

THE CRAFT FREEMASONRY NEWSLETTER No.43 MAY 2012

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry

*To whose knowledge these presents shall come
Greetings*

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

"The end, the moral, and purpose of Freemasonry is,
to subdue our passions, not to do our own will;
to make a daily progress is a laudable art, and to promote morality,
charity, good fellowship, good nature, and humanity."
James Anderson, In Golden Remain

Address from the Secretary General of the Masonic High Council

Dear Brethren,

It is with great pleasure that we present you with the 43rd Craft Newsletter.

Just a quick remark the consideration of those using social media portals that it is to bear in mind that Regular Craft Freemasonry does not divulge inner workings in the form of pictures during Masonic meetings.

It is with amazement that we observe quasi masonic organizations and irregular organizations posting online photos with fully clothed members during lodge proceedings, some even making the signs of the order.

It is very pleasing to note that lodges of our International Masonic Federation of the MHC do not partake in such behaviour.

Finally, I would like to take this opportunity of inviting you all to participate in the upcoming MHC event in Serbia on the 9 & 10 of June 2012. I hope to see as many of you there as possible.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General



**Masonic High Council
International Meeting**

Serbia, Europe

9 & 10 June 2012

9 June 2012
Masonic General Meeting

10 June 2012
Appended Philosophic and Chivalric Orders General Meeting

**Masonic High Council
Reunión Internacional**

Serbia, Europa

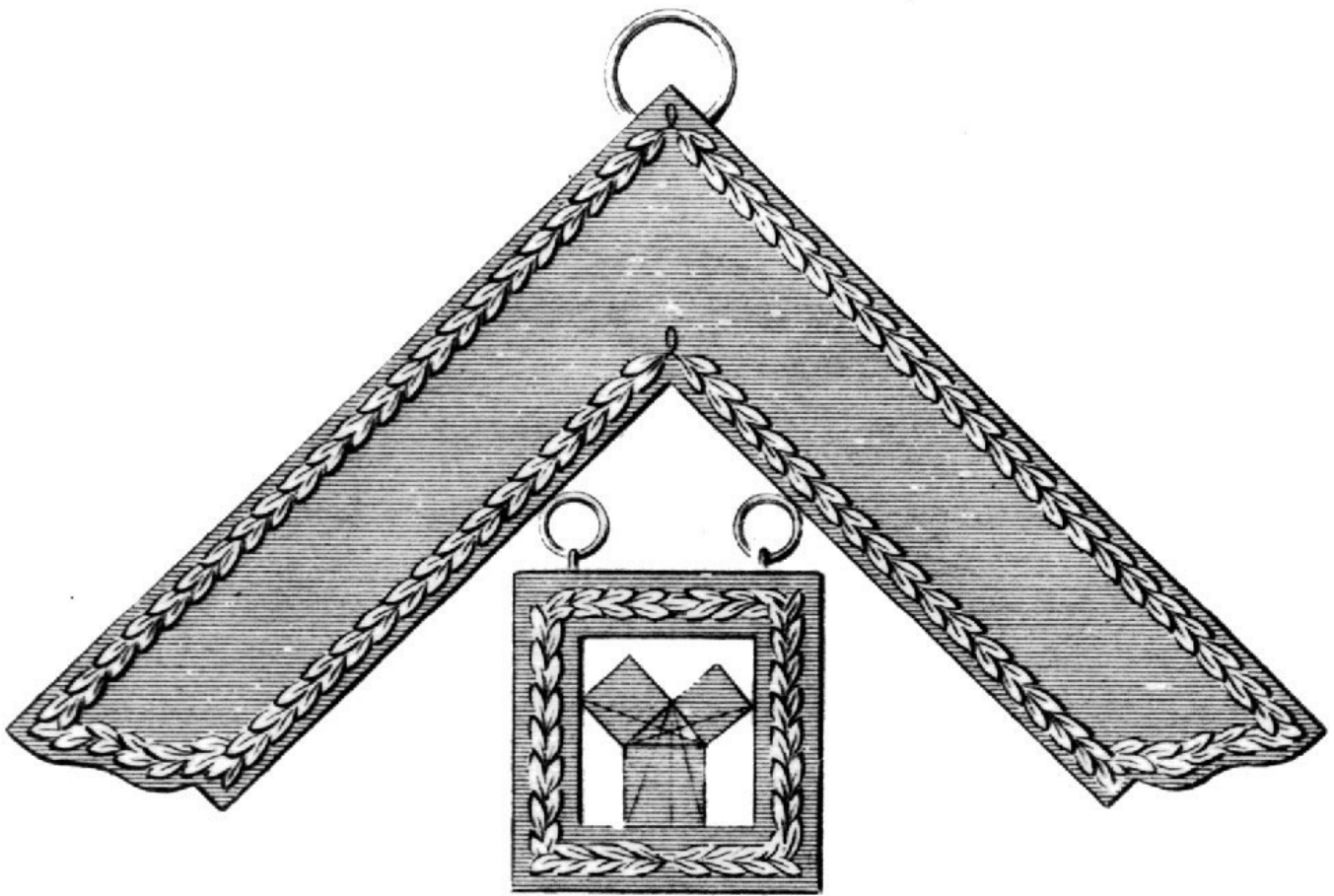
9 & 10 Junio 2012

9 Junio 2012

Reunión General de Masonería

10 Junio 2012

