

THE CRAFT FREEMASONRY
NEWSLETTER No.45 NOVEMBER 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

Notes on the Albury MS of 1875

The Albury MS of 1875 is in fact a Historical Document not in the sense that it is Old in Antiquity but in the sense that it was compiled between 1871, the most recent date in which the Document alludes to and that of its publication in 1875.

By the three introductions it seems to us and it gives us the impression that its author was indeed someone who has greatly studied Craft Freemasonry and thus was very well acquainted with the history of the Craft, it is my impression that on the face of so much speculative information being published at the time this is in the mid 1800's he the author of the Albury MS, wished and so rightly so to bring some sort of common sense, logic and truth to the matter, in order to dissipate naive and fictional information in the history and origins of our so much beloved Craft.

We should look at this work not as a new find or containing an older document at its base, but the most research view of all those documents and maybe any other which time was not kind enough to preserve it for our delight and enjoyment.

I have noticed that not all masonic researchers take into consideration this work in their lists. But that it is not of concern as we, each one of us must give our own decision on the merits of the document, and I for one find the work of merit.

In essence the Albury MS is thus: "notes" of "purely archaeological and historical nature, and judging they might be not only interesting but instructive, and calculated to rectify many misconceptions and extravagant mythical ideas, with which view they were doubtless prepared"

This tells us that the individual was not a Masonic writer or scholar, but a researcher, who produced to the best of his capabilities a document which could be used as: "the basis of some more extended work".

We therefore must be grateful to this anonymous gentleman that gave time and research in producing something of real value and therefore it is a piece that merits our consideration and gratitude, as the Craft History is better enriched with its existence.

Sincerely and Fraternally,

Dimitrij Klinar, MHC
Secretary General





Masonic High Council of Romania

Member of the Masonic High Council the Mother High Council of the World

Dragii mei Frati Romani,

Este de datoria noastra sa aducem la cunostinta fratiilor voastre ca de acum inainte timpul se contracta pentru lucrarea comuna ce ne-am propus-o.

Este momentul sa reafirmam principiile si valorile reale ale fraternitatii prin exigenta in aplicarea si respectarea adevaratelor Principii Masonice, prin constientizarea si reflectarea acestora in viata masonica si, in egala masura, si in viata profana. Pentru aceasta avem nevoie de fapte clare intrucat "cuvintele fara fapte sunt fara valoare".

Este momentul sa dam viata binelui, sa dam fortei intelepciunea si intelepciunii forta, sa crestem si sa aparam valorile spirituale iar pentru acesta efortul nu este decat a aplica in viata fiecaruia dintre noi, iar apoi intre noi, principiile fraternitatii, egalitatii si dreptatii.

Avem de corectat multe din slabiciunile colective si individuale, avem de realizat echilibrul individual si colectiv si avem convingerea reusitei prin realizarea lucrarilor noastre in spiritul invataturilor masonice traditionale in respectul carora actionam.

Actiunea, lucrarea masonica trebuie concentrata astfel incat sa ne regasim in societate ca exemple vii ale Adevarului si ale Dreptatii. De noi depinde sa aratam tuturor calea Adevarului si a Dreptatii.

Cu imbratisari fratesti,

Ioan Adrian Stroia, Presedinte
MHC Romania

Structura de conducere a Marelui Consiliu Masonic al Romaniei

MW IOAN-ADRIAN STROIA, MHCR
President of MHC of Romania

RW IOAN PUSCAS, MHCR
Grand Chancellor of MHC of Romania

RW SILVIU HARTĂGAN, MHCR
Secretary General of MHC of Romania

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Senior Grand Officer



International Masonic Assembly

27 & 28 April 2013

Caracas, Venezuela, South America

IGENCIA ONTOLOGICA DE LA MASONERÍA DE PRINCE HALL

Asdrúbal José Colina Peralta
M.. M.. Past Master

Prince Hall y la Masonería Negra en los Estados Unidos

Introducción

Al acercarse a la realidad masónica, muchas personas experimentan una gran confusión al constatar la existencia de distintos tipos de masonería, más o menos alejados entre sí y la dificultad de situar estos tipos y las características particulares que los definen. Existen distintas propuestas clasificatorias, algunas de las cuales parecen incompletas o bien interesadas o basadas en experiencias subjetivas. La clasificación de los tipos de masonerías existentes que parecen más completas se basa en su posición respecto a cuatro ejes principales: Su origen, su legitimidad, su configuración y sus intereses. Un ejemplo lo tenemos en la Masonería Prince Hall, Logias y Obediencias formadas sólo por varones de raza negra como una respuesta al hecho de que la Masonería especulativa de los Estados Unidos de Norteamérica no admitía negros en las Logias, debido a la esclavitud y que, una vez abolida esta, se tardó mucho en ello.

