

THE CRAFT FREEMASONRY
NEWSLETTER No.38 DECEMBER 2010

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry
To whose knowledge these presents shall come
Greetings

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

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

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

Address from the Secretary General of the Masonic High Council



The Three Reformers of Craft Freemasonry

Frank C. Higgins in his Book the "The Beginning of Masonry" states that: "Our own craft has hardly departed from the use of ancient monitors and lectures connecting Masonry with the beginnings of the human race: Adam, Seth, Enoch, Noah, Moses and other patriarchs-which had become a laughing stock among our strenuous modernists (1916), when it begins to transpire that the structure of Freemasonry is superior to her traditions, and that he who knows Freemasonry structurally will have no difficulty whatever in comprehending all these curious connections as apt and purposeful.

When this knowledge becomes more common to the fraternity we shall be in a position to understand the difference between that which guarantees the genuineness of our own antiquity and the claims that any mystical brotherhood may at present set up, of surpassing age, royal descent and the possession of the fundamental arcane of the universe, without the average Mason's being able to prove that his pretensions have any greater value than those of the newcomer."

The First Reformer of the Craft

RW Brother James Anderson

ca. 1680-1739

RW Brother James Anderson was crucial in undertaking the first Reform of Craft Freemasonry, by reforming the Ancient and Honourable Fraternity of Free and Accepted Mason from an operative society into a speculative society. RW Brother James Anderson was the author of the first and second editions

of "The Constitutions of the Free-Masons", a work commissioned by the Grand Lodge of London on the 29th September 1721 where Brother Anderson was officially directed to "digest the old Gothic Constitutions in a new and better method" and also wrote the "Charges of a Freemason."

Both of these works greatly assisted in providing the guidelines on history, antiquity and importance of the Craft.

RW Brother James Anderson was also instrumental in the recording of the early history of the Grand Lodge of London founded in 1717, from recollection of members who attended these proceedings of the Grand Lodge of London as our Bro. James Anderson was not yet initiated into the Craft Himself which happened a few years later.



The only period portrait of Brother James Anderson is found in William Hogarth's "The Mystery of Masonry brought to light by ye Gormagons", Brother Anderson is portrayed with his head in the ladder.

As the Grand Secretary of the Grand Lodge of London Brother Anderson was a key figure in the process of changing the name from Grand Lodge of London to Grand Lodge of England during the year 1724.

Brother Anderson, among other important contributions he made to the Craft, laid down in writing the position of Freemasons in Freemasonry with regards to organized religion and because of all this his work, which in its day helped the Craft to establish itself as a solid society, we are still honoured and grateful today for the fundamental work he did, enabling this grand society of the royal art to survive. Having given us the tools to understand that particular period of the Craft by the legacy of his Masonic work and writings, Brother Anderson is nowadays regarded by the Masonic High Council the Mother High Council of the World as the first reformer of the Craft.

The Masonic published works of RW Bro. James Anderson are:

- The Constitutions of the Free-Masons – 1723
- Charges of a Freemason - 1723
- A Defence of Masonry – approx. 1738

The Second Reformer of the Craft

RW Brother Friedrich Ludwig Schroder

1744–1816

The reformation work of the Craft by RW Brother Friedrich Ludwig Schroder began by aiming to achieve two major goals at the behest of brethren in Hamburg, Germany:

1 – To restore the workings of the true ancient Craft Freemasonry that had existed in Hamburg until 1765.

2 – To work for the betterment and improvement of harmony amongst the Brethren and to enable the election of the Worshipful Master to take place at the Festivity of Saint John.

What began as a two point mission ended up in a quest to reform the Craft and bring into practice all the original English Craft Ceremonies, previously in practice from 1745 to 1765.

The RW Brother Eugen Lennhoff wrote with regard to the reforming work of Friedrich Ludwig Schroder:

"... All those superfluties which, in the course of time, had been added to the simple symbolism of English ritual, with all its beauty, were cast out by Schroder..."

In September 1932 Bro. W. Harvey McNairn from Canada wrote about Brother Schroeder: "He was one of Germany's greatest actors and as an ardent Freemason, brought his influence to bear upon German Freemasonry.

Dissatisfied then (as thousands of devoted Freemasons are dissatisfied today when any one attempts to "improve" upon ritual or doctrine) Schroeder, as Master of Lodge Emanuel at Hamburg, resolved to attempt to complete reformation of Masonry in Germany and to rid it of all its corruption, so-called "advanced" degrees, spurious Rites and illogical "side orders". His theory was that despite the traditions of the Steinmetzen, Freemasonry had begun in Gothic England and then spread to the European continent. According to his belief, the English Book of Constitutions and the English Ritual held the only examples of pure Craft Freemasonry. Securing a copy of "Jachin and Boaz," Shroeder translated it and built the foundation of that which speedily became known as Shroeder's Rite or Shroeder's System. It was adopted by the Provincial Grand Lodge in 1801 and, later, by many other German Lodges.

The Hamburg Grand Lodge, under which Lodge Amalia still exists, has worked to date according to this system. (How the "Gentlemen belonging to the Jerusalem lodge" who wrote the pamphlet, would have turned in his grave had he known how his famous expose was to be used)

Otto Caspari, Historian, Goethe admirer and Masonic enthusiast, couples Goethe and Schroeder in the change of the working of Lodge Amalia. He says:

"Frederich Ludwig Schroeder was the man who had in the meantime made his appearance as the reformer of Freemasonry. He also went to Weimar and succeeded in persuading Goethe and the Duke Carl Augustus to take an interest in his system. Amalia Lodge accepted Schroeder's system and in 1808 opened its Temple again."

"Jachin and Boaz" may be found in any good Masonic Library. The modern Freemason will probably miss much that he knows in its pages and find much that he does not know as Masonry, but he will see that many essential Masonic principles are therein set forth.

Goethe remained a member of Amalia Lodge till the day of his death. What was to him the "new system" must have held a far greater appeal than the shortened, abbreviated and scanty Rite of Strict Observance as is set forth in "Jachin and Boaz," To many of us modern Freemasons who are the heirs of the rich ritual and symbolism of Preston, Oliver, Desaugliers etc., it is still Masonic, which the Strict Observance can hardly be considered as viewed with the modern Masonic eye. In any case, Goethe embraced the Schroeder system as real and Ancient Freemasonry and it was this which influenced both his life and writings.



MW Brother Friedrich Ludwig Schröder, 1744-1816

Schröder writes:

"To end with the symbols is to end with Craft Freemasonry.... He who looks to the hieroglyphics with farce, has first to convince us in not uncertain terms.

My dear Brethren, consider first, the lessons taken from the virtuous life of wise men, of stability, of prudence and of stealth which where to us taught in the Entered Apprentice Degree..

Think on the great precepts and in the subsequent models! Are all these based in farce? Even if the old costumes have no more than the value of the old practices of the Guilds of Stone Mason, even if the interpretation of these precepts is completely useless it is sufficient and they are the material base from which the current of the fraternity is formed and whence we do not allow major changes. While we remain with the English system for all this time, our meetings are completely free from the intermission of the wild and speculative dreamers".

The Sources where Schröder researched the Original English Craft Workings

The problem here arises in respect to Ritual Authenticity for the simple fact that the Grand Lodge of England had never issued an official Ritual. This then created confusion and uncertainty and thereby allowed others to invent and bring into the Craft many innovations. It is exactly that which happened to the so called "Grand Lodge of the Antients" by which a group of Scottish and Irish Lodges badly informed on the correct traditions of the Original English Craft, who decided to impose what they alone considered a better and more accurate ritual.

Schroeder considered the English Book of Constitutions and the Old English Rite, as the unique sources of the essence of Craft Freemasonry. He informed the Lodges under his jurisdiction and others, about this point as early as 1801. He caused these Lodges to adopt the Old English Ritual, which, in the meantime had been modified in essence, to reduce all possible discrepancies with rituals from other lodges and systems.

With specific reference to the position of the J and B Columns in a Lodge, Brother Schröder wrote:

"In the workings of all old English Lodges, even in those such working in the Prichard version, the Entered Apprentice receives his salary at the J Column and the Fellow-craft at the B Column..."

