The Mexican Viceroy's French Cooks: Masonic Mysteries in the Palace Kitchens

Paul J. Rich, George Mason University

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The Mexican Viceroy’s French Cooks

Masonic Mysteries in the Palace Kitchens

By Paul Rich

In 1760 a French cook in Mexico City was denounced as a Freemason, and referred to the tender mercies of the Inquisition. Under interrogation, the cook only confessed that he had been sent by the Viceroy to a mysterious meeting, which he either could not or did not choose to explain, but it made no difference. Masonry in 1760 could land one in hot water in Mexico. A more celebrated kitchen fracas is related shortly, but that a French cook would be in jeopardy for practicing Masonry in 1760 is noteworthy as he was not just any cook, but a French cook, and thus a person of importance.

There were other incidents of men of consequence in trouble for their affiliation with Freemasonry in 18th century Mexico: in 1768 a surgeon, Mathurin Loret, was arrested for praising the Order and under interrogation compounded his problems by confessing that he had lived in England, which as a Protestant and rival power was anathema to the Spanish. He admitted meeting two Frenchmen and an Italian in Jalapa who had told him they belonged to a lodge. As politically suspect, the Spanish authorities jailed him for two years, and then deported him. The next twelve years brought further trouble. In 1782, a priest, Father Jose Maria Muniz, accused the Archbishop Alonso Haro y Paralta and the Viceroy himself of being Masons. Shortly thereafter in August 1785 the hapless Brother Don Felipe Fabris faced the Inquisition Tribunal, denounced by informants for being a Mason. Don Felipe was an artist from Venice, so he was in even worse trouble than Loret, whose main offense was that he had visited England. Don Felipe endured three audiencias ordinarias, or exploratory hearings, before his primera audiencia, a full-dress trial, which lasted from August 26 to September 22, 1785. Don Felipe confessed to being a Freemason as well as to painting “lewd pictures,” and went through two more audiencias ordinarias. At the conclusion of the trial on February 26, 1787 he was formally indicted, and the prosecutor called for torture to produce more evidence, although no evidence has come to light suggesting such torture actually occurred. Still, Don Felipe replied at length to the specific charges; the case dragged on a further four years before he was finally convicted and sentenced to two hundred lashes, and deported in 1791. Six years of prison, interrogation and 200 lashes for being a Mason!

Another incident of considerable notoriety occurred on St. John’s Day in 1791. The Conde de Revillagigedo was then the Viceroy (1789-1794). The King of Spain’s personal representative in the New World, the Viceroy was possessed of enormous power over a far larger Mexico than today, one which stretched from Oregon to Florida and southwards to Panama. Any implication that he or his staff had Masonic connections was a serious matter, and as the events unfolded, the Count certainly was to find himself in the soup over the involvement of his retinue with the Craft.

It was at the Count’s table that one of the most dramatic St. John’s dinners in history took place on June 24, 1791. Organized by some of the Viceroy’s recently arrived French retainers, including watchmaker Jean Laroche and the cook Jean Laussel, both of whom (See Kitchens, pg. 4)
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Membership information:
L. Schulze
1733 Sixteenth Street, NW
Washington, DC 20009-3103
Tel: 202-777-3110
Fax: 202-986-2740
E-mail: srrs@scottishrite.org

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SRRS Bulletin Notes

2009 GUTHRIE SPRING REUNION

Using teams from around the state of Oklahoma, all 29 degrees were conferred and the theatrical presentation was accompanied by commentary from Dr. Jim Tresner, 33°, G.C., during the Spring Reunion of the Valley of Guthrie, Oklahoma, on April 3–5, 2009. Amidst the pageantry, a corps of young black-caps from Guthrie’s “Mentorship Committee” were visible throughout the weekend. This group of twenty-some things are dedicated to engaging candidates, activating new members in the Rite, and providing educational venues that many of our new brothers crave.

Prior to the conferral of the degrees, the Valley hosted a pre-reunion introduction to the Scottish Rite for 41 candidates the evening before the festivities. On Friday night, all members and candidates, and their ladies witnessed an impressive medieval processional by another black-cap organization, the Knights of Saint Andrews, followed by a beautiful knighting ceremony for new black cap men in one of the Temple’s two auditoria. Following the knighting, Bro. Shane Pate, 32°, chairman of the mentorship committee, directed a scavenger hunt to better acquaint the candidates and new members with what has been called the biggest single purpose-built Masonic structure in the USA. A billiards tournament was also enjoyed by many.

