

THE CRAFT FREEMASONRY
NEWSLETTER No.27 OCTOBER 2008

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*

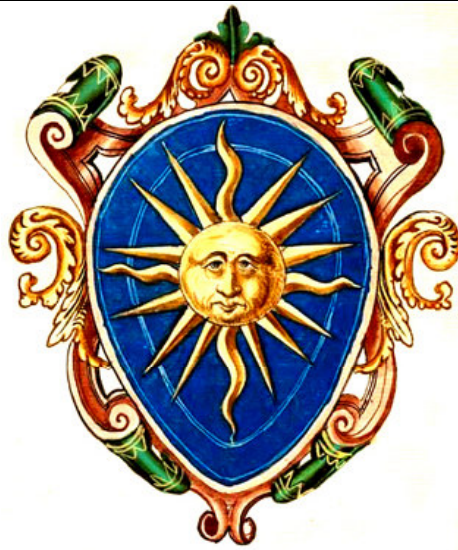
COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

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

*“The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud
His stubborn honour tame”.*

BLACKLOCK



Presidential Address of the Masonic High Council

Dear Brethren All,

First of all let me congratulate you all on the splendid work you are all doing in restoring pure and original Craft Freemasonry.

As you all know I visited South America, and in particular the Masonic High Council of Chile; I am pleased to report that the Chilean Brethren are very busy working towards building the MHC in Chile. Because of their excellent efforts and progress I have asked the Mother High Council to issue a permanent Charter of recognition of the MHC of Chile.

Congratulations and best wishes to all Senior Officers of the Masonic High Council of the United States of America for their successful 3rd Annual Convention, held in Baltimore Maryland.

After listening to the opinions of several of our Brethren from our International and Regular Masonic Federation around the world, the consensus is that they would like to have a total overview of the MHC; the global structures and the organisational roles and relationships. I therefore have asked that the Statutes of the MHC be reviewed for general clarity and if needed to be re-issued to all once again. I ask for such a copy to be ready before our Grand Assembly on the 26th to the 28th of September 2008 in Slovenia, and hope to meet you one and all in this our most important yearly Regular Craft Masonry event.

Sincerely and Fraternaly,
Nikolaus Ehrenfried, MHC
President





Address from the Secretary General of the Masonic High Council

In this edition of the Carft Newsletter No.27, I would like to inform and explain a few items:

1 – Concerning the office of the Experts in Lodge.

In pure original English Craft Freemasonry we find the office of some Brethren in Lodge serving as Brothers Experts. This title and designation makes perfect sense and logic, and is the original term for such a function. It has come to my attention that some lodges working rituals may contain the Scottish form of and style on calling this our Brethren role in Lodge as “Deacons” may we express that such a term has not originated in England and as far as we can ascertain is of Scottish origin, we therefore inform you all that the Masonic High Council the Mother High Council of the World has since its foundation pledged to uphold original English Craft, the real and true Craft Freemasonry. Expert is the name of a Brother in Lodge that is an Expert on the Craft Ritual. Deacons are the title of an individual role in Church not in the Craft.

2 – Concerning the motto “Liberty Fraternity Equality”.

The motto “Liberty Fraternity Equality” first found expression as a political creed in the French Revolution. This is not a Masonic motto. The Masonic High Council the Mother High Council is aware that its use its copied by some Irregular Bodies in France and elsewhere, but we urge all to be careful not to use this famous French Revolution motto and mistakenly pass it as an original Craft Freemasonry motto; which it is not. It would be prudent and correct if we could please all be vigilant and deter from using this motto in our correspondence and web pages.

3 – Regular Ancient Craft Masonry Verses “universal masonry”.

The term “universal masonry” is one, which is widely used by irregular and quasimasonic organizations, and therefore is not in the Regular Craft best interest to make use of the term. Having said that, the term may be perceived as being in line with the aims of Freemasonry however the term has been associated so closely with irregular and quasimasonic organizations that it has become synonymous to irregularity.

Dear Brethren, I hope we can count on the co-operation of you all in this matter of utmost importance.

Sincerely and Fraternally,
Dimitrij Klinar, MHC
Secretary General



Haut Conseil Maçonique de France Masonic High Council of France

Address of the MW Bro. J. Siegfried TONJE, MHC
Grand Master of the Grand Lodge of Regular Free and Accepted Masons of France
Treasurer General of the MHC The Mother High Council
To the occasion of the 3rd Grand Assembly of the MHCUSA
Baltimore, Maryland, 31st of July 1st and 2nd of August of 2008

Dears MW, RW and All ours Loving Brothers of the MHCUSA and all of the USA Regular Grand Lodges.

Our International Federation is growing in a very acceptable pace and for us the USA is one of the key players. We must work efficiently together if we want our organisation to be firmly implemented in all states of North America.

Various sources have proven that not only speculative Free Masonry is a very ancient reality but since the foundation of the first Grand Lodge of London on 24th of June 1717 and the election of the Grand Master of Masons Anthony Sayer, the Masonic institution has nearly never known an only one administration staff.

It is impossible to satisfy the requirements of each individual people in today's world. Different styles and point of views often take over common and collective interest. Defending this view of honour and based on my personal experience in Free Masonry, I am formally against the appalling supposition that PIKE is in any way near our form of research of knowledge.

American Freemasonry has known periods of glory since the introduction of our Royal Art on its territory.

Our science cannot be put in doubt. Every Masonic renowned organisation including the oldest ones, have always been envisaged with an international dimension and our organisation also follows this rule. If we want to be extensively present in the USA, North and South America, Australia, Europe, Asia, Africa, Middle and the Far East. We must give ourselves the potential to achieve our goal. For this we need human, intellectual, material and financial solutions.

The Treasury of our Masonic High Council The Mother High Council of the World has forecasted the creation of the financial foundation that's activities consist on one side in collecting the fees, donations of our members and sympathizers and on another side to create economical activities capable of generating complementary funds.

It has been proposed that the annual contribution of every member of a Lodge in North America in favour of this financial foundation should be around 100USD. And I would be appreciative if you could approve this amount beforehand should you believe it adaptable. Of course those who can and wish to contribute at a higher amount will be more than welcome.

The funds will be used for:

- Development of our international federation.
- Support the activities of our groups throughout the world.
- Support travels and visits of certain of our high dignitaries with limited resources, in order to be able to be present during all-important ceremonies.
- To participate to charity actions throughout the world, always remembering that Charity starts at home, there for the priority should be concentrated in those who need it the most among our Brethren, orphans and widows.

Our foundation will be partially based in Europe and partially here in the USA. The legal regulations can be consulted by all members and the financial records will be regularly published and available to brethren during each MHC Annual Grand Assembly worldwide.

All American Brethren wishing to contribute in one way or another in the creation and official registering of this financial foundation are very welcome to send us their proposals.

We should never forget to think regularly about the quality and quantity of our members.

Far from any proselytise, we must give a positive image of our institution at the same time as of each of us, so that many free men and with good morality will want to join us with the aim of sharing with pleasure and profit our valorous mysteries.

As full members of our International Federation, you are the one who assumes the responsibility for reintroducing in the USA our genuine practice of Ancient Regular Craft Free Masonry, this in accordance to its original aims tradition and constitution.

The original Craft which we apparently seem to be the sole keepers, considers the three degrees, Entered Apprentice, Fellow Craft and Master Mason of all workings that we accept as fundamentals and the only ones that may be holden by each Grand Lodges tending to our Federation and practicing as the complement of the degree of Master Mason the Ceremony of Installed Master and the Ceremony of Mark Man or Mark Mason as a complement ceremony to the Fellow Craft degree. Almost if this Masonry imposes us the strict respect for our Fraternity Ancient Landmarks and its rules of Masonic regularity.

For the development and progress of all our members it is required an organization of work able to allow us to realize our altruistic aims. All Craft Lodges should establish programmes that take into account, in addition with its regular meetings, of additional instruction of ritual session and ceremonies at each degree without ever forgetting the foundations of the Masonic education. These kind of courses must be provided by Lodge Officers and well experienced Master Masons.

So that each of our experimented Brothers are given the needed widened knowledge and capacity to truly instruct others, our International Masonic Lodge of Research and Instruction will be created during the General Assembly of our mother High Council which will take place in Slovenia on September.

It will be required to the members of this International Lodge of Masonic Research to be diligent and punctual in their work.

We hope to count with every Jurisdiction to will have members affiliated to this International Body of Masonic Research.

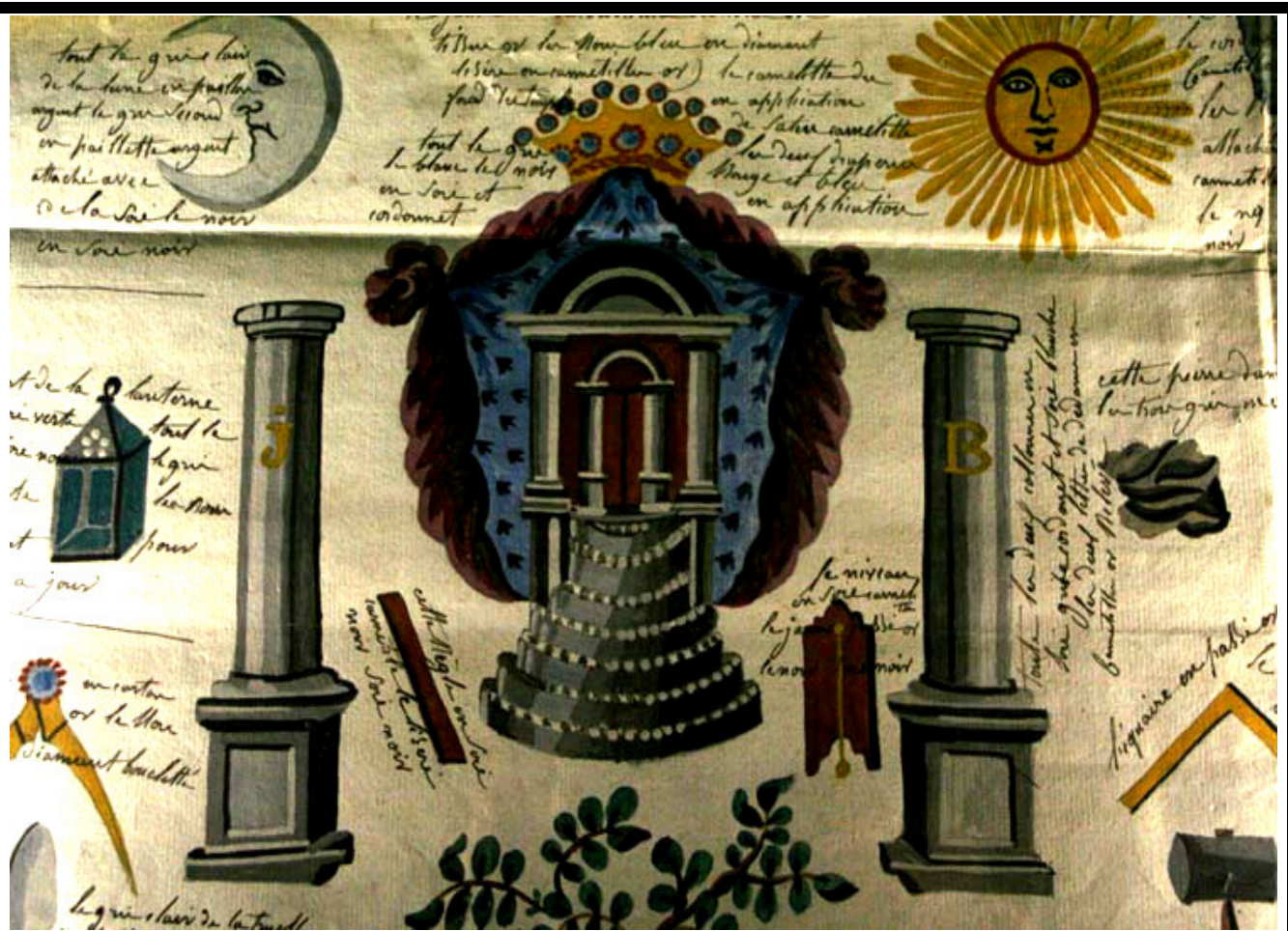
I remain at your disposal for further information or question concerning the Financial Foundation or the International Masonic Lodge of Research and Instruction.

I am also open to all proposals to improve the organisation of our activities.

As soon as these two activities are launched, I will start myself to attend all the important meetings not only in the USA but also in most of the regions where we are already present or should be.

Never forget a single moment that we are always all stronger together.

Please receive our Fraternal greetings from all of your Brethren of the MHC and the Grand Lodge of Regular Free and Accepted Masons of France.



To the Glory of the Great Architect of Heaven and Earth
 Masonic High Council of the United States of America
 Grand Assembly
Baltimore, Maryland 2008

Address by the MW Bro.: Serge BOUTHEMY, Vice-President
 The Masonic High Council the Mother High Council of the World

Dear Brethren,

First of all let me congratulate you all for being here in Baltimore, Maryland today.

It is in my capacity as the Grand Master of Ile de France, the greater Paris region and as Vice-President of the Masonic High Council the Mother High Council of the World that I greet you and convey our sincere Brotherly wishes on behalf of all Regular Craft French Freemasons.

Your French Brethren keep themselves well informed about the expansion of Freemasonry in North America: Our brand of Craft, which aims to keep itself pure and faithful to the Craft and its Time Imemorial Tradition, which we and we alone are presently it seems are the sole keepers.

Your continent has always aroused tremendous interest in France. Through General Lafayette, a French Freemasons played a part in the formation of the United States of America; and in the drafting of its Constitution, and later, in the Declaration of Human Rights.

It falls to me, on behalf of our French Brethren, to congratulate you and to lend you in North America our support in your effort to build up Traditional Regular Craft Freemasonry, which alone carries on the Masonic Ritual in their pure form, thus enabling it to be handed down unchanged, since time imemorial.

Of the principles, which unite us, I would like to draw your attention to the following five principles:

1 - Initiation: both ceremony and deed, it is the starting point for all Masons; it is a fundamental abiding feature, without which there would be neither 'Masons' nor 'Masonry'.

2 - Oath Taking: under which the newly initiated Mason solemnly confirms the sincerity of His commitment and swears to carry out the duties that it implies.

3 - Symbolism: being both a 'methodology' and a 'means of communication', it is a system, which facilitates the understanding of ideas, which reason and language may not so easily convey.

4 - Fraternity: the conscious and voluntary behaviour to be adopted towards all Brethren Masons.

5 - Belief in the Perfectibility of Mankind: the lifelong apprenticeship with hammer and mallet aimed at continuous self-improvement.

To these five principles, I would add my wish, as follows:

The hope of reaching the 'Omega' evoked by Père Theillard de Chardin, which is to say, **Wisdom.**

The only true significance of becoming a Master Mason lies in devoting one's energy to constructive thinking.

Beyond the world, beyond the senses and beyond reason, there exists a form of 'hyper-reality', which reveals itself to us in the symbolism of a number of works. It is up to us, the Initiated, to discover the meaning therein.

There are access roads available to us, along which we may travel, with the help of time-honoured techniques inherited from our own Tradition:

- Initiation
- Use of symbolic language
- Practice of Ritual ceremonies

Craft Freemasonry developed in Western Europe around one form of tradition: The Master Craft Builders.

Their particular assignment, which those builders accomplished successfully, was to bring into being a space existing in harmony with the cosmos.

They reached their goal through a subtle blend of exoteric tasks and esoteric fulfilment.

But it was divine inspiration conjointly with inner fulfilment, which could create the necessary harmony between outside undertakings and the path to the Sacred space.