Schröder, as a well balanced individual, did not follow the ideas of his friends until this point: he remembered that in the Old Lodges there were no altars but simply a small table to place the Volume of the Sacred Law. Schroeder decided to use the "Three Distinct Knocks" as the basic material of his work. He had a large number of printed Rituals and Catechisms of English, French and German origin at his disposal, because all the European Lodges worked with printed Rituals in open lodge and even nowadays still work in this manner.

Those who would like to study more about this must obtain a copy of the Ritual of Schroeder from 1816 as a reference. The ideas of Schroeder become clear by the detailed reading of his own writings. Here is an excerpt from his work of 1815: "Materialien zur Geschichte der Freimaurerei" (Material for the History of Free Masonry):

"I hope that the complete Ritual will explain my own opinion better than those of the fragments of the first few original paragraphs, although we must not forget that by no means, do I consider that this Ritual ("Three Distinct Knocks") is the original.

Maybe it has developed gradually to a certain style of perfection or, if it has had to have suffered changed, then at least when the Protestant Church had become predominant.

The United Lodges (those in Hamburg and Berlin) already know this ritual from a collection of notes, but the observations in them serve only to show the difference between the old and the new Freemasonry and I could not lift the entire veil. Therefore I now present to my readers a conscientious translation, so that a convenient exam can be done. The small book which opened my eyes and made my affirmations highly probable is called: "Three Distinct Knocks at the Door of the most Ancient Freemasonry".

Schroeder now makes a few preliminary observations about the text of the "Three Distinct Knocks" which is partially aligned to the original, but has a additions to it which are immediately recognised, such as the following one: He gives the Column B to the Senior Warden and the column J to the Junior Warden.

In relation to the old obligation, Schroeder agrees with the suggestion of Herder that it should not be given on the night of Initiation but should be read together with the Catechism of the degree to the candidate at a subsequent Lodge of Instruction meeting.

Before the Candidate can say anything he has to be instructed. It seems that he had been in a kneeling position to that point. There are several reasons to doubt that in that original arrangement, no word was said concerning the Temple of Solomon. How can it be that in this Ritual and in the Catechism of Prichard, Column B comes before Column J.? Dr. Kause correctly states that it must be J because "he will be elevated", so we can surmise that the change to the order of the Columns came long after 1725, when the first and second Degree where given together. Confirmation of this can be found in the documentation of the First Grand Lodge of London prior to 1725.

Here we see the influence of Herder very clearly. In a memorandum for the works of Schroeder, he writes:

"We cannot deny that all of the ceremonies of Operative Masons are strange to us and out of fashion and contain nothing inspiring. This was already felt at the end of the 17 century, even in England where the traditions of several Arts where held in high regard. The most refined symbols therefore of Architecture where then added to the symbols of pure operative Craft Masonry. Taking this into consideration, we must avoid anything unsavoury; even the perambulations should not be called dangerous or embarrassed tests and we can then preserve our old customs which until then had been left behind."



The Third Reformer of the Craft RW Bro. Rui Alexandre Gabirro

The work of Brother Schröder would be once more revisited in 21st century by RW Brother Rui Gabirro. He has been fortunate enough to have access to much more historical and ritualistic documentation than was available to Bro Schröder in Germany in his time. Brother Schröder wrote on several occasions to the Grand Lodge of England asking for clarification and direction regarding the correct manner of performing Craft Ritual, but received no reply.

Then, on the 27th of December of 1813, darkness descended on English Craft Freemasonry by means of the surrender of the Tradition of English Craft which was in all aspects superior, being more beautiful, meaningful and containing more accurate symbolism.

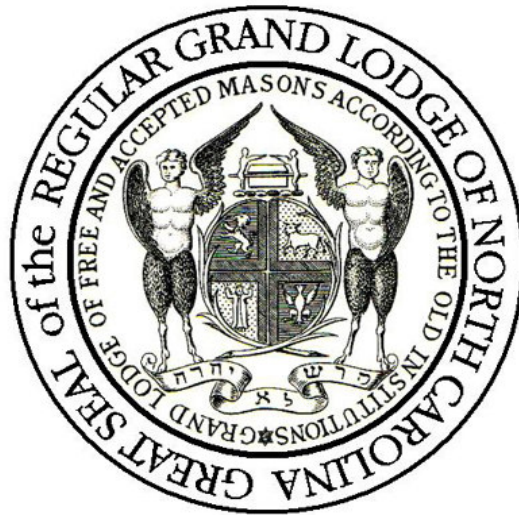
It was of course, also the original system from which both the Scottish and Irish Masons learned the Craft.

If there is any doubt concerning this point one just needs to read the Old Charges found in Scotland to see that they mention the oath shall be given to the English King. In other words these Old Charges were in fact copied from their Original English Charges of English Craft.

On the 25th of January 2005, RW Brother Rui Gabirro, supported by a group of most noble and honourable Brethren, helped to establish the Masonic High Council the Mother High Council of the World.

What started as a 13 point list of Masonic Principles which were prepared and presented in the form of a Declaration known today as "The Act of Regularity", was soon followed by the Official Declaration from the Masonic High Council the Mother High Council of the World known as "The Foundations of Regular Craft Ritual" which served as the bases to reform the Craft and bring into practice all the original English Craft working Ceremonies which were in practice from 1745 up to 1765.

Sincerely and Fraternally,
Dimitrij Klinar, MHC
Secretary General



Regular Grand Lodge of North Carolina

RWBro Rui Gabirro arrived in the United States accompanied by a delegation of Brethren from the Continent of Europe, the Middle East and South America. They visited the RGLVA USA from 11-14 November 2010. They were welcomed by all visiting Brothers Representing over six states within the USA; North Carolina was one of those visiting States.

Brother Rui attended meetings, conferred degree work, gave instructions, and workshops that inspired all the Brothers from the State of North Carolina. Brother Rui Gabirro has a remarkable sense of humour, wisdom; a passion not only for the craft but for all mankind. His achievements in Masonic research and logic were shown to display light, trust and confidence. Original Craft teachings here in the USA have since long gone astray from the original path that of Ancient Craft Freemasonry and we are extremely grateful that Bro Rui is being very instrumental in redressing this imbalance.

On behalf of all brethren of the Regular Grand Lodge of North Carolina; RWBro Rui Gabirro, RWBro Dimitrij Klinar, and all visiting international delegations, I thank you, for what I deem the greatest weekend of this year.

Sincere and Fraternaly,
Lesley G. Harmanson, RGLNC
Master Mason elevated to the dignity of
Grand Master of the Craft



Dear Brethren,

Greetings, and as Grand Master of the Regular Grand Lodge of California, I too welcome you to Virginia.

At the Regular Grand Lodge of the State of California our charity efforts are to provide scholarships to the seniors in our Community High School. We feel that to give back to our community will enhance our standing there and we can influence and help our youth to be the best that they can be.

Within the four walls of our lodge we learn, when we go into the profane world, to teach by example. We are therefore able to recruit good men who we then assist to become better men and our northern column is well nourished. As our entered apprentices progress, our older members are able to teach them what they know and our secrets will never be lost.

I wish to thank RWBro Rui Gabirro and RWBro Dimitrij Klinar who have come to be with us at this International Conference where we will have the opportunity of forging and enjoying fellowship with brethren from all over the world. I can break bread with brethren from Peru, Lebanon, UAE, Saudi Arabia, Jordan, Italy, Serbia, Venezuela, Paraguay, Germany, France, Slovenia, England and from all over the USA. This opportunity to exchange ideas and to foster fraternal fellowship with brethren from all over the world is the true meaning of Masonry. It also serves to keep our sights on the ultimate goal and to feel confident that we are all growing together in this search for excellence.

I ask all of you brethren to take back to your home countries all you have learned whilst being here with us and convey sincere greetings from the Regular Grand Lodge of California and an invitation to visit our state on your next visit to this fine country. Keep heading towards the light in all your travels and may the GAOTU keep you and yours in the best of health.

Antonio Villanueva
Grand Master
Regular Grand Lodge of California



Official Photo of the world Regular Masonic Delegations of the
Masonic High Council the Mother High Council of the World
at the Annual Grand Assembly of the MHC on the 13th of November 2010
Virginia Beach, State of Virginia, United States of America

MASONIC HIGH COUNCIL OF FRANCE

Address by the MW Brother J. Siegfried TONJE
Grand Master of The Grand Lodge of Regular Free and Accepted Masons

Dear Brethren all,

Our meetings are not only opportunities to meet and work together but they are also to remind us in a variety of ways about the foundations of the community we belong to.