Reunión de las Ordenes Filosóficas y de Caballería



GRAN ENCUENTRO SUDAMERICANO DE LA MASONERIA REGULAR

BOLIVIA, SUR AMERICA

13 y 14 DE SEPTIEMBRE 2012

Programa de la Gran logia Regular de Bolivia (GLRB) y
Gran Logia Distrital del Valle de Cochabamba (GLRC)

JUEVES 13 DE SEPTIEMBRE 2012

06:00am - 16:00pm: recepción de delegaciones

18:00pm - 20:00pm: Charla sobre la masonería Simbólica y el porqué de sus 5

20:00pm – 23:00 pm: Ágape solemne de bienvenida a las personalidades y delegaciones asistentes (tenida que será conducida el Gran Maestro Nacional de la Gran Logia Regular de Bolivia).

VIERNES 14 DE SEPTIEMBRE 2012

08:00am – 10:00am: (desayuno) Charla sobre los aspectos particulares del RER

10:15am – 12:00am: Charla sobre la masonería de perfeccionamiento o masonería filosófica (cuál es su finalidad)

12:30pm – 15:00pm: (TENIDA BLANCA) Ágape solemne en honor los festejos de Cochabamba (tenida que será conducida por el Gran Maestro Distrital de la Gran Logia Regular de Cochabamba).

15:30pm – 21:00pm: Tenida de Instalación del Cuerpo Gobernante del RER en sus grados: I 4to. Maestro Escocés de San Andrés; 5to. Escudero Novicio; 6to. Caballero bienhechor de Ciudad Santa.

21:30 pm : Cena de despedida a las delegaciones, organizada por los nuevos hermanos que han subido a grados filosóficos.



**Masonic High Council
International Masonic Grand Assembly**

15 & 16 February 2013

Caracas, Venezuela

February 15, 2012

10:00 Investiture Ceremony Templar
12:30 Buffet
13:30 Ceremony of Initiation into Philosophy Degrees
17:30 End of day

February 16, 2013

09:00 Masonic Course
10:00 Break
10:15 Continuation of Masonic Course
11:45 Term Course and Examination
12:00 Buffet
12:45 Initiation Ceremonies Master Installed
13:30 Grand National Grand Lodge Opening and closing ceremony
18:00 Buffet with Speeches

