



# THE CRAFT FREEMASONRY

## NEWSLETTER No.47 SEPTEMBER 2013

*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 Grand Master of Venezuela*



### **Gran Logia Regular Multiritualistica de Venezuela**

ANCIENT AND HONOURABLE FRATERNITY OF FREE AND ACCEPTED MASONS

According to the Old Constitutions granted by His Royal Highness Prince Edwin at York A.D. 926.  
Bajo los auspicios del Alto Consejo Masónico Madre

ALGDGADU

Gran Logia Regular Multiritualistica De La República Bolivariana De Venezuela

ANTIGUA Y HONORABLE FRATERNIDAD DE MASONES LIBRES Y ACEPTADOS

Fundada el 12 de octubre de 2006 EV

Miembro del Alto Consejo Masónico del mundo

Confederación de Grandes Logias Regulares del Mundo

Valle de Barcelona 23 de Junio de 2013 (EV)

MHC The Masonic High Council

MRH: Dimitrij Klinar MHC Secretary General, Y Demás Miembros De La Junta Directiva Del Alto Consejo Masónico Del Mundo:

Mensaje en Ocasión a la Instalación de la nueva Juntas Directiva. Periodo 2013-2016.

### **SOLIDARIDAD EN EL ACCIONAR MASONICO**

Es nuestra institución masónica diferente a otras instituciones, en ella esta lo que un hombre de bien busca en su interior, orientándole en ese viaje sin violentar su libertad de elegir y ofreciéndole un sistema de instrucción para entender la acción de las leyes naturales, tratando que dicho conocimiento

haga en su conciencia y en su auto estima el trabajo vivificante de apreciar y poner en práctica ese cúmulo de virtudes que lleva por dentro, estimulando la máxima libertad y universalidad del pensamiento, sin discriminaciones ni prejuicios.

Es pues la Masonería el dinamismo de hombres juiciosamente unidos, que trayendo formas simbólicas extraídas, la mayor parte, del oficio de construir, trabajan por la prosperidad de la humanidad procurando la perfección de sí mismos y de los demás, para así establecer una unión universal donde la tolerancia reine a favor de esta. Inferimos entonces que la Masonería reside en primer lugar, en el perfeccionamiento del individuo, y en el recorrido de la humanidad por el pasaje del bello y solidario avance hacia su desarrollo. Enseña que el primer compromiso del individuo es dedicarse al bien de la humanidad con amor, ternura, caridad, y estudio sacrificándose así mismo si fuese necesario.

Examina los sentimientos comunes a todos los seres humanos para eslabonar a las naciones, y apremia el objeto de echar por tierra los prejuicios, germen de la enemistad entre los pueblos. Anhela certificar estas pautas en la vida social y suministra su asistencia y ayuda por doquiera, sobre similares fundamentos en todas partes, haciéndose esfuerzos en bien de la sociedad.

Traigo a ustedes este hermoso comentario de Lessing escrito en sus Conversaciones Masónicas cito "Mason es todo aquel que construye y completa su propia vida, a fin de contribuir a la realización de la obra artística de la vida de la humanidad. Nadie puede contribuir al bien de la humanidad si por sí mismo no hace cuanto puede y debe "

La idea de fraternidad humana, la esperanza de suprimir las divisorias líneas que las preocupaciones y ponencias partidistas alzaron hostilmente entre los humanos; la voluntad de considerar la naturaleza humana sin distinción de nacionalidad, creencia y raza como un gran cuerpo de hermanos para la masonería, como un todo existente para la libre modernidad de las fuerzas latentes del ser humano, se ha resumido en forma cada vez más visible en el transcurso de la historia, la tolerancia masónica no solo se representa en las opiniones y credos ajenos, sino que extraña la incondicional afirmación de la libertad de pensamiento así como de conciencia, y la total independencia de toda esclavitud dogmática.

Por tanto, como dice acertadamente el filósofo masón Otto Heinichen, la instrucción masónica ha de ser parca en afirmaciones absolutas y copiosa en postulados que, contra los dogmatismos teológicos, entrañen como distintivo especial de su ética, la religión del positivo amor a la humanidad.