Freemasonry is particularly characterised by the fact that it is an institution that has endured time, proving that it possesses great usefulness for mankind otherwise it would never have existed for so long.

There are many amongst us who view Freemasonry as a kind of think tank on issues of society. Another view of Freemasonry is that it is a sort of fraternity between friends and comrades in a Club like atmosphere, others think it has business connotations. We must insure that our World Federation never falls into either of these traps. We must continue to teach the pure and unsullied principles of the Craft, which apply to all Brother Masons.

Of course Freemasonry has undergone many transformations and upheavals since its operative origins. In spite of these upheavals the spirit of true Freemasonry has continued to burn and attract new followers.

We are all charged to learn and accept the antient teachings of our forefathers and pass them on in true form to all those who join our fraternity in years to come. Only by adhering to this policy can we do out utmost to keep the Masonic spirit burning forever.

Gustave Thibon a French farmer and philosopher of note defined the word tradition in this manner "I do not return to what is past, but re-sow what it leaves behind".

Unless we all work diligently towards this goal, we cannot improve Freemasonry. It is our duty to continuously improve the Craft. Failure by us to operate in this manner leads to exposure of our minds to a form of ignorance, the consequences of which are most undesirable.

In the absence of appropriate structures we can hardly reach our goals. Our organisation therefore needs to have an international lodge of research. I do not cease to insist on the fact that we absolutely must consecrate this international lodge of research and each Grand Lodge in addition should have its level of a similar body which will work closely with the international body.

To practice Regular Craft ceremonies, to practice well the ritual and Masonry itself, it is imperative to give and receive proper instruction. To enable this each lodge should organise its Masonic ceremonies of instruction separate from its regular Masonic meetings, and concentrate on teaching and receiving instruction and not just rehearsals.

I conclude my remarks by referring to what I always have said that we must have the means to our actions, because without these means we will be in front of great difficulty in realising our Masonic projects and especially to exercise our acts of charity.

I feel it is necessary to again make the suggestion that we must create a Financial Foundation of the Mother High Council. This will be responsible for the collection and generation of funds without any spirit of profitable business.

You can count on the intellectual and material contributions to our organisation from France and on me personally always bearing in mind that we will assist in both the start and development of these projects.

Please take my warmest Greetings to all of your valuable brethren from all of your Brethren in France.

Sincerely and Fraternaly,
J. Siegfried TONJE, MHC
Grand Master



Regular Grand Lodge of the Middle East

Dear Brethren,

Time passes by ordinary men like wind and falls into their destinies like sands that fade away with no remaining light, leaving their torches cold and without glaze or flame.

The hours we spend here in our meeting are not for such ordinary men, dear Brethren.

These hours that exist in the stream of time belong to us, men that have already lighted their torches forever and we continue to shine from the glowing of our enlighten spirits.

The Regular Grand Lodge of the Middle East congratulates all of you on this special day here in the State of Virginia USA.

Just as Hiram Abif, we will continue his antient tradition which came from our homeland. You can count with our full support in maintaining the aims and traditions of Ancient Craft Freemasonry, of harmony, peace and development of humanity.

May we be united always in the bonds of our Ancient Craft and always loyal to those who guided us thought the mist of darkness and ignorance and brought us light: RW Bro Rui Gabirro and RW Bro Dimitrij Klinar, we thank you both.

Sincerely and Fraternally,
Regular Grand Lodge of the Middle East



The Masonic High Council of the Middle East

دولة الإمارات العربية المتحدة

United Arab Emirates
Emir lodge No.1

United Arab Emirates 39th National Anniversary Day

The Masonic High Council of the Middle East and the UAE Emir Lodge No.1, Congratulate His Highness Sheikh Khalifa bin Zayed Al Nahyan UAE President, and His Highness Sheikh Mohammed bin Rashid Al Maktoum UAE Vice President, and the Prime Minister and Ruler of Dubai, with Their Highnesses the Members of the Supreme Council on this special occasion of the UAE 39th National Anniversary Day and congratulate all for their vision and guidance in bringing prosperity and development to the UAE.

The United Arab Emirates is where the mind is without fear and the head is held high with pride, where the clear steam of reason has not lost its way into the dreary desert sand, and where the mind is led forward into ever-widening thought and action.

The United Arab Emirates is a great country to love, since it is one of freedom and God above. It is a country of charity and prayer with purity and kindness. This UAE stands tall and strong and serves as an example to other countries.

Many men will look to it and say: "We would wish to be part of that great country some day!"

With these brief, simple and modest words we wish to congratulate the United Arab Emirates for its 39th National Anniversary Day.



Gran Logia Regular Multiritualistica de Venezuela

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

S.F.U.

Muy Respetables Hermanos de Venezuela

Reciban Uds. un Triple Abrazo Fraternal, deseando que el Gran Arquitecto del Universo les colme de Paz y Felicidad.

Queridos Hermanos, indiscutiblemente en la actualidad, la Gran Logia Regular Multiritualistica de Venezuela, ha experimentado una evolución positiva, creciente y determinante; que ha de desbordarse en un futuro promisor.

El Alto Consejo Masónico de Venezuela y la Gran Logia Regular Multiritualistica de Venezuela como Obediencia Masónica surgen un 12 de Octubre del año 2006, producto de la voluntad de un grupo de Francmasones Regulares que se hallaban preocupados por el desarrollo que llevaba la Francmasonería en nuestro país, tomando como fundamento los más puros principios del Arte Real y procurando practicar nuestros trabajos de acuerdo con los principios que nos son propios para conseguir que nuestros miembros mejoren moralmente y puedan ser un referente en la sociedad en la que se desenvuelven.

Juntos, decidimos hacer algo acompañados por el Alto Consejo Masónico Madre y conscientes de la difícil tarea de emprender un verdadero proyecto donde juramos rescatar con honor nuestras Augustas Tradiciones.

Hoy continuamos trabajando hacia la búsqueda de crear conciencia Masónica en la necesidad de recuperar por completo a nuestra augusta institución. Nos sentimos contentos de asistir a nuestros trabajos, contentos de usar nuestro traje de rigor, de usar fielmente nuestros arreos y herramientas, de ser puntuales con el cumplimiento de nuestras obligaciones, de construir una Masonería fuerte y reconocida por todos. No es nuestro propósito disputar a ninguna organización, jurisdicción masónica ni territorio alguno, el tiempo nos dará la razón.

La Gran Logia Regular Multiritualistica de Venezuela se ha tornado en poco tiempo en un verdadero pilar de fuerza y se ha puesto a la vanguardia de la masonería a nivel internacional con la determinación de querer restablecer la antigua y verdadera Franco Masonería.

Ser miembro de esta augusta institución con ideales tan sublimes, es para todos nosotros los Masones, sentir orgullo por el privilegio de a ella pertenecer.

El desvelo por la formación ha sido despejado, se evidencia que los desaciertos que puedan haber influido negativamente en el pasado, y que han dejado tristes huellas, creando controversias y cismas, radican en la ausencia de una formación integral deontológica; que solo puede superarse con la constancia en la interpretación practica de los misterios y secretos milenarios de la leyenda de nuestra Orden y en el ejercicio indiscutible del verdadero Arte Real.

En este sentido, las cámaras de instrucción masónica que vienen desarrollándose a lo largo y ancho de nuestra jurisdicción, así lo demuestran, propiciándose un diluvio de ideas favorables con la creación de un contexto propicio para fortalecer nuestro avance.

Es tan revelador ese interés formativo que el fortalecimiento se viene irradiando en todos y cada uno de los QQ:.HH:. complementado con los diversos Ritos que se practican y aceptamos en nuestra jurisdicción.

El interés en este fortalecimiento viene a ser producto de una logística basada en la integración fraternal, sin desestimar las enseñanzas primarias adquiridas en el simbolismo y fomentadas en su desarrollo, lo cual será exitoso mientras no colida con el sentido de la fraternidad que inculca la tolerancia mutua y el desarrollo integral con visión colectiva como estrategia natural, por ser esta la matriz que caracteriza la masonería y su esencia fundamental.

