

THE CRAFT FREEMASONRY NEWSLETTER No.42 MARCH 2012

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry

To whose knowledge these presents shall come

Greetings

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

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

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

James Anderson, In Golden Remain

Address from the Secretary General of the Masonic High Council

Dear Brethren,

This year The Craft Newsletter celebrates eight years since it was first published.

To all those who made this possible my personal and sincere thanks for a job well done in educating and promoting the history and the tradition of Craft Freemasonry.

Our next International Masonic Grand Assembly will take place on the 15th and 16th of February 2013 in Venezuela, South America.

Those Brethren wishing to attend should write to the Secretary General's office for detailed information and a copy of the Grand Assembly Official Summons of the event.

In our next newsletter we shall inform you about the new lodges that have been established by the Masonic High Council the Mother High Council of the World.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General



The following image is part of a Masonic drawing book which belongs to the Lodge Concordia in Vienna. There is a copy at the Freemasons Museum in Rosenau, Austria.

The book containing the Masonic drawings was completed around 1883.

THE SPIRIT OF THE CRAFT

RW. Bro. Oswald Wirth, 1917

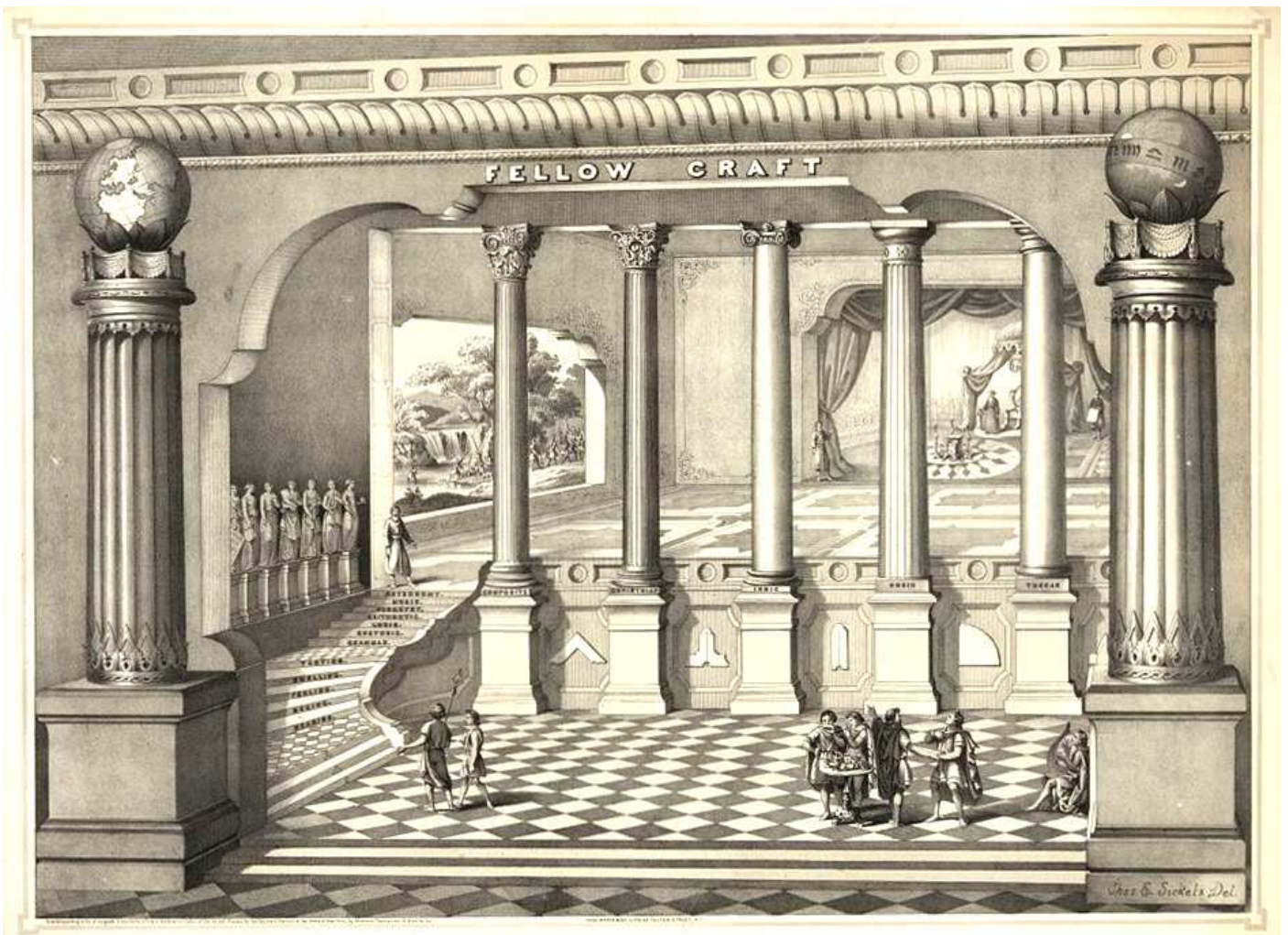
Since 1717, our Order has been especially ceremonial; the material, external side has been too predominant. It is not right to be contented henceforth to practice Freemasonry ritualistically; we must come to comprehend it, to possess all the intelligence of it.