En los países de ultramar en los que los colonizadores crearon logias especulativas, los hombres negros, libres y con suficiente formación básica, eran siempre admitidos, aunque el sistema económico imperante restringiera su número y no faltaran las discusiones sobre la idoneidad de ciertos candidatos. Afortunadamente esas injustas circunstancias fueron mutándose y, como resultado, hoy día son varias las Grandes Logias independientes existentes en África, Asia e Hispanoamérica. En los Estados Unidos de Norteamérica existe una Gran Logia en cada Estado. Las de la costa Este son, naturalmente, las más antiguas y fueron creadas mediante la unión de logias fundadas allí por masones dependientes de las Grandes Logias de Inglaterra, Irlanda, Escocia y Francia. No se conserva documentación anterior a 1730, fecha a partir de la cual se comienza a conocer la existencia de logias norteamericanas, muy abundantes ya a mediados del siglo XVIII.

Obtenida la independencia, las Grandes Logias estatales adoptaron el "principio de exclusividad territorial", que impedía que cada Gran Logia creara talleres fuera de su propio Estado. Como las logias americanas, siguiendo a las británicas, habían practicado básicamente el Rito de York con matices diferentes a lo largo y ancho de aquellos territorios, decidieron, ya entrado el siglo XIX, que cada Gran Logia fijaría su método en lo que llamaron un "Uniform Standard Work" o método homologado para los tres primeros grados masónicos, a fin de que rigiera en todas las logias pertenecientes a un mismo territorio estatal.

La Masonería Negra en los Estados Unidos

En 1775 fueron iniciados en Boston quince hombres de raza negra. Uno de ellos se llamaba Prince Hall. La iniciación se llevó a cabo en el seno de una Logia militar irlandesa que abandonó la ciudad poco después. Los masones negros formaron entonces su "Logia Africana Nº 1". Documentos del estado de Massachussetts muestran que el esclavista William Hall liberó a un hombre llamado Price Hall el 9 de Abril de 1765; pero no es posible ligarlo exactamente a ninguna persona ya que según los registros de la época existían nada menos que 21 hombres con el mismo nombre que vivían en Boston. Por lo tanto es difícil saber si Prince Hall nació libre o fue un liberto, es decir un esclavo liberado.

En 1784 Prince Hall y sus Hermanos solicitaron la integración de esta Logia en la Gran Logia de Massachussetts, pero les fue denegada, por lo que dirigieron nueva petición a la Gran Logia de Inglaterra (la andersoniana, existente hasta 1813), con resultado positivo. La "Logia Africana" de Boston figuró con el número 459 en el elenco de la Gran Logia de Inglaterra. Sin embargo, tras la desaparición de aquella Gran Logia Madre, en 1813, la nueva Gran Logia Unida abandonó a los Hermanos negros de Boston.

Como consecuencia se originan las Grandes Logias conocidas como Prince Hall, y sus fundaciones representan un gran paso en el largo y doloroso camino de la lucha por los derechos civiles de los

negros en Estados Unidos. Hoy totalizan 51 Grandes Orientes, uno por cada estado de la Unión, y se titulan Prince Hall, en honor a su fundador, trabajando independientemente.

Durante el siglo XIX, mientras en Europa la Masonería inglesa y francesa, discutían alrededor de los intereses imperiales, el republicanismo, la laicidad y la libertad de conciencia, en la Masonería de los Estados Unidos de América, se presenta una tendencia segregacionista que representa la mayor vergüenza de la Orden en toda su historia.

Prince Hall, un hombre que ante la negativa de las Logias de blancos en admitir hombre de raza negra creó la primera logia de negros en los Estados Unidos. Este luchador por los derechos del hombre fue propietario y elector registrado en Boston, trabajó como abolicionista y activista de los derechos civiles, luchó por leyes para proteger a los negros libres en Massachusetts, de raptos perpetrados por los traficantes de esclavos, también hizo campañas para conseguir escuelas para los niños negros y fundó una de dichas escuelas en su propia casa.

Esta iniciativa no gustó a los Masones anglosajones de los Estados Unidos, en especial a los de los Estados esclavistas sureños. A medida que el fenómeno de la segregación racial se profundizaba en la Unión, las Grandes Logias de blancos hacían eco de la discriminación.