Dos Periodos se han cumplido desde la formación de nuestra Muy Querida Gran Logia Regular Multiritualista de la República Bolivariana de Venezuela, su Primera Gran Maestría dirigida por el Muy Respetable Hermano Past Gran Maestro Andres Eloy Murzi y la Segunda por el Muy Respetable Hermano Past Gran Maestro Francisco Rojas Carvajal, pudiendo expresar con convicción que excelentes fueron las condiciones que adornaron la conductibilidad de nuestra Institución, correspondió a la Primera Gran Maestría, el doce de octubre de 2006, dar su primer paso hacia la reunificación, la regularidad de las tradiciones y el reconocimiento de todos los masones del mundo, enfrentándose a la constante confrontación de intereses, a una falta de respeto hacia las verdaderas y auténticas tradiciones masónicas, y a la difícil tarea de emprender un nuevo proyecto de tal naturaleza tratando de rescatar nuestras Augustas Tradiciones, buscando crear conciencia masónica de la necesidad de recuperar a nuestra institución, siendo su único fin el de poder lograr una masonería sólida en sus bases, donde reine la verdadera armonía, y la fraternidad entre sus miembros y que la filantropía y la caridad volvieran a encausarse en nuestros templos de manera global extrapolándola a la sociedad, dejando abierta la posibilidad de que otras logias y hermanos pudieran integrarse al movimiento que esta construyendo, trabajo arduo que aun se lleva a cabo en nuestro seno.

No menos importante fue el trabajo desplegado por la Segunda Gran Maestría, al continuar la labor emprendida en la primera y desarrollar a La Gran Logia Regular Multiritualista de la República Bolivariana de Venezuela en poco tiempo en un verdadero pilar de fuerza, haciéndola evolucionar de forma sistemática a nivel internacional con la determinación de querer restablecer la antigua y verdadera Francmasonería. Merecido reconocimiento debemos dar al crecimiento del Simbolismo en forma bien orientada, organizado a través de una formación integral, al desarrollo de una Constitución vanguardista y de avanzada en relación al mundo moderno, garantizando así el fortalecimiento de la Institución.

Es por ello que al asumir tan alta responsabilidad de conducción que se me ha otorgado y comprometido con fortalecer el proyecto emprendido, a través del programa de gobierno el cual fue sometido a la consideración en las logias de la jurisdicción, tomando los principios morales, éticos,

fraternal y filosóficos de la institución, nos proponemos con humildad pero con mucha firmeza y energía ejecutarlo en toda su amplitud, retomando y profundizando los trabajos de la anteriores directivas al dinamizar las relaciones entre las logias buscando el fortalecimiento de la plataforma informática, de los recursos audiovisuales, el acercamiento con las instituciones del estado y sobre todo del contacto directo y permanente con las logias, implementando los Congresos Masónicos que nos permitan proyectarnos e interactuar con la sociedad, ya que esta iniciativa asentaría recuperar y mantener los espacios que un día ocupara nuestra Augusta Institución dentro de la comunidad de la cual somos partícipes.

Mucho sabremos agradecer la ayuda prestada por el Alto Consejo Masónico Madre, MHC The Masonic High Council, para mantener, sostener y desarrollar una política Internacional de mutuo reconocimiento firmando tratados de paz y amistad con las diferentes Grandes Logias del Mundo acorde con nuestros principios y proyectando hacia el Exterior el trabajo realizado en nuestro País.

Permítanme terminar diciendo que uno de los objetos de la Masonería es unir a los hombres por medio de la educación puramente humana, reuniéndose libremente hombres de todas las clases sociales con la educación que cada uno pudo adquirir dentro de su esfera. Cada cual aporta y da lo que tiene; el pensador; conceptos determinados y claros, el hombre de acción; la rectitud, la destreza y soltura en el arte de la vida, el religioso; virtud en sus sentimientos y las posibles formas de acercarnos al creador y el artista; su sensibilidad, entusiasmo y creatividad. Todos absolutamente todos son necesarios para la marcha y buen funcionamiento de la institución así como para el desarrollo de la misma, son muchos los sueños de la nueva Junta Directiva y muchas las expectativas de los queridos hermanos que nos respaldaron, seguro estamos que contamos con el aporte de cada uno de ellos para la ejecución de los programas previstos.

Demás esta decirle que el Alto Consejo Masónico de Venezuela y la Gran Logia Regular Multiritualista de la República Bolivariana de Venezuela mantiene sus puertas abiertas para dilucidar cada una de las expectativas que puedan surgir, con las Logias y Masones Venezolanos de otra Jurisdicción, manteniendo abiertos todos los canales de comunicación con el propósito de estrechar mas nuestros lazos de unión y amistad libre de prejuicios de toda clase y apegados a nuestras antiguas tradiciones.

Adelante Mis Queridos Hermanos avancemos en la construcción de la masonería que tanto anhelamos para beneficio nuestro y de la Humanidad.