It is therefore no longer for men to wish to associate together, pay their dues, and bear the symbols by which we must address ourselves, but to have intellects capable of comprehending our philosophy. I am formulating no criticism in regard to Masonic bodies, and I do not wish to interfere, at least not directly, to reform them.

That which interests me is the eternal wisdom to which the symbolism makes allusion.

It is necessary to revive this wisdom, while searching everywhere for the remnants of its symbolic corpse. This is the task to which I have assigned myself; but when I have tried to communicate to others the fruits of my researches, I have found that Freemasons often show less receptivity than the profane.

Having been consecrated and initiated, and placing there the value of Freemasonry, they believe too easily that they have nothing more to learn. This experience decides me to propagate a Masonry of the spirit independent of Masonic bodies.



MODERN MASONRY: 1717 AND 1917

BY BRO. JOHN LEWIN MCLEISH, OHIO

Sunday, June 24, 1917, St. John Baptist's Day, is the two hundredth anniversary of Speculative or Modern Masonry. Then was established the Mother of all Grand Lodges inchoating an invisible empire which today girdles the globe. It was the consummation of an evolution in the greatest of the world's brotherhoods which had had genesis long before. The Speculative or Scholar Masons then relegated to the background the old Operative or Practical Masons, who for generations had transmitted among themselves by word of mouth, under pledge of secrecy, the quaint, complex and curious philosophy and secret doctrine of Freemasonry inherited from the Cathedral Builders of medieval days, who themselves had it from the Comacines, the lineal descendants of the old Collegia Romana, and so on back into the dim dead past of Hittite predominance, if we may believe the claims of Masonic Archaeologists and Historians-- Gould, Hughan, Ravenscroft, Findel, Rylands, Belzoni and others.

Since England gave birth to the Mother of all Grand Lodges, it is there we must turn for the history of a transition which in the passing of the centuries has made Masonry a World Force.

In England, during the last years of the seventeenth century, there was upon the part of the Clergy both Protestant and Roman Catholic, a marked tendency to play politics. Rather reluctantly the dominant hierarchy, which was the Anglican (Episcopalian), had acquiesced in the accession of James II to the throne. Their hesitancy seemed justified, when in 1687 James issued a Religious Edict affording ample opportunities for Catholic activities throughout his kingdom. In consequence, the Anglicans declared against the House of Stuart successfully.

Protestant William of Orange, the successor of James, contributed another shock to the Anglicans. Instead of rewarding them by making their denomination the official Religion of State, he proclaimed universal religious tolerance. Under his new edict, it became possible for a new element to enter--the Dutch Presbyterians,--so forming a hypotenuse for a Clerical Triangle of Dissension-- Anglicans, Roman Catholics and Dutch Presbyterians. Each wished the National Supremacy in England. All contributed to a verbal warfare and indulged in intrigues of a most unchurchly character.

Now while these Churchmen quarreled among themselves, the plain people who made up the backbone of the Nation were thinking. Quite disgusted with the unreasonable assumptions of Clergy of all Creeds, reluctantly concluding that their ghostly advisers were all dogma-bound, narrow, selfish and top-heavy with pride, these plain people needed only King William's Edict of 1695 permitting freedom of the press, to loose their tongues and give the Intellectuals free play.

A seed had been sown. The English people began to find themselves. National life assumed a more moral tone. Superficiality and shams gave way to an actual practice of moral and social virtues. The plain people exerted themselves to relegate into fitting oblivion the memory of the licentiousness which had characterized national life under Charles II and James II, the predecessors of their new monarch. An Age of Frivolity was supplanted by an Age of Self-Respect.

The Spirit of the Times found ready expression through the journalists and pamphleteers and those convivial conversationalists who met men of all classes in the London Taverns, "the busy man's recreation, the idle man's business, the melancholy man's sanctuary, and the stranger's welcome; the broachers of more news than hogsheads, more jests than news."

Masonic thought of the day found its outlet through Richard Steele's "Tatler," Jonathan Swift's Satires, and Dr. Desagulier's Natural Philosophy. Perhaps Joseph Addison crystallized conditions then existent in his famous sentence: "We have just enough religion to make us hate, but not enough to make us love one another."

It was as though to answer that very need that the "Gentle Philosophie of Masonry," whose animating spirit is brotherly love, took on a sudden impetus and was reincarnated as a Living Force in National Life through the Great Revival of 1717. In the Masonic Lodges of 1700 were to be found men of all Creeds and all Religious Sects. Says Findel, a German Masonic historian,

"Originating from the Fraternity of Operative Masons, the Craft has borrowed its emblems and symbols from the Building Corporations to impart to its members moral truths and the rules of the Royal Art. . .

Freemasonry as it is understood at the present day, dawned into existence. Retaining the spirit of the Ancient Brotherhood, their fundamental laws and their traditional customs, yet all were united in relegating Architecture and Operative Masonry to the station to which they belonged, the customary technical expressions which are excellently well suited to the Symbolic Architecture of the Temple, were retained but figuratively withal, bearing a higher significance."

The Report of the Proceedings of the First Grand Lodge of England does not occupy much space. An official account written by Dr. James Anderson says:

"1717--King George I. entered London most magnificently on Sept. 20, 1714, and after the rebellion was over, A. D. 1716, the few Lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz. the Lodges that met,

- "1. At the Goose and Gridiron Ale-House, in St. Paul's Churchyard.
- "2. At the Crown Ale-House in Parker's Lane, near Drury Lane.
- "3. At the Apple Tree Tavern in Charles St., Covent Garden.
- "4. At the Rummer and Grapes Tavern in Channel Row, Westminster.