Si nos ubicamos en las prácticas negativas que han dañado a la institución, hemos de percibir que el egoísmo y la ambición fueron alimentados por el desconocimiento de los postulados del origen de nuestra augusta orden.

Hoy, en pleno siglo XXI después que nuestros ancestros han librado con éxito duras batallas por la libertad de pensamiento y acción, que nos conduce al fomento de la razón y a la búsqueda de la conciencia para establecer los principios de justicia; se nos ha proporcionado un terreno más fértil para

el desarrollo del libre albedrío, el cual no acepta imposiciones de criterios personales o grupales, ni preponderancia de jerarquías que amedrenten la razón, ni diezmen la conciencia.

Cuando me refiero al simbolismo como base fundamental para desarrollar nuestra formación masónica, me refiero a la primera enseñanza que nos proporciona la iniciación en nuestros augustos misterios, donde han de cimentarse las columnas que han de sostener el templo a la virtud, como muy bien nos lo señala el primer grado.

La mala interpretación sobre el carácter especulativo de la institución con la especulación de grados y/o cargos han hecho mucho daño y si queremos permanecer en el tiempo, con una masonería ponderada y bien sustentada, debemos combatir a sus más feroces enemigos, entre ellos la ambición, la prepotencia y la vanidad; con una formación integral deontológica bien sustentada.

En el mundo profano podremos tener altas posiciones sociales, políticas o económicas, dentro de nuestra institución altos cargos o grados, pero quien olvide su iniciación, quien no recuerde los ejemplos de humildad que deben caracterizar al verdadero masón, quien haya olvidado lo aprendido en cada uno de los viajes, como el resurgir de la tierra que se efectúa en el cuarto de reflexiones y los otros tres internos dentro del templo, que nos indican las tres etapas fundamentales de nuestra existencia en este plano terrenal; los cuales nos revelan las tentaciones que nos conducirían a cometer algún desliz por una premiación que nos alimente el ego o deslumbrarnos con altas posiciones como premio a la solidaridad ciega o interesada, tendría hurtado el nombre de masón.

En el pasado prácticas equivocadas de una masonería mal conceptuada crearon un clima de lamentable estancamiento, generando el abatimiento de columnas de varias logias y la proliferación de otras de conveniencia; hoy la conciencia que se generaliza con el fomento de la docencia, el interés demostrado en las nuevas generaciones que se acercan, no solamente para preparar una tesis de grado sobre la masonería, sino, la cantidad creciente de nuevos cuadros que representan una generación de relevo con elevado perfil; es suficiente evidencia de la conjugación de la masonería operativa y especulativa, dentro de los términos que nos revela la Orden.

El despertar de logias y hermanos en sueño, el nacimiento de nuevas logias, la regularización de HH: de otros Orientes y el incremento de solicitudes de ingreso a la Orden en los últimos meses, evidencian el camino hacia el progreso sostenido y el prudente proceder para que este crecimiento y calidad de gestión, sirva también para que la institución se auto depure de los males que le puedan agobiar.

Hemos recuperado y colocado en práctica los doce puntos originales y perfectos, los cuales constituyen la base fundamental del sistema entero de la Masonería, y sin los cuales, nadie nunca fue, o puede alguna vez ser legalmente recibido dentro de la Orden.

El concepto de hermandad para un masón, debe estar bien definido en pensamientos, palabras y obras. La vanidad, el orgullo, el fanatismo, la ambición; son los vicios que debemos combatir sin tregua ni descanso, porque mientras existan, no podrá haber paz, concordia, progreso, fraternidad y mucho menos crecimiento bien sostenido.

Pero se está demostrando, que la masonería regular está en positivo crecimiento y que como consecuencia de ello se auto depura, como el mar hace lo propio con el lastre.

El crecimiento del Simbolismo en forma bien orientada, organizada a través de una formación integral, sin ningún tipo de interés personal o grupal, está garantizando el fortalecimiento de la institución, que ha estado amenazado por agentes detractores internos y externos, bien sea por el desconocimiento de los principios y preceptos de la masonería o simplemente por la concepción y promulgación de una masonería de conveniencia que nos pretende conducir a la irregularidad.

Nuestro único fin es el poder lograr una masonería sólida en sus bases, donde reine la verdadera armonía, la fraternidad entre sus miembros. Que la filantropía y la caridad vuelvan a encausarse en nuestros templos.

Respetables Hermanos, nuestro corazón permanece descubierto; nuestros brazos abiertos.

Para cualquier duda o aclaratoria adicional podréis contactarnos al correo electrónico: masoniccouncil@gmail.com

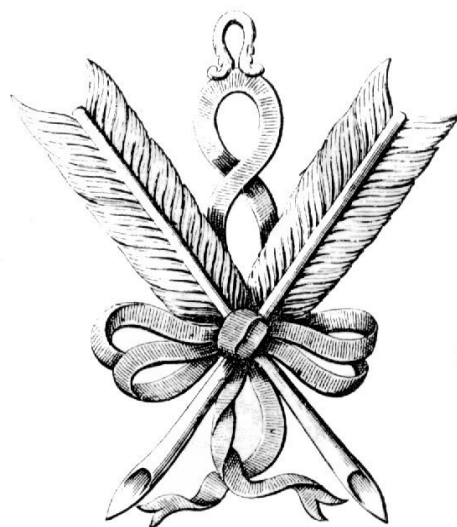
Agradeciendo de antemano vuestra atención y consideración, al leer estas líneas nos despedimos con la certeza de que nos encontraremos muy pronto entre la escuadra y el compás.

De Ustedes, Fraternalmente;

Francisco José Rojas Carvajal, Gran Maestro
Gran Logia Regular Multiritualistica de Venezuela
Primer Gran Oficial ACMV



A derisive drawing, c. 1820, "A Splendid Procession of Free Masons" by D.C. Johnson



Important News

Dear Brethren,

Our Secretary Generals staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items which you may, feel are of interest to

the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to but please enclose your details to prove authenticity

We look forward to receiving input.

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

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

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

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

THE CRAFT FREEMASONRY
Est. 2005, London

Director
RW Bro. Dimitrij Klinar, MHC
Slovenia

Editor
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Important Information - Please be Aware

Regarding Facebook or any other site in the Internet:

The MHC can only be contacted by this site www.rgle.org.uk the MHC nor the Regular Grand Lodge of England is NOT registered in Facebook nor any other site.

Concerning Payments: Neither the MHC nor the Regular Grand Lodge of England receives monies from any person or institution. There is neither joining fees nor any annual fees. The MHC does not charges for Initiations nor the dispensing of Warrants or Ritual. All is given free of charge. There is nothing to pay for and to the MHC. The MHC is supported privately by its Senior Grand Officers.

Importante Información

En cuanto a Facebook o cualquier otro sitio en Internet:

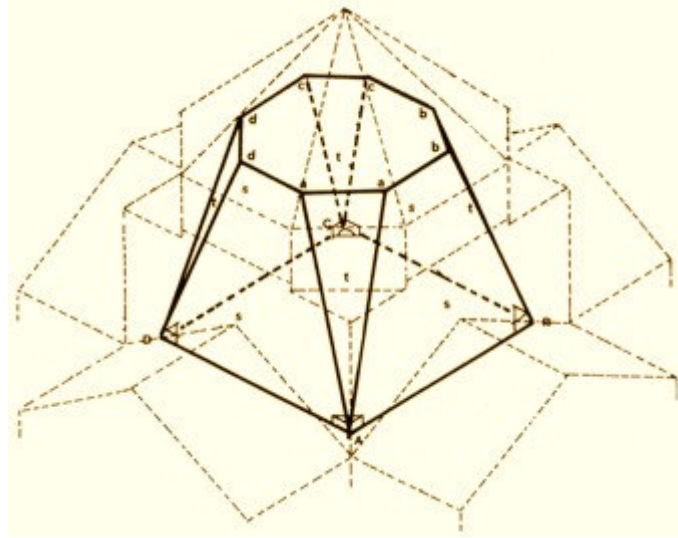
El MHC sólo puede ser contactado por este sitio www.rgle.org.uk el MHC ni la Gran Logia Regular de Inglaterra NO estan registrados en Facebook.