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

Marcos Miguel Ojeda Sánchez  
Muy Respetable Gran Maestro





## OPERATIVE MASONRY - EARLY DAYS IN THE MASONIC ERA

1916

By R.I. Clegg

WE Masons deem Masonry as being peculiarly religious, some Masons indeed being quoted to the effect that in their judgment Masonry is a religion. Who of us but at some time has heard of a brother in his enthusiasm saying "Masonry is a good enough religion for me"? But Masonry itself makes no such claim. At best it stands as the handmaid of religion, in all lands and among all faiths earnestly supporting and serving those accepted convictions of morality in which all good men agree.

As was shown in the paper prepared for the November issue of the Bulletin of the National Masonic Research Society there was a time when in the church and outside these sacred precincts the

craftsmen of old gave freely of their money, their numbers, and in fact of all their opportunities to advance the cause of the prevailing religion. It is only fair to suppose that in all other matters these workmen were equally advanced and aggressive. Some of these angles of their organizations and of their methods will be taken up in the present paper.

Perhaps a word or two of special explanation is necessary at this stage. I am dealing with a period when many bodies of workmen copied each other's practices. For one reason of this similarity there was the common source of authority from whence they derived their characters.

The Government gave them liberty to proceed for similar objects and in the attainment of these purposes they would no doubt find it very desirable in meeting all the requirements of the law to follow in each other's footsteps. Thus the associations of carpenters, of ironworkers, of goldsmiths, of tanners, as well as of Masons and the other societies, had like officers and laws. Such little differences as crept in were occasioned by the inevitable problems incident to each trade and profession and the successive adjustments of them that periodically called for attention and settlement.

The general construction of these bodies and their operation was known as the gild system. Common to all the recognized trades approved by the Government we can examine it as the exemplar of our own fraternity though Masonry was but one branch of it. I am also of opinion that Masonry has an earlier origin though at this moment I shall not venture into this far distant field of investigation and controversy.

The various crafts were often termed "the mysteries." Subject to the same city and national government it frequently happened that the laws enacted for their control shed much light upon the purposes of the societies and the manner in which they were regarded by the citizens at large.

An old ordinance of the city of London provided suitable punishment for those who were "rebellious, contradictory, or fractious" against the Masters of the Mysteries "that so such persons may not duly perform their duties." The preliminary part of the same enactment throws light upon the purpose of these early craft organizations.

"Item, it is ordained that all the mysteries of the city of London shall be lawfully regulated and governed, each according to its nature in due manner, that so no knavery, false workmanship, or deceit, shall be found in any manner in the said mysteries; for the honor of the good folks of the said mysteries, and for the common profit of the people. And in each mystery there shall be chosen and sworn four or six, or more or less, according as the mystery shall need; which persons, so chosen and sworn, shall have full power from the Mayor well and lawfully to do and to perform the same."

Then follow a series of fines and terms of imprisonment for such as "shall thereof be attained" of interfering with the carrying out of the above plan of craft administration.

Why would the city take so direct an interest in the control of the crafts, you may ask. If so careful a supervision and recognition of the situation is taken then is it not likely that the very same fount of authority would have something to say as to the manner in which the members as well as their officers may be selected?

You may also rightfully infer that the city then held something of the same relationship to the several crafts as is now occupied by the Grand Lodges. Such would appear to have been the case in very large measure. Consider if you please the following ordinance which accompanies the one just quoted in reference to the obedience and respect due to the Masters of mysteries:

"Also, because as well in times past, out of memory, as also in modern times, the city aforesaid is wont to be defended and governed by the aid and counsels as well as of the reputable men of the trades-merchant as of the other trades-handicraft; and from of old it hath been the usage, that no strange person, native or alien, as to whose conversation and condition there is no certain knowledge, shall be admitted to the freedom of city, unless first, the merchants or traders of the city following the trade which the person so to be admitted intends to adopt, shall be lawfully convoked, that so, by such his fellow citizens, so convoked, the Mayor and Aldermen aforesaid, being certified as to the condition and trustworthiness of the persons so to be admitted, may know whether such persons ought to be admitted or rejected; the whole community demands, that the form aforesaid, so far as concerns the more important trades and handicrafts, shall in future be inviolably observed, that so no person in future may against the provision aforesaid be admitted to the freedom of the city."

What Mason worth the name but will say with all his heart that it were well for us now that in selecting material for membership the choice should always be made in a manner to insure the obtaining of those persons upon whom the community may well rely for counsel, for defense, or for government.

Here and there in traversing the directions found in these early ordinances of the guilds we find a glimmer at least by which light has been borrowed for the thoughtful Masons of the present day in making their explanations of various oldtime customs. Who, for instance, has not wondered at that secret that could not be given in the absence of one of the three possessors?