Neither the proportions of the cathedrals, nor their geographic location, orientation and relation to light at all times of day sprang from base techniques or sheer coincidence.

Through its very particular Tradition of the Craft. This initiatory Society true to Tradition is related to an ancient primordial spiritual tradition. That is to say, they patiently followed a path undertaken by each man in search of the process capable of unifying the inner world - the self and the outer world - phenomena and the indescribable.

In conclusion, my fellow Brethren of proper Traditional Craft Freemasonry let us strive to apply outside our Temples those truths we have discovered inside of it.

May the Grand Architect of Heaven and Earth grant us his blessings, protection and the strength to carry out the tasks we have undertaken in the name of Justice, Peace, Freedom, Solidarity and Love.

ANNOUNCEMENTS

Brethren All: I have the honour to give notice that on the yearly election of the Senior Members and Officers of the Masonic High Council the Mother High Council of the World:

Senior Members and Officers of the MHC

Officer Elected

2009

President

- MW Bro. Nikolaus Ehrenfried, MHC

Vice Presidents

- MW Bro. D M, MHC
- MW Bro. P C, MHC
- MW Bro. Serge Bouthemy, MHC
- MW Bro. Sean Wilmore, MHC

Senior Grand Officers

- MW Bro. U A, MHC
- MW Bro. JV, MHC
- MW Bro. Dorian Orz, MHC
- MW Bro. Borko Ziravac, MHC
- MW Bro. EL, MHC

Secretary General

- RW Bro. Dimitrij Klinar, MHC

Deputy Secretary Generals

- MW Bro. Joseph Burris, MHC
- RW Bro. AM, MHC
- MW Bro. Carlos L. Pacchioni Valdez, MHC

Treasurer General

- MW Bro. J. Siegfried Tonje, MHC

Deputy Treasurer General

- MW Bro. Alex Rem, MHC

Chancellor

- RW Bro. Jan ASCHE, MHC

Pro Chancellor

- MW Bro. Regis Llerena Paredes, MHC
- RW Bro. Ivan Pedrazas, MHC
- RW Bro. Brian L. Malcolm, MHC
- RW Bro. Francisco Rojas Carvajal, MHC

Grand Inspector Generals for South America

- MW Bro. G. Arisatofanes, MHC
- MW Bro. Jose Santiago Huaman Delgado, MHC
- RW Bro. Juan Calmet Podestá, MHC
- MW Bro. Andres Eloy Murzi, MHC
- MW Bro. Francisco Espinoza Orrego, MHC

Grand Inspector General for Central America

- MW Bro. RR, MHC
- RW Bro. Luis Alberto Serrate M., MHC
- RW Bro. Patricio Soto Arana, MHC

Grand Inspector Generals for the USA

- MW Bro. Joe Vilanueva, MHC
- MW Bro. Carlton Brigham, MHC

Grand Inspector General for the Middle East

- MW Bro. Khaled Nachabee, MHC

Grand Inspector General for Western Europe

- RW Bro. Steve Philips, MHC

Grand Inspector General for Eastern Europe

- MW Bro. Boris Oti, MHC

Grand Inspector General for Northern Europe

- RW Bro. Brian L. Malcolm, MHC

Grand Inspector General for Southern Europe

- MW Bro. Rodolfo Arrigucci, MHC

Grand Inspector General for Central Europe

- RW Bro. Aleksander Klinar, MHC

Grand Inspector General for Western Asian Levant

- RW Bro. Marc BENNEVISTE, MHC

Grand Inspector General for Oceania

- RW Bro. Thomas Darwin, MHC

Grand Inspector General for North Africa

- RW Bro. Hocine BACHAGA, MHC

Grand Inspector General for East, West, Central and Southern Africa

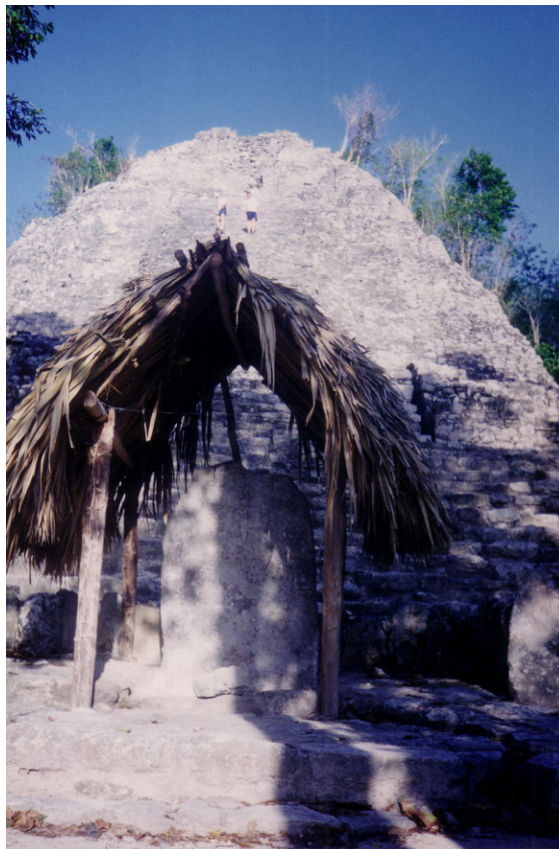
- MW Bro. J. Siegfried Tonje, MHC



**The real presence of Sacred Geometry Tradition
By the comparison of the Masonic and Mayan Temples**

RW Bro. Rui Alexander Gabirro

In the summer of 1993, I visited the Mexican peninsula of the Yucatan. I travelled from Cancun to the Ancient Mayan cities of Tulum, Coba, Merida, Uxmal and Chichén Itzá as well to the Mayan Sacred Island of Cozumel.



All this Archaeological places are of great importance and interest and should be if possible to be visited at least once during ones lifetime.

I made some investigation and I took has you imagine a lot of photographs.



The first thing that I was surprised to know was that the Mayan people and its culture still exist and that the Maya language is still a living language and is spoken by 6 million indigenous Mayan.

For you to understand my admiration of this fact let me inform you that in Europe the common citizen thinks that the Mayan people is something from the past from history and they don't exist anymore has a civilization and as a language.



Now lets observe what I found of interest in the Mayan Architecture, begging by the number of steps in each Mayan Temple and in each Pyramid in every single Mayan Temple both in mainland and in Cozumel.

They all have e, 5 or 7 steps at their entrance. In the case of the Pyramids the number is always related with the precise days of the year.

In the Masonic Tradition we use 3 steps in the Degree of Entered Apprentice, 5 in the degree of Fellow Craft and 7 in the Degree of Master Mason.



One of the most amazing things is that in all Temples and Pyramids we find that there are two columns, and this happens at all times it's a constant feature.

In the Temples the entrance is made with two columns and I have climbed the huge Yucatan Mayan Pyramids to see what is always present in the top of the Pyramid.

And in all of them there are only two columns.



Now what has this of amazing look in our sacred Masonic Temples we have two Columns just like the Two Columns which they represent those of the Temple of King Solomon the house of the Lord in the Mount Moriah.



King Solomon reared up two pillars before the Temple one on the left and the other on the right, and called them by the name Jachin and Boaz.



And the same reason that the columns were present in the Temple of King Solomon, here in this Masonic Temple and all Mayan Temples is the same one, because the Arcane Tradition is only one and it is universal in its eternal principles. And because we keep the Tradition we also keep the two columns in our beloved Masonic Temples, this to remind us of the principles which they represent.



A young RW Bro. Rui Alexander Gabirro, with full archaeologist regalia and a very nice hat.

Mayan Symbols

On my way from Cancun to Tulum in the Yucatan Peninsula of Mexico, I made a small stop at a gas station to buy a simple road map, so I could be better orientated in the signal less roads of Mexico. The map contained some images and I was surprised by one of them in special, which represented some symbolic forms on a tomb in Uxmal a place situated six hours drive from where I was at that moment.

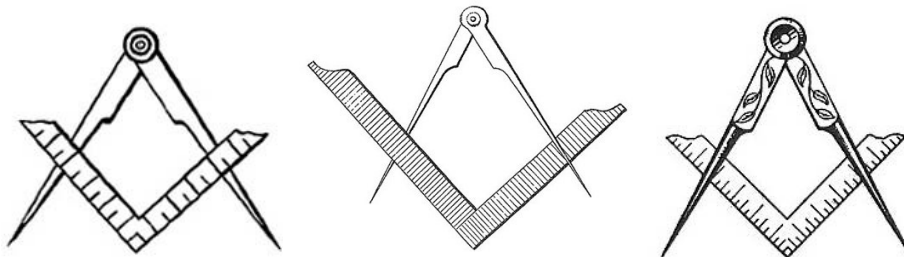


This photograph left me so fascinated that I decided that if in this place there were such symbols must probably in its vicinity and around it there would be others to be encountered of identical importance. So two days after I travelled to the archaeological city ruins of Uxmal. When I arrived I took a guided tour of the city with a group of people, in this tour I was expecting to see these symbols, which I had seen in the photographs shown in the map that I had brought at the gas station two days earlier. No. The guided tour ended and I hadn't had the opportunity to see what I made a 400km journey for. So I decided to show to my guide the map with the photo that was on the map.



He told me that this photo was taken in a place where people never go. So I asked him if he could please take me there. The place was in a secluded area of the ruin city and the stones were covered by grass, which I had to cut in order to reveal the carvings on the stones. And what I was seeing was amazing. I took photographs of the lot.

Masonic Symbols





RW Bro. Rui Alexander Gabirro, near the Mayan Observatory

The Apocalypse in the Mayan Tradition

Its amazing all the things accomplished by the Mayan civilization and its people, not only architectonically but also and most important in a very high level of knowledge and understanding of the laws of nature and of life.

In Tulum in the Yucatan Peninsula of Mexico, I meet a guide that he was extremely nationalistic and very well informed about everything related with Mayan Culture.

In a certain moment I asked him what happened to all the priests and all the wisdom of the Mayan civilization. He then answered me: "We have in Uxmal the family Xiu descendent of the last Mayan King and they still today keep all the Tradition and they have the keys of the Mayan wisdom, that is thought to be lost by the people. They keep the Tradition under the name of the Mayan Apocalypse. Ands they only transmit it the teachings to those of the family that have the name of Xiu.

Unfortunately I could not make any contact with this Royal family. I managed to get a book written by the head of the Xiu family that is at the same time the representant of the Mayan people next to the Mexican government.

Maybe it will be through the address of this book that I will progress my contacts with this noble people and its tradition.



The Pillars at King Solomons Temple

Measuring Scale

The Cubit an ancient linear unit based on the length of the forearm, from elbow to the tip of the middle finger, usually from 17 to 21 in. (43 to 53 cm).

Origin: 1325-75; ME, OE Cubit's in the ancient world:

The cubit is one of the first recorded units of length used by ancient people. Depending on where in the world you live the cubit had a slightly different meaning. Generally speaking the cubit refers to the length between your elbow and the tip of the middle finger. Generally speaking a cubit is 45.72 centimetres or 18 inches but this figure obviously changes based on who's forearm is being measured. The earliest recorded standard measure was called the Royal Cubit, which was 20.61 to 20.63 inches in length. This measurement was used in early construction and is known to have been used in the building of the Step Pyramid of Diosoer around 2,700BC.

Different measurements based on Cubits

Egypt:

- 1 ordinary cubit = 6 Palms or 24 digits (450mm)
- 1 royal cubit or "meh" = 7 Palms or 28 digits (524mm)
- 100 royal cubits = 1 "khet" (52.4m)

Mesopotamia:

- 1 cubit varied between 522mm to 532mm
- 1 foot was equal to 2/3 cubit
- 1 digit was equal to 1/30 cubit

Persia:

- 1 cubit ("arasni") was 520mm to 543mm
- ½ cubit ("vitasti" or "charac")
- 2 cubits is 1 "guz"

Roman Empire:

- 18 inches = 1 cubit ("cubitus")
- Biblical References:
- 1 digit ("esba") = 18.75mm
- 4 digits = 1 palm ("tophah")
- 24 digits or 6 palms = 1 small cubit or ("amma")
- 7 palms = 1 old cubit
- Bro Ken's Freaky-Deaky Cubit:
- Right Cubit = 17.5 inches
- Left Cubit = 17 inches

The Pillars

Teachings would have us believe that the Pillars at King Solomons Temple were 18 Cubits in Height, 12 cubits in circumference, hollow brass and a hands breadth thickness of approximately 4 inches. All topped off by a 5 cubit chapter.

Measuring with the biblical reference lengths of an old cubit this would translate to:

1 digit = 18.75 mm

1 palm = 75 mm

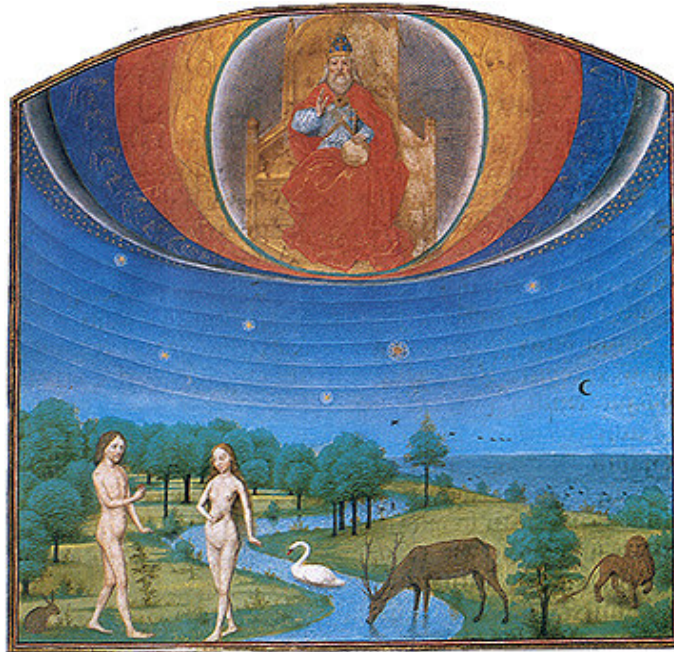
1 cubit = 525 mm (0.525 m or 1.722 feet)

18 cubit = 9,450 mm (9.45 m or 31 feet)

Add the additional 5 cubits for the chapters

18 cubit (pillar) + 5 cubit (chapter) = 23 Cubits or 12.075 m (39.616 feet)

If you based the pillars on the modern measure of 18 inches per cubit you would find the pillar slightly smaller, but still massive in size.



Astrology in early Masonry

RW Bro. William Preston

Our celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines; hence astrology was admitted as one of the arts which they taught, and the study of it was warmly recommended in former times.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.

Astrology, however vain and delusive in itself, has certainly proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, mark the duration of seasons, and regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for signs as well as for seasons. We find the Deity thus addressing Job, 'Canst thou bind the sweet influences of the Pleiades, or loose the bonds of Orion?' We are instructed in the Book of Judges, that 'they fought from heaven; the stars in their courses sought against Sisera.' The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite Lord Bacon, and several others, as giving it a sanction. Milton thus expresses himself on the subject.

Of planetary motions and aspects
In textile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign, and taught the fixed
Their influence malignant when to shower, &c.

It is well known that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to withhold from man those favours, which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and to shootings of our corns, before a tempest or a shower, evince the contrary.

Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being; finding his way through the palpable obscure to the visible diurnal and nocturnal sphere, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea, by which the waters of the ocean are, in a certain though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rules the world of waters, what effects must the combination of solar, stellar, and lunar influences have upon the land? In short, it is universally confessed, that astrology is the mother of astronomy; and though the daughter may have rebelled against the mother, it has long been predicted and expected that the venerable authority of the parent would prevail in the end.