En cuanto a pagos: Ni el MHC ni la Gran Logia Regular de Inglaterra recibe dinero de cualquier persona o institución. No hay ni honorarios ni tasas anuales. El MHC no cobra por gastos de iniciaciones, ni de la dispensación de Patentes o la emisión de rituales. Todo se da de forma gratuita. No hay nada que pagar. El MHC subsiste con el aporte privado de sus Gran Oficiales.

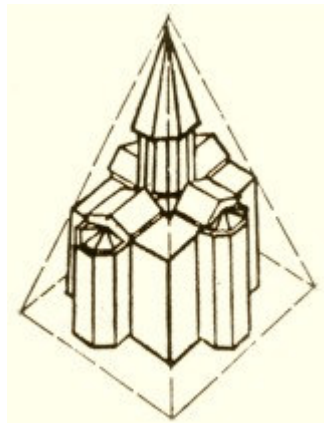
A FEW SAMPLES OF SACRED GEOMETRY IN ARMENIAN ARCHITECTURE

With some segments from the Architecture of Armenia kept the Siuni Server.

Presented by Gevork Nazaryan



THE EQUILIBRIUM OF HARMONY AND SYMMETRY
TWO OPPOSITE YET COMPLIMENTARY POLES



Mithraic Mysteries

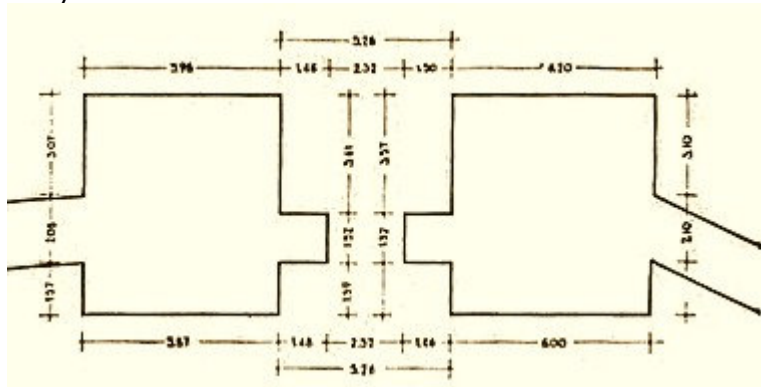
Less is known about the details of the Mithraic initiations than about the other orders of the Mysteries - than the Mysteries of Isis, for example, because we have the testimonies of Plutarch and Apuleius who were initiates in that order.

We know, however, that as regards the drama of life and death and immortality the Mithraic rites differed only in details from the other orders of the Mysteries - albeit it had a greater vogue in the Roman empire, perhaps because of its emphasis on the military spirit.

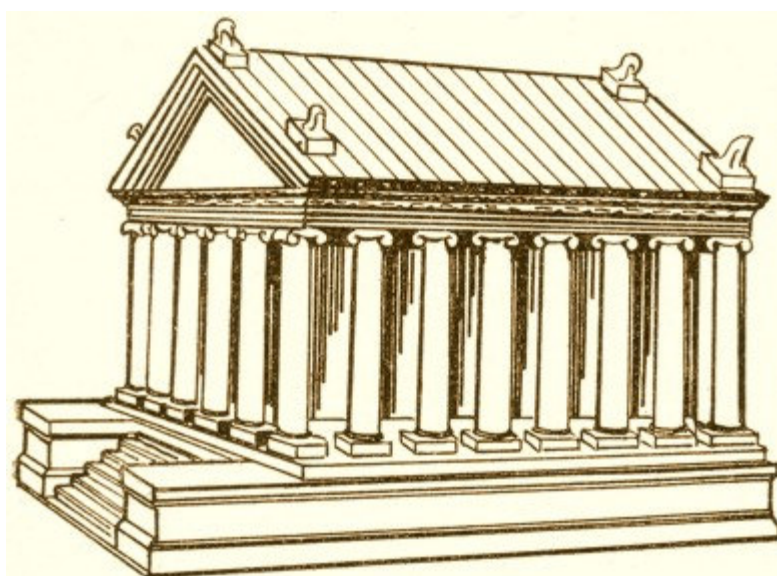
It may almost be said to have been the religion of the Roman army, which carried it to the ends of the earth - as, later, the English army spread Masonry over the world. Like other similar orders of antiquity, the Mysteries of Mithra are related to Masonry, not so much historically, as spiritually - in the fact that the Drama of Faith, was somehow transmitted from those ancient fraternities to modern Masonry. Franz Cumont is the great authority on the Mithra and his "Mysteries of Mithra" and his "Oriental Religions" trace the origin and influence of the cult with learning and insight.

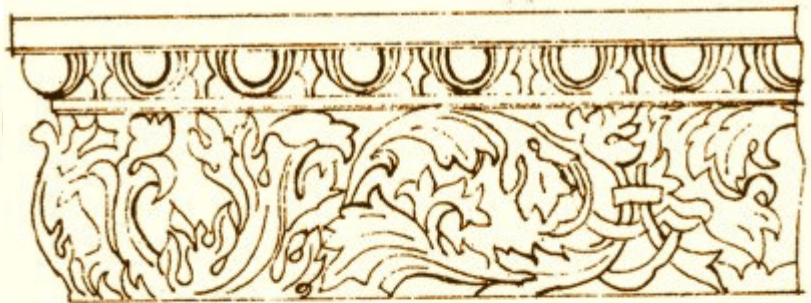


The Armenian National Mithraic Temple of the Sun God Mithra in Garni from the first century AD. There were eight sacred heathen centres of the Armenian Pantheon of Goddesses and Gods with scores of beautiful Temples in every one of these centres.

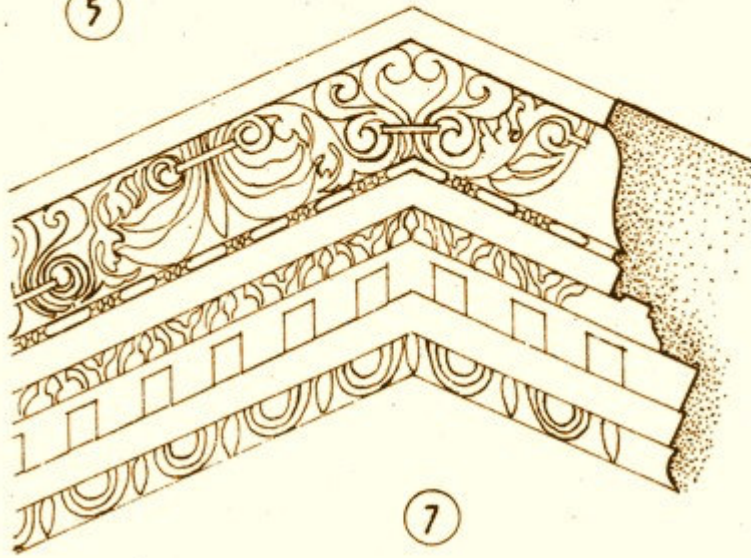


MEASUREMENTS OF THE DEFENSIVE FORTIFICATIONS ENCIRCLING THE GARNI TEMPLE

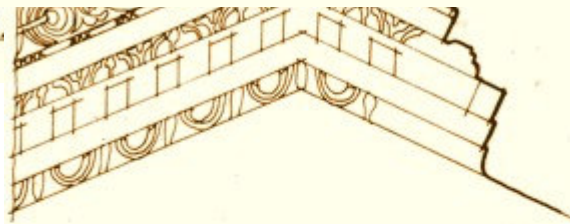




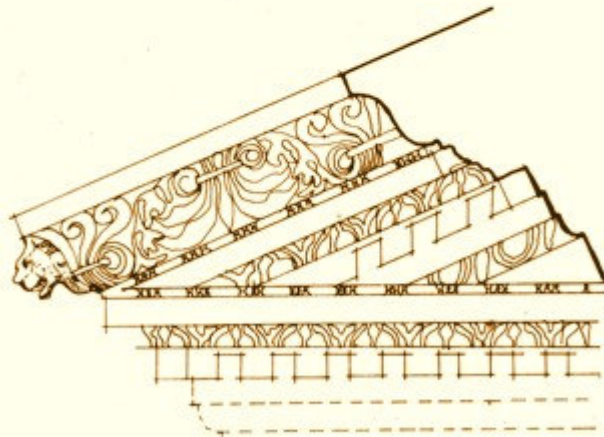
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PORTIONS OF THE TEMPLE OF THE SUN GOD WITH SACRED PATTERNS.
 FERTILITY SYMBOLS [INCLUDING LEAFS], THE LION [LEO] SYMBOL
 OF MIHR-MITHRAS-ÆON, RAM SPIRALS [COLUMNS] SPINNING
 IN OPPOSITE DIRECTIONS ON ONE SINGLE HORIZ. STEM.
 CIRCLES, TRIANGLES AND SQUARES ARRANGED IN
 HARMONIOUS PERFECTION.