Years ago in a foreign land I went as a boy with my grandfather to the meeting of a trade organization of which he was treasurer. The official chest of the society caught my eye. It contained books and papers as well as other valuables of which I knew little or nothing. These did not particularly interest me. What did attract my especial attention was the fact that the box was secured by three locks. Why three when one was ample for such security as appeared necessary? But it was explained to me that the three keys were in the possession of each of three responsible officers of the organization and that the box could not then be opened unless these three officers with their respective keys were present.

Such a custom is very old. In the reign of Edward II of England, 1307-1327, there was passed an ordinance by the City Fathers of London that "Also, it was demanded that the common seal should remain in future in a certain chest under six locks; of which locks three Alderman should have three keys, and certain reputable men of the Commonalty the three other keys."

That a candidate for Freemasonry shall himself be a free agent is well known and is most desirable. We go further and require him to be freeborn. This does not appear to be a universal demand made of the initiate as in England, for example, the requirement is that he be a "freeman." There is an obvious distinction between the two and our practice in this country substantially exacts that both conditions shall exist.

Here, again, the matter is of very old usage. "For avoiding disgrace and scandal unto the city of London" it was ordained in 1389 "that from henceforth no foreigner shall be enrolled as an apprentice, or be received unto the freedom of the said city by way of apprenticeship, unless he shall first make oath that he is a freeman and not a bondman. And whoever shall hereafter be received unto the freedom of the said city, by purchase or in any other way than by apprenticeship, shall make the same oath, and shall also find six reputable citizens of the said city, who shall give security for him, as such from of old hath been wont to be done.

"And if it shall so happen that any such bondman is admitted unto the freedom of the said city upon a false suggestion, the Chamberlain being ignorant thereof, immediately after it shall have become notorious unto the Mayor and Alderman that such person is a bondman, he shall lose the freedom of the city and shall pay a fine for such his deceit at the discretion of the Mayor and Alderman, saving always such liberty as pertains unto the soil of the said franchise.

"Also, if it shall happen in future, and may it not so chance, that such bondman, a person, that is to say, at the time of whose birth his father was a bondman, is elected to judicial rank in the said city, that of Alderman, for example, Sheriff, or Mayor; unless before receiving such promotion, he shall notify unto the Mayor and Alderman such his servile condition, he shall pay unto the Chamberlain one hundred pounds, to the use of the city, and nevertheless shall lose the freedom, as already stated."

Riley in his edition of the "Liber Albus," the "White Book" of the city of London, further points out some qualifications of the Aldermen of the gild epoch which have an interest in our present study. Says he, "High honor was paid to the Aldermen in ancient times. Indeed, no person was accepted as Alderman unless he was free from deformity in body, wise and discreet in mind, rich, honest, trustworthy, free, and on no account of low or servile condition; lest perchance the disgrace or opprobrium that might be reflected upon him by reason of his birth, might have the additional effect of casting a slur upon the other Alderman and the whole city as well. And hence it is that from of old no one was made apprentice, or at all events admitted to the freedom of the said city, unless he was known to be of free condition."

Contained in the Liber Albus is the oath of the Masters and Wardens of the mysteries. This I transcribe. It will be noticed that there is left a blank for the filling in of the name of the organization to which the testifying officials are accredited.

"You shall swear, that well and lawfully you shall overlook the art or mystery of . . . of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the city, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by color of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or of the city, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the said city, well and lawfully you shall behave yourself. So God you help, and the Saints."

These citations from the legal enactments of the time do not convey all that could and should be said of the middle ages. That is the era from whence we Masons have drawn so freely of inspiration, of ceremonial, and even of phraseology. Romantic were the industrial activities. From the candlestick upon the altar to the pinnacle of the lofty spire reaching high toward heaven, in the buildings of that day and especially the structures housing the worshippers of God, everything was done in the devotion of a simple straightforward truth of workmanship, a practical genius for constructional invention, the practice of a craft direct, faithful and self-respecting.

Says Batchelder: "It was once the glory of art to be of service. It is difficult for us to fully realize the spirit of an age when art was actually practiced by a great mass of people; when carvers in stone and wood, workers in iron, textile weavers, potters, goldsmiths, found daily opportunity and incentive to bring invention to bear upon their problems, to apply creative thought to the work of their hands. It was a time when builders were architects; when workmen were designers; when contracts called for nothing more than sound materials and honest workmanship, - the art was thrown in as a matter of course."