Following the traditional Saturday evening banquet, Maj. Ed Pulido of the Folds of Honor Foundation (http://www.foldsofhonor.org) spoke about his service in Iraq, his injuries and subsequent rehabilitation. This foundation, in conjunction with the Professional Golf Association of America and the United States Golf Association, provides college scholarships to spouses and dependents of those who have been killed or disabled in service to our country.

The annual three-day weekend came to a close on mid-afternoon Sunday with a renewal of commitment by everyone in attendance to make the next reunion of Scottish Rite men in Guthrie. A shorter two day Fall reunion is scheduled for October 10–11, 2009, and the Spring reunion in 2010 will be April 30, May 1–2. Mark your calendars now for this amazing, must-see experience.

—Joesphe Stiles, 32°, Valley of Topeka, Kansas

SHRINERS CARAVAN RELIEF TO MENA ARKANSAS

Members of Scimitar Shrine in Little Rock, Arkansas responded immediately when they learned that a tornado roared through Mena, Arkansas on Thursday evening, April 9, 2009. The twister, which killed three residents, injured dozens more, also leveled Dallas Lodge No. 128 F & AM which was being used by the Mena Chapter # 243 OES at the time. According to Barbara Ross, office manager for Scimitar Shrine, a call immediately went out for necessities which the Shrine members collected at the Shrine center. “We collected baby food, diapers, bottled water, food and other things, and U-Haul donated a truck to take the things [to Mena]. That truck filled up quickly, and U-Haul donated a second truck. After the supplies were collected, a group of Shriners caravanned the donations to Mena on Sunday.” According to Ross, a benefit cookout is being planned for the near future.

MASTONIC REGALIA SUPPLIER DRAWS INSPIRATION FROM THE PAST

A new supplier of Masonic regalia offers custom-made aprons, lodge furnishings and personal effects inspired by Masonic fashion of the 18th and 19th cen-
tury. *The Craftsman's Apron*, founded in 2008, by Bro. Patrick Craddock of Franklin, Tennessee, is not just another Freemason's outfitter. “The majority of our products,” Craddock told *The Plumbline*, “are not offered by any other regalia supplier and they are made by hand. We cater to the Brother who wants to outwardly express, through his regalia, the inward commitment he has made to the Craft in his heart. For that reason, our aprons, and the other regalia we specialize in, reflect a classical, historic elegance that you just don’t find anywhere else.”

Craddock, who has been producing hand-made aprons of leather and silk privately since 1991, said his passion for Masonry fueled the idea for the venture. “The hand-made, bespoke approach is simply a desire to bring craftsmanship back to the Craft. Our mission,” he said, “is first and foremost to help educate Brothers to the aesthetic potential of their Masonic regalia, and also to reaffirm the concept that each Brother is, or should be, responsible for his own regalia. That approach translates into placing quality first.”

TCA’s online catalog features jewelry, gavels, and officer’s collars, as well as an impressive array of aprons patterned after 18th and 19th century historical examples. *The Craftsman’s Apron* web site is located at www.craftsmansapron.com.

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**BOOK REVIEW**

**THE AMERICAN FRATERNAL SWORD, AN ILLUSTRATED REFERENCE GUIDE**

By John D. Hamilton, Joseph Marino and James Kaplan

President McKinley was a Knight Templar. He received the Masonic Orders of Knight Templars (KT) in Canton (OH) Commandery No. 28 in 1884. There is a well-known photograph of Sir Knight McKinley in his uniform and sword. When compared in *The American Fraternal Sword, An Illustrated Reference Guide*, it appears that McKinley owned an Ames manufactured sword (KM 291) found on page 155. This is how a curator or collector feeds his passion, and why such books are published.

Despite many recent fine books, including co-author John Hamilton’s 1994 *Material Culture of American Freemasons*, historians continue to leave fraternal societies unexplored. Indeed, *The American Fraternal Sword* is written for collectors more than historians. That it is not written for Freemasons, Odd Fellows and other “fraternal knights” reveals the diminished state of fraternal societies.

Retired museum curator and executive director, and 33rd Degree Freemason John Hamilton provides most of the book’s text, facts and information. Although well presented and concise in a complex narrative, the first chapter contains some inaccuracies and more than one oversight. For example, the phrase, “Freemasons ... with roots said to be found among the stonemasons employed in building King Solomon’s Temple” could have avoided that myth by simply stating that the fraternity began in Britain in the 1600s. Another example is the flamberge blade (wavy or undulating edges) does not refer to the burning bush of God, but the flaming sword carried by the angel who guards the Garden of Eden.