MITHRÆVM - THE GRAND FIRE TEMPLES OF MITHRAS - THE ARMENIC SUN GOD
 WERE BUILT BY THE SAME MASTER BUILDERS ACCORDING TO VIRTUALLY IDENTICAL
 TRADITIONAL BLUEPRINTS OF THE LATTER CHRISTIAN BASILICAS
 CHURCHES AND CATHEDRALS

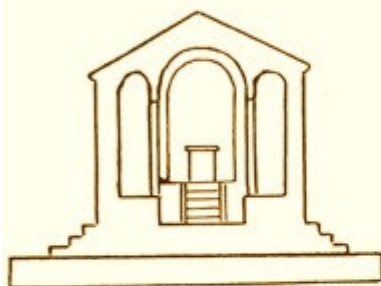
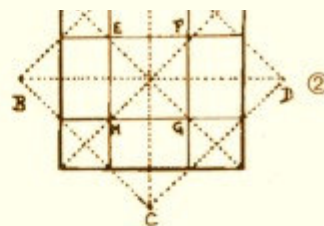
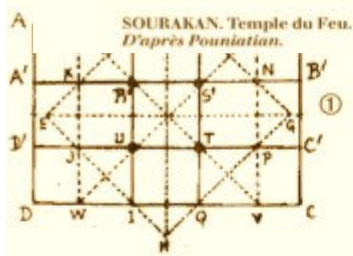
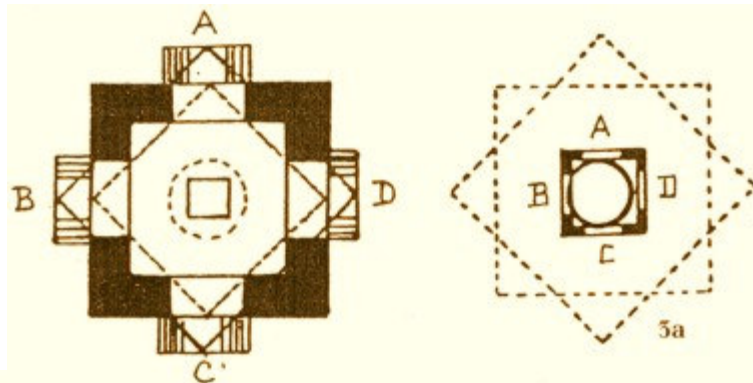


Figure 3: Le Mithraeum

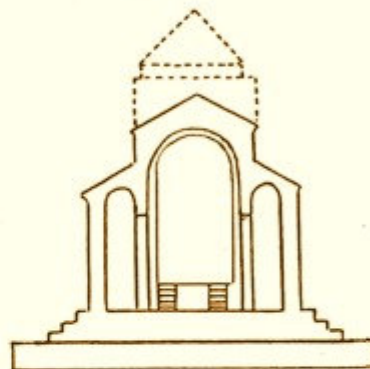


Figure 4: Temple du feu

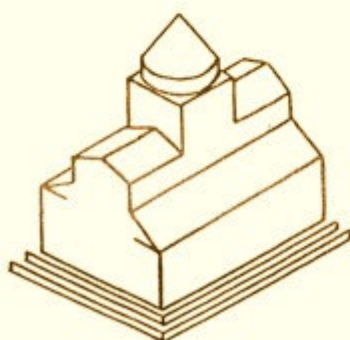


Figure 5: Temple du feu de TÈKOΛ
 3^{es}.

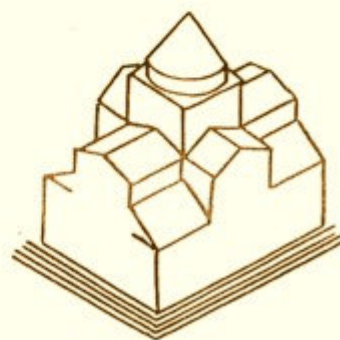
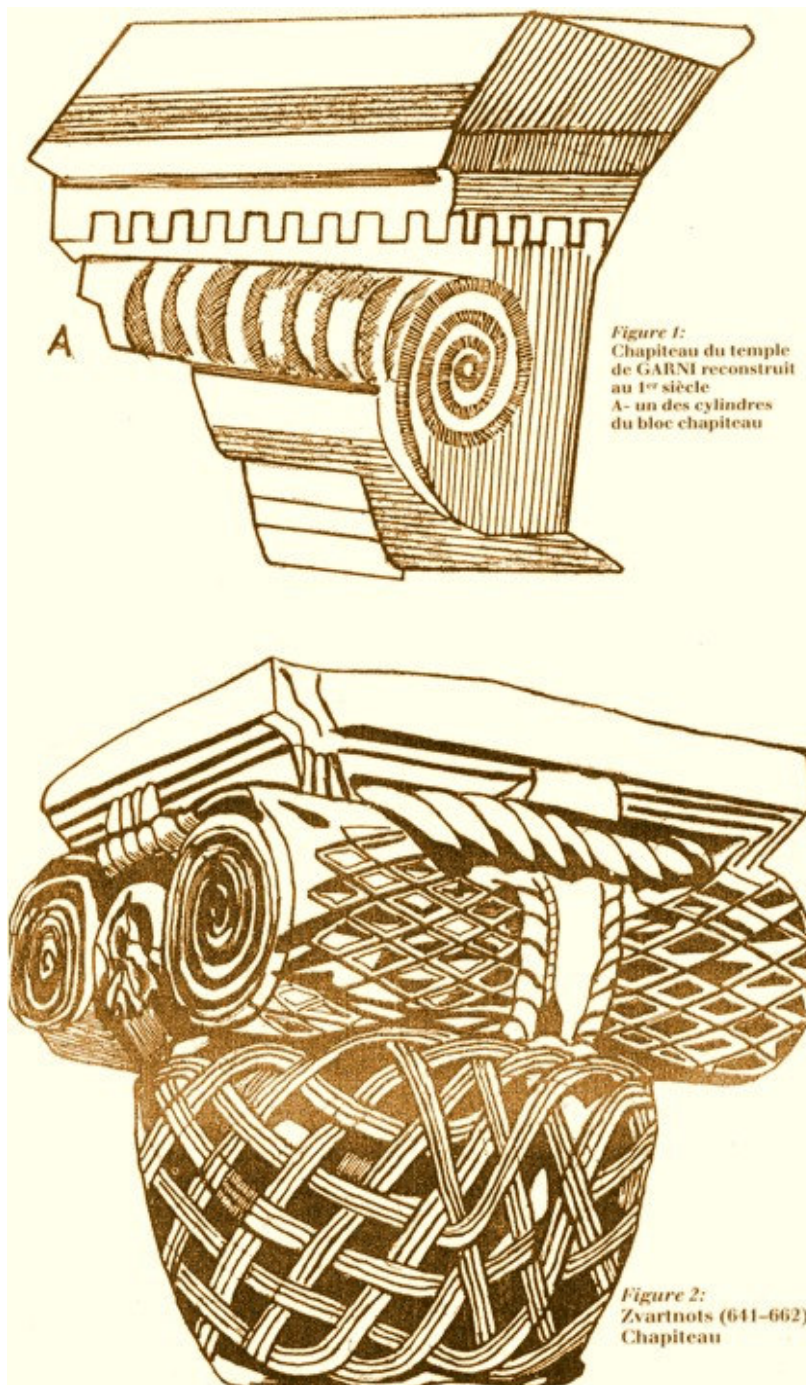


Figure 6: Eglise de TÈKOΛ
 4^{es}.