El polo de la segregación racial de los Masones norteamericanos, en el siglo XIX y gran parte del XX, se ubicó en la ciudad de Charleston, en el estado de Carolina del Sur, uno de los puertos de mayor actividad del sureste de Estados Unidos. Charleston había contado con un pasado de riquezas y de lujo en el siglo XVIII, pero a partir de 1800, su economía se había concentrado en los cultivos de algodón, y la mano de obra negra esclava era el pilar de su economía agrícola.

El 31 de mayo de 1801, en Charleston, se creó el Supremo Consejo del Grado 33, del Rito Escocés Antiguo y Aceptado, de la Jurisdicción Sureña de los Estados Unidos de Norteamérica (Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United State of America) con sede actual en la ciudad de Washington, D. C., el cual pasa a ser el más antiguo en existencia. La calidad simultánea de sus integrantes de ciudadanos sureños, hacendistas y Masones, hizo que para la Masonería la segregación racial fuera una posición natural e institucional, a lo largo de toda esa centuria y parte de la siguiente.

No sería hasta 1954 que la Suprema Corte cambió de parecer, cuando el máximo tribunal constitucional de los Estados Unidos sostuvo que las escuelas públicas que practicaban la segregación racial violaban de manera deliberada la cláusula de protección igualitaria de la Decimocuarta Enmienda. Aunque en esta decisión, la Suprema Corte no se pronunció sobre la segregación racial en los restaurantes, parques, baños públicos, etc., y solo se limitó a abolirla en las escuelas, sí sostuvo que la segregación practicada en 21 estados era inconstitucional.

Así se dio inicio al debilitamiento de la segregación en todos los empeños gubernamentales y colocó a esa nación en un nuevo rumbo respecto a tratar a todos los ciudadanos por igual. Hoy la Masonería Prince Hall de Estados Unidos cuenta con cerca de 500.000 miembros activos, que aún no son medidos en los censos elaborados por los Masones norteamericanos blancos, a pesar de que poseen medio centenar de Grandes Logias, que agrupan cerca de 4.500 Logias.

Entre los Masones Prince Hall destacados en los Estados Unidos podemos contar a Martin Luther King, clérigo y premio Nobel de la Paz, y uno de los principales líderes del movimiento para la defensa de los derechos civiles e importante defensor de la resistencia no violenta a la represión racial en USA.

Igualmente se distinguen Alexander T. Augusta, el primer afroamericano que dirigió un hospital en los Estados Unidos; Marion Barry, ex alcalde de Washington, D.C.; Henry Blair, el primer negro en recibir una patente de marca americana; Nathaniel Nat King Cole, conocido cantante de talla internacional; Martin R. Delany, primer Negro en matricularse en Harvard y el primero en alcanzar una alta graduación en el Ejército Norteamericano; Duke Ellington, cantante y director de orquesta; Alex Haley, escritor; Jesse Jackson, respetado pacifista y líder político; Don King, promotor de Boxeo; Lewis Howard Latimer, inventor del filamento del carbón para la luz; Daniel Hale Williams, primer cirujano en realizar una cirugía de corazón abierto, y Sugar Ray Robinson, campeón de Boxeo de peso pesado; entre muchos otros.

CONCLUSIONES

En la Masonería anglosajona, y en la estructura de valores de los anglosajones de los Estados Unidos, existen fuertes razones de racismo y conservadurismo, muy enraizadas, que no permiten mayor espacio para la adopción de decisiones históricas, y que en vez de corregir desafueros han extendido la exclusión hacia algunos sectores de Masones inmigrantes sin distingos de si son regulares o no. Me parece importante señalar en este trabajo lo que el H.º Allen Roberts explicó respecto a su intervención en la Conferencia de Grandes Maestros Norteamericanos de 1989, refiriéndose a los celos de las Grandes Logias respecto a Prince Hall:

"Abogué en pro de que la Francmasonería pusiera en marcha su Fraternidad y su Universalidad en el seno de la Orden. La Gran Logia de Connecticut se hizo eco de ello ese mismo año. Después, alrededor de otras veinte Grandes Logias de Estados Unidos y Canadá han establecido relaciones fraternales con Prince Hall. Pretendemos que exista la universalidad masónica, pero ¿existe?".