"They and some old Brothers met at the said Apple-Tree and having put into the Chair the Oldest Master (now the Master of a Lodge) they constituted themselves a Grand Lodge pro tempore.

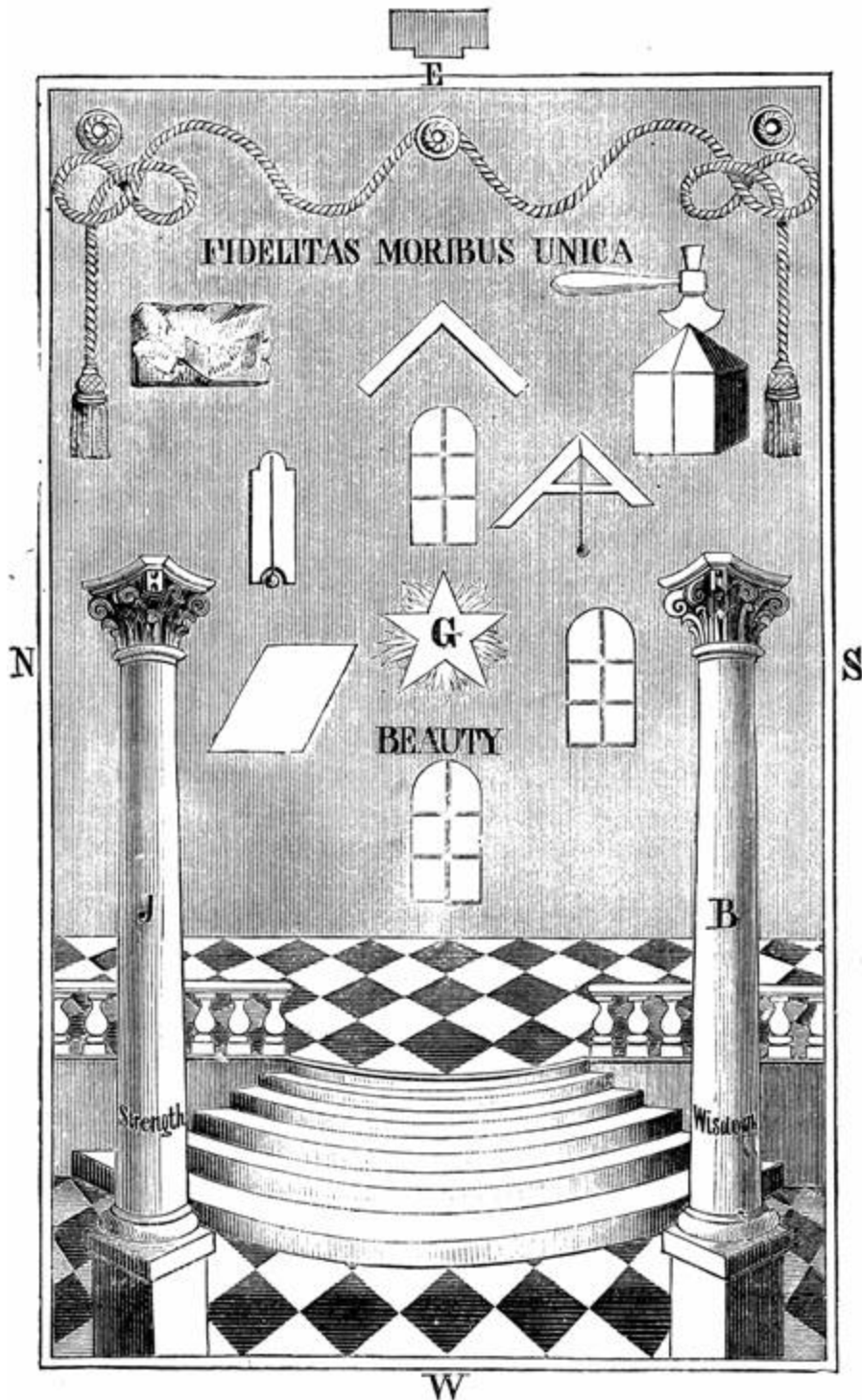
"On St. John Baptist's Day, in the third year of King George, A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-House.

"Before dinner, the Oldest Master Mason (now the Master of a Lodge), in the Chair, proposed a list of proper candidates: and the Brethren by a Majority of Hands elected,

Mr. Anthony Sayre, Gentleman, Grand Master of Masons,

Mr. Jacob Lamball, Carpenter,

Capt. Joseph Elliot, Grand Wardens, who being invested with the Badges of Office, and Power, by the said Oldest Master, and installed, was duly congratulated by the Assembly, who pay'd him the Homage."



While rather meagre in detail, this account is sufficient to give us a mental concept of an event of unusual importance to Masons, inasmuch as it paved the way for changes destined intimately to affect the nature of the most influential of the World's Secret Societies for years to come.

We can conjure up an imaginative picture of the scene, dominated by such forceful personalities as Edward Strong, Anthony Sayer, George Payne, John, Duke of Montagu, Dr. Desaguliers, Thomas Morrice and other prominent men of that period, some destined to become Grand Masters. We can conceive in imagination the solemn procession of those four old Lodges through the streets of London, the rich and elegant attire of the Speculative Masons showing no more resplendently than the plainer, simpler garb of the old Operatives, because of the long, white Aprons then affected by the Craft. Nor must we forget the Feast, some idea of which we may gather from a Masonic Menu recorded by the historian Conder.