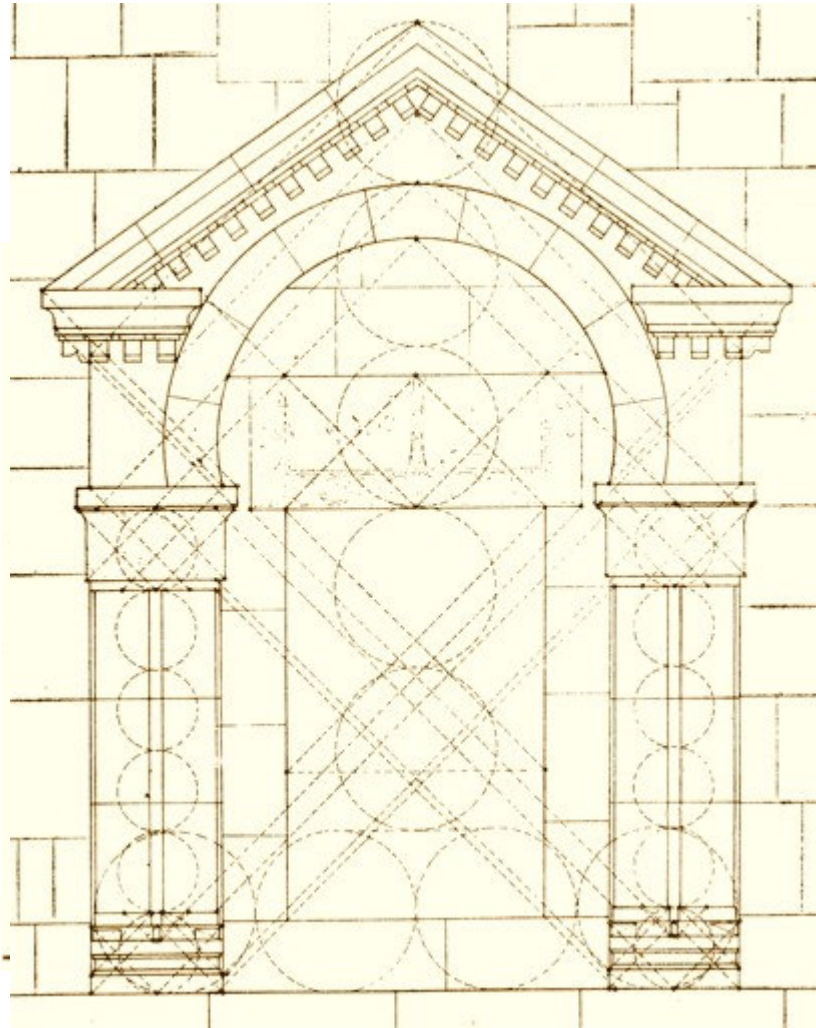
MITHRÆVM FIRE TEMPLE IN SURAKAN IN THE FORM OF FOUR-TAU_s UPON SQUARE [WITH ANOTHER OBLONG SQUARE FORMING THE SACRED OCTAGONAL FLOOR PLAN]. NOTE THE FOUR MARKED PERIPHERAL 'Γ -GAMMAS'...



The Armenian Master Architects carried on and advanced the mastership of architectural construction remaining true to the universal geometric principles of form and function. Throughout centuries the great builders erected beautiful temples, fortresses and other sacred as well as secular buildings, continuing the sacred thread of earlier heritage of the great ancestor builders of Mitanni, Ararat and prior to that era. During this period, the ancient cities (Ani-Kamakh, Van, Armavir) were rebuilt, new cities, fortresses and castles were constructed (Arshamashat, Arkadiakert, Yervandashat, Yervandakert).

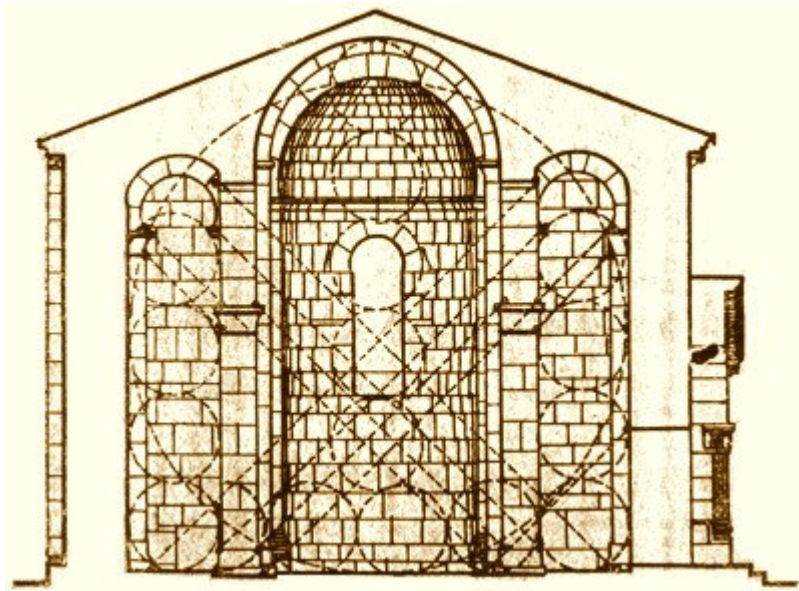
HARMONIOUS TRACE

THE TRADITIONAL M I T H R Æ V M OF THE ARMENIAN MASTER BUILDERS WITH SIX COLUMNS AT THE PORTICO/ BACKSIDE AND EIGHT ADJOINING SIDE COLUMNS

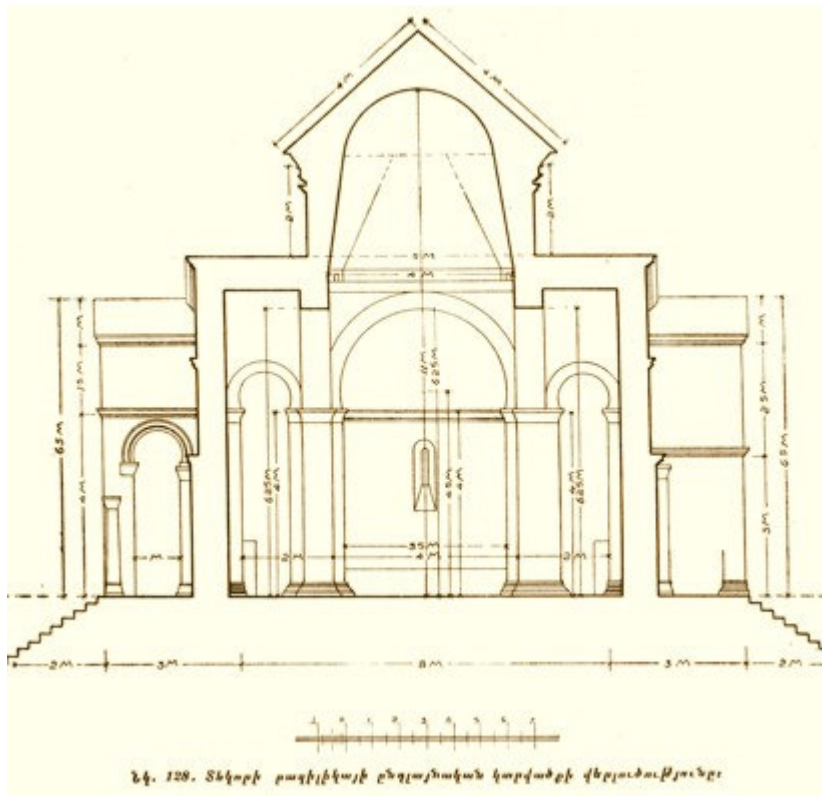


WESTERN PORTAL OF THE KASAL BASILICA

From the Second to First centuries BC, during the period when Armenia, under the leadership of the Artaxiad Dynasty, became once again a powerful Kingdom, the cities of Artashat (166 BC) [the strategic location of Artashat or Artaxata on the shores of Yeraskh (Arax) river, was according to the traditional Classical account was said to be selected by no other than Hannibal, the great Carthaginian Commander and Strategist] and the marvellous and colossal royal city of Tigranakert (Tigranocerta) was the centre of the newly created Armenian Empire and the capital of the King of Kings, Tigran the Great [a devotee High Priest of the National Wisdom Temples of Mithras].