Este recelo y carencia de Universalidad en nuestra Augusta y excelsa Orden no dejan de ser elementos de desunión, donde la ausencia de tolerancia y sinceridad se hace evidente. La historia aquí presentada muestra como las Grandes Logias Prince Hall, se han desarrollado dentro de un contexto nacional de exclusión y segregación. Tal vez la suerte y el Destino del Gran Oriente Multiritualístico de Venezuela no sea tan drástico como el relatado en este pequeño resumen, pero sin duda alguna que nuestras fortalezas comunes residen, irrefutablemente en la Fuerza, la Unión, el Amor y la sinceridad de cada uno de sus miembros, como fieles y verdaderos hermanos.

Sin duda alguna que todo masón leal a su logia, debe tener conciencia de tres condiciones distintivas que lo diferencian dentro y fuera de la Orden, y que son virtudes muy parecidas: Unión, Lealtad y Sinceridad.

Unión, formando un todo con cada hermano haciendo solida nuestra institución para hacerla fuerte y respetada, recordando que solamente la unión trae consigo la armonía y el éxito en el taller. Lealtad, una de las más importantes virtudes masónicas, en ella están comprendidas la honradez, la fidelidad, la justicia, el amor fraternal y la bondad. La lealtad es un gran elemento de fuerza en una Logia Masónica. Sinceridad, cuando al estrechar la mano de un hermano, sea un apretón donde se desprenda la sinceridad, la cual debe extenderse a los principios morales que profesamos para poder ser prósperos en nuestros propósitos.

Estamos muy de acuerdo en lanzar un llamado a todos los masones del mundo, respetando cada soberanía, rito, creencia y simbología, en una verdadera e irrompible Cadena de Unión universal.

The Old Charges of British Freemasons

by Robert Freke Gould

1883

THE ancient documents handed down from the operative masons in Great Britain and Germany respectively — all generically described under the misleading title of Constitutions require to be carefully examined, and separately described. The so-called "Constitutions", peculiar to England and Scotland, contain legends or traditional history, which are not to be found in the regulations or working statutes of the latter country, nor do they appear in the Ordinances of the craft in either France or Germany.

The only point of identity between the English and German constitutions in the shape of legend or tradition is the reference to the "Four Holy Crowned Martyrs", but as they are only mentioned in one of the English versions, and then merely in that portion of the MS. devoted to religious duties, the thread that connects them is a very slender one indeed. It will be found that, as a general rule, early documents of the guilds or crafts commence with an invocation of saintly patronage, and the "Holy Martyrs" were not monopolised in this respect by the masons of Germany, as they were the assumed

patrons of numerous other fraternities.

Nor can it be maintained, with any show of reason, that the slender thread of union already cited, at all warrants the conclusion that the English masons derived the legend of the "Quatuor Coronati" from their German brethren. The British Constitutions, or "Old Charges", have indeed neither predecessors nor rivals, and their peculiar characteristics will be found, in truth, to amply warrant the detailed examination which I shall now proceed with.

By no other craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history. Oral testimony of any real antiquity is also wanting when it is sought to maintain that the British Freemasons are not singular in the preservation of their old legends. The amusing pretensions of certain benefit societies do not affect the claim, for no 'traditions' of these associations can be traced historically to a period sufficiently remote to prove their independent origin; the probability being that they are all modern adaptations of masonic traditions and customs.

In saying "no other craft", I exclude from consideration the French Compagnons, who were members (latterly) of all crafts, though in the first instance the association was confined to the masons and carpenters. Not that the "Compagnons" were without legendary histories, but they now possess no early *writings* with which we can compare the "Old Charges of British Freemasons" as the "Constitutions" under examination have been aptly termed by the masonic author whose labours have been the longest sustained in this branch of archæological research.

The legends peculiar to the Compagnonage have been very lightly passed over by masonic and other historians. This is in a great measure to be accounted for, no doubt, by the absence of any literature bearing on the subject until a comparatively recent date. Authors of repute have merely alluded to this obscure subject in the most casual way, and virtually the customs and legends of this association were quite unknown to the outer world, until the appearance of a small work in 1841, by Agricol Perdiguiet, entitled *Le Livre du Compagnonage*.

Perdiguiet, who was a 'Compagnon', writes of the organisation as a Freemason would of Freemasonry, i.e., without disclosing aught of an esoteric character; but the legends and customs are carefully described. The analogies between distinctive portions of the English and French legends occur too frequently, and are too strongly marked to be accidental. If then, we may assume — and I apprehend we may do so safely — that certain legends were afloat in early days of the Compagnonage, anterior to the date of our earliest British "Constitution" — the "Halliwell", *circa* 1390 — the following is the result: in the fourteenth century there is, on the one hand, an organisation (the Compagnons) in full activity, though without *manuscript* constitutions, or legends, which has endured to this day. On the other hand, there is documentary evidence satisfactorily proving that the legendary history of the English masons was not only enshrined in tradition, but was embalmed in their records. Yet we have little or no evidence of the activity of English masons in their lodges at so early a period, beyond what is inferentially supplied by the testimony of these Old Charges or Constitutions, which form the subject of our present investigation.

