thistle green collarette.





The Operatives

The Worshipful Society of Free Masons,
Rough Masons, Wallers, Slaters, Paviers,
Plaisterers And Bricklayers

Introduction

“The Operatives” in their current form have a direct, historic link to the Operative or Guild Masons Lodges which attended the Grand Assemblage of 926 in York, reputed to have been authorized and encouraged by King Athelstan. By the early 1900s, only a few Operative Lodges were still active and they wanted to ensure their teachings and ceremonials were not lost.

The York Division of Guild Masons reconstituted the Channel Row Assemblage in London on 21st May 1913. This has led to the formation of the current Worshipful Society of Freemasons; governed by a London-based Grand Assemblage presided over by three Grand Master Masons.

There are now assemblages around the world, preserving this direct link between Operative and Speculative Masonry.

Qualifications for Membership and Degrees Worked

Membership is restricted to regular Freemasons who are Master Masons, Mark Master Masons and Royal Arch Masons in good standing. For promotion beyond the Fifth Degree, a member must have been installed as a Master in a Craft Lodge and also in a Mark Lodge. There are seven degrees in all: First, Indentured Apprentice; Second, Fellow of the Craft; Third, Fitter and Marker; Fourth, Setter Erector; Fifth, Intendent, Overseer, Superintendent and Warden; Sixth, Passed (not Past) Master; and Seventh, the three Grand Master Masons (together with those appointed to that grade Honoris Causa).

Assemblages and Lodges

Each Assemblage includes the Stone Yard and Lodge of each of the degrees from the First to the Third and also the Erection Site and Lodge of the Fourth Degree. Each Assemblage is presided over by a Deputy Master

Mason representing the three Grand Master Masons who ipso facto are the Masters of every Lodge.

Joining the Worshipful Society

Freemasons having the required qualifications may enquire of any member of the Worshipful Society if interested in becoming a member. Many of those who join have been recommended to the Assemblage by members and have been invited to join after favourable consideration by the members of the Assemblage.

All applications for membership are subject to a ballot of the members present in open Assemblage. Meetings of an Assemblage are held quarterly,

but additional meetings may be convened in special circumstances. Progress through the degrees and promotions to office are based on merit. In addition, certain minimum periods of service are prescribed for qualification for promotion in the progressive degrees.

Work within the Assemblages

Freemasons familiar with the rituals of the Masonic orders of which membership is a prerequisite to becoming a member will notice as many similarities as there are differences in the Operatives' Working.

The origins of the various degrees of Speculative Freemasonry will become evident, although no attempt is made to correlate the several systems.

The old charges and explanations are given in their original forms, but much of the work that has already been carried out in the speculative degrees is not repeated.

The purpose of the Worshipful Society is to perpetuate the ancient operative workings to the extent that they can be established beyond doubt. In this respect, membership of the Worshipful Society greatly enhances a speculative Freemason's understanding of the ceremonials in which he has participated and of the rituals that he has learnt.

From the foregoing it will be evident that the work of the Worshipful Society provides an important, if not essential, conclusion to the work of the Craft, the Mark and the Royal Arch.

Want to know More?

A brochure inserted into this booklet contains contact details for the Royal Arch and Associated Orders listed in this booklet.

Or, you may wish to fill out the “tell me more” form on the brochure and either post it or scan and email it to Grand Chapter.

Web sites of interest

United Grand Lodge

www.masons.org.au

United Supreme Grand Chapter

www.usgcnsw.org.au

Order of the Red Cross of Constantine

www.constantine-mason-nsw-act.org.au

Knights Templar

www.Districtgrandprioryofnewsouthwales.org

www.Greatprioryofscotland.com

The Masonic Order of Athelstan

www.athelstan.org.uk

Holy Royal Arch Knight Templar Priests

knighttemplarpriests.com

The Commemorative Order of St Thomas of Acon

thomas-of-acon.org

York Cross of Honour

<http://www.kych.org/>

The Operatives

www.operatives.org.uk

End Notes

- 1) For example in Milton's poem

I did but Prompt the Age to Quit their Cloggs of 1645:

I did but prompt the age to quit their cloggs

By the known rules of **antient** libertie,

When strait a barbarous noise environs me

Of Owles and Cuckoes, Asses, Apes and Doggs

Or: the 1697 book title *A Discourse of Medals, Antient and Modern* by John Evelyn, 1620-1706

- 2) Lecture prepared for the London Grand Rank Association, subsequently issued as Lecture L 25 (1988) by the City of Sydney Royal Arch Chapter of Research and Instruction Correspondence Circle.
- 3) Oliver G: *The Historical Landmarks and Other Evidences of Freemasonry*, Masonic Publishing and Manufacturing, 1867.

Acknowledgements

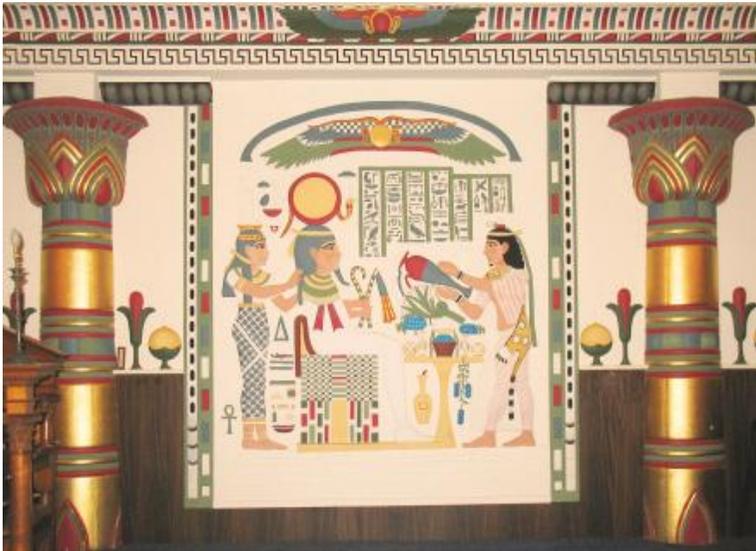
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