Masonic High Council Gran Asamblea Internacional Masonica

15 & 16 de Febrero 2013

Caracas, Venezuela

15 de Febrero 2012

10:00 Ceremonias de Investidura Templaria
12:30 Bufete
13:30 Ceremonias de Iniciación a los Grados Filosófico
17:30 Final del día

16 Febrero 2013

09:00 Curso Masonico
10:00 Pausa
10:15 Continuación del Curso Masonico
11:45 Termino del Curso y Examen
12:00 Bufete
12:45 Iniciación en las Ceremonias de Maestro Instalado
13:30 Gran Asamblea de Gran Logia Ceremonia de abertura y cierre
18:00 Bufete con discursos

A.:L.:G.:D.:G.:A.:D.:U.:

ALTO CONSEJO MASONICO DE BOLIVIA
GRAN LOGIA REGULAR DE BOLIVIA

S.: F.: S.:

ALTO CONSEJO MASONICO DE COCHABAMBA
GRAN LOGIA REGULAR DE COCHABAMBA

Ilustre y Resp.: Log.: “Génesis N° 7”

TALLER A.:J.:E.:F.: “GENESIS N° 1”

LA Gran Logia Regular de Cochabamba (Distrital), con La Aquiescencia de la Gran Logia Regular de Bolivia, el día sábado 05 de mayo del 2.012 e.v., a horas 17:00, en el Valle de Cochabamba a generado la Solemne Instalación del Primer del Taller A.:J.:E.:F.: “GENESIS

Nº 1” (Asociación de Jóvenes Esperanza para la Fraternidad), bajo los auspicios de la Resp.: Log.: “GENESIS Nº 7” .

Al Oriente de Bolivia en el Valle de Cochabamba, Mayo 2012 e.:v.:

ORIGINES OF THE WORD MASON

BY BRO. WM. F. KUHN, 1915

If a circus comes to town and the boys succeed in attending it, the barns and woodsheds are filled for months, thereafter, by embryo rope walkers, contortionists and bare back riders. A transmission by imitation. It is equally true in Freemasonry; let some one expound something that looks, tastes, smells and sounds profound, imitators will spring up from all quarters.

The more incomprehensible the seeming profundity, the greater the number of gymnasts in the Masonic barns and woodsheds. I have always believed that Freemasonry was a very practical thing; a something that manifests itself, chiefly, in a man's life; that it is a life and not a theory; practical living and doing, not dreaming and philosophizing.

That it was a beautiful, everyday, practical system of morality veiled in allegory, and illustrated by symbols; not veiled to confuse or hide, but to make plain; not buried in symbols to obscure, but to fix indelibly some plain, possibly homely, truth. I have believed that the allegory and the symbol in Freemasonry stood in the same relation to the candidate that the parables of the "Great Teacher" stood in relation to the multitudes who heard Him.

The allegory, the symbol and the parable are but different modes of expression to make clear the thought. But now comes the Masonic Philosopher and the Masonic Symbologist with eyes in fiery frenzy rolling, actuated and influenced by this "Repressed desire" and says: "It is all a mistake, Freemasonry is not such a simple thing, as everyday living and doing; no it is a sublime, profound system of metaphysics, that only the Ancient wise men understood and could explain; a philosophy so obstruse that the average Mason, and, possible, a Past Grand Master, is a mere babe and suckling in the comprehension of it.

I once met a man in a lunatic asylum, who came to me with crude geometrical figures of a sphere, a cube, an equilateral triangle, and a right angle triangle, drawn on the bottom of a paste board box.

He explained to me that the three sides of the equilateral triangle represented the three great forces of Nature, namely, the upsideness, the downsideness and the downupsideness or the upsidedownness; as long as the upsideness and downsideness maintain their proper relation and were greater in power than the third side represented by the downupsideness or the upsidedownness, everything would be harmonious; but should these three great forces ever become projected, so as to form a right angle triangle, so that the square of the downsideupness or the upsidedownness becomes equal to the sum of the squares of the upsideness and downsideness, then chaos and evil would reign, and as the cube, representing the universe, consists of many right angle triangles, there would be an endless disturbance in the cosmogony of the world.