But this is a reference guide, and this is what makes it highly valuable. Organized alphabetically by organization, each entry combines information of three standard references: Albert Steven’s *Cyclopedia of Fraternities* (1896 & 1907 editions), Arthur Preuss’ *A Dictionary of Secret and Other Societies* (1924) and Alvin J. Schmidt’s *Fraternal Organizations* (1980). It is Joseph Marion’s and James Kaplan’s vast sword collection (more than 2,000) that make the book. Within 170 pages, more than 300 fraternal organizations are cited with photographs of nearly 600 swords. This includes a few swords that are not identified to an organization, such as “HW” (page 74) and conversely, such organizations as the Shield of Honor (p.199) that are listed despite lacking a sword to illustrate. *(See Swords, pg. 8)*
were Masons, the group met at the residence of a barber named Duroy, who was also a member of the fraternity. The local parish priest had been watching their comings and goings from the barber’s house and tipped off the Holy Inquisition, who broke into the meeting. Laussel, the Viceroy’s cook, was sentenced to three years imprisonment. Witnesses testified that he had bragged about being a Mason and he eventually confessed to having been initiated in Montpellier in Languedoc, and having at least two friends in Mexico City who were Masons. Additionally, it was also discovered that Laussel owned a copy of Rousseau’s *Les Réveries d’un promeneur solitaire*, which beside providing the Spanish with more ammunition about the chef’s undesirability is suggestive of Freemasonry’s assistance in spreading the Enlightenment to Mexico.

It perhaps seems unlikely that a cook could be regarded as an agent of subversion, but it is worth noting that the Viceroy’s personal chef was a person of some significance in the 18th Century. Palaces were crammed with officers and petty officials and the kitchens were no different, often with a sous chef, an abbé, chef de partie, a poissoner and a saucier, to name but a few, with the chef himself at their head, creating a hierarchy even more elaborate than many fraternal groups. Likewise, the presence of a watchmaker at the dinner recalls a theme in philosophy at the time: that the human body functioned as a watch, an idea fueled by the writings of the philosopher Julien Offroy de la Mettrie. And it is not surprising that Frenchmen in the Viceregal court would be Masons, because at the time (1770–1790) there were more than 170 lodges in Paris alone.

Masonic problems with the Inquisition were not over, however. In 1793, The Vicar of Molango in the state of Hidalgo accused an itinerant merchant, Pedro Burdaless, of saying that those who criticized Masonry were “animals and asinine,” and that he had given the Vicar—big mistake—a pamphlet that maintained that the Masons of Mexico City were protected by the then-Archbishop, Don Alonso Nuñez de Haro y Peralta,—who it was claimed himself belonged to a lodge that met in his own palace.

The charge that Archbishop Don Alonso was a Mason was not rebutted or even mentioned in the ensuing action against Burdaless. The scholar Jacques Houdaille considers that “[t]he constant omission of this last detail [about the archbishop] throughout the long investigations of the Holy Office tends to show that Burdaless may have been correct, especially since the Archbishop had spent much time in Italy, where many high prelates belonged to Masonic lodges.”

In the late 18th century in Mexico there has so far been no evidence of Scottish Rite lodges working the so-called higher degrees nor of the degrees that Francisco de Miranda organized in Paris in 1795 and which spread throughout Latin America. Still, Mexico City was not the only place in Mexico where Masons could be found; in Real de Catorce near San Luis Potosí, a doctor named Simon Lacroix was accused of being a Mason on the grounds that “he never worked and always had money.” And in 1799, in what was still Spanish territory, the first Bishop of New Orleans, Pentalver Cardenas, complained that “[a] gang of adventurers, have made much worse the morals of our people. They have formed a Lodge of Freemasons in one of the City’s suburbs and count among their members some officers of the garrison. Their secret meetings—behind closed doors... give this association a suspicious as well as a criminal appearance.”