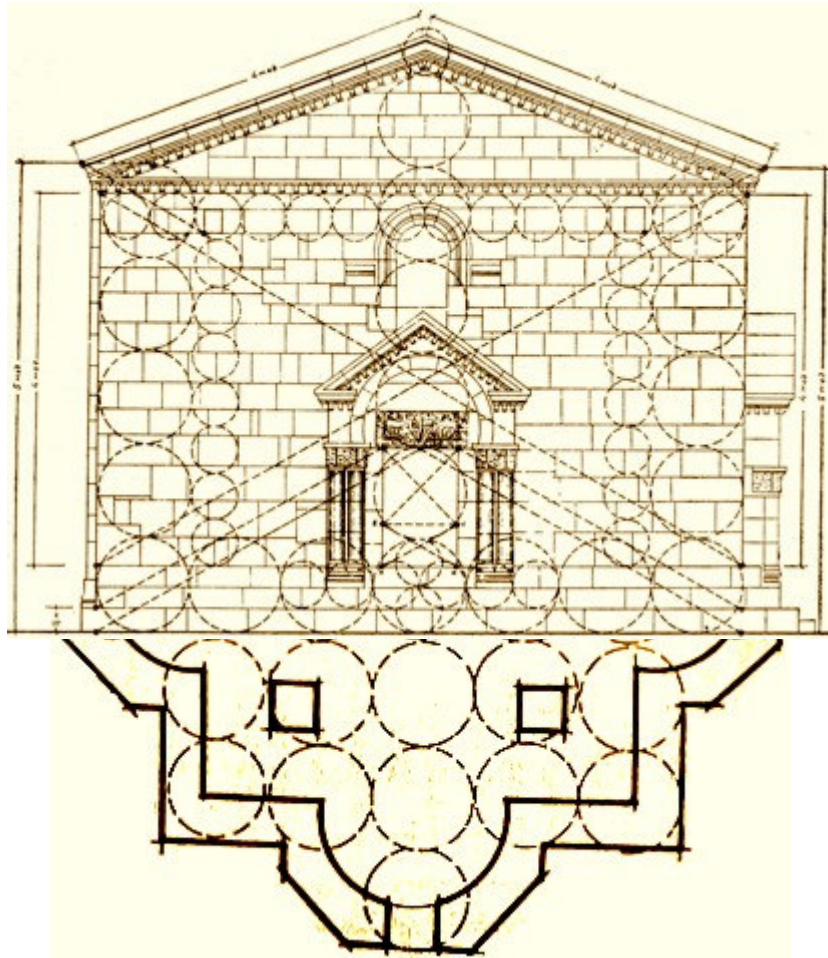


STRUCTURAL ORDER OF THE KASAL BASILICA. IV CENTURY. BUILT BY ARMENIAN MASTER BUILDERS ON MITHRAIC PATTERN



TEKOR BASILICA

THE BAG - ARAN [LIT. ABODE OF GOD] TEMPLE. FIFTH CENTURY.
CIRCLES W I T H I N CIRCLES. SACRED OCTAVE FORMULA
[4+4=8 = INFINITI - HORIZONTAL AND VERTERTICAL ALIGNMENT]



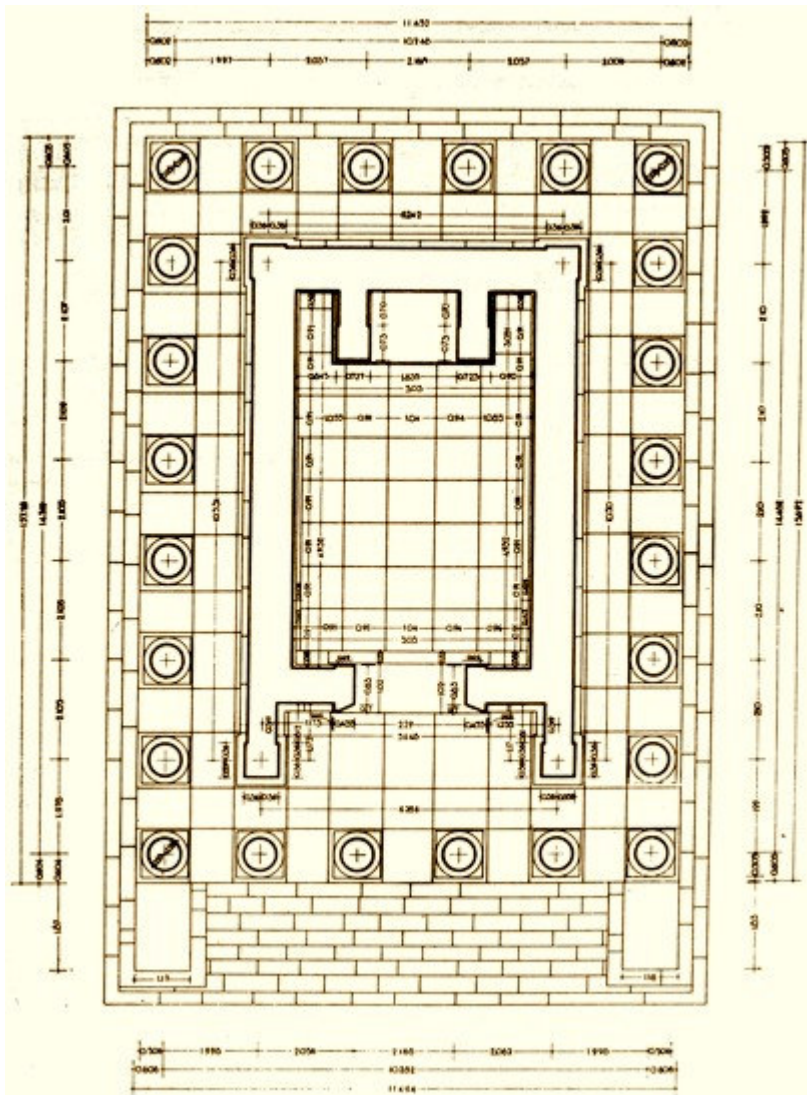
WESTERN FAÇADE OF THE KASĀL BASILICA

The New Empire's Capital was one of the biggest and best classical cities of its time - with beautiful palaces, theatres, entertainment arenas and buzzing market places. Built at the Zenith of Tigran's power (in 70s BC), when a vast Empire was forged from the mountains of Caucasus-Europe through the flatlands of Asia-Near East to the scorching deserts of Sinai-Africa.

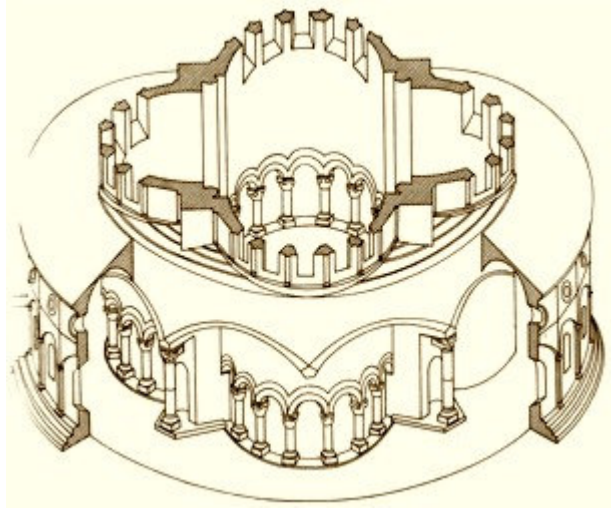
SOLARIS

THE MATRIX OF GARNI MITHRÆVM

Ancient historians attest to size, grandeur and beauty of these Hellenistic-Classical cities, dotted with massive construction, temples, palaces and theatres (of which Tigran the Great was a great admirer - his son and successor - Artavazd II, wrote plays - tragedies and dramas that were staged in the theatres of Tigranakert and Artashat - Artavazd II was educated by some of the best Classical minds of the period - this great Philosopher-King wrote a number of scholarly philosophic and historic works - including what was said to be his magnum opus - The History of Armenia - chronicling the history - the triumphs and the tragedies of his nation and people up to his own time which unfortunately has not been preserved).



HERMETIC PERFECTION



During this period Armenia had become one of the greatest centres of Classical culture (blending Eastern wisdom tradition with Western culture) in the Near East. Unfortunately time was the greatest enemy of the impressive grandeur monumental monuments. More than two thousand years of man-made and natural calamities have virtually completely obliterated the architectural richness of pre-Christian Armenia.