On the whole, it may be reasonably concluded that the Compagnons of the Middle Ages preserved legends of their own which were not derived from the Freemasons (or masons); and the latter, doubtless, assembled in lodges, although Acts of Parliament and other historical records are provokingly silent upon the point.

But if the legends of the Compagnonage were not derivative, can the same be said of those which have been preserved by the masons? The points of similarity are so varied and distinct, that *if it be conceded* that the present legends of the two bodies, have been faithfully transmitted from their ancestors of the Middle Ages, the inference is irresistible, either that the masons borrowed from the Compagnons, or that the traditions of both associations are inherited from a common original.

At no previous period have equal facilities been afforded for a study of these "Old Charges of British Freemasons", either as respects their particular character, or their relations to the Compagnonage and other organisations, masonic or otherwise. Within living memory barely ten copies were known to be in existence, but since 1860, and particularly during the last decade (chiefly through the zeal of Mr Hughan, who published the result of his labours in 1872, and the patient and discriminative research of the Rev. A.F.A. Woodford) more than double that number have been brought to light. Many extracts from manuscripts, which were missing, have now been noted, and all references to such documents, for the last two hundred years, have been duly arranged, and their precise nature estimated.

Without an exception, all these "Old Charges" have been carefully collated, and their points of agreement and divergence as far as possible extracted, in order that their value as ancient masonic

chronicles may be accurately gauged. One at least of these MSS. and possibly two, date before the introduction of the printing press. Of the remainder, some twenty were in emulation amongst the masonic lodges prior to the last century, the majority being over two hundred years old, and all being copies of still older documents.

No two of the MSS. are exactly alike, though there is a substantial agreement between them all, and evidently they had a common origin, just as they were designed to serve a common purpose. As it is probable that each lodge, prior to the last century, had one of these "Old Charges" amongst its effects, which was read to an apprentice on his introduction to the craft, it is almost certain that additional scrolls still await discovery, the only wonder being, that considering how numerous the lodges must have been, so few have yet been traced. Possibly, however, the several very valuable manuscripts concerning the fraternity (particularly one written by Mr Nicholas Stone, the warden of Inigo Jones), too hastily burned by some scrupulous brothers, mainly consisted of forms of the "Old Charges". When and how the first of these documents was compiled, or by whom, it is impossible now to decide, for we possess no autographic versions of the masonic constitutions.

Whilst anxious, however, to disconnect such ancient writings from modern adaptations and erroneous interpretations, I yield to none in my appreciation of their importance and value, as the repertoires of our time-honoured traditions and regulations. Even regarded in this light alone these old legends and traditions, these bygone usages and regulations of the operative guilds, thus happily preserved, have, and always must have for all thoughtful Freemasons, the deepest value and the most lasting interest.

From Chapter II of *History of Freemasonry*

THE OATH OF HIPPOCRATES

By the kindness of a Brother we have the following oath of Hippocrates, the Father of Medicine, taken by the ancient Greek medical student upon entrance into his chosen profession. It has been revived of late in our medical colleges, as for example, by a non-secret, fourth-year, Medical Honour Society in the College of Physicians and Surgeons. It breathes a lofty spirit of dedication to a noble art, as follows:

I swear by Apollo, the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this oath and stipulation: to reckon him who taught me this art equally dear to me as my parents, to share my substance with him and relieve his necessities if required; to regard his offspring as on the same footing with my own brothers, and to teach them this art if they should wish to learn it, without fee or stipulation, and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons and to those of my teachers, and to disciples bound by a stipulation and oath, according to the law of medicine, but to none others.

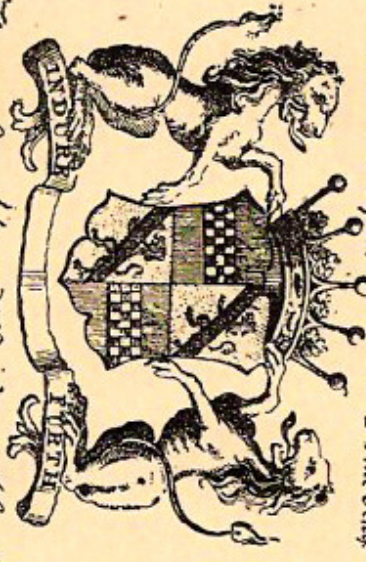
I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous.