Wylle he teche me thay same artes? By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry - a good character, and an able capacity.

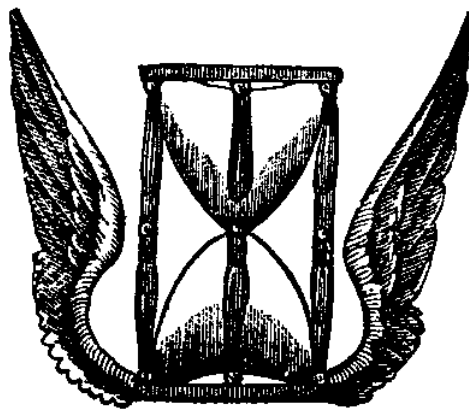
Dothe all maçonnes kunne more then odher menne?] The answer only implies that Masons have a better opportunity than the rest of man-kind to improve in useful knowledge; though a want of capacity in some, and of application in others, obstructs the progress of many.

Are maçonnes gudder menne then odhers?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Dothe maçonnes love eidher odher myghtylye as beeth sayde? The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against Masonry are amply refuted; the excellency of the Institution is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known, can never be enrolled in our records; and should we be unwarily led to receive an improper object, then our endeavours are exerted to reform him: so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of society, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on the whole of this curious manuscript deserve a serious and careful examination; and though he was not at the time one of the Brotherhood, he seems pretty clearly to have comprehended the value and importance of the system, which he endeavoured to illustrate. We may, therefore, fairly conjecture, that the favourable opinion which he conceived of the Society of Masons before his admission, was sufficiently confirmed after his initiation.



The ailment in so-called "irregular mainstream freemasonry"

MW Bro. Z. P. Gremillion, Senior Officer
Masonic High Council of Louisiana

I have been in freemasonry now since 1995; I have loved the craft and the knowledge of the Craft since being raised to the sublime degree of Master Mason. However, being a man of African descent born in America the only Masonic option available to me were lodges that had ties or descent from African Lodge No.459 (Prince Hall) chartered by the Grand Lodge of England or from lodges having descent from the Hon. John G. Jones, Esq. whom had his authority from the Masonic Convention at Luxemburg. The other lodges termed "mainstream American freemasonry" were not available to me or men of my kind; at least not until the early 1990's or so. What was the reason you may ask? The answer is plain and simple, prejudice.

This was the first ailment born into the so-called "irregular mainstream American freemasonry", yet not the only one. The olden lodges of several of the states of the colonies refused to admit to its ranks men of colour. The sole reason for non-admission of blacks was racism and prejudice. This was and is solely against the teachings of ancient Freemasonry. Yet, Masonic or should I say so called Masonic Law was fabricated to justify the ill treatment of Black Masons or of honest Black men seeking admission into the fraternity. This fabrication was that black men were sons of slaves they were ineligible to join the fraternity. Yet not one of the black men that sought admission to the craft was in a state of servitude. And no American Masonic scholar can name one slave that every tried to join the order of Free and Accepted Masonry.

Bogus Masonic law and similar ones like this were espoused by some of the highest Masonic scholars in America. For example, the proceedings of the Grand Lodge of Iowa 1852, stated "Exclusion of persons of the Negro race is in accord with Masonic law and the ancient charges and regulations". This statement being a blatant lie. Nowhere in the ancient charges does it mention anything about race at all in fact in some old constitutions the "sons of Ham" are praised for being Masons and erecting the pyramids. Mackey also adds to the sin of racial hatred by writing that Masons must be of White parentage in order to be eligible to be admitted to the fraternity.

All of this being hypocritical because in England and even on the continent of Europe men of African descent were being initiated into the Craft. For example John Pine and Anglo Soliman. Many Blacks were seafarers (Peter Ogden) and receiving there degrees abroad, degrees even as high as the Knights Templars. Yet in America in the 1700's and 1800's these men would not be admitted into lodges in America. This is how different Masonic bodies started among blacks began because seafaring blacks had nowhere to go Masonically when they were in America or moved to America. So those same blacks joined with Prince Hall and his associates whom were initiated into a Irish lodge under Irish military regiment.

The Confederate General and Masonic adventurer Albert Pike, from the spurious and phoney Scottish Rite, even espoused this doctrine of Masonic separatism. This individual made the following hateful statement. "I took my obligation to White men not Negroes. When I have to accept Negroes as brethren or leave Masonry, I shall leave it".

I could go on and on quoting the shameful statements of the members of the so-called "irregular mainstream American freemasons", but I shall not. This article is not solely about prejudice; it is about the ailment of the so-called irregular "mainstream American Freemasonry".

This disease is the hunger for control and power of the bodies and minds of its members. To control their thinking and influence the individual decisions of its Masons to refuse and discriminate against other Masons based upon what Masonic Obedience they come from. The first being the doctrine of clandestinism. The so-called "irregular mainstream freemasonry" keeps it members (in my loyal opinion in total blindness of what true Masonry is) from associating with other masons by teaching that these masonry were made outside of true and regular Masonic jurisdiction, and that these men are not real masons. And so far it has all worked to their advantage.

The total contribution of such men and there Masonic jurisdictions in America has been defamed and discredited based on this so-called doctrine of Cladestinism. This was used against the Masons whom came under Prince Hall's Jurisdiction for about 200 years, until the present. Even though African Lodge No.459 was chartered by England before the union of Antients and Moderns. To prevent earnest White Masons from associating with there Black brothers of the craft. Mainstream has now in recognized Prince Hall Masons in this country, and with all due respect to Prince Hall Masons, they have absorbed the same attitude of separation toward other non Prince Hall Black Masons as the Mainstream once had against them.

The second disease is the monopoly of the Craft by Grand officers, the lack of transparency, greed. Masonry is dying in the USA because of the above stated reasons. The Grand bodies of Symbolic Masonry have sought to exercise extreme power over the local lodges. It seems now that local craft lodges exists now solely to serve the Grand Lodge as opposed to the Grand lodge seeking to serve the local lodges which is how it is supposed to be.

I have seen blue lodges and its members sapped until dry all in order to serve the machination of the grand lodges. This does not even included the meddling of the spurious Scottish Rite 33 and the Shriners in the affairs of Blue Lodge Masonry. And in spite of all of this none of the true objectives of Freemasonry have been accomplished. None! What happened to seeking light (knowledge), serving and loving one another, sharing knowledge, etc. All of this has become devoid in Freemasonry. And the knowledge of Freemasonry and its history becomes further and further from reach of the candidate. These types of actions are what led to the founding of The Masonic High Council of the United States of America and the Masonic High Council the Mother High Council of the World on the 25th of January 2005 at Freemasons Arms, Convent Garden, London, England.

The third ailment is that of Masonic Tyranny by high officials of the various states of this country. I will briefly site several incidents:

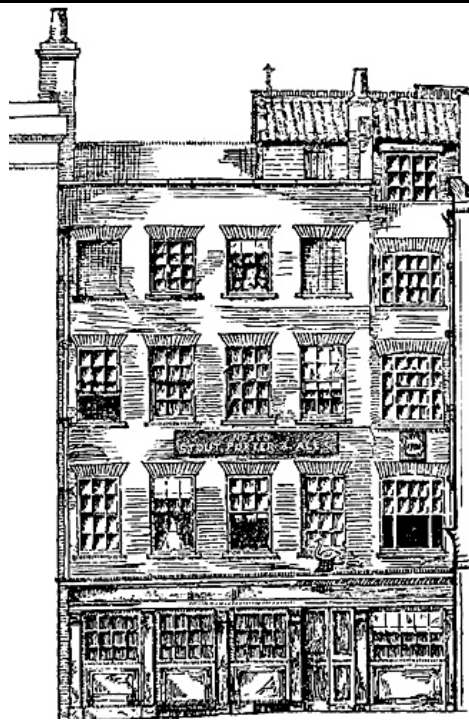
1. The expulsion of the Hon. Frank Haas PGM of the Grand Lodge of West Virginia for trying to implement progressive and moral and ethical reform within the Grand Lodge of West Virginia. Haas' successor immediately suspended the reforms voted in by the craft and Haas was expelled from the order without Masonic trial.
2. The persecution of Halcyon Lodge No.498. Who refused to submit to the iron hand of its grand lodge in trying to control the content of its website. Also whom the lodge associates with and also control the business practices of the said lodge.
3. The control of the Masonic association of members with other Masonic rites. For example in the United States if one becomes a member of the Ancient and Primitive Rite, Claremont Rite, Rectified Scottish Rite, Ancient English Rite, etc... One would be expelled immediately or disciplined at the least. The only Masonic bodies recognized are the so-called York Rite and the so-called spurious Scottish rite. Yet this phoney Supreme Council (Please read the Declaration of the Mother Grand Lodge of Germany) and several York Rite invitational only bodies have these degrees among them but only for the select. (I thought Masonic Light is for all whom petition for it).

The final disease in Freemasonry is the attempt of Masonic scholars to attempt to discredit the fact that Freemasonry is very ancient and preceded the 1717 founding of the Grand Lodge of London. This new movement in Freemasonry is an attempt to take away the ancient history of the Craft by stating it is a more modern institution.

In my opinion the only motive for the above is to appease the critics of Freemasonry and to further deteriorate Masonry into a fund generating service club. This can be done by disconnect Masonry from its historical past, and disassociating it from its initiatic and esoteric teachings.

In conclusion, there is an evolution or should I say a return going on in Freemasonry. With the return of many Freemasons in England and Wales returning to ancient Craft Freemasonry, Freemasonry is being returned to its original purpose. The United States are not far behind with the establishment of the Masonic High Council of the United States and its returning Ancient Craft Masonry to the United States. This is done without regard to race or religion. The Masonic High Council of the USA is diverse in membership and transparent in its administration.

The signs of evolution in Masonry are very apparent. Masonic fragmentation is taking place and many people are leaving the so-called "irregular mainstream American freemasonry" and joining the Masonic High Councils, and State Regular Grand Lodges because the so-called "irregular mainstream grand lodges" and lodges of the various states are lacking. And Masons, Black, White or other are hungry for the Craft Freemasonry of old.



FOUR OLD LODGES

The dates of constitutions of those lodges operating in the formative years of the premier Grand Lodge are found (for the first time) in an Engraved List of Lodges (or more precisely "A List of Regular Lodges according to their Seniority & Constitution) printed in 1729, i.e., nine years before the publication of the Book of Constitutions of 1738:

According to this list, the date of constitution of the original No.1 lodge which met at Goose and Gridiron, St. Paul's Church-yard in 1717 and at King's Arms, St. Paul's Church-yard in 1729 (now Lodge of Antiquity No.2) is 1691;

That of the original No.2 lodge which met at Crown, Parker's Lane in 1717 and at Rose and Buffalo, Furnival's Inn, Holborn in 1729 (ceased to operate between 1736 and 1738) is 1712;

That of the original No.3 lodge which met at Apple Tree Tavern, Charles Street in 1717 and at Queen's Head, Knave's Acre in 1729 (now Lodge of Fortitude and Old Cumberland No.12) is 1723;

That of the original No.4 lodge which met at Rummer and Grapes, Channel Row in 1717 and at Horn Tavern, Westminster in 1729 (now Royal Somerset House and Inverness Lodge No.4) is not given.

The reason why the date of constitution of the original No.3 lodge is 1723 is as follows:

Being a Time Immemorial lodge, it did not have to get a constitution from the premier Grand Lodge but it did on 27th February 1723. Thus it was ranked in the 11th place in the 1729 List of Lodges. Anderson states in the Book of Constitutions of 1738 thus: "This was one of the four Lodges mention'd Page 109. viz the Apple-Tree Tavern in Charles-Street, Covent-Garden, whose Constitution is immemorial: But after they removed to the Queen's Head, upon some Difference, the Members that met there came under a new Constitution, tho' they wanted it not, and it is therefore placed at this Number" (p.185): In this Book of Constitutions (1738), the lodge is given the 10th position. In the earlier Lists of Lodge published in 1723 to 1725 when it met at Queen's Head, Knave's Acre, this lodge is placed second, only next to the original No.1 lodge.

Anyway when the lodge members learned of their newly assigned position in 1729, they protested. At a Quarterly Communication of the premier Grand Lodge on 11th July 1729, "The Officers of the Lodge at the Queen's Head in Knave's Acre represented that their Lodge was misplaced in the printed Book, whereby they lost their Rank, and humbly prayed that the said mistake might be regulated. Bro. Chocke acquainted the Grand Lodge that the several Lodges stood in the List according to the Date of their constitution. The said Complaint was dismiss'd" (Quatuor Coronatorum Antigraha vol.10, "The Minutes of the Grand Lodge of Freemasons of England 1723-1739", p.106). It became the No.6 lodge in 1756 when lodges were renumbered. As a result of the Union of the two Grand Lodges in 1813, its number became 12.



In compliment to the brethren of the four old lodges by whom the Grand Lodge of London was first formed, it was resolved, 'That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government.' This resolution being confirmed, the old Masons in the metropolis, agreeably to the resolutions of the brethren at large, vested all their inherent privileges, as individuals, in the four old lodges, in trust, that they would never suffer the old charges and ancient landmarks to be infringed. The four old lodges then agreed to extend their patronage to every lodge which should hereafter be constituted by the Grand Lodge according to the new regulations of the Society; and while such lodges acted in conformity to the ancient constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, the brethren of the four old lodges considered their attendance on the future communications of the Society as unnecessary; and therefore, like the other lodges, trusted implicitly to their Master and Wardens, resting satisfied that no measure of importance would be adopted without their approbation. The officers of the old lodges, however, soon began to discover, that the new lodges, being equally represented with them at the communications, might, in process of time, so far out-number the old ones, as to have it in their power, by a majority, to encroach on, or even subvert, the privileges of the original Masons of England, which had been centered in the four old

lodges with the concurrence of the brethren at large; therefore, they very wisely formed a code of laws for the future government of the Society; to which was annexed a conditional clause, which the Grand Master for the time being, his successors, and the Master of every Lodge to be hereafter constituted, were bound to preserve inviolate in all time coming. To commemorate this circumstance, it has been customary since that time, for the Master of the oldest Lodge to attend every Grand Installation; and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original constitutions to the newly-installed Grand Master, on his engaging to support the Ancient Charges and general regulations. The conditional clause above referred to, runs thus:

Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient Fraternity; provided always THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory.'



Cairo War Memorial Cemetery Cairo, Egypt
Photographer: Bro Ken Dennis

After spending several weeks traveling throughout Egypt I had found myself returning to Cairo. I met a very interesting gentleman named Ralph who was a travel fanatic and who also had a noble and interesting hobby.

Ralf was a fellow Canadian from The Pas in Manitoba and was contributing to a project, which documented Commonwealth war graves from around the world. He invited me to come along with him one day and we found ourself on our way to the Coptic area of the city of Cairo.

It was a sweltering hot day, but after a 30-40 minute adventure we found ourselves at the Cairo War Memorial Cemetery, a lush green oasis in the heart of a dusty and dirty neighbourhood. Surrounded by a solid 10-foot cement fence with one large metal entrance gate we were welcomed by the care taking staff that did an absolutely magnificent job of maintaining the grounds.

While my new friend Ralph was photographing each individual headstone, I found myself wandering in a smaller portion of the cemetery, which was part of a pre-existing cemetery before the war memorial was created. As I wandered I found to my shock two head stones of Masonic significant.