Masons in the Spanish colonial period did not all enter Mexico together in the same year or even in the same century. The lodge established in Mexico City in the residence of Don Manuel de Cuevas Moreno de Monroy Guerrero y Luyoando in Calle de las Ratas (today Calle Bolívar) had 18th century antecedents. Its records were lost sometime between 1808–1809. But some of its members must have been Masons prior to the establishment of the lodge. The No. 5 Las Ratas street (now Avenue Bolívar 73) lodge apparently was known to Father Hidalgo, the great patriot hero of Mexico, as well as to Masons in the ayuntamiento or municipal council, and even to the Viceroy Iturrigaray.
When Iturrigaray was imprisoned in 1808, that lodge presumably lost its protection and was denounced by one Cabo Franco who also lived on Las Ratas street, and the lodge met elsewhere, including the country home of a certain Senor Luyando in the town of San Jacinto. Granting that Las Ratas was a famous lodge and that most antecedent references are to individuals rather than lodges, it remains that there were lodges in Mexico rather than only isolated individual Masons prior to Las Ratas. As the 19th century began, others followed: In 1812, Ramón Cerdeña y Gallardo, a canon of Guadalajara cathedral, founded in the city of Xalapa a lodge named “Caballeros Racionales,” for which he was prosecuted by the Inquisition.14

The Scottish Rite as an organized body becomes evident in the period after promulgation of the Spanish Constitution of 1812, allegedly tolerated by the then Viceroy Apodaca because he was also a Mason. Felipe Martinez de Aragon and Fausto de Elhuyar were members, Elhuyar having become a Mason while studying in Germany. In 1813 a Grand Lodge of Scottish flavor was established with Don Felipe Martinez Aragon as Grand Master. Reference to the York or American Rite appears in Mexico in 1816 when the Grand Lodge of Louisiana chartered Lodge “Amigos Reunidos No. 8” in Veracruz and, in 1817, “Reunida La Virtud No. 9” in Campeche. Although no exact data are available, it can be assumed that these Louisiana lodges had a brief life.15

“In 1818 there was a lodge meeting in the convent of Teresas (not then occupied by the religious) …which moved to house twenty on Coliseo Street and was called Arquitectura Moral; it had as members two brothers, one of whom was secretary of the Inquisition and the other an employee of the Viceregal secretariat.”16

Virginia Guedea, a widely respected Mexican historian, suggests that, “Masonic lodges, organized by officers attached to units sent from Spain, were in existence very early in a few urban centers, such as in Mexico City after 1813, and later in Campeche and Merida in the Yucatan Peninsula around 1818. Freemasons in the capital had much to do with the restoration of the constitutional system in 1820, and with the removal of the Viceroy Juan Ruiz de Apodaca the following year…Thereafter, Freemasonry’s influence grew in the colony. It received added impetus with the arrival in 1821 of a distinguished Freemason, Juan O’Donoujo, to be the last superior political chief (the office that replaced the viceroy under the constitution) of New Spain. After independence had been attained and, particularly, after the establishment of a federal republic in 1824, Freemasonry and the groups it organized would play a decisive role in the country’s political life.”17

It was Joel R. Poinsett who eventually obtained Charters from the Grand Lodge of New York for five Lodges: “Rosa Mexicana,” “Federalista” and “Independencia” in 1825, and “Tolerancia No. 450” and “Luz Mexicana No. 451” in 1826. That is the focus of most of what limited research there is about Mexican Freemasonry. Nevertheless, it would be surprising if there were not more that will be learned about Masonry in 18th century Mexico. It may be that by looking for more evidence of 18th century Freemasonry in Mexico, even in the palace kitchens, we eventually will better understand the country’s early 19th century, when the ideas of the Enlightenment became more visible in the struggle for independence from Spain. ©

ENDNOTES
2. Ibid., 10.
4. Masons then and now celebrate with a dinner in honor of St. John the Baptist, in midsummer and at Christmastide too when they commemorate St. John the Evangelist. This would seem to be a survival of their medieval history as a guild. See http://www.masonicworld.com/education/files/stjohnsday.htm.
5. Houdaille, 16.
6. Ibid., 17.
8. Houdaille, 16.

About the Author
Paul Rich is president of the Policy Studies Organization in Washington, an association of more than 3000 universities and institutions throughout the world that publishes ten journals and three book series as well as hosting conferences and seminars. Dr. Rich is active in Harvard alumni affairs and was the head of supervisory affairs in the Ministry of Education in Qatar for 12 years. He is a life member of St. John’s Lodge in Boston, the oldest Masonic lodge in the Americas. Several of his books incorporate Masonic research, including two studies of the British Empire (Elixir of Empire, Chains of Empire) and a much reprinted cultural analysis of the Middle East (Invasions of the Gulf). He is a life governor of Harris College in Oxford University, past international president of Phi Beta Delta, and chancellor of Phi Sigma Omega.
**Magicians’ Magic Movements and Ceremonies**

By Jeffrey Croteau

Originally published at the National Heritage Museum’s blog (http://nationalheritagemuseum.typepad.com).

