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Social Change and Freemasonry: The Scottish Rite's Primacy Rite

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The Scottish Rite’s Urban Primacy¹

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While the opportunity to acquire the more stratospheric and extravagant distinctions awarded by the Scottish Rite (Grand Pontiff, Knight of the Brazen Serpent, Master of the Royal Secret, and so on,) are not mentioned as an urban amenity, it may be that the existence of Scottish Rite orders should be included in the criteria for rating the sophistication of urban places.² The history of the Scottish Rite supports Carl Fischer’s thesis that diversity achieved through subcultures is a psychologically vital to urbanization.³

An investigation of the varieties of the Rite’s ritualistic organizations in urban settings answers as well the call of Henri Lefebvre to investigate the city’s “concealed daily life...its underground life”.⁴ The preeminence of one particular variety of Freemasonry complemented the rise of the cities, and the phenomenon provides at least a minor gloss on the place of urban ideology and urban primacy as forces in political culture.⁵

While this might seem an American phenomenon, it actually is one that can be observed worldwide. The rise of the Scottish Rite accompanied urbanization in many lands. And urbanization has been one of the astounding changes of recent times. John Rennee Short writes in The Urban Order: “In 1940 two-thirds of the people in South America lived in the countryside. By 1990 two-thirds of a hugely expanded population lived in cities, especially the big cities...São Paulo in Brazil increased from 2.8 million in 1950 to 16 million in 1990, while Caracas, over the same period, increased from an insignificant 700,000 to 4 million...In Uruguay one
out of every two people live in Montevideo, while in Argentina one out of every three people live in Buenos Aires. Colombia has a population of 31 million, but over 4 million live in the capital and largest city, Bogotá. The concentration is even more marked in Peru: of a population of 21 million, 6.5 million live in Lima. The reasons for this urbanization are invariably related by commentators to the centralization of government, changes in agriculture, and of course population growth, all of which contributed to despondency about opportunity in rural areas. Flight to the cities throughout the continent would have gone on regardless of what measures might have been taken, but the lack of rural opportunity which has encouraged the growth of mega cities is underscored by the peculiar history of Freemasonry.

there are of course regional differences. To appreciate the roles and the contrast in rural and small town associational life between the United States and Latin America is instructive when considering this. In 1944, John Gunther started on a thirteen-month field trip to 300 communities around the United States doing the research that permitted him to produce Inside U.S.A., an amazing tour de force in which Gunther sought to find out what or who ran America. One thing that impressed him, as it had Tocqueville, was the American propensity for organizations. Gunther remarked on what Gabriel Almond and Sydney Verba were to single out later in their classic Civic Culture: “Organizational participation in the
United States, both in the total number who are members and the number who are members of several organizations, is much higher than that of any other country.”

In Middletown, Ohio, Gunther noted among other groups the American Citizens Club, American Hellenic Educational and Progressive Association, American Legion, Ancient Order of Hibernians, Armco Girls Association, Blythe-Williams American Legion (colored), Business and Professional Women’s Club, Chamber of Commerce, Civic Association, Civitan Club, Middletown Chapter of the Congress of Industrial Organizations, Co-Operative Club, Fabriating Foremen’s Club, Federation of Women’s Clubs, Junior Chamber of Commerce, Kiwanis Club, Lions Club, Grange, Red Cross, Rotary, Spanish American War Veterans, and the Veterans of Foreign War. If their widespread presence did not ultimately arrest population drift to the cities, these groups nevertheless gave small town life a vitality it otherwise would have lacked.

Belonging to them was also something of a political necessity, as it has been in Latin America too. Senator James Davis of Pennsylvania, according to Gunther, ran the Moose and was a member of the Masons, Mystic Shrine, Grotto, Odd Fellows, Knights of Pythias, Elks, Eagles, Forests, Protected Home Circle, Knights of the Golden Eagle, Woodsmen of the World, and Maccabees. He
described Senator Kenneth Mc Kellar of Tennessee as “...a bachelor, a prohibitionist, a Prebyterian, a 32nd Degree Masons, a Shriner, and an Oddfellow.” When he got to Kansas he found that the congeries of forces that ran the state included, “...the Masonic orders” and “The noon-day luncheon clubs,” remarking that “It has taken this book far too long to get around to more than general mention of such universal American institutions as the Kiwanis, Lions, and Rotary. Generally, they fit in which the local chamber of commerce, which means that they tie up with the banks, department stores, utilities, and so on, throughout the state.”