As I mentioned prior, I had been in Egypt for quite some time and have traveled to most of the major tourist cities and found no trace of Freemasonry. In most of the middle-eastern region Freemasonry is illegal or extremely low-key. Egypt did have a history of Freemasons of primarily British origins, however in the late sixties during the Suez Crisis the foreign nationals were expelled and Freemasonry in Egypt had suddenly gone dark. Not all Masonic lodges were "closed" exactly, but they were relocated back to England, which still exist to this day.

Upon finding the grave of Brother James Grant it became a rather somber experience, a grim reminder of the third degree and a host of other emotions. Never before had I seen a Masonic headstone in person and finding one unexpectedly was shocking. It symbolized to me the death of Freemasonry in Egypt but at the same time the phrase written on the headstone was touching and appropriate considering the current state of Masonry.

That quote was, "There is a link death cannot sever, Love and remembrance last for ever." It makes me wonder if Brother Grant was a Freemason, reminding me of the phrase "Virtus Junxit Mors Non Seperebit" or roughly, "What virtue joins, death cannot separate."

Brother James Grant lived between 1865-1928 and his headstone was erected by the Rising Sun Lodge of Cairo No 91.



FREEMASONRY IN THE EARLY 1600 AND 1700

RW Bro. W.J. Hughan

There is such an abundance of evidence in proof of the continuity of Freemasonry during the period selected, that it is only necessary to study the special records of the old Lodges, happily still preserved, the Rolls of the "Old Charges", and especially the extant minutes of the Masons' Company of London, to be assured that the Freemasons of the present day are the lineal descendants of the operative builders, who in the 17th century, and earlier, admitted speculative or non-professional members. The 17th century operative Masons were most favourable to the speculative element in their midst, and encouraged their admission to such an extent, that sometimes the Lodges consisted almost exclusively of brethren in no way connected with building. Several examples of this remarkable feature may be cited, such as the Lodge at Warrington in which Ashmole was initiated in 1646. An extraordinary instance of the preponderance of gentlemen in an operative Lodge, is met with at Aberdeen in 1670, for of forty-nine members registered in the "Mark Book" with their marks attached, not a dozen were operatives; the Master was a Tutor at Airth and Collector of the King's Customs, while several of his companions were noblemen or of the educated class.

The oldest Masonic minutes known are those of the senior Lodge in the world, viz., No.1 Edinburgh. They begin in the year 1599, the Lodge having continued at work, as the records testify, from then to now, thus overlapping the transition period and the final predominance of the speculative branch, by the formation of modern Grand Lodges. The monopoly of the operatives gradually disappeared, and Masonry itself became as free practically as Freemasonry is at the present time. A silent revolution was going on in the Craft throughout the 17th century, and what with the changes in Society generally, and the failure of the Companies to enforce regulation, which had become obsolete and unsuitable to the times, Masonry, as with other trades, had to alter its laws and customs accordingly.

The Lodge of Edinburgh and others in Scotland were legally governed during the period in question by the statutes of 1598-9, promulgated by William Schaw "Maister of wark, Wairden of ye Masons," of Royal appointment. There were three "Head Lodges" in the kingdom, as recognised in the code of 1599, which were described as Edinburgh "the first and principall ludge," Kinwinning "the second ludge", and Stirling "the third ludge". This trio still exists, and the Lodges are now on the roll of the Grand Lodge of Scotland as Nos.1, 0 and 30 respectively.

Naturally several of the clauses in the above-named statutes relate to matters common to all the crafts, but others are of a distinctive character and most suggestive. The Lodge of Edinburgh was a kind of Metropolitan Grand Lodge, having control of the local, but before the 17th century ended, its rights were often violated or ignored, and Lodges were formed in its vicinity or jurisdiction, that it was powerless to prevent, although issuing fulminations that were still-born. The "Canongate Kilwinning" Lodge No.2, was formed in 1677, as an offshoot from "Mother Lodge Kilwinning", and in 1688, a secession from the Lodge of Edinburgh resulted in the establishment of the "Canongate and Leith, Leith and Canongate" Lodge, now No.5, and notwithstanding all the means used by the Mother Lodge, only one of the seceders was induced to return to the fold. Then, again, early in the 18th century, the journeymen were not satisfied with the masters' regulation and control; they seceded and started a Lodge on their own account, and what is more gained a victory over their powerful opponents, though Master Masons, by persisting in giving the "Mason Word" to neophytes, the prerogative previously of their superiors. Two of their number were imprisoned for contumacy, but an appeal to the Court ended in their being allowed, as per the "Decreet Arbitral" of 1715, to assemble as a separate organisation, and esoterically - i.e., to communicate the "word" - as well as generally, to conduct their own Lodge, then and since known as the "Journeymen", now No. 8 on the roll. The Masters were fined a hundred pounds for their high-handed conduct, which fine has not yet been paid.

The attendance of Apprentices at the Lodge during the making of Fellow-crafts is confirmed by the minutes of 1601, 1606 and 1637, while the "Schaw Ordinances" provided for the presence of six Masters and two Apprentices, in like manner, on the making of Masters, a privilege subsequently assumed by the Incorporation. Operative Essays were obligatory in relation to both classes, Essay Masters being appointed, and also "intenders for instruction;" represented in Modern Lodges by the questions preparatory to promotion, and the proposers and seconders of candidates respectively. The first minute of the Lodge of Edinburgh containing an entry concerning speculative membership is dated 8th June, 1600, and is the oldest of the kind known in Great Britain and Ireland. The Brother was John Boswell, Esq., the laird of Auchinleck, who attended as a member, and whose name and mark attested the minutes, along with twelve operatives who likewise agreed to the business transacted, and acquiesced in the same manner. When he joined we cannot tell.

The head of the Lodge was generally styled "Deacon," while the "Warden" was the medium of communication with the "Warden General", who was a kind of Grand Master, the prototype of our modern Grand Lodge Rulers. William Schaw was styled "Chief Maister of Maissonis" in the 16th century and later.

In the 17th century, it was quite a common occurrence for noblemen and gentlemen to occupy the Chairs of Lodges, even if only Apprentices, as with the Earl of Cassillis, who in 1672 was Deacon of "Mother Lodge Kilwinning", being followed by Sir Alexander Cunninghame and the Earl of Eglintoune, also an Apprentice. Harry Elphington, Tutor of Airth and Collector of the King's Customs, was Master of the Lodge of Aberdeen - now No. 1 tris - in 1670, the members of which were mostly speculatives, though an operative Lodge. Lord Strathallan was the Master or President of the Lodge of Dundee, -- known as the "Lady Luge of Dundee" in 1536. Other instances could also be cited.

The old Lodge of Kilwinning exercised jurisdiction even as far as Glasgow, according to the Code of 1599, and was to all intents and purposes a Provincial Grand Lodge, thus foreshadowing the present arrangement, whereby its R.W.M. for the time being occupies the honourable position of Provincial Grand Master of Ayrshire.

Then, again, the protectorate of the Craft in Scotland was hereditary in the St. Clair family, the Lairds of Roslin, being secured by charters of 1600 and 1628 circa, which led to the claim being made that they were Grand Masters, which the documents in no way countenance. The Lairds of Roslin were simply Patrons and Protectors of the "Maissones and Hammermen" with other crafts, but that obsolete and purely honorary distinction was sufficient to secure the election in 1736, on sentimental grounds, of one of the family, as the first Grand Master of Scotland.

Other local magnates were appointed to the oversight of the Craftsmen in certain districts, such as Patrick Coplund of Udaucht as Warden of the "airt and craft of Maisonrie" over three sheriffdoms in Scotland in 1590. These were clearly the precursors of the general and local Craft bodies which sprang up during the 18th century in Great Britain and Ireland. But time will not permit any reference to such just now. This much, however, may be noted, that excepting the arrangement of separate Masonic degrees and ceremonies peculiar to the post Grand Lodge period, it is not easy to discover many important features of the Craft in the eighteenth century, which are not represented in the regulations and customs of the Scottish Craft in the present century.

Until the precise character of the Records of the Masons' Company of London was made known - quite recently - it was believed that the admission of Quarter Master General Moray, of the Scottish Army, at

Newcastle on Tyne in 1641, by members of the Lodge of Edinburgh, was the earliest instance of the initiation of a "speculative" in England. Now, however, that the invaluable transactions of the before-mentioned Company are accessible, it is found that there was a speculative Lodge at work, under the wing of that body, the existing accounts of which go as far back as 1620. The meetings were termed "the Acception," and the candidates were received as "Accepted Masons" the Company being then known as Free masons, though the prefix was dropped during the latter half of the 17th century. The dual character of the Company is established by reference to the accounts, for the actual minutes are missing prior to 1670. Beside those who obtained the "freedom of the Company" by patrimony or servitude, there were others who were admitted by redemption, and it is quite possible that being "accepted" by the Lodge, though not connected with the building trade, strengthened their application for the "freedom of the Company." it appears to have been optional for the "accepted" brethren to join the Company, or for the members of the latter to enter the "Acception," but both financially and generally there was a most intimate connection between the two, as the Company received the balance, if any, after each "Acception" had been held.

This Lodge became so influential and important, that in the Inventory of 1663, and also in later ones, the names of the "Accepted Masons" are declared to be exhibited "in a faire enclosed frame with a lock and key." In the same Inventory was also "One book of the constitutions which Mr. Flood gave," and which was described in a subsequent list of 1676 as "the constitutions of the Accepted masons," as distinct from "One book of the Ancient Constitutions and Orders" of the Company. The Inventory of 1722 is still more explicit, the Constitutions of the Company being entered as of the year 1481, and the other "A Book wrote on parchment and bound or stitched in parchment containing an account of the Antiquity Rise and Progress of the Art and Mystery of Masonry." This latter was doubtless a MS. of the "Old Charges" but unfortunately it has not been heard of since the year 1839, when it is said to have contained "113 annals of the antiquity &c. of Masonry." The "Phillipps MSS" Nos 1 and 2 would answer to this description, and the first-noted has the name of Mr. Richard Bankes, a Member of the Masons' company, on the cover; the date of its caligraphy, however, does not answer, being of about the middle of the 17th century, therefore not old enough. Though not the original, which was doubtless much older, and used in the reception of the "Accepted Masons," it may be an exact transcript. The "G.W. Bain MS" has also an equal claim to be considered a representative of the missing book, having a similar text and qualifications. there are also other MSS with a different text from the "Phillipps," which may be copies of the original document, having the "New Articles," such as the "Grand Lodge MS No.2," and the "Harleian No.1942." These later regulations are quite suggestive of the rules in force for the "Accepted Masons," the term "Acception" is mentioned, and neophytes are termed "Accepted Free-Masons," while Certificates were provided just as in later times.

It is quite likely that the Company dropping the prefix "Free," and the speculative branch becoming independent, led to the union of the two prefixes as Free and Accepted Masons.

This is the Lodge that was visited by Elias Ashmole in 1682, for which he received a Summons, and which assembled in the Masons' Hall, London, when six gentlemen were admitted into the Fellowship, four of whom were members of the Company. Nine of the "Acception" or Lodge attended, besides Ashmole, who says he was "the Senior Fellow among them." No particulars whatever of the ceremony are afforded, but subsequently they all dined "at the charge of the new-accepted Masons." All the nine Fellows were members of the Company, including the Master and the two Wardens.

It will thus be seen, that not a few customs of later days were anticipated in the 17th century, such as the use of Masonic Certificates to aid in visitation, the issue of Lodge Summonses, masons' marks used after the signatures, Essays and Intenders, as well as the promotion of good-fellowship.

The "General Regulations" of the Grand Lodge at London, printed in the year 1723, were for the use of "the Lodges in and about London and Westminster," being thus originally a Metropolitan organisation. At the time they were printed, there was a older authority at work in the City of York, as a "time immemorial" Grand Lodge, whose preserved records date from 1705, but the Grand Lodge was a very old one at that time.

In Ireland, in like manner, there was a Grand Lodge holding its meetings in the Metropolis of that Country from 1725, and no doubt earlier; also a District or Grand Lodge, quite distinct, though not essentially different, assembling at Cork, for the Province of Munster, and having subordinate Lodges. these surely were anticipated in the 17th century by the Metropolitan Lodge of Scotland, which Masonically in olden time, governed the City, and "Mother Lodge Kilwinning," which was in charge of quite a large district, and authorised dependent Lodges, one of which is the "Canongate Kilwinning" of 1677.

I claim that Edinburgh and Kilwinning were thus, in not a few important respects, the Masonic prototypes of the London and York organisations, as well as of the Dublin and Cork Grand Lodges. As the Masonic bodies in Ireland adopted the usage of Deacons long before those in England, which officers, nominally at least if not precisely as to duties, had been familiar to Scotland for centuries, it is

just possible that Ireland was more indebted to North Britain for its Masonic laws and customs that has hitherto been recognised or acknowledged, and thus proportionately less to England accordingly. Whilst it is true that the Craft records in England are not so numerous and valuable as those of Scotland, some of the existing minutes and other indications of Masonic activity are of great importance, as already indicated, and though we do not know when and by whom these 17th century Lodges were originally started or constituted, they assuredly had much in common. Judging from the fact that Dr. Desaguliers, Past Grand Master of England, visited the "Lodge of Edinburgh" in 1721, and having been found to be "duly qualified in all points of Masonry, was received as a Brother," there seems no reason to suppose that Freemasonry of the 17th century in England, as regards essentials, differed from that of Scotland.

Esoterically there is much to be said as to the Lodges in England and Scotland, but that must be reserved to another time. I may note, however, in passing, that the "Mason Word" was acknowledged to be given in Scotland, and dues paid therefore, as late as 1715, and whilst a gratifying reticence is generally observed, an incomplete minute of 1702 at Haughfoot requires very careful consideration. It reads "of entrie as the apprentice did. Leaving out (the common juudge - Probably an operative "test"-) they then whisper the word as before, and the Master Mason grips his hand in the ordinary way." It does not appear to me that this entry calls for any remark just now, as it tells its own tale consistently with other records, in relation to the simplicity of the Masonic ceremonial at that time. The Presbytery of Kelso in 1652 sustained the action of the Rev. James Ainslie in becoming a Freemason, declaring that "there is neither sinne nor scandale in that word" - i.e., the "Mason Word". Along with the "Harleian MS" (No. 2054, British Museum), is a scrap of paper, which cites, "several words and signs of a free Mason" as a portion of an obligation, this MS of the "Old Charges" is in the handwriting of Randle Holme (born 1627), the author of the "Academy of Harmony", printed in 1688, wherein he says, "I Cannot but Honour the Fellowship of the Masons because of its Antiquity; and the more as being a Member of that Society, called Free-Masons."

The Oath that was taken by the Brethren during this period, as given in various copies of the "Old Charges" &c., is not indicative of the separate degrees of the post Grand Lodge era.

A remarkable Register of gentlemen and others, with the MS just referred to - Harleian No. 2054 - states what each "giue for to be a free Mason." This is also in the handwriting of the same Randle Holme, and apparently belonged to a speculative Lodge at Chester.

The references to the Craft in Plot's "Natural History of Staffordshire," published in 1686, are of a most important character, and should be carefully studied, as they concern admissions into the Fraternity, the reading of the "Old Charges", with prominent portions of their text, and the early history of the Society.

There are many ways of proving the existence of the Craft during the seventeenth century, but the foregoing must suffice for the present, the evidence being so plentiful, that is quite embarrassing to make a selection. It cannot, in my opinion, be questioned, that modern Grand Lodges are the direct representatives of the old Lodges previously existing, many of which still continue working.