Doubtless there were "9 dishes of fowls, three in a dish. "2 roasted and 1 boyled with oyster sauce. "3

Yorkshire Hams. "6 Geese, two in a dish. "3 Turkeys. "3 Chines. "3 Dishes of Tongues and Udders. "6 Dishes of Tarts. "Wine:--12 Gallons of Red Port. 4 Gallons of White Port."

And need we add the self-satisfied testimony of one who attended one of these early Grand Lodge Banquets ?

"We had a good dinner, and to their eternal honour, the brotherhood laid about them very valiantly."

It is known that a caucus had previously prepared the several transactions requisite to afford the Speculative element complete control of this and succeeding Grand Lodges. It was realized by the deeper thinkers like Payne, Desaguiliers and Anderson, that many changes must be wrought to modernize the machinery of a very potent force in national life. Through them it was arranged for a complete overhauling of the Old Constitutions which had governed the Operative Lodges of Freemasons for centuries. This was accordingly done at the next session.

Dr. Anderson was ordered "to digest the Old Charges in a new and better manner," a task in which he received valuable assistance from both Payne and Desaguiliers. At the same time, many "scrupulous Old Brothers" burned their ancient mss., and copies of the Gothic Constitutions of old Operative Masonry, through excess of zeal. Their idea was that the Secrets of Freemasonry might not fall into the hands of the Profane, as all were and still are styled who are not Masons.

When Dr. Anderson reported back to Grand Lodge the fruits of his labours, fourteen brethren audited and approved them. His handiwork known as the Constitution of 1723, in so far as it materially widened the horizon of Freemasonry, can be considered as the most important result of the Great Revival of 1717. It was the dividing line between Ancient and Modern Masonry --the Operative and the Speculative. Its most striking feature was to for-evermore make Masonry and Religious Tolerance synonymous. In consequence, since 1717 Masonry has had no quarrel with any religion of the world. In the old Operative Charges there was a specific mandate to every Mason "in every country to be of the Religion of that country wherever it was." In this New Constitution, all Masons were admonished "to keep the Religion in which all men agree, leaving their particular opinions to themselves."

It is more than probable that the Speculative membership upon securing control of the Order, wished to disarm once and forever all opposition from any Church or Hierarchy. They aimed to promote that Harmony, which is the strength and support of all institutions, especially Masonry.

From recent bitter experience in England, they had witnessed the destructive influence upon a Nation of a Quarrel of Creeds. They had seen Anglican, Roman Catholic, and Presbyterian at swords' points, to the great peril of Civil Government, the toppling of a Dynasty and the unstable seat of its successor. They hoped that by playing up to no particular Creed, that they might perpetually disarm the antagonism of all. Another incentive impelling the founders of Modern Masonry to substitute Monotheism for Christianity as a requirement for admission behind the exclusive doors of the Order, was to make eligible as brothers men of all nations, a Universal Belief in the Supreme Being, the sine qua non of Modern Masonry, per se eliminating Atheists and Irreligious.

Unfortunately, if the Old Landmarks or essence of Masonry were to be retained, it was not then, and is not now possible to make sufficient eliminations, to make our Institution persona grata to one of the most powerful of the World Religions. That great cardinal landmark of Masonry--~~SECRECY~~--sets up an insurmountable barrier to a cardinal landmark of the Catholic Church--the ~~CONFESSIO~~CONFESSIO. No true Mason can kneel at the Altar of Masonry, and take the most solemn and binding obligations evolved by man, and even pretend to answer the possible questions of the priest at the Confessional.

Bro. Count Goblet D'Alviella adds three other reasons why Masonry is unavoidably condemned by the Catholic Church, viz: "(1) in its origin: the discarding of the obedience to the Church; (2) in its purpose: the promotion of benevolence and morality independent of religious differences; (3) in its pantheism and naturalism." This probably best explains the early formal excommunications of Masonry by the Bulls of Clement XVI in 1738, and Benoit XIV in 1751.

Of course, all well-informed Catholics know and admit that Masonry in the United States, Great Britain and Germany at least, is made up of tolerant, representative, law-abiding citizens, "picked men," quarreling with no religion, nor discussing Catholicism in their lodges, much less seeking its overthrow. As is but natural, Masons are staunch supporters of one particular institution essential to that patriotism which is part of their philosophy--the Public School. Aside from this little hobby, all their

energies are given to foster a spirit of brotherhood among men, peace among the nations, and, greatest of all, Sweet Charity. The doors of Masonry are as open to a worthy Catholic, as to a good Mohammedan, nor is it the fault of Masonry that the priest says "Nay !"

Our Latin brethren of various countries, like France, Italy, South America and Mexico, are often held up to us as fomentors of revolution, and active participants in politics. There is a reason. Let D'Alviella explain it. "It must not be forgotten that wherever the Roman Church predominates, Freemasonry has to fight for its very life, and Masons as such, have to protect themselves against persecutions which threaten their private no less than their public life. This ought to be kept in sight, when one sits in judgement upon the anti-clerical dealings of Masons in Roman Catholic countries."