And he further gives us an illuminating insight of the conditions by which these workmen were trained. "The training received by the mediaeval craftsman was peculiar to the gild system of the time. Many of the masters whose names are familiar to us now in our study of the history of art were duly apprenticed to a craft as soon as they could read, write, and count. Often at an age of ten years they went to the home of the master workman, with whom their apprenticeship was to be served, where as was the custom of the time, they lived. The years of apprenticeship were years of hard work, often of drudgery; but in the great variety of commissions undertaken by the shops of the time an opportunity was presented to lend a hand at many interesting tasks. There seems to have been a spirit of cooperation among the various shops and workmen that the keen relentless competition of modern times does not permit.

"After serving his apprenticeship a lad became a companion or journeyman worker, and finally tried for his degree, if it may be so termed, by submitting to an examination for the title of master workman. In this examination he was called upon not only to produce his masterpiece, but to fashion such tools of his craft as were necessary for its completion. The standards of the guilds were so high that to become a master meant the production of a piece of work satisfactory to the judges artistically as well as technically. This completed the education of a craftsman of the time, producing a workman who was encouraged at every step of his training to combine beauty with utility, technical skill with honest workmanship."

Further on in speaking of the versatility of the old craftsmen, he proceeds: "When they in turn became master workmen, we know not whether to call them goldsmiths or bronze workers, carvers or sculptors, painters or architects, for their training was such that they could turn their hands to any of these with distinction. Orcagna could build a church, cut the stone, lay the mosaics, paint the frescoes, or carve the crucifix, and we know not where most to admire him. While Ghilerti was engaged in the production of the bronze doors for the Florentine baptistry, his journeymen were seldom so early at the foundry but that they found him there in his cap and apron.

Brunelleschi watched the building of the cathedral from his bench long before he dreamed that it would be his part to crown it with its great dome; and when he and Donatello went to Rome to study the antique, they replenished their empty purses by following their craft. What manner of architects were these who went to the quarries and picked out their own stones, who superintended the construction, directed the erection of scaffolds, who could teach others how to lay the mosaics or carve the ornament; and during leisure intervals wrote sonnets, built bridges, planned forts, and invented weapons of defense? When a master received a commission to build a church, a municipal palace, a



fountain, or what not, he took with him his own journeymen and apprentices; and when the commission was an important one, he gathered about him to cooperate, in a spirit that knew little of rivalry or jealousy, the best master workers of his day."

From this excellent description of the craft in the gild days much may be conjectured of the progress by which Masonry has become what it is today. To some of these angles of discussion I shall later return. That in the Craft there grew up a method of perpetuating the instruction slowly gained by the masters is only to be expected. These secrets of the trade would only be confided to the safe depositories of faithful breasts.

Geometry and symbolism would be as they are now employed by expert designers for practically laying out their work. To me the mosaic pavement always suggests the cross-sectioned paper of the engineer. To me every symbol is an aid to the memory. All there is of Masonry breathes the craft soul of cooperative labour, the means and the machinery to impress upon the receptive mind lessons of moral and physical importance.

We cannot in one such paper as the foregoing connect the middle ages with the transition period marked off for us by the Grand Lodge era ushered in by the celebrated union of 1717.

Neither can we say much if anything now of that far earlier period of these geometrical builders of the Egyptian temples and pyramids, or of the Roman Collegia with its trades union methods, or of the mysteries of Greece and other lands. All have a bearing of much consequence upon our own fraternity.

Freemasonry has inherited by a long line of descent a philosophy and a nomenclature, a ceremonial system, the outgrowth of innumerable heads of the wisest, and of hearts most devoted. Love and wisdom has been showered upon it in abundance. Years of many centuries have dignified it. A hale and useful age for it claims unbounded respect. Service is its purpose, betterment its aim.

Even as the craftsmen of the past loved their craft, and through its medium turned rawest materials into forms of imperishable beauty, so were they cautious in their materials of membership, selecting them wisely and in their choice and government practicing such methods as were approved by civic and national authorities. Yea, so are we compelled by our profession to be equally discreet and skilful. By the correct selection and perfection of every element in the structure do we build aright the edifice Masonic.

#### NOTES FOR FURTHER RESEARCH UPON OPERATIVE MASONRY

The "Liber Albus" is a compilation from the archives of the city of London. Its references are of date prior to the year 1419. A translation from its original text in Latin and Anglo-Norman was made by Henry T. Riley and published by Richard Griffin and Co. in 1861. Occasionally found in public libraries but is now out of print and only to be purchased through those tireless bibliophiles, the book-hunters of Masonry. My dear friend, the late Scott Bonham, once urged his readers to buy the "Liber Albus" but at that time he was not aware that it was out of usual trade circles and only to be reached through old-book dealers.