The records of one Scottish family offer eloquent testimony, to the continuous working of the Craft for centuries, as enshrined in the valuable Perth Charter, and in the "Lodge of Edinburgh" records. From these documents the following facts are gleaned. John Mylne came to Perth from the "North Countrie" and became the King's Master Mason and Master of the "Lodge at Scone" - now No.3 Scotland. He was succeeded by his son, whose name is mentioned in the remarkable "Contract" of 1658, who by His Majesty's desire entered "King James the sixt as ffreeman, measone and fellow craft." His third son John was a member of the "Lodge of Edinburgh," and Master Mason to Charles I, 1631-6; John Mylne the younger, his eldest son, succeeding, became in 1633 a Fellow Craft in No.1, and was Deacon eleven times within thirty years. Alexander Mylne was entered an apprentice to his uncle in 1653, and was made a fellow-craft in 1660, becoming Warden in 1663-4, and Deacon several times later on. then William Mylne was entered an apprentice in 1721, and was Master in 1735, representing the Lodge at the formation of the Grand Lodge of Scotland the following year, and holding the office of Grand Treasurer from 1737 to 1755. Another William was elected and initiated in the same Lodge in 1750, and a Robert Mylne became a member in 1754, receiving the three degrees in that year. He died in 1811 and "was buried in St. Paul's Cathedral, having been surveyor to that edifice for fifty years." With his decease, terminated the family's connection with the "Lodge of Edinburgh", which had extended through five successive generations, and for a still longer period as craftsmen.

There are two Lodges of the pre Grand Lodge era, which also overlap that important period, which really require whole Papers to themselves, to do their proceedings anything like justice. A few words about each of these will fitly conclude my Address.

The records of the old Alnwick Lodge were brought to the notice of the Craft by me in 1871, and are of special value, not only because of their antiquity, but also in relation to their text. As with so many of

these venerable Lodges, its origin is unknown, but it may be accepted as of the 17th century. A copy of the "Old Charges" precedes the "Orders to be observed by the company and Fellowship of Free Masons, att A Lodge held att Alnwick Sept 29 1701 being the General head meeting day." Apprentices had to be entered and be given their "Charge" within "one whole Year after" admission, and on the expiry of their term of seven years were "Admitted or Accepted butt upon the feast of St. Michael the Archangell." The Master and Wardens were elected by the members, and the frequent entries "made free", "made free Masons" or "made free brothers" are very suggestive and important. On 20th January, 1708, it was ordered that no member "should appear att the Lodge to be kept on St. John's Day in Christmas without his apron & Common Square fixt in the Belt," and to be similarly attired on attending Church on that day, when a special sermon was to be preached. Although the Lodge was active far on in the 18th century, it never, so far as is known, joined the Grand Lodge of England, although a Warrant issued by that Body in 1779 for Alnwick may have been applied for by some of its Brethren. It is of special interest to remember that on Christmas Day in 1755, Mr. "George Henderson of Alnwick, visiting Bro from Canongate Kilwinning Lodge" is duly noted in the minutes; he was initiated in the northern Lodge in 1751, receiving the two higher degrees on Nov 20th 1754. There is no mention of separate Masonic ceremonies in the minutes, 1703 to 1756, and the Lodge was operative from first to last, the proceedings of the modern Grand Lodge and its subordinate Lodges being entirely ignored.

The old operative Lodge at Swalwell, in its early records, had much in common with its senior of Alnwick, its "Orders of Antiquity" and its "Apprentice and General Orders" being virtually reproductions of still earlier "Old Charges." the three "fraternal signs" are mentioned, and the minutes generally from the third decade of the 18th century are of considerable value and interest. the members accepted a Charter from the Grand Lodge of England in 1735, being now, and for a long time past, known as the : Lodge of Industry," No.48 Gateshead. It was thus another link in the union between the Grand Lodge and its operative ancestors.

It is the fashion of some to raise objections to our claim as being "ancient", as well as "free and accepted" Masons, but I trust that the facts herein submitted, will "at once and for ever" prove, that our beloved Society is fully entitled to the antiquity so long assumed by the Fraternity.

WM James Hughan

"Dunscore"

Torquay, 19th Jan 1904

A List of Works that should be consulted in confirmation of the Address.

- "Alnwick MS." -- Reproduction and Transcript; 1895
- "Ars Quatuor Coronatorum"; 1886-1903. With the "Masonic Reprints," Vols I to VI.
- Crawley's "Caementaria Hibernica. 1725-1807; 1895-1900.
- Conder's "The Hole Craft and Fellowship of Masonry" 1894.
- Gould's "History of Freemasonry"; 1882-87.
- Gould's "Concise History of Freemasonry;" 1903
- Hughan's "Old Charges"; 1872 and 1895.
- Hughan's "Masonic Sketches and Reprints"; 1871.
- Hughan's "Masonic Register"; 1878.
- Lyon's "History of the Lodge of Edinburgh, No. 1"; 1873 and 1900.
- Mackenzie's "History of the Canongate Kilwinning Lodge, No. 2"; 1888.
- Rylands' "Freemasonry in the Seventeenth Century"; 1881.
- Smith's "History of the Ancient Masonic Lodge of Scoon and Perth"; 1898 (Crawford Smith)
- Smith's "History of the Old Lodge of Dumfries"; 1892.
- Spencer's "Old Masonic Constitutions"; 1871.
- Todd and Whytehead's "Ancient York Masonic rolls"; 1894.
- Transactions "Lodge of Research," No 2049 Leicester; 1892-1903.
- Transactions "Humber Installed Masters" Lodge No. 2494 Hull; 1882-1903.
- Transactions "Sussex Association for Masonic Research"; 1899-1902.
- Vernon's "History of Freemasonry in Roxburghshire, Peebles and Selkirkshire"; 1893.
- Watson's Reproductions of the "Old Charges" and "Library Reprints".
- Wylie's "History of Mother Lodge Kilwinning"; 1878.

Brother Hughan having intimated his willingness to answer any questions suggested by the Paper, several Brethren took advantage of the opportunity. A list of these questions and Bro. Hughan's replies thereto are appended.

What brought about the decline of the operative Lodges?

Their inability to preserve or continue the monopoly so long exercised by them. "Cowans" increased in spite of all regulations and efforts to the contrary; the Masters gradually lost their exclusive powers, and towards the end of the 17th century it became evident, that the Building monopolies and close Corporations of the Freemasons' Lodges had seen their day. It was not the speculatives that caused the decline of the operative Lodges, but the causes came from within.

For what reasons and with what motives did the speculatives originally join the old operative Lodges?

I really cannot tell for certain but can only conjecture. Probably mainly from friendly feelings towards the operatives, and to exhibit or manifest an interest in their welfare. The funds were increased by gentlemen joining, and the Lodges were made all the more popular, by the admission of the local squires and others of means in the neighbourhood of a Lodge. It was a secret Society that was thus joined, and this may have led some to seek admission, from the mystery surrounding the Initiation ceremony. The esoteric character of the Craft has been a source of wonder and curiosity to outsiders for many centuries, and especially for the reputation it has long enjoyed of preserving valuable secrets connected with the Rosicrucian's, etc.

Does not the fact that all the copies of the "Old Charges" are of English origin, go to prove that Lodges of Masons existed in England earlier than in Scotland?

I do not think so, but only that the traditional history emanated from South Britain. My opinion is, that the Freemasonry of which our Society is a lineal descendant, was formed, but not known when or where, by the Cathedral Builders and their ecclesiastical employers, hence the religious character of the introductory portion of the Manuscript Constitutions, of which we have specimens from the 15th century.

What is known of the early history of the Lodges, which formed the London Grand Lodge in 1717?

No records of any of the "Four Old Lodges" have been made known, of a date prior to the London Grand Lodge era it is probable that the "Lodge of Antiquity," the senior of the "time immemorial" quartet, was a continuation of the Lodge which met under the wing of the Masons' Company, and know as the "Acception" visited by Ashmole in 1682, and subsequently dropped by the Company. if the valuable "Antiquity MS" of the "Old Charges" of 1686, was in the possession of the ancient Lodge at that time, it dates back the "Antiquity" beyond that ascribed to it in the "Engraved List" of 1729, which was 1691. the second of the quartette on the Register was dated 1712, while the others had no dates affixed. "Multi Paucis" (1764 circa) states that the Master and Wardens of six Lodges assembled at the Apple-Tree in 1716, when it was agreed to revive "their Quarterly Communications". Certainly the earliest "Engraved List" (1723-4) partly confirms this view of the matter, as the junior of the historic quartette is placed in the fifth space, the fourth being occupied by a Lodge at "The Cheshire Cheese in Arundell Street," of which we know absolutely nothing more.

Are there not traditions of pre-1717 Lodges in various parts of the South of England?

There are, but to my mind they have not been traced; save the probability of petitioners for the early Lodges have been Masons prior to the formation of the London Grand Lodge.

What's known of the Lodge, which appears in the 1734 List as "No. 65 St. Rooks Hill near Chicester. Constituted in the reign of Julius Caesar"?

The Lodge at St. Rook's Hill, a few miles from Chicester is dated 1730 on the Register. It met once a year only. Nothing is known of its history prior to 1730, and but little since. It was erased from the list in 1754. It is interesting to note, that at the Grand Lodge held March 2nd 1732, "the petition of Brother Edward hall, a Member of the Lodge at the Swan, in Chicester, being there made a Mason by the late Duke of Richmond, six and thirty years ago, and now recommended by the present Duke of Richmond, as a proper object of the Charity of Free and Accepted masons, was read." This Lodge was constituted in the year 1724 as No.31, but doubtless was at work many years before, as with several other Lodges in England, which subsequently joined the Grand Lodge.

Transactions of the Lodge of Research No.2429
Leicester, England for the year 1903-04
Read by the Secretary at the fifty-eighth meeting
Freemasons' Hall, Leicester
Monday 25th January 1904

INTERVENTO

DEL SEGRETARIO GENERALE DEL MHC MADRE DEL MONDO

PROCEDURE REGOLARI RITUALI

Cari Fratelli, è nostro dovere ricordare a tutti che non è appropriato e/o accettabile registrare video o fare fotografie alle riunioni di loggia.

La Regolarità é per noi essenziale e dobbiamo sempre essere vigili ed educare i nostri Fratelli più giovani circa la Regolarità amministrativa dell'Ordine; vorrei quindi parlare delle regole cui ciascuna Loggia deve avere ed a cui deve strettamente attenersi.

E' stata portata all'attenzione del MHC che alcune Logge all'interno della nostra Federazione stanno continuando a mantenere Altari nei loro Templi, dobbiamo sottolineare che gli Altari non sono in conformità con L'Antica Libera Muratoria.

Deve essere chiaro che in una Loggia non può esserVi nessun Altare; quello che esiste é lo scranno del WM insieme alla poltrona, niente altro.

Riguardo alle colonne J e B; ricordiamo che non spetta alla singola Loggia stabilire la posizione delle colonne a Nord o Sud. E' la tradizione che ci informa che la colonna a Nord é J e a Sud é B.

Se non state praticando la Ritualità attraverso Fonti Originarie dell'Ordine, vi state impegnando in pratiche innovative e quindi fuori dell'Ordine.

Logge che non desiderano conformarsi alla Tradizione e a quanto sopra detto sono informate che sono passibili di essere depennate dalla nostra Lista.

Cari Fratelli, sono sicuro che posso contare nella Vostra cooperazione in questo aspetto di primaria importanza.

Sinceramente e Fraternamente,

Dimitrij Klinar
Segretario Generale
MHC Madre del Mondo

Istruzione particolare

MW Bro. Jean-Baptiste Willermoz

Quaderno I

"Istruzione particolare e segreta per mio figlio, affinché gli venga comunicata quando avrà raggiunto l'età della perfetta virilità, se allora si mostrerà degno di riceverla."

Questo quaderno contiene un sunto molto breve del Trattato della Reintegrazione degli Esseri di Martinez de Pasqually, in cui si trovano diffusamente idee e termini propri a Willermoz. Ne rilevo qualche passaggio. Ciò che il padre vuole trasmettere al proprio figlio sono "spiegazioni della più alta importanza" che, poco conosciute a quel tempo, lo furono molto durante i primi secoli del cristianesimo, spiegazioni che fanno apprezzare nel suo giusto valore la dottrina religiosa cristiana. Si tratta, dunque, di un insegnamento di religione esoterica. Viene descritto lo stato di Adamo prima e, soprattutto, dopo la caduta e si afferma che la religione fu data a lui ed ai suoi discendenti "come un mezzo per il ritorno e la riabilitazione, dopo la espiazione individuale di ciascuno." La potenza demoniaca ispirò il crimine di Caino le cui tendenze naturali erano a lui favorevoli per farne il suo primo ministro.

"Ma fu potentemente difeso e conservato dal giusto e puro Abele che, conoscendo i disegni abominevoli di suo fratello, annullò per mezzo delle operazioni del suo culto puro, gli sforzi della potenza perversa di quegli e offrì volontariamente al Signore la sua forma corporea in olocausto per giungere alla perfetta riconciliazione con suo padre, fino ad allora incompleta, e fu per mezzo di questa prima stirpe che avvenne il primo tipo della grande riconciliazione universale, come ugualmente nella seconda stirpe sotto Abramo, Isacco figlio della Promessa, ne divenne il secondo tipo."

Continuo a scegliere alcuni passaggi curiosi: vi viene sostenuto che gli uomini primitivi erano più vicini alla divinità ed erano più ricettivi rispetto alle influenze celesti. Vi è anche un attacco nei confronti dei filosofi razionalisti.

"Questo è il momento per farvi osservare quanto sia grande e assurda l'ignoranza dei sedicenti sapienti dei nostri giorni, di questi spiriti leggeri e superficiali che, disdegnando ogni esame compiuto sulle basi fondamentali, sulle quali essi dovrebbero coordinare le loro idee per elaborarne di giuste, che ostentando del disprezzo per ogni conoscenza storica e religiosa che a loro si oppone, pretendono e sostengono con ridicola arroganza, che gli uomini della prima età abitavano le foreste, sono vissuti

nell'assoluta ignoranza di ogni principio religioso e sociale, che è in conseguenza della paura e del senso del male che loro hanno avuto la prima percezione di un essere superiore e buono capace di proteggerli, o malvagio che doveva essere placato per mezzo di sacrifici e vittime, e che essi hanno vissuto come selvaggi e cannibali, più simili alle bestie feroci e senza avere altra guida se non il senso, della loro esistenza e l'istinto dei loro bisogni. Questi orgogliosi ignoranti sono da compiangere poiché non avvertono che sono essi stessi sottoposti al giogo della potenza infernale di cui si rendono seguaci, che il loro orgoglio farà sì che saranno castigati nello stesso modo con cui furono colpiti i primi uomini, con la sola differenza che la loro profonda ignoranza delle cose divine non li renderà tanto criminali quanto coloro i quali in modo consapevole hanno prevaricato. Quanto a voi: riconoscete con noi che gli uomini della prima età hanno avuto tutto il complemento possibile di conoscenze che era necessario avere, che essi hanno meglio conosciuto le operazioni divine della creazione universale, la grandezza originale dell'uomo e le funeste conseguenze della sua caduta che non sono oggi conosciute dalla massa poiché, dopo l'avvento temporale del divino redentore degli uomini, tale conoscenza è meno necessaria, ma quanto più essi sono stati vicini all'inizio del mondo e all'epoca della caduta dell'uomo, tanto più la misericordia divina ha prodigato il suo potente soccorso per aiutarli a rialzarsi e per rendere, per mezzo di una fedele trasmissione e del loro esempio, lo stesso servizio ai loro discendenti: è questo ciò di cui un'attenta lettura delle Sacre Scritture non permette di dubitare poiché, con i patriarchi della prima e della seconda generazione, si vede la frequente comunicazione dei deputati divini con essi e con gli uomini giusti del loro tempo."