Reverting to the New Constitution of 1723. The Old Brothers did not take at all kindly to the elimination of Christianity as a requirement for admission into Masonry. Nor did they like to see their time honoured old Gothic Constitutions set aside for Dr. Anderson's more modern creation. As Rylands says: "To them it would be a severance from one, perhaps the most treasured of their ancient usages, in the use of the Roll of the Old Charges at the making of a Mason."

There was ground for their dissatisfaction, for as Hughan says: "The Charges are our title deeds and prove the continuity of the Society through a very long period." However, the Speculatives had their way: the Grand Lodge grew rapidly in authority and numbers. The quality of the Masons of those early days was of the highest.

Just one attempt was made to manipulate the potential influence of the Masonic Order for political purposes in England. The adherents of the House of Stuart had never abandoned ah hope of ultimate restoration. They scorned no means to undermine established government in the country where they had once been dominant. Their agents were at every Court of Europe. Liberal support was accorded them by Catholic France and the Papal See, for upon the Stuart success depended the future of English Catholicism as the religion of the nation.

A most remarkable personality of this early eighteenth century period was Philip, the young Duke of Wharton. Possessing a superior education, a fascinating and debonair manner, and unusual originality coupled with recklessness, with utter contempt for public opinion and conventionality, this wealthy young rake and profligate made friends wherever he went. He was guilty of many a mad prank which would have been severely frowned upon if perpetrated by one of lesser degree and influence. Having set Dublin agog with his rakish performances, the Duke came to London, at once taking Society by storm. Indeed for a time he was the most talked of Lordling of His Majesty's domain. Being an astute politician, he regarded with interest the growing power and popularity of Freemasonry. At heart a sympathizer with the Pretender, he was doubtless planning the future treachery which wrecked an otherwise promising career.

An English authority, Rylands, advances what seems the most probable explanation of the Duke's erratic conduct. "It appears to me likely that Wharton imagined at a slightly later time, that it would be possible to gain over the strong body of Freemasons, for the Stuart cause, by his extraordinary power of fascinating all he knew. For this purpose he became a Freemason and was ultimately elected Grand Master in 1722."

It was on a St. John's Day when this youngest of Grand Masters presided as toastmaster at a banquet, that he determined to sound the brethren out by ordering the musicians to play that Stuart slogan, "Let the King enjoy his own again!" only to hear the orchestra abruptly silenced by the vociferous shouts of disapproving Masons who were horrified at so flagrant an attempt to inject politics into one of their Assemblies.

Another Masonic Faux Pas of the madcap Master was the spirited defense he made of a Stuart adherent, Atterbury, Bishop of Rochester, on trial for high treason. Wharton spoke long and brilliantly in the House of Lords. At the next meeting of the Grand Lodge he was roundly denounced. Philip, Duke of Wharton, never again appeared before the august assembly of his Masonic brethren.

Filled with bitter resentment, the young Duke surreptitiously inaugurated a new Jacobite movement intended to weaken and if possible destroy Freemasonry by the greatest of all weapons, ridicule. His fertile brain it was which conceived and founded, the "Ancient Order of Gormogans" claiming Chinese antecedents and a pedigree far antedating the Building of King Solomon's Temple. Nor did he blush to borrow boldly many of the Masonic Symbols and Emblems. Dominated by his peculiar personality this

society started in jest, waxed strong and was the forerunner of an even more determined attempt by the Jacobites and Jesuits, in the nature of another widely exploited society which flourished in 1741-2-- the "Scald Miserable Masons." Considerable money was expended by both societies for magnificent pageants the tour de force of which was burlesquing the solemn processions of the Freemasons. This led to a custom which has never been abandoned. Masons except under dispensation of the Grand Master, parade publicly only at funerals. The Gormogans perished simultaneously with their creator, Wharton, in 1731. Two great artists, Benoit and Hogarth, have immortalized these anti-masonic organizations in their engravings.

The subsequent career of Philip, Duke of Wharton, was what one might anticipate from so eccentric an individual. He vanished from London. Trace of him was lost until Lord Mahon wrote from the continent: "Lord North and the Duke of Wharton had lately gone abroad and openly attached themselves to the Pretender's Party, and now each separately renounced the Protestant and embraced the Roman Catholic Faith."

The good-natured Stuart exile put up with Wharton's wildness until patience ceased longer to be a virtue, when he sent him "upon a mission to Spain." This was a polite and convenient way of exiling him.

In his new environment, the Duke found a second wife. For a time peace and quietude was his. Eventually his wanderlust again asserted itself. He asked for and received from the Pretender a liberal allowance, alleging that his open espousal of the Stuart Cause had cost him wealth and standing in England. As this was true, he received a liberal douceur of many thousand pounds. Upon this he lived like a wastrel Prince in Belgium until so reduced that he had to practice an unworthy subterfuge upon a Portuguese friend to secure decent raiment. Broken in spirit and means, the Duke hastened back to Spain to accept a commission in the Spanish line. At the siege of Gibraltar he sought to throw away his life by exposing himself recklessly before the English defenses. Doubtless the gallant gentlemen behind those ramparts recognized a former Grand Master of the Grand Lodge of England; doubtless they remembered their most solemn oath; not a shot was fired.

In 1731 Philip, Duke of Wharton, died of hasty consumption, alone, abandoned by friends and foes alike. Of him the poet, Pope has written:

"Wharton, the scorn and wonder of our days,
Whose ruling Passion was the Lust of Praise:
Born with whate'er could win it from the Wise,
Women and fools must like him or he dies.