My references to Batchelder are to his delightful treatise on "Design in Theory and Practice," published by the Macmillan Co. of New York, London, and Toronto. I quote the 1910 edition.

A most charming book on the gilds is that of the "Gilds and Companies of London" by George Unwin, and published by Methuen and Co., 36 Essex street, W.C., London. From this work I have not borrowed but my essay would have been much improved if I had had occasion to freely quote from Mr. Unwin. His work lends itself more aptly to another paper I have in mind. At present I need only call attention to several points of importance.

First there is an excellent bibliographical list from which many references can be drawn to what material may be obtainable in your local libraries or for purchase from the book dealers. In the preface is an outline that may profitably be followed in the study of the gild system not only in Great Britain but on the continent. My Unwin has among his several chapters one dealing with a class of gilds that were neither merchant nor handicraft. Of such was the English Gild of Knights.

There was also in France the organization for the preservation of peace, La Commune de la Paix. In

purpose and in practice this association strongly resembled the body that provides the legend for the grade of Patriarch Noachite.

I have not quoted from the "Hole Craft and Fellowship of Masons." This book published in 1894 is, I understand, practically off the market. My own copy was secured through the author, Bro. Edward Conder, Jr. In London the book was published by Swan, Sonnenschein and Company, and in New York by Macmillan and Co. In the introduction Bro. Conder says: "The Worshipful Company of Masons of the City of London enjoys, beside the interest attached to it on account of its antiquity and continuity, the peculiar distinction, above all other guilds, of being one of the principal connecting links in that chain of evidence which proves that the modern social cult, known as the Society of Free and Accepted Masons, is lineally descended from the old Fraternity of Masons which flourished in the early days of monastic architecture, now known by the inappropriate title of Gothic.

The history of this Company will I think conclusively prove that the traditions and moral teachings of the old Fellowship which undoubtedly existed in Britain in the 12th and 13th centuries, were preserved by the Masons Company of London, after the downfall of the Church, in 1530, until the middle of the 17th century - at which period non-operative masons and others carried on the old Society with considerable energy, their participation culminating, in 1717, in the establishment of a Grand Lodge, and the subsequent rapid formation of Lodges in all parts of the country." Maybe I shall later return to an examination of the evidence by which Bro. Conder proposes to prove his point. It was with such a thought in mind that I purposely refrained from using on this occasion his temptingly quotable volume.

"The Cathedral Builders" by Leader Scott is also not a readily obtainable book. For my own choice I can get along very well with a substitute, "The Comacines, Their Predecessors and Their Successors." Written by Bro. W. Ravenscroft in most readable style - its brevity is the only fault I can see in it. The publisher is Elliot Stock, 62 Paternoster Row, E.C., London. Bro. Ravenscroft shows the symbols of the Comacines have a pertinent interest to Freemasons, as in the case of the lion, the knot of Solomon, the cable tow, etc.

In Mackey's Encyclopedia, published by the Masonic History Co. of New York, look up the following references: Mysteries, Ancient; Osiris, Mysteries of; Egyptian Mysteries; Cabiric Mysteries; Orphic Mysteries; Cavern; Essenes; Comacines; Druses; Druidical Mysteries; Culdees; Chaldeans; Roman Colleges of Artificers; Guilds; Cologne, Charter of; Crusades; Oath of the Gild; Stone Masons of the Middle Ages; Strict Observance; Hund, Baron von; etc.

The Ars Coronatorum or transactions of the Quatuor Coronati Lodge of London have scattered through their scholarly pages much of the keenest degree of interest in this line of investigation. A complete index is very desirable. The series of volumes is also very rare. Stray copies and partial sets are occasionally to be obtained. My reference to the practical use of the mosaic pavement in laying out a building is borne out by a paper in the "Ars" by Sir Caspar Purden Clarke whose experience in the Orient enabled him to see this method actually employed by the Eastern workmen.

My brother engineers may be also interested in the fact that in an interview with the famous builders of bridges, Gustave Lindenthal, he explained the probable method by which the early builders managed to design safe constructions for their remarkably daring edifices, aqueducts and so forth. At that time the structural analysis by mathematical means was of course not so developed as at the present day. A method whereby weights suspended by cords; a sort of inverted balance, probably gave the early builders practical foothold for finding the direction and amount of the forces to be withstood by their structures. Such methods and the general system of proportions for buildings in common use were doubtless transmitted secretly to pupils and sworn associates. Here would be another means for the mutual protection and also for profitable prominence to clients of the craftsmen.