There were specifically small town and rural associations. One Middletown society that Gunther mentions is the Grange, or the Patrons of Husbandry, which he also encountered elsewhere in his journeys. Like many of the organizations that he mentions, the Grange was a familiar part of the rural scene. Gunther found that it was the dominant affiliation of farmers in Orgeon, that it was a major pressure group in Washington State, and that most farmers in Vermont belonged. The Grange is a ritualistic secret society reminiscent of the Freemasons but with a particular rural focus. However, most American organizations made an effort to establish themselves in small communities and it is almost impossible to find even
a hamlet of a few hundred people without its lodge hall. This ubiquitousness was certainly true of Freemasonry, which certainly was among the oldest and oddest of the societies that Gunther encountered.

Although certainly Masonry ahs been strong in some rural areas, its history parallels the growth of the modern city. In England there is little hard evidence of lodges meeting during the seventeenth century. The lodge which made Elias Ashmole a Mason in 1646 remains an enigma. In Scotland, documented lodges go back much earlier, at least to the end of the sixteenth century, but whether they are truly forebearers of the modern secret society is much debated. Isolated Masonic activity may have occurred in Latin America during the seventeenth and eighteenth centuries, but it is in the nineteenth century and later that Masonic influence becomes significant, the er when the city truly came into its own.

however, it was not just Masonry that grew along with the cities but certain kinds of Masonry. It is wrong to speak about Masonry as if it were a single, monolithic entity. That is probably the biggest mistake made when historians discuss it *en passant*. During the nineteenth century, when Freemasonry became widespread in both North and South America, there were, as there are now, a number of competing *rites* — ritual systems consisting of a series of initiations.
The Rites of Swedenborg, and Memphis, the Ancient and Primitive Rite, and the Rite of the Beneficent Knights of the Holy City are all examples.

Of course, everyone who became a Mason took the first three degrees of entered *apprentice*, *fellowcraft*, and *master maso*, but there were ritual differences between these degrees as practiced in the different rites. Beyond those first three levels that were available in the symbolic or blue lodges, there were many options, including some organizations with a single initiatory degree and others with a succession of degrees. Systems were created to bring order to the more than 1000 degrees created, and hence the various rites.  

Not only did the local names of these organizations emphasize that they were different from lodges, but their political and social culture was often different.  

In Latin America the situation was similar to that in North America.  

In the United States during the nineteenth century, the most widespread Masonic system by far was the York, so popular and prevalent that it was sometimes pridefully, and quite erroneously called the *American Rite*, although it did not originate in the United States but in Europe.  

It was and is composed of several autonomous bodies. Application had to be made to each one. A candidate who had the first three or blue lodge degrees was compelled to make an additional effort in terms of learning more esoteria and paying various fees: in going up the York ladder he would join a Chapter of Royal Arch Masons, then the Council of Royal and Select Masters, which conferred the so-called Cryptic degrees, and finally join the Knights Templar, whose commanderies
While it is often remarked that there are no “higher” degrees in Masonry as the first three degrees make a man into a Mason, and that the other degrees are simply intended to amplify his Masonic knowledge rather than push him up the rungs of a ladder, acquiring status by taking more degrees was very popular and the choice between the rites occasioned considerable debate. The Yorkists brought these “honors” to the countryside as well as to the city.

The York system, since it culminated in Knight Templarism and dubbed the candidate as a Knight of Malta, a Knight of the Mediterranean Pass, a Knight of St. Paul, and finally as a Templar, required of those who wished to receive its penultimate honors that they be Christians. Yet, Latin American Freemasonry has a deserved reputation for being anti-clerical, and even anti-religious. The anomaly is explained by the fact that while the York Rite prospered in the United States and Canada, its competitor, the Scottish Rite, carried the day throughout the rest of the hemisphere.