A rebel to the very King he loves,
He dies, sad outcast of each Church and State,
And harder still, flagitious yet not great:
Ask you why Wharton broke through every rule ?
'Twas all for fear the knaves should call him fool."

Goold attributes to Walpole this epitaph: "It is difficult to give an account of the works of so mercurial a man, whose library was a tavern, and women of pleasure his muses."

THE GREAT REVIVAL

It is to the Great Revival of 1717 that Modern Masonry owes its unprecedented growth to almost unbelievable proportions. Today behold the Invisible Empire. In the United States are nearly two million Masons under forty-nine sovereign Grand Lodges. The Grand Lodge of England controls 2578 subordinate lodges. In Canada eight Grand Lodges control 100,000 Masons. In Germany are eight sovereign Grand Lodges; in South America are six; in Australia six; in India five; in the West Indies three; in Mexico five; in Liberia, Egypt, Central America, Hungary, Servia and Italy, one each. The Craft is potentially influential in Switzerland, Holland, Spain, Portugal and Belgium. Out of the little movement of 1717 sprang the Grand Lodge system which developed a universal force of vast possibilities, once the sleeping giant awakens, once the Masonic Fellowship of the Sons of Men is more firmly welded as an aftermath of the World War.

"More ancient than any of the world's living religions," Masonry today retains jealously many of its ancient landmarks which have been handed down by word of mouth from time immemorial. As one of

our Masonic Philosophers has written, and as Masters still instruct those who knock at the portals of the Lodge:

"Our ancient landmarks you are carefully to preserve, and never to suffer any infringement of them or on any pretense to countenance deviations from the established usage and customs of the Order.... If our secrets and peculiar forms constituted the essence of the Art, it might with some degree of propriety be alleged that our amusements were trifling and our ceremonies absurd. But this, the skillful, well-informed Mason knows to be false."

Today Masonry is awaiting the ultimate call of Humanity, eager to minister to the widows and orphans of those overseas brethren who so bravely responded to the call of country; Masonry has already wrought wonders in an eleemosynary way. Much Masonry can and will achieve.

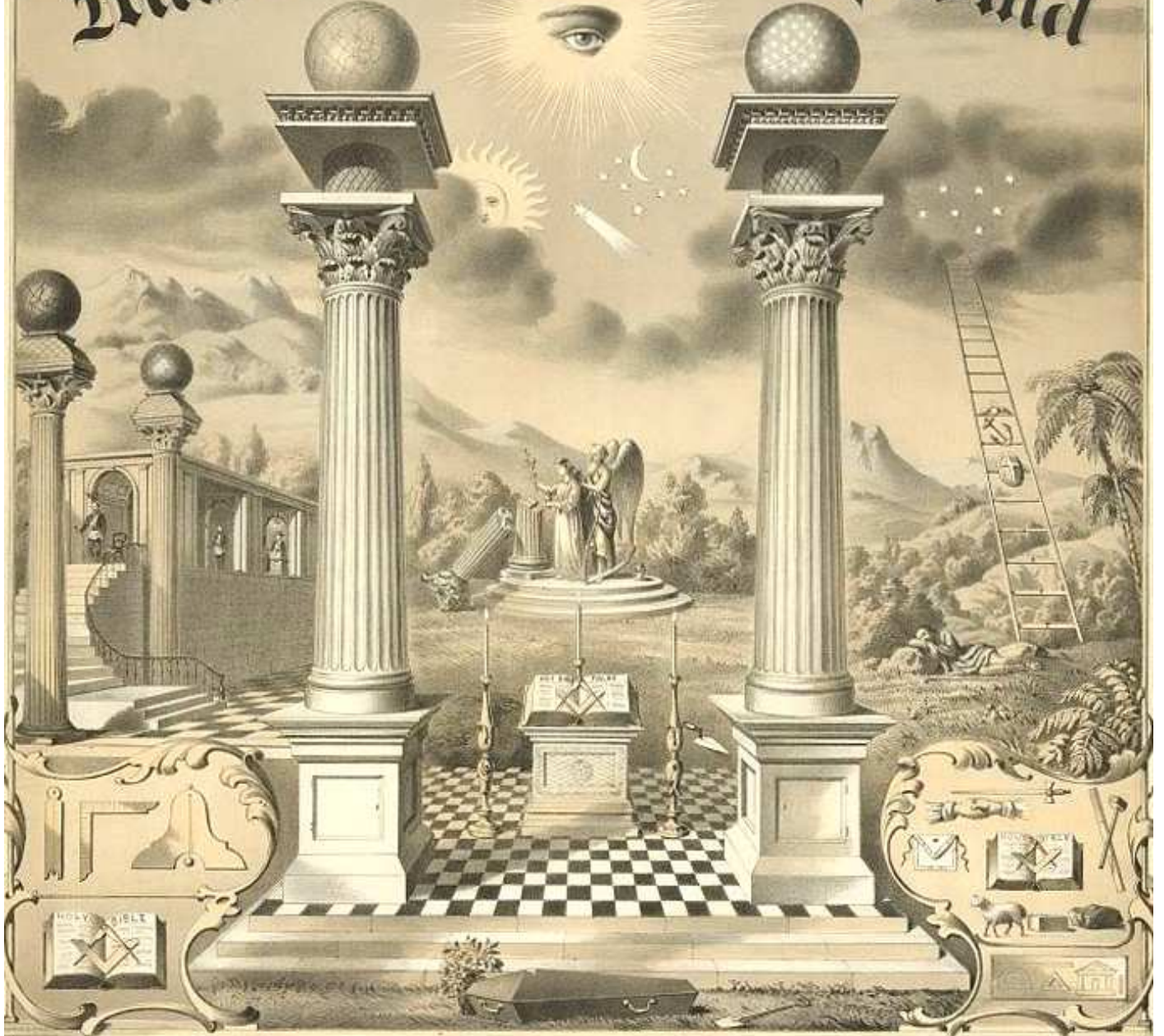
The brethren of the Invisible Empire are awakening to a fuller realization that in a measure they are indeed responsible for their fellow man's well-or-ill being.