My few suggestions above are by no means intended to exhaust all the sources of information on this subject. There are many others and I do not pretend to have enumerated what some of my brethren will consider obvious and of consequence. But as I shall come back to this topic, and as I hope to deal then with matters mentioned in certain of the foregoing references I take the opportunity of calling attention to them now.



# EVIDENCES OF SYMBOLISM IN THE LAND OF THE INCAS

1916

BY BRO. HIRAM BINGHAM, YALE UNIVERSITY

(Born in Honolulu in 1875, Brother Bingham holds the degree of B.A. from Yale and Ph.D. from Harvard. He was Preceptor in History and Politics at Princeton in 1905. Explored Bolivar's Route across Venezuela and Colombia in 1906-7. Professor at Yale since 1915, also Lecturer in Diplomatic History at Johns Hopkins University. He was a Delegate to the Panama-American Scientific Congress at Santiago de Chile in 1908. In 1909 he explored the Spanish Trade Route, Buenos Aires (Argentina) to Lima (Peru). He was Director of the Yale Peruvian Expedition of 1911. Discovered Vitcos, the last Inca capital and made the first ascent of Mt. Coropuna, 21,703 feet above sea-level. He was also Director of two other Yale Peruvian expeditions, in 1912 and 1914-15. He is the author of the following works: - "Journal of an Exploration across Venezuela and Colombia"; "Across South America"; "In the Wonderland of Peru"; "The Monroe Doctrine, An Obsolete Shibboleth.")

EVER since the publication of Prescott's charming classic, "The Conquest of Peru," that land has been surrounded by more of a romantic halo than any other in the southern continent. The marvellous civilization which the Incas had built up in their mountain fastnesses lacked one essential feature of great importance - the art of writing. There are no written records to give us accounts of what happened previous to the coming of the Spaniards, except such as were prepared by Spanish chroniclers and obtained by them from the mouths of native witnesses. There are no hieroglyphics carved on the stone monuments like those elaborate records that puzzle the Central American explorer.

The civilization of the Incas reached its highest point in architecture and works of engineering. The feats performed by the ancient workmen were of almost incredible magnitude. Apparently they thought nothing of moving for a distance of several miles huge blocks of stone weighing from ten to twenty tons.

Fortunately their architecture was of such a splendid type that extensive examples of it still remain to delight the eye and challenge the intellect. Among these are certain carved boulders which were places of worship, - ancient shrines that attracted pilgrims from far and near. It is generally supposed that these carved boulders antedate the Incas by many centuries.

Although in Inca architecture great attention was paid to right angles, horizontals and perpendiculars, the houses being nearly always rectangular and the more beautiful walls laid out with exquisite artistic appreciation of such principles, there exist in the ancient carvings on the boulders evidences that the megalithic folk - as the pre-Incas are sometimes called - had a high appreciation of the symbolic numbers three, five and seven, and of the significance of right angles, squares and steps.

The most interesting of all these ancient shrines is Nusta Isppana, near Vitcos, in the heart of the Vilcabamba country at the place where Manco, the last Inca, who was set up by Pizarro and rebelled against him, sought refuge. In the words of Prescott, "The royal fugitive took shelter in the remote fastnesses of the Andes."

In 1911 I had the good fortune to be able to lead a Yale-Peruvian Expedition into this region, which is indeed one of the most inaccessible in all the highland country of South America. While our tasks included studies in geology, biology and anthropology, and we were prepared to make reconnaissance maps of this virtually unexplored region, one of our chief objects was the location of Vitcos, the capital of the last Inca.

We were able to locate it because of the description of its principal shrine, the holiest place near Vitcos, which was described as follows by Father Calancha in an early Spanish chronicle. I give a free translation from the chronicle:

"Close to Vitcos, in a village called Chuquipalpa, is a House of the Sun, and in it a white stone over a spring of water (now called Nusta Isppana) where the Devil appears as a visible manifestation and was

worshipped by those idolaters. This was the principal mochadero of these forested mountains. (The word "mochadero" is the common name which the Indians apply to their places of worship.)

Now let us look at some of the features of this ancient shrine, the principal place of worship in this region. The photographs give a better idea of it than I can in words, but you will notice that on the north side of the rock its face has been cut away, leaving in relief certain projections. Near the top are three arranged in a triangular position; beneath them is a row of seven - one toward the east being set off at a little distance from the other six, as though of more importance. Below these and leading down to what was formerly a pool of water, are two flights of stairs, of three and five steps. On the other side of the rock; that is, on the south side, is a series of carvings, the most conspicuous feature of which is a large square cut in the solid rock. It is surely highly significant that this ancient shrine which was undoubtedly the most sacred place for a very large extent of country, should have given such prominence to a representation of the square and the mystic numbers three, five and seven.