Passiamo all'epoca posteriore al diluvio. Il peccato commesso da Cam è peggiore di quello che Mosé ha osato comunicare. Lui ed i suoi discendenti furono banditi nella regione meridionale, "il centro dell'Azione del Male".

La trasmissione del sacro deposito delle conoscenze segrete delle scienze divine nella loro primitiva purezza che Noé aveva ricevuto dai suoi predecessori, fu effettuata da Sem, il suo primogenito, che le ricevette con la benedizione paterna.

A questo punto Willermoz fa' una digressione curiosa ma istruttiva:

"Questa benedizione, segno sensibile e testimonianza della benedizione divina che il Patriarca poteva dare ad uno solo dei suoi figli, a quello che era stato eletto da Dio, e di solito al primogenito, era l'atto concreto della trasmissione che gli faceva delle sue conoscenze e dei suoi poteri quando presenti la prossima fine della sua azione temporale; questa, dunque, era la parte più importante e più desiderata della sua eredità poiché non poteva augurare agli altri suoi figli che beni e piaceri materiali; come lo si vede nella condotta di Isacco verso i suoi figli Giacobbe ed Esaù, nella grande gioia dell'uno e nella disperazione dell'altro. È da là, da questa origine sacra che proviene l'uso che l'orgoglio ha fissato tra gli uomini e che regna ancora decisamente nella classe degli uomini ricchi e cioè di eleggere il primogenito erede universale e di privare quasi interamente tutti gli altri; ma come questo diritto, di convenzione umana, si applica soltanto ai beni materiali e non poggia più sulle basi essenziali primitive, né su alcuna potenza virtuale dell'erede, così questo non ha prodotto altro che ingiustizia, recriminazioni e dissensi."

L'istruzione religiosa ha cambiato forma ad ogni nuova epoca. Dopo la Prevaricazione di Cam: "Si avvertì maggiormente la necessità di classificarla, definirla entro i giusti limiti e di distribuirla con maggiore cautela. Da allora essa fu suddivisa in molteplici parti distinte:

1. L'insegnamento della dottrina dogmatica fondamentale, essendo riconosciuta come necessaria per tutti, fu destinata a tutti senza eccezioni.

2. La conoscenza storica delle cause originali e dei fatti relativi alla creazione dell'universo temporale e alla sua destinazione, dello scopo primitivo della creazione dell'uomo generale, delle sue funzioni temporali nel suo primitivo stato, della sua caduta e delle deplorable conseguenze, infine, dei mezzi per operare il culto esteriore per i bisogni particolari, fu concentrato in un piccolo numero di uomini scelti e riservato ai capi delle grandi famiglie dopo che essi erano stati provati a sufficienza. È là che si trova l'origine delle antiche e segrete iniziazioni, più o meno degradate e corrotte, che seguono il genio del popolo che le adottò e di cui si trovano le tracce in tutte le parti del mondo, utilizzate come base per la dappertutto, ma che furono patriarcale e che, trasmessa di età trasmissione della tradizione fino a noi.

3. La conoscenza delle leggi cerimoniali, dei sacrifici e delle operazioni segrete del grande culto divino e quella dei grandi nomi divini la cui invocazione fatta dall'operatore costituiva la sua virtualità, la forza ed i grandi risultati delle sue operazioni, furono date e riservate esclusivamente al solo capo patriarcale che divenne così il sommo sacerdote della famiglia umana, nonché ai suoi successori."

Qui l'istruzione del quaderno D1 si interrompe bruscamente. Sono mancanti la spiegazione dell'origine delle società iniziatiche e quella del Pontificato tradizionale.

Quaderno 2

Risposta a due domande del Fratello Lajard di Montpellier del 22 Marzo 1818. Sulla eternità delle pene e sulla contraddizione tra libero arbitrio e potenza e prescienza divina.

1. Sulla eternità delle pene.

Questa parte tratta della nostra ripulsa: "a pensare che il padre, creatore di tutti gli esseri, che li ama con il più tenero amore, che li ha emanati dal suo seno al fine di renderli tutti eternamente felici, voglia condannare quelli tra i suoi figli che l'orgoglio potrà rendere ingrati e ribelli, ad essere eternamente separati da lui, ad odiarlo e a maledirlo eternamente senza che la sua misericordia abbia loro lasciato per sempre alcune mezzo di riparazione per mezzo del loro pentimento."

L'esame di questa difficoltà è preceduta da una curiosa discussione sul valore della parola Eternità: in generale si ammette che non ne esista che una, "nonostante ve ne sia più di una. Per esempio, si può confondere l'Eternità infinita di Dio, che non ha né inizio né fine e che Dio solo conosce e può definire, con l'Eternità temporale che è cominciata con la legge del tempo e con la creazione dell'Universo, il cui primo periodo e fino alla disgregazione dell'Universo era stata accordata ai primi colpevoli come mezzo di ritorno se ne avessero voluto approfittare, ma che il loro secondo crimine, che è la seduzione e la caduta dell'uomo che essi trascinarono nell'abisso in odio al Creatore, ha reso completamente inutile per essi Non si potrebbe neppure compararla con altre eternità temporali che potrebbero, secondo i disegni della giustizia e della misericordia, seguire indefinitivamente al tempo presente, fino a che la legge e la durata di questo sarà compiuta."

Eternità temporali! Ecco una bella trovata! Il loro succedersi, indefinitivamente ripetuto, poggia sul capitolo XXI dell'Apocalisse in cui l'autore vede nascere nuovi cieli ed una nuova terra, essendo i primi completamente scomparsi. È uguale alla legge dei Kalpas dell'induismo: "un nuovo ordine di cose, un tempo nuovo, una nuova eternità."

Anche sul Male Willermoz scrive una frase curiosa:

"Il Male non è un essere reale; è l'opposizione al Bene e durerà il tempo che durerà questa opposizione. Il Male è generato dal pensiero orgoglioso che l'ha concepito, dalla malvagia volontà che l'ha adottato e l'ha posto in atto identificandosi con lui. Il Male è così poco un essere reale che verrebbe distrutto se il pensiero che l'ha concepito e la volontà che l'ha adottato cambiassero; il principio del Male e tutti coloro che vi aderiscono e lo professano, se riconciliati con il rifiuto del loro smarrimento e con un pentimento espiatorio, rientrerebbero nel regno dell'unità."

La storia delle due cadute, quella degli angeli e quella degli uomini, è presentata da Willermoz così come è stata insegnata da Martinez. Impieghiamo, per la prevaricazione di una parte dei primi spiriti emanati dalla divinità, parole di questo ultimo: "il loro crimine fu di aver portato il loro pensiero spirituale fino a voler essere creatore delle cause terze e quarte." E per l'uomo: il crimine di Adamo fu che egli si lasciò sedurre dalle insinuazioni degli angeli ribelli e volle creare anche lui degli esseri simili a sé stesso.

L'effetto della prevaricazione degli angeli fu la creazione dell'Universo materiale.

"Subito dopo che la prevaricazione degli spiriti ribelli fu consumata, la giustizia divina dovette espellerli, dovette bandirli dalla sua presenza L'universo fisico e lo spazio universale, con tutto ciò che esso contiene, furono creati all'istante ... per essere d'ora in avanti il luogo del loro esilio, della loro punizione e nel quale sarebbe stata esercitata tutta la malizia della loro azione demoniaca. Il loro capo divenne il principe del Male."

Veniamo ora all'uomo:

"Allorquando la creazione dell'universo viene effettuata il sesto giorno, l'uomo generale, cioè la classe delle intelligenze umane, viene emanata da Dio nel cerchio della sua immensità che gli viene destinata. Colui che chiamiamo Adamo, capo di questa classe di nuovi esseri, viene emancipato nello spazio creato per manifestarvi la potenza divina come agente e rappresentante della divinità, posto al centro delle quattro regioni celesti chiamate Paradiso terrestre, che i più grandi geografi hanno cercato invano e che non scopriranno mai sulla superficie della terra, così come i quattro fiumi che lo irrigano; se fosse rimasto fedele al proprio Creatore, Adamo occuperebbe ancora, con tutti i suoi, questo luogo dal quale, dopo il suo crimine fu espulso ignominiosamente e mandato a strisciare materialmente sulla terra."

"Fu punito per aver mancato alla sua funzione di restringere l'azione demoniaca" e di aiutare il Creatore per portare alla resipiscenza gli angeli caduti. Fu investito della potenza quaternaria temporale che gli dette potere di agire sulla terra, sull'acqua, sull'aria e su tutti gli abitanti di queste

tre regioni. Il quarto potere di Adamo fu quello che Martinez chiama "l'atto di creazione della posterità sotto forma spirituale" o, per usare termini più comprensibili, di creare degli esseri a lui simili.

Vediamo ora in quali termini Willermoz ha concepito la "caduta" del primo uomo:

"Adamo, abbagliato dallo splendore di una sì grande potenza che avrebbe dovuto sottomettere interamente a colui dal quale l'aveva ricevuta, cedette ad un pensiero di orgoglio e, considerando tale potenza come sua, si compiacque con sé stesso."

Il principe dei demoni conobbe immediatamente questo pensiero d'orgoglio e se ne servì abilmente per spingere il protoplasto a "mettere in opera" il suo quarto potere, non umilmente e secondo la volontà di Dio, ma con una volontà orgogliosa ed ispirata dal Capo degli Spiriti del Male. Il crimine comportò la punizione di Adamo e di tutti i suoi discendenti; essi furono espulsi dallo stato di gloria (il Paradiso detto terrestre), perdettero la loro forma non passiva gloriosa e furono precipitati nella materia. Willermoz si contentò di tracciare la storia della caduta in quanto causa esplicativa della pena applicata all'umanità. Quanto ai dubbi che possono essere concepiti riguardo alla giustizia divina, cioè relativamente all'eternità delle pene, mi sembra che egli li risolva indirettamente rilevando con una certa enfasi la relatività della concezione che noi abbiamo dell'eternità.

2. Sul libero arbitrio.

L'esposizione di Willermoz sul libero arbitrio è veramente curiosa. Egli comincia con lo stabilire ciò che anime timorate potrebbero considerare blasfemo, cioè che gli uomini esagerano il dogma della prescienza divina e ne superano i limiti.

"Dio è l'essere, il solo essere necessario e dotato di ogni perfezione; la Sua essenza è bene e non può volere il male Il bene è la Sua legge che Egli estende sugli esseri da Lui emanati per unirli a Lui per mezzo dell'amore del Bene; ma essi sono tutti liberi di seguire la Sua legge o di allontanarsene e tale libertà è in essi come debolezza ed imperfezione

Dio conosce tutto ciò che è ma, nonostante l'estensione della Sua prescienza, non può conoscere e giudicare ciò che non è più e cioè il nulla, poiché il nulla è niente. Subito dopo che l'essere pensante ha concepito un pensiero qualunque, questo va a colpire il trono di Dio che lo vede e lo giudica. Egli l'accoglie se è conforme alla Sua legge e lo respinge se è contrario. L'essere che l'ha concepito si comporta, nelle azioni quotidiane, secondo la propria volontà. Dio, conoscendo anche le disposizioni interiori e l'inclinazione naturale del soggetto che l'ha concepito per il bene o per il male, giudica in anticipo, per mezzo della Sua divina prescienza, l'uso che l'essere ne farà e lo premunisce, per mezzo di sollecitazioni salutari che non limitano in nulla la sua libertà, contro il pericolo da cui è minacciato. È questo che causa la lotta interiore, questo stato di esitazione dello spirito che tutti gli uomini provano tanto spesso "

È chiaro che questa spiegazione non spiega niente. L'inquietante problema rimane: come concepire la "libertà" dell'uomo quando ogni azione è prestabilita, quando ogni cosa è conosciuta in anticipo e così voluta? Non un passero cadrà a terra senza la volontà del Padre (Matteo, X, 29). Se veramente ogni uomo è ciò che è, già eletto per la salvezza o per la dannazione, predestinato nel tenore della sua vita morale, vi è bisogno di una curiosa acrobazia logica per far concordare elezione, predestinazione e libero arbitrio.

Quaderno 3

"Trattato delle due nature, divina ed umana, riunite indivisibilmente per l'eternità che formano un solo ed unico essere nella persona di Gesù Cristo Dio e Uomo redentore degli uomini e sovrano giudice dei viventi e dei morti, accompagnato da riflessioni sulla condotta di Pilato e da una meditazione sul grande Mistero della Croce."

Il modo con cui bisogna esaminare "l'unione incomprensibile della natura divina con la natura umana"; è così che Willermoz definisce il soggetto di cui si occupa nel suo terzo quaderno D. Questo problema, formulato e discusso fin dalle origini del cristianesimo, è di una altezza metafisica irraggiungibile per un intelletto non sistematicamente addestrato alle discussioni di filosofia e di teosofia. Pressappoco tutto ciò che Willermoz ne dice è vago e indeterminato, avviluppato in parole sonore e luoghi comuni privi di contenuto reale. Ciò nonostante qui e là vi sono idee interessanti esposte con frasi felici.

"L'animale, o il bruto, è un composto binario di un'anima dalla vita passiva e passeggera e da un corpo di materia, che scompaiono totalmente dopo il periodo che è loro prescritto; l'uomo, durante il suo passeggero soggiorno sulla terra, è un composto ternario, vale a dire delle due sostanze caduche già citate e comuni all'animale e al bruto e da uno spirito intelligente ed immortale grazie al quale egli è veramente ad immagine e somiglianza divina. Ma in Gesù Cristo uomo-Dio e divino si trova, durante la sua vita temporale sulla terra, un insieme quaternario che lo distingue eminentemente da tutte le creature; vi si trovano le tre sostanze che abbiamo già menzionato e presenti nell'uomo temporale ed in più lo stesso essere di Dio che si è unito per l'eternità all'essere intelligente ed immortale dell'uomo per formare un essere unico ed una sola persona con due nature."

È chiaro che la pretesa spiegazione non è che una parafrasi del problema stesso e non aiuta per giungere alla soluzione. Ciò nonostante le definizioni degli animali, degli uomini e di Gesù Cristo come esseri dotati di natura binaria, ternaria e quaternaria, hanno un certo valore teorico. Ma se lo spirito umano è tutto ciò ed è grazie a questo che può essere considerato a somiglianza di Dio, si sarebbe tentati di considerare il suo spirito una scintilla divina. Ed allora in che cosa sarebbe diversa questa scintilla dal quarto principio posseduto dal Cristo? Sembrerebbe difficile affermare che vi sono differenze qualitative, presentandosi il terzo ed il quarto principio come identici nella loro vera natura. Sulla base della composizione ternaria dell'umanità di Gesù Cristo, Willermoz distingue le tre tentazioni: "Bisogna accuratamente notare i tre differenti tipi di attacco che il demonio lancia con astuzia contro le tre parti che costituiscono l'uomo fisico:

1. egli attacca Gesù nella sua forma corporea, relativamente alle sue necessità, dicendogli: se tu sei il figlio di Dio, comanda che queste pietre si trasformino in pane;
2. dopo questo inutile tentativo, egli lo attacca nella sua esistenza passiva animale e corporea, dicendogli, sulla sommità di una montagna: se tu sei il figlio di Dio, gettati in basso, non ne riceverai alcun danno;
3. dopo questo secondo attacco, nel quale viene respinto come nel primo, egli porta il terzo e più importante attacco all'essere spirituale di Gesù dicendogli: se, prosternandoti davanti a me, mi adorerai, ti darò tutti i regni del mondo che vedi e che mi appartengono.