Legions of true men, square men, men worthy and well qualified, men duly and truly prepared, men humanitarian in their ideals, moral in their code of life, tolerant of All Religions, are carrying into actual daily performance that Brotherly Love, Relief and Truth which makes Masonry a Very Vital Force, cemented by unfailing belief in that religion in which all men do agree--The Fatherhood of God, the Brotherhood of Man.

When the inevitable moment comes, and may it come soon, that the Warring Nations cast aside their weapons, broken, spiritless, crushed, yet not wholly despairing, the millions of the Invisible Empire of Freemasonry will be found labouring side by side with Other Great World Forces, to again promote Peace on Earth, Good Will Towards Men, to help build up instead of to destroy, since Masonry is a Constructive and not a Destructive Potentiality.

So Mote It Be.

Master Masons Diploma



To all Free and accepted Masons Greeting on the Face of the Globe!

We the Master and Wardens of
M.M. Grand Lodge of

Lodge No. _____ of FREE & ACCEPTED MASON'S working under a CHARTER of the
Do hereby Certify that our worthy Brother _____ aged _____ years was on

the day of _____ A.D. regularly initiated as an Entered Apprentice and on the day of _____ A.D. passed
to the Degree of Fellow Craft and on the day of _____ A.D. was Raised to the sublime Degree of Master Mason
Distinguished for his virtues and fidelity to the Craft, we do hereby recommend him to their favor and protection.

In testimony whereof we have hereunto set our hands and affixed the Seal of our Lodge, at _____ this _____ Day of _____ A.D.

DEATH
Our worthy BROTHER departed this Life on the _____ Day of _____ A.D. and was buried in the _____ and _____ of _____



Secretary

W. H.
J. W.
J. W.

REGULARITY-A DESTRUCTIVE POLICY?

By VWBro John T. Kellas PJGW German Constitution

Ever since we were made Masons and entered on this long journey through the craft we have heard the word "Regularity". Apparently every brother in Freemasonry is equal. That's what I was taught. We all meet on the level and no class system should exist. As with religion, it should be possible for Freemasonry to transcend political and geographical boundaries and purporting to be a universal body of all men who recognise and accept tolerance in all walks of life, live easily with the many facets and methods of other Freemasons. That's what I was taught.

Like so many things in life however, all is not as it seems. We actually have Masonic bodies in the world who are deemed to be irregular by other Masonic bodies. So how can this be? This question was put to me by a young Freemason on a recent visit to England. I was a bit taken aback as I had no answer ready to just answer and satisfy his obvious zeal for Masonic knowledge. I told him I needed time to think about it and I would send him a written answer!

So afterwards I was tasked by my own frustrations to give the matter a great deal of thought and thereby be able to formulate an answer.

In the 19th Century in England, the majority of Freemasons were in fact highly professional people. military officers, doctors, lawyers, judges, owners of large companies, well known actors and thespians, bank managers and the like. Whether you think it was a good thing or not, it seemed that the 19th century version of the white van man would not have got a look in at one of the lodges in England. The strange thing about this kind of social segregation is, quite remarkably, that it worked! Of course along with this exclusive kind of membership came the accusations of Masonry being a secretive and elitist organisation.

Together with little publication of the good work carried out by Masons or with their money, for the good of communities up and down the country, meant that the working class man had a somewhat twisted opinion of what the craft was all about. I know that years before I joined, I also shared such an opinion, and here we are talking about the latter half of the 20th century! So Freemasonry started to recruit from the lower social levels of society.

This brought many problems hitherto non-existent, as with lower social levels came a new type of mindset into the Craft, that of us and them, rich and poor, haves and have-nots. The then structure of Freemasonry was not equipped to handle the distortion which then became a part of the Craft. Freemasonry, particularly in the latter half of the 20th Century, became in a great number of areas of the world, just like a large multinational company, whilst continuing rigidly to express to the world that it was in fact exactly the opposite, i.e. a worldwide brotherhood of like men possessing like thoughts about like social standards.

Why should it be then that nowadays we have Freemasons active all over the world, totally oblivious to other Freemasons active in nearby or the same geographical areas? Why hasn't Freemasonry been able to become a true world organisation? Well it certainly could be argued that we possess the same faults and egotistical outlooks as all those who are not Masons and it's that which leads us to this extremely complicated fragmentation of Freemasonry.