The National Heritage Museum is an American history museum founded and supported by 32° Scottish Rite Freemasons in the Northern Masonic Jurisdiction of the United States of America.

A book recently acquired by the National Heritage Museum’s Van Gorden-Williams Library and Archives in Lexington, Massachusetts, entitled Masonic Mnemonics: Memory Aids for Masonic Rituals, got me thinking about the central role that both memory and aids-to-memory play in Freemasonry. A physical manifestation of this is the ritual, or cipher, book.

When a man joins a local Masonic lodge, he goes through three ritual ceremonies, known as “degrees.” Often referred to as the Symbolic Degrees—Entered Apprentice, Fellowcraft, and Master Mason—these three degrees are thematically joined by the story of the construction of Solomon’s Temple. A person going through each of these degrees is known as a candidate, and one thing that the candidate must demonstrate before being allowed to progress to the following degree is that he is “proficient” in the preceding degree. Proficiency, in short, is evidence that he has memorized the candidate’s portion of the ritual and, with any luck, understands what he is saying, rather than simply reciting the lines. This proficiency is demonstrated before the members of the lodge he is joining, in the ritual degree ceremonies which involve the participation of the candidate and the officers of the lodge.

Although Masonic ritual is often taught “mouth to ear” through an oral tradition of having an older Mason instructing a new candidate in preparation for his ritual degree ceremony, this learning is often augmented by the use of a ritual or cipher book. Among Masonic and other fraternal groups, there are many examples of plain-language rituals that have been printed in plain, easy-to-read English. In American Freemasonry, however, there is a long tradition of Masonic ritual books being published in cipher.

If you’re not a Mason, all this talk of rituals, degrees, and ciphers might be a little confusing. An analogy might help: one might think of Masonic degree ritual as a sort of moral play, in which the candidate is the main protagonist. The ceremony usually takes place in the center of a lodge room, a large, rectangular room with seating around the perimeter, and traditionally located on the second floor of a Masonic temple. The lodge room is a symbolic representation of King Solomon’s temple, and the ritual uses aspects of the story of the building of Solomon’s temple as the basis for the story it tells. The cipher is the script of the play, which the candidate and other participants of the lodge use beforehand to memorize their lines. The books are not used during the actual ritual ceremony, in the same way that in a staged play actors do not read from their scripts.

OK, but why publish the rituals in cipher (an example of which can be seen on the facing page) in the first place? Part of the answer has to do with a candidate’s vow not to “write, print, paint, stamp, stain, cut, carve, hew, mark, or engrave” the secrets of Freemasonry and therefore make them easily available to non-Masons. Putting aside the fact that non-cipher Masonic ritual exposures have been around since the 18th century—and that many of the consumers of these exposures were likely Freemasons themselves who were happy to have a written script to help them memorize ritual—a tradition of personal honor linked to not revealing which one vowed to keep secret, led, in part, to the use of ciphers. Ciphers are essentially gibberish to those who have not memorized the ritual to begin with, but to those who know (or who have mostly memorized) the ritual, the cues contained in the cipher are an “aid to memory,” short-hand prompts that help one remember the words. They contain cues to a script that one has already learned, without printing the full text of the ritual itself. Indeed, the late...
19th and early 20th century produced a slew of cipher books, many carrying “A Valuable Aid to the Memory” as part of their subtitle.

In addition to being written in cipher, many ritual books published in the late 19th and early 20th centuries also had titles that, arguably, are designed to make non-Masons unaware that the book contained Masonic ritual. Two of the most popular titles from that time period have titles that might easily confuse a non-Mason who stumbles across them: *Ecce Orienti: An Epitome of the History of the Ancient Essenes, Their Rites and Ceremonies*; and *King Solomon and His Followers: A Valuable Aid to the Memory, Strictly in Accordance with the Latest Authors*. In addition to perhaps adding to the perceived mysteriousness and secrecy of Masonic ritual, these books also served the purpose of not revealing any secrets that a Mason promised to keep, on the off chance that a cipher was casually left around the house or accidentally lost. (The use of these books were sometimes silently condoned, but in other cases—as with the Grand Lodge of Massachusetts in 1885—their use was condemned in “very impressive and forcible language.”) That all said, to the uninitiated, a cipher will not quickly reveal its contents.