I will give no deadly medicine to anyone if asked, nor suggest any such counsel; furthermore, I will not give to a woman an instrument to produce abortion. With purity and with holiness I will pass my life and practice my art.

I will not cut a person who is suffering with a stone, but will leave this to be done by practitioners of this work. Into whatever houses I enter I will go into them for the benefit of the sick and will abstain from every voluntary act of mischief and corruption; and further from the seduction of females or males, bond or free. Whatever, in connection with my professional practice, or not in connection with it, I may see or hear in the lives of men which ought not to be spoken abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men at all times; but should I trespass and violate this oath, may the reverse be my lot.



Engraved by one T. Pine Sculp.



The most noble and Princes Lord,
 the Lord, Earl of Lincolns & London,
 & Wilberney, & Prince of Wales, Tenon,
 and Schumbricht, Premier, of Scotland
 1734
Grand Master
 M. 572

according to their Seniority & Constitution.

Printed by I. Pine Engraver and
 Lintc Britain end in Aldersgate Street.

1		St Paul's	Trist	Tuesday	1722
2		St John's	1 st Wednesday	in every month	
3		St James's	Second	Thursday	
4		St Andrew's	First	Thursday	Jan 1722
5		St George's	Second	Friday	July 1721
6		St Peter's	2 ^d and 4 th	Monday	1722
7		St Nicholas	1 st and 3 ^d	Monday	1722
8		St Martin's	1 st and 3 ^d	Monday	1722
9		St Andrew's	1 st and 3 ^d	Monday	1722
10		St John's	1 st and 3 ^d	Monday	1722
11		St James's	1 st and 3 ^d	Monday	1722
12		St George's	1 st and 3 ^d	Monday	1722

124		St Andrew's	1 st and 3 ^d	Monday	1722
125		St John's	1 st and 3 ^d	Monday	1722
126		St James's	1 st and 3 ^d	Monday	1722
127		St George's	1 st and 3 ^d	Monday	1722
128		St Andrew's	1 st and 3 ^d	Monday	1722

HUGHAN'S ENGRAVED LIST OF LODGES, A.D., 1734.
 (Showing No. 126 at Boston.)

THE MASONIC POEM.

[ORIGINAL MS.]

Hic incipiunt constitutiones
artis geometrie scdm Euclide.

Whose wol bove wel. rede and loke
He may fynde. Wryte yn olde boke
Of grete lordys. and eke ladyysse
pat hade mony chyldeyn. y fere y wysse
And hade no rentys. to fynde hem wyth
No by ya towne. ny felde ny fryth
A counsel to ged. pey colbe hem take
To ordyne. for yese chyldeyn sake
How yey myzth best. lede here lyfe
But oute grete desese. care and stryfe. 10
And most for ye multytude. y was comyng
Of here chyldeyn. aft here zyndy e
i sende yenne. aft grete clerkye
To techyn hem yenne. gode werl. s

[TRANSLATION.]

HERE BEGIN THE CONSTITUTIONS OF THE ART
OF GEOMETRY ACCORDING TO EUCLID.

Whoso will both well read and look,
He may find writ in olden book
Of great lords, and likewise ladies,
That had many children, I confess;
And had no income to find them with,
Neither in town, nor field, nor wood:
A counsel together they could take
To ordain for these children's sake,
How they might best lead their life,
Without great dis-ease, care, and strife: 10
And most for the multitude that was coming
Of their children, after their death.
They send then after great clerks,
To teach them then good works;

"We 'ad'nt good regalia and our Lodge was old and bare,
But we knew the Ancient Landmarks, and we kept 'em to a hair."

Kipling: Mother Lodge

[ORIGINAL MS.]

And pray we hem. for oure lordys sake. f
 To oure chyldryu. sum Werke to make. f
 If pey myght gete. here luyng. per by. f
 Gode Wel and onestlyche. ful sycurly. f
 In yat tyme. prough good gemetry. f
 This onest craft. of good masonry. f 20
 Was ordeynt and made. In this manere. f
 Counterfetyd. of this clerkys y fere. f
 At these lordys prayeis. pey counterfetyd gemetry. f
 And gaf hyt ye name. of masonry. f
 For ye moste oneste. craft of alle. f
 These lordys chyldryu. per to rede falle. f
 To lerne of hym. ye craft of gemetry. f
 The whiche. he made ful curysly. f

[TRANSLATION.]