So can it be fixed? Well, certainly not in my lifetime and I do intend to be here for a few decades yet! Many observers have noted that the Masonic High Council of the World is the only organisation currently involved in Freemasonry on a world-wide level. This should be publicised much more amongst members of other organisations, for if they really think that Freemasonry is as universal as our doctrines would have us believe, then they should have a re-appraisal time out!

In spite of the above mentioned fragmentation of Freemasonry any organisation attempting to give the craft a cohesive world-wide true feeling of togetherness should be applauded and wherever possible, supported. I urge all the brethren reading this to grasp the basic principle of one world-one Freemasonry and look around and see who is heading in the right direction. If you are an official recipient of this Newsletter then my guess is, you won't have to look far!



EDITORIAL NOTICE

VW Bro John T. Kellas PJGW has been a Freemason for almost 30 years. He has travelled the world as far afield as Australia, the United States and all around Europe visiting lodges and giving talks and Masonic lectures. An Historian of Modern Freemasonry in his own right, he has written two books and a great many articles on the Craft.

We have secured the services of our VW Brother John Kellas to answer personally any questions you may have regarding the Craft.

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

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

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

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

THE CRAFT FREEMASONRY

Est. 2005

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The tour continues via the gallery of the Rosenau Castle church to the "passage" in which a choice collection of Masonic drinking glasses can be admired - from recent decades till the present - to Freemasonry in the new millenium.

A gallery of portraits of well-known international and Austrian Masonic personalities who were decisive in the development of the Craft ends the journey through the world of a "secret society", which will be not quite so "full of secrets" for our guests after a visit to the Museum of Freemasonry in Rosenau Castle.

The history of the society teaches us to recognize the tasks presented to the Freemason in the changing world on his way into the third millenium - and the problems which can only be overcome with an "enlighted" mind and dedication to the "good, the true and the beautiful"



And after visiting the Museum:
**Holidays and pleasures
 in an exclusive frame.**

**An experience full of inspiration,
 harmony and happiness.**
 The historical ambience and the picturesque surroundings offer an ideal frame for relaxed holidays, successful seminars, stylish celebrations, weddings and festivities. One can live, dream and "reside" in the hotel rooms lovingly furnished with antiques.



The Castle restaurant offers international and regional cuisine of superb quality.



**Austrian Museum of Freemasonry
 Rosenau Castle near Zwettl**
 3924 Schloss Rosenau 1, Austria

Opening hours:

April until October daily from 9 a.m. until 5 p.m.
 November until March on demand.

Ticket prices:

Adults: € 5,00 / Senior citizens: € 4,00 / Pupils: € 2,50
 Group reductions for 10 persons or more.

Information:

Austrian Museum of Freemasonry
 3924 Schloss Rosenau 1, Austria
 Phone and Fax: +43 (0) 2822 20552
 Email: schloss.rosenau@wvnet.at
www.freimauremuseum.at



By car: B 38 to Zwettl / Lower Austria
 From Zwettl: follow the signs to:
 "Freimauremuseum Schloss Rosenau"
 By train or bus: train station: Zwettl / Lower Austria

**ROSENAU CASTLE
 NEAR ZWETTLL**



**AUSTRIAN
 MUSEUM OF
 FREEMASONRY**



Fascinating insights into the history of Austrian and European Freemasonry and its present-day position:

Rosenau Castle, the family seat of the Counts Schallaburg, in the Waldviertel, which is so rich in secrets, lies near the town of Zwettl.

Hidden in Rosenau Castle, built at the end of the 16th century and later remodelled in Baroque style by Count Leopold Christoph Schallaburg, was an early Freemasons' Lodge, completely unchanged and maintained in its original form by the later inhabitants of the castle (e.g. Georg Ritter von Schönerer).



The world of Freemasonic symbols in one of the most beautiful Baroque castles in the Waldviertel.

The stairway decorated with artistic and masonically interesting frescoes leads to the magnificent rooms on the first floor where the Austrian Museum of Freemasonry is located. This is run by the Rosenau Castle Museum Association and the Grand Lodge of Austria, the latter also arranging regular special exhibitions on Masonic themes.



The first rooms lead the visitor into the centre of Masonic thought and work, from "know yourself" to "control - and ennoble yourself" - at the time of the "operative masons" and the cathedral masons' guilds, where one can also see the famous "window gazer", the portrait of Masterbuilder Pilgram from St. Stephen's Cathedral.

Beginning with the "dark chamber" in which candidates wait for their initiation, the visitor

proceeds to the "room of lost steps", the antechamber, before entering the Lodge room itself, the Temple, where the ritual meetings of the Brethren took place and where they are still held on special occasions.



An impressive collection of Masonic works of art and ritual objects:

The Rosenau collection presents a wealth of historically and artistically valuable paintings, sculptures and ritual objects, beginning in the 18th century and continuing through the period of persecution and suppression up to present-day Freemasonry.



Many "well-known faces" that are indissolubly linked with Freemasonry are here, e.g. Wolfgang Amadeus Mozart beside Emanuel Schikaneder in their Lodge "Crowned Hope", Emperor Franz Stephen of Lothringia and a tribute to his son Emperor Joseph II, whose "Patent of Tolerance" was an essential step for the breakthrough of Enlightenment thought in Austria.

During the renovation work in the seventies of the last century "strange" and at first inexplicable symbols and wall paintings were discovered. However, several

Masons who were also art enthusiasts were able to determine the origin and true use of these rooms and identify them as an 18th century "Lodge".