La distinzione fatta da Willermoz, così netta in apparenza, tra l'uomo comune e Gesù Cristo, è messa in discussione quando inizia la dissertazione sul quarto principio di questi: è per mezzo di questo principio divino che egli opera tanti miracoli. Sembra chiarissimo ma ciò che segue ce lo rende oscuro.

"Dobbiamo far rimarcare che, operando tanti fatti prodigiosi che dobbiamo attribuire essenzialmente alla divinità che risiede in lui, vuole istruire i suoi discepoli sulla grande potenza innata nell'uomo riconciliato, per mezzo della quale questi può operare fatti prodigiosi, quando è unito a Dio per mezzo di una fede viva."

Dunque, ogni uomo ha in sé una particella del quarto principio divino.

Il resto del Trattato è una parafrasi dei racconti che riguardano la Cena, il giudizio di Pilato e la dolorosa veglia di Gesù nel giardino del Getsemani. Egli termina con poche parole sul simbolismo della croce che, con i suoi quattro bracci, ci ricorda le quattro regioni celesti.

Quaderno 4

"Dialogo tra il conduttore dell'iniziazione ed il fratello iniziato dopo la sua ammissione al grado di Gran Professo, che serve di introduzione alle spiegazioni chieste sull'istruzione che ha ricevuta e agli sviluppi desiderati della dottrina segreta dell'Ordine per completare la sua iniziazione."

Questo cortissimo dialogo comincia con una domanda posta dal nuovo Cavaliere Gran Professo: egli vorrebbe che gli venissero colmate le lacune che ha creduto di ravvisare nelle istruzioni. Il capo istruttore gli risponde di cercare in sé stesso: gli ricorda lo specchio velato, simbolo principale del secondo grado, quello di compagno nella Massoneria azzurra; se egli ha il vero desiderio, quello del coraggio e dell'intelligenza, imparerà a conoscere. Con questo saggio consiglio, di guardare in sé stesso e di cercarvi la soluzione di tutti i problemi, con l'assicurazione che l'iniziazione che ha ricevuto era, nelle sue parti essenziali, già conosciuta da Mosé, il nuovo Cavaliere si deve contentare.

Quaderno 5

1. Dell'esistenza di Dio, dimostrata secondo la ragione umana.
2. Della conoscenza di Dio considerata nella sua unità, nella sua trinità e nella sua quadrupla essenza divina; dei mezzi lasciati all'uomo per pervenire a tale conoscenza.
3. I veri mezzi per pervenire alla conoscenza di Dio, sia per mezzo dello studio delle tradizioni religiose scritte e di quelle non scritte, sia per mezzo dell'esame approfondito della natura propria dell'uomo, considerato ad immagine e somiglianza del suo Creatore.
4. Dei quattro numeri primordiali e coeterni che formano il denaro divino, e del denaro universale.
5. Spiegazione dei numeri.
6. Degli esseri spirituali emanati nell'Immensità divina, in quattro classi distinte per azione ed operazione.

Il primo di questi sei capitoli, molto breve, contiene soltanto dei luoghi comuni.

Gli altri cinque capitoli presentano alcuni elementi cabalistici degni di essere riportati.

Dopo aver parlato della Trinità divina, Willermoz aggiunge:

"Ma, si può riconoscere in Dio una triplice essenza divina agente e tre potenze attive che operano senza interruzione, senza vedervi anche una quadrupla essenza e quattro potenze divine distinte nei loro risultati? La prima delle potenze operanti in Dio è il pensiero o intenzione divina che crea, concepisce e dipinge in sé stessa tutti i piani di emanazione e di creazione. Essa è il primo agente di manifestazione dell'unità essendo il principio unico, l'eterna generazione di tutto ciò che è e di tutto ciò che potrà essere ed il numero 1 gli appartiene; noi lo chiamiamo il Padre Creatore di tutte le cose e gli attribuiamo specificatamente l'onnipotenza.

La seconda potenza è la volontà divina, secondo agente della manifestazione dell'unità. Questa è il verbo e l'espressione dell'intenzione divina ed è come generata da quella, poiché essa non può esercitare la propria azione seconda se non sulle cose che vengono presentate e trasmesse alla sua attenzione dalla prima, che si rifletta in essa e di cui è l'immagine. Questa è la ragione per cui lo chiamiamo il figlio unico del Padre Creatore; gli appartiene il numero 2 che rappresenta una doppia azione ed, in particolar modo, gli attribuiamo la saggezza infinita che conosce, determina e coordina tutte le cose in conformità all'intenzione del padre.

La terza potenza è la stessa azione divina, la parola onnipotente, il grande Fiat che comanda ed opera la perfetta riuscita di tutti i piani e disegni della creazione e dell'emanazione spirituale concepiti nel pensiero del padre, adottati e determinati per mezzo della volontà del figlio; essa è l'agente diretto della prima e della seconda potenza, dalle quali proviene, poiché non opera una propria azione se non sulle cose che l'una e l'altra le presentano e che in essa sono riflesse in terz'ordine. Ad essa appartiene il numero 3. Noi la chiamiamo lo Spirito Santo poiché è veramente lo Spirito dell'Unità divina e di tutte le sue potenze riunite. I numeri che distinguono le tre potenze creatrici dell'Unità, 1, 2 e 3 riuniti ed addizionati nel valore che rappresentano, danno il numero 6 che è l'espressione delle sei azioni del pensiero, della volontà e dell'azione operante divina che hanno ordinato e guidato la creazione dell'universo dopo averne ricevuto dal Creatore l'ordine ed i mezzi necessari. Per questo motivo il Genesi ci insegna che la creazione dell'universo fu fatta in sei giorni, vale a dire per mezzo dell'azione senaria divina; poiché sappiamo bene che in Dio non vi è giorno, né tempo, né intervallo come viene da noi calcolato e che per questa creazione eseguita per mezzo di un Fiat è stato necessario meno di un istante.

Il numero 4, che segue immediatamente i tre precedenti, è il numero caratteristico della quarta potenza che chiamiamo potenza d'operazione divina poiché è la manifestazione dell'esistenza individuale al di fuori del seno di Dio delle Spiritualità preesistenti in potenza in Dio. Per questo motivo il numero 4, per mezzo del quale si manifesta la quadrupla essenza divina, è il numero che caratterizza essenzialmente tutti gli esseri spirituali, tanto delle classi angeliche quanto delle intelligenze umane emanate dal seno del Creatore. Questo numero caratteristico è, e resterà, eternamente impresso in ciascuno di quelli, su quelli che sono rimasti fedeli come su quelli che hanno, prevaricato, anche i più colpevoli, poiché questo numero sacro, benché snaturato dalla criminale impresa d'avervi voluto aggiungere una unità particolare che le ha rese potenze demoniache quinarie, è il sigillo eterno ed indelebile della purezza della loro divina origine - sigillo che sarà per sempre per i colpevoli ostinati, la prova inconfutabile della loro origine e l'oggetto sempre presente della loro disperazione." Ignoro come i teologi di professione giudicheranno questa scienza dei numeri divini. Ignoro anche la ragione metafisica che ha condotto tanti popoli dell'umanità a concepire la Divinità come una trinità. L'idea di separare il pensiero, la volontà e l'azione divina e di attribuirli individualmente ai tempi primordiali della Divinità, è ingegnosa ma non rende meno incomprensibile e inaccessibile al pensiero umano la natura tri-una di Dio.

Per quanto mi riguarda, mi limito a ciò che Adamo de Saint-Victor esprime con versi melodiosi:

Non umana ratione, Capi possunt hae personae, Nec harum distinctio

"La ragione umana non può comprendere queste (tre) persone, né la loro distinzione."

Per quanto ne sia, l'attribuzione dei primi numeri cardinali alle persone della Trinità divina e l'interpretazione dell'applicazione, con piccole varianti, degli insegnamenti di Martinez ai quali Willermoz è rimasto fedele fino alla morte. I suoi quaderni D. possono essere considerati come uno sviluppo, una implementazione, meno vigorosa dell'originale, ma adatta a preparare il discepolo alle sublimi ed astruse verità che il Maestro aveva racchiuso nella inadatta fraseologia del suo Trattato. Vediamo alcune ulteriori esposizioni sulla Scienza dei numeri nel quaderno 5D.

"I quattro numeri primordiali, che applicheremo alle quattro potenze divine, sono sempre stati considerati e chiamati dai saggi di ogni tempo, numeri primordiali divini poiché è grazie a questi numeri che il Creatore ha emanato, creato ed ordinato tutto ciò che aveva prodotto ed, inoltre, perché questi quattro numeri contengono in essi la potenza non ancora manifestata, i valori e le proprietà di tutti i numeri semplici che formano e costituiscono il denaro universale. Ve ne potete assicurare con facilità: se addizionate i valori particolari dei quattro numeri 1, 2, 3 e 4 il risultato Sarà dieci che viene raffigurato con 10 o con 0, segni pressoché simili che dimostrano, sia l'uno che l'altro, che tutto ciò che

esiste, anche nell'ordine temporale, proviene dall'unità e rientra nell'unità; nella prima figura lo zero non ha valore proprio ma riceve tutto ciò che gli è associato dal numero che lo precede che è uno, mentre nel secondo, che è l'alfa e l'omega, ovvero il principio ed il tutto, il cerchio che rappresenta tutte le produzioni del principio generatore, non ha ugualmente alcun valore né realtà se non per mezzo del numero centrale che è uno. Se volete spingere ancora oltre la dimostrazione, aggiungete i dieci numeri che compongono il denario: il risultato Sarà ugualmente un dieci ma espresso con due volte cinque. Questa è la prima indicazione del genere di prevaricazione dell'arcangelo ribelle che ha attaccato l'unità divina volendo dividerla e rendersi uguale a Dio ma non ha potuto che dividere il denario temporale." $1+2+3+4+5+6+7+8+9+10 = 55 = 10$.

Tutto ciò non è originale né particolarmente profondo. Siamo ben lontani dalle speculazioni di Saint-Martin sullo stesso soggetto. Ma Willermoz è tutto compreso del valore del soggetto: citiamo ancora a caso qualche passaggio:

"É ben difficile fare progressi nella scienza divina se non si possiede, come prerequisito, quella dei numeri La scienza divina, vasta e semplice, e quella dei numeri sono strettamente legate l'una all'altra e l'una prepara la comprensione dell'altra. Essa è vasta poiché abbraccia tutte le cose divine, spirituali, corporali e materiali ed è semplice poiché si concentra nei dieci numeri semplici 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 che derivano dai quattro numeri primordiali 1, 2, 3, 4."

Da quanto precede si potrebbe concludere che Willermoz fosse ciecamente infatuato dalla Qabalah. Sarebbe conoscere male l'uomo. Durante tutta la sua vita ha corso dietro a rivelazioni misteriose ed insegnamenti segreti. Ha accolto come un vangelo quanto Martinez gli aveva confidato, ma al tempo stesso ha conservato il suo buon senso ed una critica semplice, uniti ad un concreto positivismo da commerciante. Esaminiamo il modo con cui egli termina la sua esposizione di aritmologia sacra. "Con le spiegazioni che stiamo dando, non vorremmo indurre nessuno a pensare che i numeri nascondano in se stessi alcuna virtù occulta, capace di produrre effetti singolari, come qualcuno ha immaginato e ridicolmente ipotizzato. No, lo dichiaro formalmente: i numeri non hanno alcuna virtù particolare e non sono che i segni rappresentativi della natura degli esseri e delle cose; sono una sorta di linguaggio intellettuale, più adatto di ogni altro, per esprimere e per rendere sensibile all'intelligenza umana il valore delle potenze, delle facoltà e delle proprietà di questi esseri e di queste cose, così come del genere dell'azione particolare che ogni classe di esseri spirituali è incaricata di operare nell'ordine provvidenziale in cui la saggezza e la volontà del Creatore li hanno posti."

Dopo questo sano avvertimento, Willermoz passa ad un'ultima applicazione della scienza dei numeri e relativa agli esseri spirituali, angeli superiori, ministri primi della divinità. Questi Esseri possono distinguersi come i "primi emanati", vale a dire emanati prima della classe generale delle intelligenze umane, "che noi consideriamo nel solo rapporto di una seconda emanazione". Vediamo ora la teoria dei numeri applicata all'ordine degli Esseri spirituali superiori.

"I primi esseri emanati hanno tutti la stessa natura, ma differiscono, come abbiamo detto, in virtù potenza e proprietà di azione particolare. Insieme essi formano nell'immensità divina quattro classi o cerchi distinti che sono in corrispondenza analogica con il quaternario e la quadrupla essenza divina, e ciascuna di tali circonferenze è in stretta relazione in qualità di agente speciale di quelle potenze divine alle quali è più direttamente unita per manifestarne gli atti e le leggi. Gli antichi Saggi hanno denominato la prima classe "Cerchio degli spiriti superiori denari", essendo gli agenti e ministri speciali della potenza universale denaria del Padre Creatore di tutte le cose. Essi hanno chiamato la seconda classe "Cerchio degli spiriti maggiori ottonari", essendo gli agenti ed i ministri immediati del verbo di Dio, che uniscono la loro propria potenza divina quaternaria e la potenza quaternaria del Padre, di cui sono l'espressione e l'immagine essendo chiamati gli esseri dalla doppia potenza universale. Essi hanno chiamato la terza classe "Cerchio degli spiriti inferiori settenari", essendo gli agenti e ministri diretti dell'azione divina agente, terza potenza creatrice dell'unità che riunisce in sé la propria potenza quaternaria divina ed agisce direttamente sulla tripla essenza creatrice, distribuendone a tutti gli esseri emanati i doni che santificano. Infine essi hanno chiamato la quarta classe "Cerchio degli spiriti minori ternari", essendo gli agenti della manifestazione della quadrupla essenza divina. Queste sono le quattro classi degli esseri spirituali che la chiesa cristiana onora e riverisce e designa con i nomi di Angeli, Arcangeli, Cherubini e Serafini; ma questi nomi collettivi ed evidenti, sono molto meno forti in virtù e potenza dei veri nomi degli esseri che dimorano nei quattro cerchi spirituali di cui qui trattiamo Evidenziamo che i numeri 10, 8, 7 e 3 dell'azione spirituale di ciascuna classe, danno come risultato della loro addizione il numero 28 che è uguale a 10, che dimostra ancora che la potenza e l'azione spirituale provengono dall'unità divina."

Con questa citazione mettiamo fine all'analisi di Willermoz sull'angelologia.

Quaderno 6

"Del libero arbitrio di ogni essere spirituale emanato, delle intelligenze umane e della grande ed importante differenza tra il loro stato di emanazione ed il loro stato di emancipazione."

In questo quaderno Willermoz riprende ancora una volta la questione del libero arbitrio. Egli afferma che gli esseri spirituali sono stati dotati di tre facoltà, del pensiero e dell'intenzione, della volontà e dell'azione spirituale, al fine di rendere omaggio, per mezzo del loro aiuto, al Creatore il quale desidera soprattutto che tale culto sia reso liberamente. Così a loro viene assicurata la felicità ma possono anche divenire colpevoli ed eternamente infelici se si allontanano dalla volontà divina.

"Così questa libertà, che è il principio della felicità individuale degli esseri spirituali, come anche delle intelligenze umane, e che può nello stesso tempo essere fatale per l'abuso che se ne può fare, è una vera debolezza spirituale in tutti gli esseri emanati."

La libertà di pensiero, di volere e di agire fa' sì che gli esseri spirituali possano veramente glorificare Dio; se non fossero liberi:

"sarebbero come il nulla per Dio e per loro stessi, e non sarebbero altro che automi spirituali, incapaci di guadagnarsi il merito o il demerito."