I admired his vast learning and profundity, and I was mere suckling to his theme and theory. I advised him to write it out in full and that I would give him the names of several Masonic papers which would be more than delighted to publish it. This man had been judged insane, he was not a hysteric.



A Masonic hysteric is a man with a wild imagination plus a symbol. The beauty about a symbol, is its flexibility; you can see more things in it and through it than were ever dreamed of by mortal man, and no man can say to you, nay. It is said that a Masonic hysteric one day saw some rabbit tracks in the

snow and he immediately began to demonstrate the fact that the rabbit had a working knowledge of the Omniscience, Omnipresence and Omnipotence of Deity, because the tracks were triangular in outline.

What I may have said may sound jestingly, but we need not go far to see the convulsions of these hysterics. I quote one from a leading Masonic Journal; listen to its profundity:--"Therefore when we consider the profound truths, marvelous philosophy, and exact sciences upon which Freemasonry is founded, and which bear the ear marks of centuries of scientific research, such as the careful observer must admit is contained in the work, we must banish for all time the thought that the Craft was founded by any others than Masters of the Great School of Natural Science and Philosophy who permitted it to be known to the profane that the Guild or Craft was one of operative Masons, for the purpose only to hide the real truths and its true object from those hostile to the institution.

This object was and has been for centuries to give to the human race TRUTH concerning the creation of the universe and the continuity of life after death, the immortality of the soul, and the relation which exists between this planet and the inhabitants of the whole universe. These truths are founded upon exact science, demonstrable by the Master in the possession of the knowledge, the whole being figured out on geometrical lines. Naturally this truth would come in conflict with orthodox and dogmatic religion."

His first claim is, that Freemasonry did not spring from the operative Mason and the history of such an ancestry was used merely as a blind behind which the Masters of the Great School of Natural Science and Philosophy hid themselves from hostile foes. No one will deny that the so called philosophy was engrafted into Masonry with the evolution of the Royal Arch.

Many of the symbols and emblems in the Lodge Ritual were added during the period of Ritualistic development by Clare, Dunkerly, Hutchinson and Preston, but to claim that the Great Masters stole the livery of the Operative Craft as a mask through fear of hostility is absurd and unworthy of consideration, and it is to be regretted that the simple philosophy of right living should be perverted into an occult science and paraded as Masonic.

But the sum and substance of this "Repressed desire" is, that Freemasonry is a science plus a philosophy, which, when applied along "Geometrical lines," we may know the truth that will reveal to us immortality, the continuity of life after death, and the relation that exists between us and the inhabitants of Mars, Venus and Saturn and we may even greet the Jupiterites.

But he confesses that this wonderful science along geometrical lines, "Would come in conflict with orthodox and dogmatic religion." It is painful to think how many of us have been groping blindly and in darkness for many years under the delusion that the "Great Light" on our Altar reveal to us a merciful Father, the hope of immortal life and our duty to God and our neighbor, and have overlooked the great source of Truth revealed along Geometrical lines. Possibly we ought to replace the Holy Bible on our Altar with a copy of Euclid.

But the author leaves a loop hole for our escape by saying farther along in his article:--"This is plain enough to one who is sufficiently interested and intelligent." I plead guilty to the last charge. These citations are given merely as an illustration of the kind of hysterical literature that is being written under the guise of Freemasonry.

But Hysteria is protean in its nature; it appears suddenly in unexpected quarters and under various disguises. Several years ago it broke out in the etymological field when a new prophet arose who contented that the words "Free Mason" are derived from the Egypto-Coptic language, and mean "Children of Light." This was a brand new discovery and from an unlooked-for source. Immediately the Masonic barns and woodsheds were filled with etymological gymnasts but they have merely rehearsed the old stunt without any additional thrills.