And pray we them, for our lord's sake,
 For our children some work to make,
 That they might get their learning thereby,
 Both well and honestly, full securely.
 In that time, through good geometry,
 This honest craft of good masonry 20
 Was ordained and made in this manner,
 Counterfeited of these clerks together;
 At these lords' prayers they counterfeited geometry,
 And gave it the name of masonry,
 For the most honest craft of all.
 These lords' children thereto did hap
 To learn of him the craft of geometry,
 The which he made full curiously;



ERNST AND FALK

TRANSLATED FROM THE GERMAN OF G.E. LESSING (1778)

BY LOUIS BLOCK
PAST GRAND MASTER OF MASONS IN IOWA

(Last year Past Grand Master Block translated the first two of the five Discourses which make up the famous little Masonic classic, "Ernst and Falk," by Lessing. (The Builder, Vol- 1, pp. 20, 59). Owing to illness, and the pressure of business which piled up high during the interlude, he was unable to finish the work. Herewith we present the Third Discourse, to appreciate which the reader must needs turn back to the first two. As a preface to the first two Discourses we gave a brief sketch of Lessing and his work, for a fuller account of whom the reader is referred to a delightful little book on "The Life and Writings of Lessing," by T. W. Rolleston, in the Great Writers series. While it makes scant reference to the Masonic life of Lessing, it is a fine estimate and record of his noble and fruitful life.)

THIRD DISCOURSE

Ernst--You have eluded me all day in the crush of the company. But I have followed you into your bed room.

Falk--Had you something so important to tell me? The day has tired me of ordinary conversation.

E.--You mock my curiosity.

F.--Your curiosity?

E.--Which you this morning knew how to arouse in such a masterly way.

F.--What did we talk about this morning?

E.--About the Free-Masons.

F.--Well? I surely did not betray their secret in the rush and whirl?

E.--That which you said could not be betrayed ?

E.--Now I must confess that sets me at rest again.

E.--But you did tell me something about the FreeMasons that was unexpected by me, that astonished me, that made me think.

F.--What was that?

E.--O, don't torment me!--you certainly remember.

F.--Yes it comes back to me by degrees. That was what made you so absent-minded all day long among your lady and gentlemen friends?

E.--That was it! And I cannot go to sleep unless you answer me at least one more question.

F.--That depends upon what the question may be.

E.--How can you prove to me, or at least make it seem probable, that the Masons really have such great and worthy objects?

F.--Did I speak to you about their objects? I did not know it. On the contrary seeing that you could form no conception at all of the real activity of the Free-Masons, I simply called your attention to one matter in which much may yet occur concerning which the minds of our statesmen have as yet not even dreamed. Perhaps the Free-Masons are working at that. Or perhaps at--Just to take away your prejudice that all sites worthy of buildings had already been discovered and occupied, that all the needed structures had already been distributed among the workmen required for the task.

E.--Turn and twist about now as you will. It is enough that from your speeches I have now come to think of the Free-Masons as people who have voluntarily taken it upon themselves to strive against the inevitable evils of the state.

F.--That conception can at least do the Free-Masons no harm. Stick to it! Only get it right! Mix nothing in it that does not belong in it ! The inevitable evils of the State!--Not this state, nor that state. Not the inevitable evils, which--a certain constitution having been once adopted--must necessarily result from that adopted constitution. With these the Free-Mason never concerns himself, at least not as a Free-Mason. The alleviation and culing of these he leaves to the citizen who may deal with them according to his insight, his courage, and, at his peril. Evils of a far different kind and of a higher character form the field of his activity.

E.--That I have very clearly grasped.--Not the evils that make discontented citizens but those evils without which even the most fortunate citizen could not exist.

F.--Right! To strive against--how do you put it?-- to strive against these.

E.--Yes !

F.--That is saying a little too much. To work against them ? To do away with them wholly ? That cannot be, for along with them one would at the same time destroy the state itself. They must not even be suddenly called to the attention of those who have as yet no intimation of them. At most, to stimulate a perception of them from afar, to foster its growth, to transplant the young sprout, to cultivate it and make it blossom--can here be called striving against these evils. Do you see now why I said, that although the Free-Masons had long been active that still centuries might pass away without their being able to say: this have we done ?

E.--And now I also understand the second feature of the problem-- good deeds which shall make good deeds dispensable.