A gem from our collection, that also reveals some of the humor used in creating some of these misleading titles, is a ritual cipher entitled *Magicians’ Magic Movements and Ceremonies*, published in 1915 by Allen Publishing in New York (and shown in both illustrations). The book is, in actuality, a cipher for the ritual of the Symbolic Degrees as practiced by the Grand Lodge of Michigan.2

In the past, as well as today, rules and regulations regarding ritual and cipher books vary from state to state. Each state’s Grand Lodge has its own rules and regulations for all of the lodges that it oversees in that state. At the time of the publication of the *Magicians’ Magic Movements*, the Grand Lodge of Michigan—which, in 1915, was issuing its own official ritual to the subordinate lodges—spoke out strongly against the possession and use of what they termed “spurious keys”—unauthorized ritual ciphers.3 The historical resistance of Grand Lodges to unauthorized ciphers is perhaps twofold: a concern for uniformity of ritual throughout a Grand Lodge’s jurisdiction (since not all unofficial ciphers were accurate), as well as a possible perceived threat to the Grand Lodge’s control over the activities within its jurisdiction, as dictated by a commercial enterprise—in this case, the publishers of “spurious keys.”

Print culture is often viewed as a threat to oral traditions, but texts such as ritual ciphers occupy an interesting intellectual space that straddles these two traditions. In the absence of a plain-text ritual, ciphers insure that a tradition of “mouth to ear” transmission of knowledge is preserved, while recognizing the differing abilities of men to learn a text only through listening. Cipher rituals, though printed, require prior knowledge of a text—in this case, usually transmitted orally—in order to be useful. As a physical manifestation of the memorization of ritual, a cipher from the early twentieth century may also be seen as a prompt book for being better: a tool for a person practicing and improving what he has already been taught through an oral tradition.

Books referred to in this article from the collection of the National Heritage Museum:


The National Heritage Museum

The National Heritage Museum in Lexington, Massachusetts presents exhibitions and programs focusing on the rich diversity of American life across four centuries. Each new show offers fresh insight into the adventure, enterprise, creativity, and community that is the American spirit. The museum collection’s strength is its collection of American Masonic and fraternal material—one of the largest in the country. The Van-Gorden Williams Library & Archives houses extensive holdings in Masonic and fraternal history.

(See Ciphers, pg. 8)
Ciphers  
(Continued from pg. 7)
well as American history and decorative arts, and the Revolutionary War. The Museum is open Monday through Saturday, 10 AM–4:30 PM, and Sundays, 12 noon–4:30 PM. Admission and parking are free. A gift shop and cafe are on site. For more information visit http://www.nationalheritagemuseum.org or call 781–861–6559.

Endnotes
2. John M. Karnes, email message to the author, November 17, 2007. Many thanks to Mr. Karnes, a ritual collector who helped me geographically identify this ritual cipher, something that had me stumped.
3. Transactions of the Grand Lodge of Free and Accepted Masons of the State of Michigan, 1912, 98.

Swords  
(Continued from pg. 3)
The variety of swords is amazing, and the layout, photography and printing allow close-up examination of the sword’s ornate styles.
Parts III and VI, along with several appendices, provide more important details including lists of sword makers and distributors, sword inventions, and patents that allow mass manufacturing beginning after the Civil War. A time line of manufactures and a list of currently active sword manufacturers would have been helpful additions. The book concludes with seven appendices that include styles of crosses, fraternal mottos, statistics on membership and other good information.
This excellent book should be required for every museum (both fraternal and non-fraternal) and every member of a fraternal order in the least bit interested in history. Certainly it compliments the several other fraternal regalia books published in the last 20 years.
Thanks to this guide, President William McKinley’s KT sword is known. Although it is just one sword identified out of perhaps five million made, this excellent guide gives hope to collectors, curators, fraternal knights and grandchildren of members of so many “lost societies.” Through it they may identify the remaining 4,999,999. ©
Editor’s Note: Interested readers will find another review of Fraternal Swords by S. Brent Morris 33°, G.C., appearing in the May-June issue of The Scottish Rite Journal.
—Reviewed by Mark A. Tabbert, PM, 33°, Director of Collections George Washington Masonic Memorial, Alexandria, Va.

“Let the unlearned learn, let the experts love to remember,”
Indoctri disceant, amant memoria quos.