Listen: "If we are to believe that our words, 'Free Mason' are derived from the ancient Egypto-Coptic language in which 'Phree' means light, knowledge, wisdom, or intelligence, while 'Messem' was the plural of 'Mes,' signifying children; hence we were originally known as children or son of light, wisdom and intelligence.

Then, considering this, the true conception of the word 'Free Mason,' it will be seen that everything else is consistent, placing in evidence not only the spiritual and philosophical teachings of the Craft, but also showing the oriental origin and great antiquity of our beloved Order."

This is indeed a beautiful conception and we can only wish that Masons were children of the light, even if the etymology is very wobbly. The assertion that the words, Free Mason, are derived from the Egypto-Coptic language is another figment of fancy thrown out by "Repressed desire;" an effort to bolster up the flimsy claim that Freemasonry is founded upon the Egyptian mysteries.

The facts are, there never was an Egypto-Coptic language. The Coptic language was spoken by the people of the Nile, until the Saracen conquest; it lives to-day only in Biblical literature, enriched with Greek and Hebrew words and embellished with a Greek culture of the Alexandrian School. The Egyptian language for the last twelve hundred years has been Arabic, and if there is or ever was a language known as Egypto-Coptic, it is a mongrel and not recognized by the best authorities.

The English language is made up of words derived from the divisions and subdivisions of the great Aryan Race whose root language is the Sanskrit. Upon this derivation, the etymology of the English language is based. The word "Free" can be traced back through the six or seven different languages to the Sanskrit root word, "Priya," the original meaning being beloved or dear. Through the different languages in which it can be traced it has its present meaning, "Free."

The word, "Light," comes from the Sanskrit word, "Ruch," meaning brightness. The root of this word is found in the language of all Nations, and means brightness or to shine. In the derivation of these two words can any one discover any relation whatever between the root "Priya" and the word "Ruch?" The wildest stretch of the imagination can not make them synonymous.

The claim that "Messem" is the plural of "Mes" will not bear investigation because in the Coptic Language the plural of a word ending in a consonant was formed by adding the letter "I," hence if the derivation were true it should be "Mesi," not "Messem." Judging from the spelling of the word Mason in the several centuries, the Egypto-Coptic word "Mes" had a difficult course to travel to find its imaginary plural. In the 16th Century the word was spelled "Maisson," "Masones" and "Maison." In 1611 we find the expression "Frie men of Maissones;" in 1634 it appears as "Frie Masones;" in 1636 it was written "Frie Mason." But not until 1725 was the Fraternity known as a "Society of Freemasons."

If the word Mason and the word Children, were ever synonymous we ought to be able to trace the root of these words. The word Child comes from the Sanskrit word Ga or Gan meaning "to beget." From this root word up through all the languages the word means child.

The word Mason can be traced back through all the prominent languages to the Sanskrit root, "Mit," which means to cut. Can any one find even a possible relation between the words meaning to be born, and to cut? Will any one claim that they are synonymous? Unfortunately for this fancy of "Repressed Desire," the lexicographers and etymologists are all on the other side of the question.

If "The spiritual and philosophical teachings of the Craft and the oriental origin and great antiquity of our beloved Order" depend on such flimsy and untenable arguments or hypotheses, then the Craft is in danger, both as to its teachings and its origin.

If any Mason wishes to draw geometrical figures and lines, and evolve from them that life continues beyond the grave, and to demonstrate the relation between the planets and the inhabitants thereof, no one will deprive him of the pleasure; but the Book on our Altar declared many Centuries ago that: "The Heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge." If any Mason wishes to amuse himself with the sacred triangles of Pythagoras, to demonstrate the unity of the world and the existence of Deity, well and good; but Freemasonry postulates the existence of God.

If any Mason enjoys himself by delving into the mysteries of Egypt and the Kabalah, no one will gainsay his zeal in his efforts to prove immortal life, the evidence of the spiritual world and the perfection of the Divine nature. It is well; but, Freemasonry accepts all this as axiomatic and concerning which there can be no denial.