È pur vero che la tripla libertà di cui godono gli esseri spirituali costituisce la loro felicità ma è anche causa di timore e di ansietà a causa della coscienza che essi hanno che ad ogni istante l'abuso di tale libertà può distruggere la felicità. Comunque Dio ha posto dei limiti all'abuso che essi ne possono fare. Willermoz ha fatto una sottile distinzione per spiegare questi limiti.

"Per concepire la natura di questi limiti, bisogna ricollegarsi ad una antica ed importante verità dimenticata da molti e da troppo tempo: non bisogna confondere l'emanazione, degli esseri spirituali con la loro emancipazione che sono due azioni in due momenti diversi.

L'emanazione è l'atto per mezzo del quale Dio dona loro una esistenza separata

L'emancipazione è l'atto per mezzo del quale Dio li libera dalla costrizione in cui erano le loro facoltà"

Si sarebbe logicamente tentati di concludere che questa emancipazione abolisce i limiti posti all'abuso che può essere fatto dal libero arbitrio. Ma Willermoz non sembra accorgersi della implicita contraddizione del ragionamento.

Il resto è una collezione di luoghi comuni.

Quaderno 7

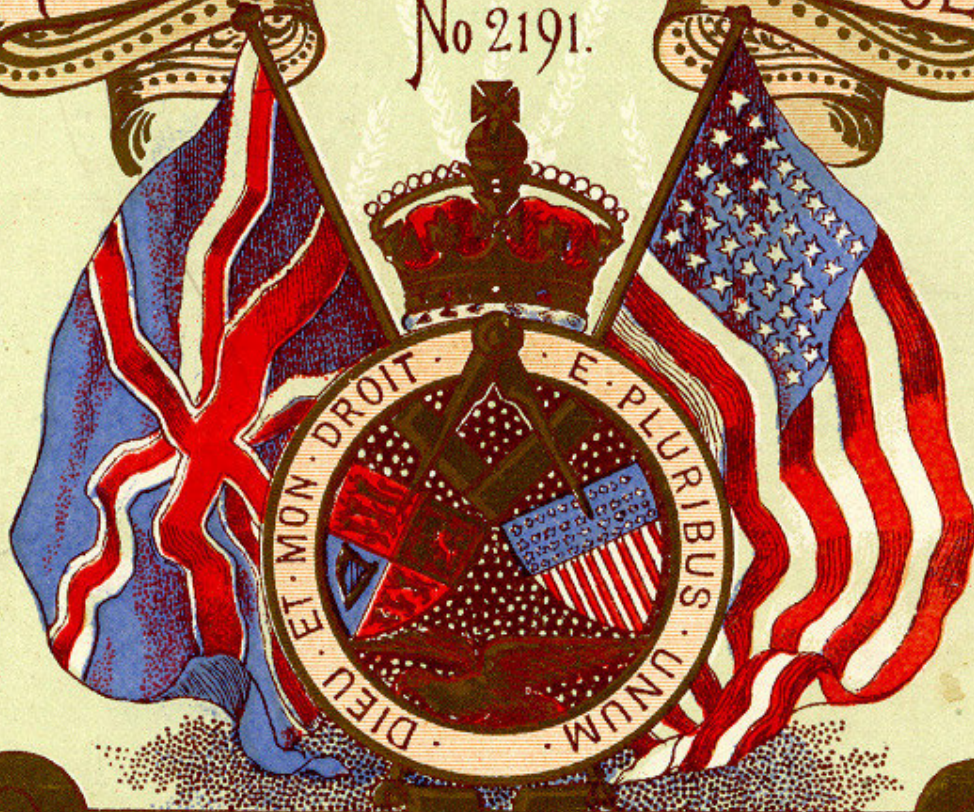
"Della prevaricazione divina dell'Arcangelo Lucifero, divenuto Satana principe del male, e dei suoi aderenti nell'immensità divina."

La parte più curiosa di questo piccolo quaderno è quella in cui si tratta del male.

"Il male, frutto dell'orgoglio, non e' un essere reale; viene generato dallo spirito, e non creato poiché la creazione può essere operata dal solo Creatore e mai da una creatura. I pensieri malvagi sono generati dallo spirito malvagio, come i pensieri buoni sono generati dallo spirito buono Ciò nonostante non bisogna credere che lo spirito che ha generato il male, che e' divenuto il principio del male, sia il male stesso; poiché se i demoni cambiassero la loro malvagia volontà, anche la loro azione malvagia cambierebbe e, da quello stesso istante, non vi sarebbe più il male in tutta l'estensione di questo universo."

ANGLO-AMERICAN LODGE

No 2191.



BRO. THEODORE H. TILTON,

*P. Dist. G. M. 7th Masonic Dist. N. York City, U.S.A.,
P.M. Astor, 603, N. York City.*

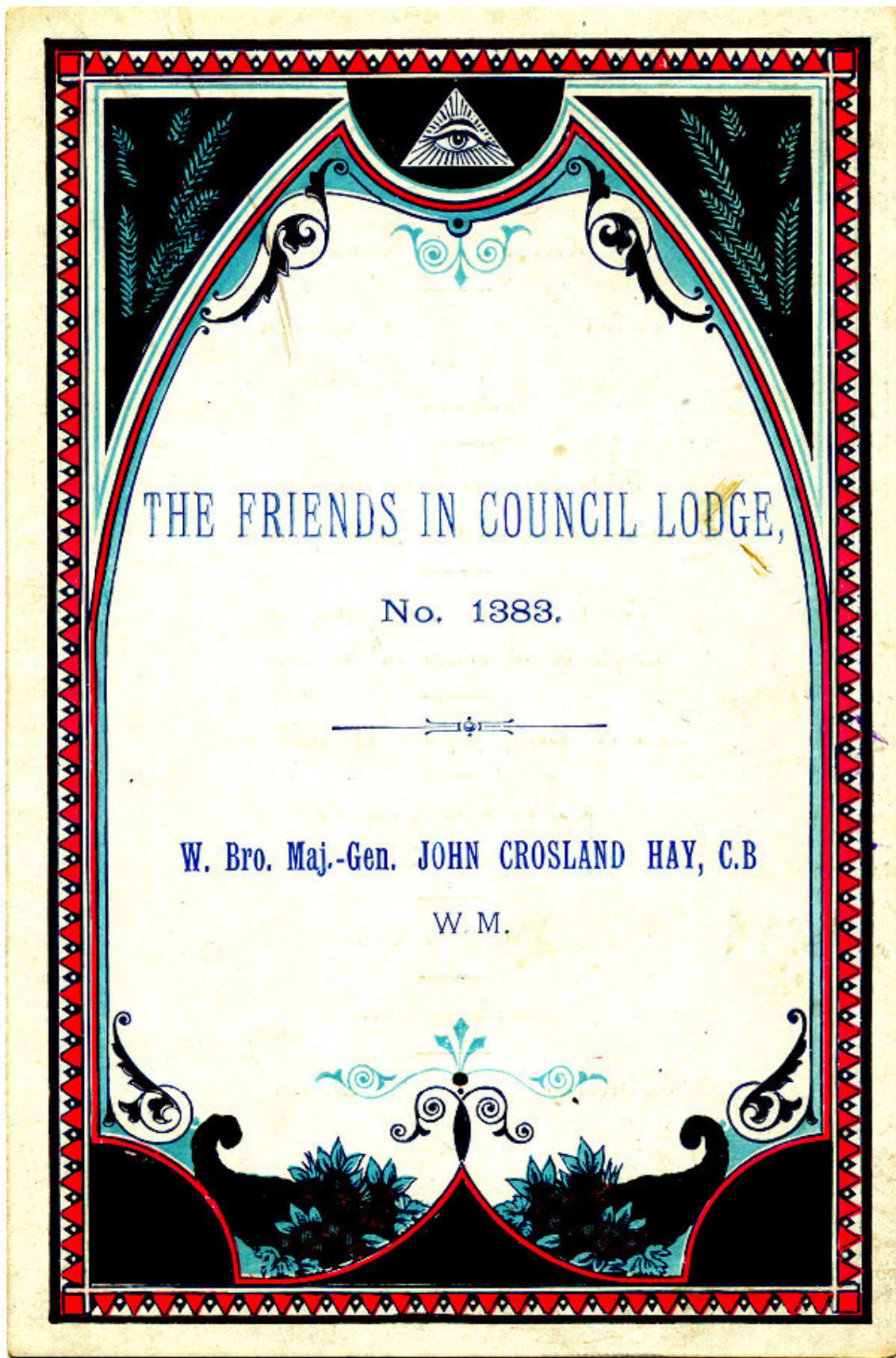
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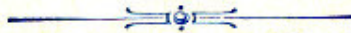
Criterion Restaurant, Piccadilly,

TUESDAY, JUNE 17th, 1890.



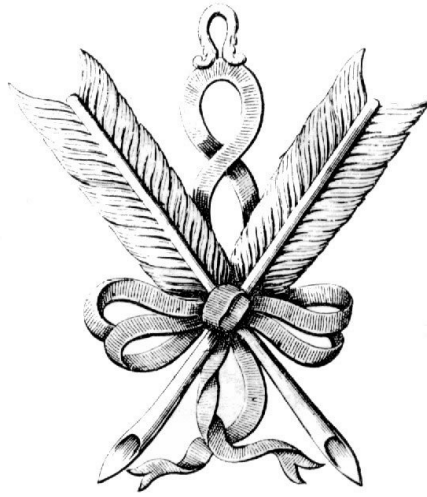
THE FRIENDS IN COUNCIL LODGE,

No. 1383.



W. Bro. Maj.-Gen. JOHN CROSLAND HAY, C.B

W. M.



Important News

Dear Brethren,

Our Grand Secretary's 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 Grand Secretary, Regular Grand Lodge of England

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 Masonic High Council of the United States of America

To the Glory of the Grand Architect of Heaven and Hearth, and by virtue of our Warrant, are here for the following purposes: To Promote and extend the Aims and Principals of Ancient Craft Freemasonry. We the members of the Masonic High Council of the United States of America do hereby Ordain, Establish and administrate this Constitution for its Government and its future.

To promote a fraternal spirit among men. To lend the hand of charity and encouragement to those in distress. To practice good will, justice, brotherly love, to our fellow men loyalty and devotion, to God and Country.

The Summons of the Grand Assembly Baltimore, Maryland 2008

Thursday 31st of July 2008:

Lunch

*1:30 – 3:30 The MHCUSA Meeting Oriental Room 4th Floor
(I added this meeting to the same room instead of putting it into a room all alone for \$500)

6:00pm Hospitality TBA

Friday 1st of August 2008:

10:00 – 12:00 The MHCUSA Meeting Board Room 2nd Floor

Lunch

7:00pm Hospitality TBA

Saturday 2nd of August 2008:

9:00 -945am	The MHCUSA Officers Meeting	Edinburgh Hall 5 th Floor
10:00-1200am	The MHCUSA Meeting	Edinburgh Hall 5 th Floor
12:00-1:30pm	LUNCH/PHOTO	
1:45-3:00PM	MHCUSA Meeting	Edinburgh Hall 5 th Floor
6:00-9:00pm	Dinner Banquet	Mirror Room 5 th floor
10:00pm-2:00am	Ball	Mirror Room 5 th floor

Dinner Banquet:

Black suites and long black ties, (blue lodge collars are welcome, no jewel required)

* No Regalia *

Ball Dress

Black suites and long black ties, (blue lodge collars are welcome, no jewel required)

* No Regalia *

Sincerely and Fraternaly,

Kelly I Woods, MHCUSA
Secretary General



**Muy Respetable
Gran Logia Regular
York de México**

Antigua y Honorable
Fraternidad de Libres
y Aceptados Masones.

*Confederada al Gran Concierto
de Grandes Logias Regulares
del mundo, reconocidas por la
Gran Logia Regular de Inglaterra.*

**Grandes Oficiales
2008-2009**

GRAN MAESTRO

José Alfonso Alcazar y López

DIPUTADO GRAN MAESTRO

José S. Adams Ruelas

PRIMER GRAN VIGILANTE

Jaime Borbolla Romero

SEGUNDO GRAN VIGILANTE

Armando Ladrón de Guevara S

GRAN TESORERO

Richard L. Saucedo Griffith

GRAN SECRETARIO

Ángel Ladrón de Guevara S., PGM

REF. GM001/08-09

Cuernavaca, Mor., México, 24 de Junio del 2008 e.:v.:

MM.:RR.:HH.: Grandes Maestros de Las Grandes Logias Regulares

Presidentes y Secretarios Generales de los ACM
Grandes Secretarios de las GG.:LL.: Regulares

Queridos Hermanos Todos:

Por este medio además de enviaros un fraternal saludo y abrazo del gremio masónico regular de México, y por Orden de nuestro Muy Respetable Gran Maestro, M.:R.:H.: José Alfonso Alcázar y López, me permito informaros que en nuestra pasada 2ª Gran Comunicación anual de nuestra Muy Respetable Gran Logia, celebrada el pasado 21 de junio del 2008 e.:v.:., los Grandes Oficiales electos para el periodo 2008-2009 fueron los siguientes R.:H.::

MUY RESPETABLE GRAN MAESTRO

MRH José Alfonso Alcazar y López, PGM

DIPUTADO GRAN MAESTRO

RH José Samuel Adams Ruelas

PRIMER GRAN VIGILANTE

RH Jaime Borbolla Romero

RH Angel Armando Ladrón de Guevara Senties

GRAN TESORERO

RH Richard Lawrence Saucedo Griffith

GRAN SECRETARIO

RH Angel Roberto Ladrón de Guevara Senties, PGM

Fraternalmente



**Angel R. Ladrón de Guevara S., PGM
Gran Secretario**

www.glregularyorkdemexico.org.mx

www.acmmexico.org.mx

<http://acmmexico.blogspot.com/>

Domicilio Correspondencia Gran Logia:
Apartado Postal 4-501, Chapultepec, 62450,
Cuernavaca, Morelos, MEXICO



Alto Conselho Maçônico do Brasil

Sob os auspícios da Grande Loja Regular da Inglaterra.

“NOSCE TE IPSUM”

Fundado em 19 de outubro de 2005.



Of - 012/2008

À G : D : G : A : D : U :

Liberdade – Verdade – Justiça

MW Bro. Nikolaus Ehrenfried, MHC

Presidente

Com Cópia:

RW Bro. Dimitrij Klinar, MHC

Grande Secretário

Por meio desta, enviamos nossas fraternas saudações ao Alto Conselho Maçônico – Alto Conselho Matriz do Mundo.

O Alto Conselho Maçônico do Brasil, fundado em 19 de outubro de 2005, representante da Maçonaria Regular na República Federativa do Brasil, com satisfação e alegria, comunica a este Alto Conselho Matriz, que no dia 26 de julho de 2008, realizar-se-á a fundação de mais uma Grande Loja Regular na República Federativa do Brasil. Tal evento ocorrerá na cidade de Torres, Estado do Rio Grande do Sul – Brasil, para a FUNDAÇÃO da **GRANDE LOJA REGULAR DO RIO GRANDE DO SUL**.

Agradecemos, desejando-lhe votos de prosperidade.

No Gabinete do Alto Conselho Maçônico do Brasil, aos 22 dias do mês de julho de 2008 da E.:V.:.

Fraternalmente.

Ir.: Uataú Brasil de Azevedo
Primeiro Grande Oficial - ACMB
Gr.: Insp.: - MHC



Ir.: Wagner da Silva Gênio
Grande Secretário - ACMB

Av. Nossa Senhora das Graças, 1680.
Itatiba – SP. Brasil.
CEP: 13.257-400

altoconselho@gmail.com