F.--'Tis well--now go and study those evils and learn to know them all and weigh their influences one upon the other and be assured that this study will reveal things to you which in days of depression will appear to be most disheartening and incomprehensible exceptions to providence and virtue. This revelation, this enlightenment will make you peaceful and happy-- even without your being called a Free-Mason.

E.--You lay so much stress on this being called.

F.--Because one can be something without being called it.

E.--That's good ! I understand--but to get back to my question, which I must but clothe in a little different form. Now that I do know the evils against which Free-Masonry contends--

F.--You know them ?

E.--Did you not name them for me yourself ?

F.--I named a few as instances. Just a few of those which are apparent even to the most short-sighted eye, just a few of the most unquestionable, the most far-reaching. But how many are there not still remaining which although they are not so clear, so unquestionable and so all inclusive are never the less no less certain, none the less inevitable.

E.--Then let me confine my question to only those parts which you have yourself named for me. How can you show me that the Free-Masons have really given their attention to these? You are silent? You are thinking it over?

F.--Assuredly not over what answer I should make to this question!- -but I do not know what reasons you may have for putting this question.

E.--And you will answer my question if I tell you the reasons that prompt it?

F.--That I promise you.

E.--I know and distrust your ingenuity.

F.--My ingenuity?

E.--I feared you might sell me your speculations for facts.

F.--Much obliged !

E.--Does that offend you ?

F.--Rather must I thank you for calling that "ingenuity" which you might have called something far different.

E.--Certainly not; on the contrary I know how easily the clever man deceives himself, how easily he suspects and attributes to other people plans and intentions of which they had never even thought.

F.--But, upon what does one base his idea of the plans and intentions of others? Surely upon their own actions alone ?

E.--Upon what else? And here I come again to my question--From what single unquestionable act of the Free-Masons may we conclude that it is but one of Free-Masonry's objects through itself and in itself to do away with that division and disunion which you have said states and governments make inevitable among men ?

F.--And that without detriment to these states and governments. E.--So much the better ! It is not even necessary that there should be actions from which this might be concluded. Just so long as there are certain peculiarities or oddities which point to it or arise out of it. You must have begun with some such in making your supposition, assuming that your system was only hypothetical.

E.--Your distrust still shows itself. But I trust it will disappear when I bring home to your consciousness one of the fundamental principles of Free-Masonry

E.--And which may that be?

F.--One of which they have never made a secret. One according to which they have always acted before the eyes of the whole world.

E.--And that is ?

F.--That is to welcome into their order every worthy man of fitting disposition without regard to his nationality, his creed, or his social station.

E.--Indeed !

F.--Naturally this fundamental principle takes for granted the existence of men who have risen above such divisions, rather than those who intend to create them. For nitre must be in the air before it can deposit itself upon the walls in the form of saltpetre.

E.--O, yes !

F.--And why should not the Free-Masons here call to their service the common ruse ? That is, to pursue a part of one's secret objects quite openly in order that Mistrust, which always suspects something different from what it sees, may be led astray.

E.--And why not ?

F.--Why should not the artist, who can make silver, deal in old broken silver so as to arouse less suspicion that he could make it?

E.--Why not?

F.--Ernst! Did you hear me? You answer as in a dream, I believe.

F.--No, friend ! But I have enough, enough for tonight. Early tomorrow morning I return to the city.

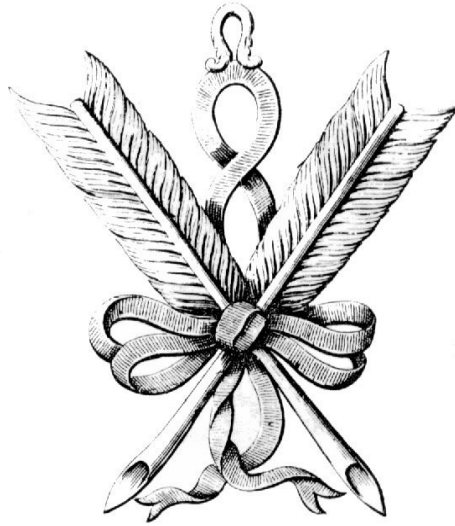
F.--Already ? Why so soon ?

E.--You know me and ask ? How much longer will your water-cure take?

F.--I only began it day before yesterday.

E.--Then I shall see you again before you finish it. Farewell ! Good-night.

F.--Good-night. Farewell !



Important News

Dear Brethren,

Our Secretary's General staffs are 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."