Freemasonry is not a science of mental gyrations and abstractions, but it is the science of utilitarian thinking; it is not a philosophy of speculation, but it is the philosophy of doing; it is not a symbolism of

Occult Sciences, but it is the mystery of the unfolding of a larger life; it is not so much as to origin, as it is to destiny; it is not so much as to the certainty of the past, as it is to the certainty and permanency in the future.

The liberal arts and sciences are worthy of every Mason's time and zeal, but these do not constitute Freemasonry. The ancestry of Freemasonry through the operative Craft is noble, the teachings of Freemasonry are sublime. Strained symbolism, abstract philosophy and etymological hypotheses add nothing to its luster, but rather dim its radiance in the broad field of practical morality.

Sentiment is the greatest thing in the world. Freemasonry is sentiment in action.

THE MESSAGE OF THE BUDDHA

From an Ancient Manuscript

"Hate is a cruel word. If men hate you, regard it not; and you can turn the hate of men to love and mercy and good will, and mercy is as large as all the heavens.

"And there is good enough for all. With good destroy the bad; with generous deeds make avarice ashamed; with truth make straight the crooked lines that error draws, for error is but truth distorted, gone astray.

"And pain will follow him who speaks or acts with evil thoughts, as does the wheel the foot of him who draws the cart.

"He is a greater man who conquers self than he who kills a thousand men in war.

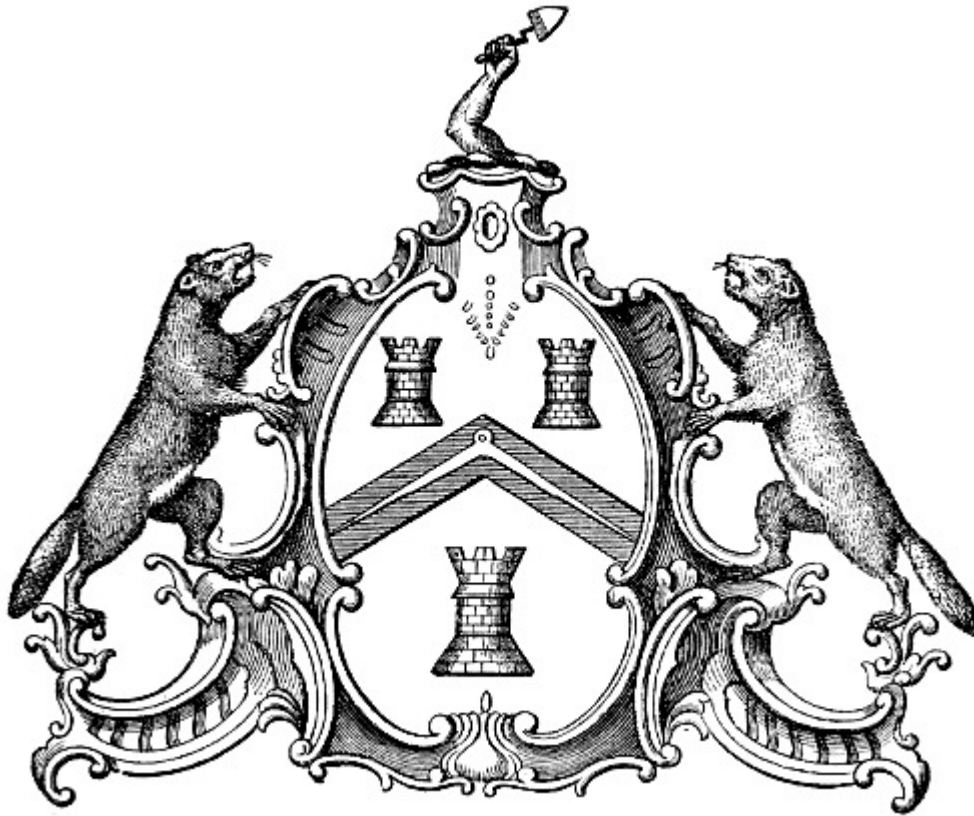
"He is a noble man who is himself what he believes that other men should be.