An event occurred near here at the time of the Spanish Conquest which is also very interesting. It is related in full in the Royal Commentary, of the Inca Garcilasso de la Vega, who was Prescott's chief authority. Manco Inca was at war with the Spaniards from the year following their coming until 1546. Several Spanish refugees, whom one of the chroniclers calls "Fugitive Spanish rascals," having fled from the power of the Pizarros, were living with Manco Inca, in Vitcos.

The Inca to entertain them had prepared a bowling-green near his palace, which was a few hundred yards from this ancient shrine. One day when playing with some of the Spanish refugees, the Inca got into a quarrel with them in regard to the game. One of the Spaniards, who had often lost his temper in playing before, became so rude and insolent toward the Inca that the latter - who was apparently fairly good-tempered - could not stand it. The Incas were sedate and not excitable and could hardly understand the wild fury of the Spaniard over this game. The Inca pushed the Spaniard violently away, bidding him consider with whom he talked in such a rude manner. The refugee, not considering in his passion either his own safety or that of his companions, picked up one of the bowls and struck the Inca on the head so as to kill him.

The followers of the Inca, enraged at the death of their prince, at once attacked the Spaniards, who fled into a house and defended it with their swords until the Incas set fire to the thatched roof and forced the Spaniards to come out. They were then assaulted and killed by the soldiers of the Inca. What followed I shall endeavor to give as nearly as possible in the words of the Inca Garcilasso:

"When the followers of the Inca secured the dead bodies, out of pure madness they would have eaten them raw to show the wrath which they had against them, even though they were already dead. Nevertheless they determined that the bodies should be burned and that their ashes should be scattered downstream in order that there might not remain any trace nor vestige of them. But finally it was decided to cast them out into the fields in order that the birds of the air and beasts of the field might devour them. They decided on this, for they were not able to think of any greater punishment for the bodies."

The enormity of the punishment and its highly revolting character were evidently selected by the Inca nobles as best fitting the enormity of the crime which had been committed in murdering their political and religious chief. To their minds the casting out of the bodies to be devoured by the vultures of the air and beasts of the field was evidently a more horrible penalty than that of having the bodies burned and the ashes scattered so that no remembrance of them might be left. It is surely extremely interesting to learn the details of the punishment which the Incas thought most nearly fitted the most serious crime of which they could conceive.

Another ancient pre-Inca shrine is located not far from the city of Abancay. It is called Concacha and seems to be particularly devoted to presenting the symbolism of steps which are arranged in threes and fives. Unfortunately all recollection of the importance of this shrine and its significance has been lost.

Finally let me call your attention to Machu Picchu and the most beautiful wall that exists in Peru, one of the most beautiful in the world. The photographs do not do it justice, but it is quite evident, I think, that here we have an ornamental wall constructed with the utmost care and art. The general design is that of a square and part of a circle. The blocks of which the wall was constructed were selected from the finest and purest white granite obtainable. Although it was made without steel or iron tools by people who understood only working stone with stone, such was their devotion to the principles of

horizontals and right angles that we have this simple form of beauty exemplified to a remarkable degree. There is no cement or mortar used in this construction. The blocks were cleverly keyed together, their interior surfaces not being flat nor square, but irregular. One block fits into another so that the wall must stand or fall as a whole.

It seems evident to me that the ancient race, who left such remarkable monuments in the Andes, must have appreciated some of the essential principles of the Craft. This race still exists. And it is the belief of those of us who have spent most time in the Andes, that the future of the Andean Republics depends on the millions of Indians living there today who are the descendants of the former builders. Unfortunately their present leaders, both civil and religious, have permitted them to become steeped in ignorance and immorality.

Their tax gatherers are so interested in the revenue from alcohol (aguardiente) and cocaine (coco) that they willingly overlook the fearful evils which the unrestricted use of these two is working among the majority of their countrymen. With proper laws, suitable restrictions on the use of drugs and liquors, the blessings of education and morality, there is no reason why the great majority of the denizens of the Central Andes should not in time again enjoy some of the blessings of their glorious past. There is strength in the bone and sinew of this fallen race to enable it to be raised to that high level where it once worked.





## **Important News**

Dear Brethren,

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

We look forward to receiving input.

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

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

**Secretary General  
Masonic High Council**

**e-mail: [masoniccouncil@gmail.com](mailto: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."