"Return to him who does you wrong your purest love, and he will cease from doing wrong; for love will purify the heart of him who is beloved as truly as it purifies the heart of him who loves."



First Premier Grand Lodge Seal

The first Seal used by the Grand Lodge of England from 1717 to 1733 the inscription in written Greek is the words from John 1:1 "In the beginning was the Word".



Second Premier Grand Lodge Seal

The first Seal used by the Grand Lodge of England from 1734 to 1813 with the inscription in written in English "The Seal of the Grand Lodge of Masons" "London".



This obelisk is known as Cleopatra's Needle

...though it has very little to do with Cleopatra at all.

It was made in Egypt for the Pharaoh Thotmes III in 1460 BC, making it almost 3,500 years old. It is known as Cleopatra's Needle as it was brought to London from Alexandria, the royal city of Cleopatra.

The last two to depart Egypt were taken from Alexandria to London and New York in the late 1870s. Disaster struck during the British attempt: six sailors perished and the obelisk was almost lost at sea. If the Americans were more successful, it was largely because of Henry Honychurch Goringe, a U.S. Navy Lt.-Commander of remarkable ingenuity and perseverance.

On July 20, 1880, the ship anchored off Staten Island. The obelisk was floated up the Hudson River to 96th Street--the only spot in the riverbank that wasn't too high for landing it. The pedestal and steps were unloaded at the 51st Street dock, placed on a specially reinforced truck, and pulled by 16 pairs of horses across 51st Street, up Fifth Avenue, and then into Central Park to Graywacke Knoll, the spot selected by the park commissioners for the obelisk.

As the cornerstone of the steps was being laid, the obelisk was already well on its way to Central Park. Huge crowds of New Yorkers turned out to see it move down Fifth Avenue and make its turn at 82nd Street into the park. By the time it finally entered Central Park, it was the dead of winter.

The official ceremony for erecting it was January 22, 1881. Thousands of spectators crowded around to see Goringe give the signal and the obelisk moved effortlessly to about a 45-degree angle. Then he ordered the movement stopped so photographer Edward Bierstadt could document it and then gave the sign to bring the obelisk to its final position. New York finally had its obelisk.

But how did it come to be beside the Thames?

It seems Britain wanted something big and noticeable to commemorate the British victory over Napoleon, sixty-three years earlier.

The Needle arrived in England after a horrendous journey by sea in 1878.

The British public subscribed £15,000 to bring it over from Alexandria in Egypt, and waited eagerly for the 'needle' to arrive.

A specially designed cigar-shaped container ship, called the Cleopatra, was used to convey this priceless treasure. It was built by the Dixon brothers and when finished was an iron cylinder, 93 feet long, 15 feet wide, and was divided into ten watertight compartments. A cabin, bilge keels, bridge and rudder were riveted on and to everyone's delight ...she floated!

But on October 14th 1877 in treacherous waters off the west coast of France in the Bay of Biscay disaster struck...the Cleopatra was in danger of sinking.

The steam-ship towing her, the Olga, sent six volunteers in a boat to take off the Cleopatra's crew, but the boat was swamped and the volunteers drowned. The names of the men who died are commemorated on one of the plaques to be seen today at the base of the Needle - William Askin, Michael Burns, James Gardiner, William Donald, Joseph Benton and William Patan.

Eventually the Olga drew alongside and rescued Cleopatra's five crewmen and their skipper, and cut the towrope, leaving the vessel adrift in the Bay of Biscay.

In Britain the nation held its breath ...would the Cleopatra remain buoyant - if not they had wasted a lot of money.

Five days later a ship spotted the Cleopatra floating peacefully and undamaged off the northern coast of Spain, and towed her to the nearest port, Ferrol.

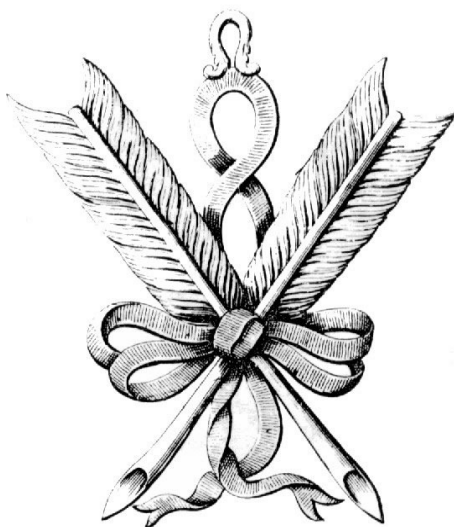
Following her narrow escape, another steam-ship, the Anglia, was sent to tow the Cleopatra home.

Finally in January 1878 the both vessels came up the Thames and the waiting crowds cheered as artillery salvos roared a welcome.

The 'needle' was winched into position on the Embankment in September 1878, to the delight of the people.

And what happened to the Cleopatra? She was sent for scrap as her job was done!

Not many people today realise what a terrible journey the 'needle' had, and all to commemorate the British defeat of Napoleon Bonaparte. One can't help thinking that surely some other triumphal symbol could have been placed by the Thames ...something that was not so far away and difficult to bring. But then again, nothing was too much for the Victorians!



Important News

Dear Brethren,

Our Secretary's General staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity. We look forward to receiving input.

From the staff of the Office of the Secretary General, Masonic High Council

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."

THE CRAFT FREEMASONRY

Est. 2005

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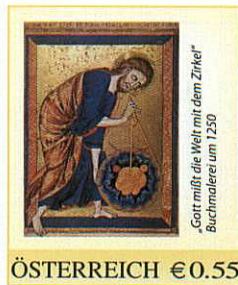
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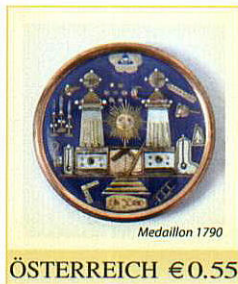
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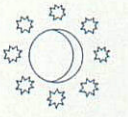
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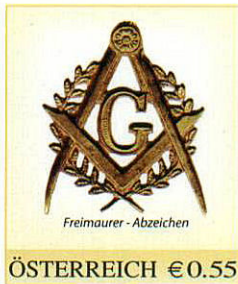
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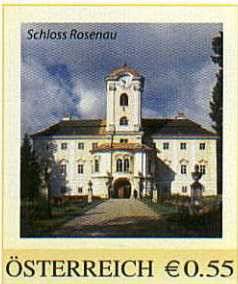
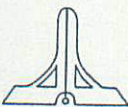
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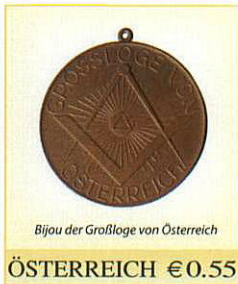
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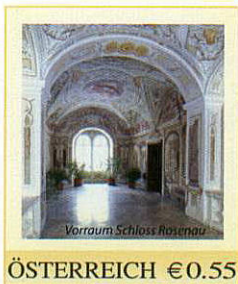
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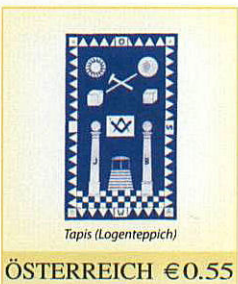
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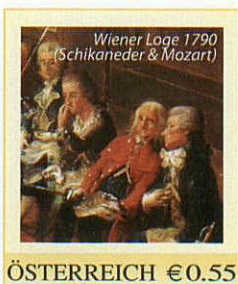
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