This had some practical as well as ideological consequences as far as the building of Masonic temples was concerned. The interest in adequately housing the rituals should not be underestimated. All secret ritualistic societies place importance on the arrangements of their meeting rooms, relying on architecture to help impart the appropriate solemnity during the initiation ceremonies. The Odd Fellows, Elks, Moose, Eagles, Pythians, and Knights of Columbus each have architectural requirements for their ceremonies. But none of these organizations gives as much attention to architecture as does Freemasonry, which conveys its interest in the building arts through a large special vocabulary. Masonry in fact uses a number of different architectural motifs: the Shrine relies on Islamic designs, the Knights Templar use medieval architecture. A Scottish Rite cathedral would never be confused with a Shrine Mosque.
Since there are so many Masonic degrees or plays that have been worked or staged at one time or another, the magnitude of the architectural demands becomes apparent. (When one adds to that the permutations created by national and regional usages, black or Prince Hall Freemasonry, women’s Freemasonry, and groups influenced by the Masons such as the Mormons, Black Muslims, the Orange Order, and the Ku Klux Klan, it is evident that as far as secret ritualistic architecture is concerned that an enormous amount of territory can be explored.

The York bodies had rituals which if necessary could be enacted in a relatively small space, and so they were able to use the lodge halls built for the symbolic, blue lodge degrees. Some cosmetic changes were necessary, but the same room could do for York initiations as for the craft or symbolic degrees. This enabled the Yorkists in North America to establish themselves in small towns.

However, the Scottish Rite was a different story. At the start of the nineteenth century, it was insignificant numerically in either North or South America. But it had several advantages that were to become apparent. Although on paper it had several separate institutions giving degrees, in actual practice the Scottish Rite was much more unified than the York Rite. In practice it was administered as a single organization. Its rituals were reworked and enlarged upon until they became stage productions which the membership enjoyed seeing as spectators rather than participants, which seems one reason for its growth, and for its eventual eclipsing in many jurisdictions of the York Rite. Rather than call their meeting places temples or halls, many Scottish Rite bodies met in cathedrals. The central authorities for bodies conferring degrees were called valleys. An idea of the setup necessary for the degrees is given by a description of the wardrobe and makeup facilities of the Scottish Rite Cathedral in Chicago: "The Make Up Quarters...consist of a room with four barber chairs, mirrors, wash bowls and storage rooms for the many wigs and paraphernalia used by the make up crew for characters in the various degrees."
Leaving makeup to the south is the stage loft of the Large Preceptory. In this loft are contained over seventy-five scenic drops, great numbers of scenic panels, lighting equipment and other paraphernalia used in the exemplification of the various degrees...There are almost 2000 individual robes and costumes. It is estimated that there are over 1,800 parts in Scottish Rite Degrees as exemplified in the Valley of Chicago and several hundred brethren participate in the degrees during a Reunion."

Moreover, the general public came to recognize that the 32nd and 33rd degrees awarded by the Scottish Rite were an accolade and distinction which never really attached to the Knight Templar degree in the York system.

The route taken to the Western Hemisphere by the Scottish Rite was a roundabout one. The Scottish rite has far more to do with France and the West Indies than with Scotland. The term Scottish is deceptive, because the rite’s rituals are not closely related to Scotland. Nor in fact does the York Rite have any but the very most tenuous connection with the city of York in England.)Some of the thirty-three degrees or plays of this particular Masonic order do deal, as do those of many other Masonic systems, with the completion of King Solomon’s Temple. But, while the Scottish degrees include a number which refer to of Hiram Abiff — who in Masonic lore was the master mason in charge of the Jerusalem temple’s
construction, they also deal with other historical periods and thus are demanding in terms of scenery change, costumes, and music.\textsuperscript{36}

The Scottish degrees — stressing that degrees being ritual initiations in which the candidate plays a leading role — apparently originated in France in the 1730s and were taken to the West Indies in 1748,\textsuperscript{37} where they were spread by inspectors appointed by a headquarters in Bordeaux. From the West Indies, the degrees made their way through North and South America and then back to Europe.\textsuperscript{38} An official of the Scottish Rite offers this version of the founding period:

Ecossais (Scottish) Masonry bubbled to the surface in some form at various times and places in Scotland, England and France. It seems impossible to trace the original wellspring, but we know now that a confluence of tributary streams flowed into a reservoir at Bordeaux, France. This developed into regular units there known as the Rite of Perfection that Stephen (Etienne) Morin was empowered in 1761 to bring into the Western Hemisphere. The label of “Ecossais” or “Scottish” put upon these developments did not refer to Scotland but gave them the status of an established brand. Through Morin’s first appointment about 1765 in the West Indies of Henry Andrew Francken as Deputy Grand Inspector General, and the successive descendant appointments, there finally was established at Charleston, South Carolina, in 1801 the first Thirty-third Degree Supreme Council for the Ancient and Accepted Scottish Rite of Freemasonry. Today all the regular and recognized Supreme Councils that exist in the world stem from this source.\textsuperscript{39}
Morin was a founder of the *Lodge La Parfaite Harmonie* at Bordeaux in 1743, and master of the lodge in 1744. Perfect Harmony fostered “a multiplicity of degrees calculated to satisfy the desires of the most insatiable Mason.” He was a wine merchant at Jacmel in San Domingo; hence one reason for his Bordeaux connections, and for his travels. He was active in San Domingo Masonry during the 1750s, when Freemasonry on the entire island of Hispaniola was under French control.

In 1761, he obtained from the Grand Lodge and Sovereign Council of Masons at Paris appointment for life as Grand Inspector in the Western Hemisphere for all degrees above the fourteenth. On his first attempt to return to the West Indies in 1762, his ship was captured by the British and he was taken to England. There he met with Lord Ferrers, Grand Master of the Modern Grand Lodge of England. (At the time there was a schism in English Masonry and there were two grand lodges, the ‘Antients’ and the ‘Moderns’.) Morin claimed that Lord Ferrers endorsed his control for the Western Hemisphere of the first fourteen degrees as well. He also spent time in Scotland, where he may have visited Masons among the French prisoners of war who were held in Edinburgh Castle and
then met as well with prominent Scottish Masons. In 1763, finally on his way back to San Domingo, Morin appointed as his Senior Deputy Inspector for Jamaica a Jamaican government official named Henry Andrew Francken, who translated Morin’s ritual, which was in French, into English, and introduced the first twenty-five of the degrees into mainland North America.

Back in San Domingo, Morin started another lodge and continued to proselytize for the Scottish Rite higher degrees. He appointed a number of Deputy Inspectors who began to spread the degrees, but his activities in this period are something of a mystery. There were at least fifty of these Deputy Inspectors in the Americas before the year 1800. While the first ones had been appointed by Morin or Francken, the original inspectors in turn appointed others.

Morin had the most knowledge of anyone of his time in the Western Hemisphere of the Ecossais or Scottish System and to him goes the distinction of bringing it to the New World. But as A.C.F. Jackson writes. “Whether Morin wrote his rite for glory — the glory of being the supreme head of a masonic body — whether he was genuinely keen to spread high degree masonry or whether, as [Nicholas]Choumitzky suggests in his paper to Lodge St Claudius in Paris in 1928, for gain, we shall never know.”
The Scottish degrees were colorful but as they grew in popularity they required more and more in the way of staging. They really by the end of the nineteenth century were more akin at times to theatrical productions than to simple initiations in the lodge room over the general store. They also required the candidate to make a considerable financial investment as he had to pay fees for each degree. It was possible in some smaller cities to attract enough candidates and find the resources to put on the rituals up to the level of the 14th degree or sometimes the 18th degree, but the degrees above that came to be the prerogative of the larger centers. Since Masonry grew as cities grew, and since, although it was present in both North and South America during the eighteenth and early nineteenth centuries, its expansion parallels urban growth in the Hemisphere, some connection between Scottish Rite Masonry and urbanization is suggested.

Scottish Rite Masonry was and is an urban Masonry. In no case anywhere in the world, and it did become worldwide, did it establish itself in the countryside as did the York bodies. Today one can still take the York degrees in the goldfields of Western Australia or in a fishing port in Northern Maine, but if a candidate wants to take all the Scottish degrees, then a city must be at hand.

In contrast with the continuing if now unequal rivalry of York and Scottish Masonry is Canada and the United States, the story of Freemasonry in Latin America is one of the complete success of Scottish Rite Freemasonry. While a number of different Masonic systems have persisted there, the region is thus particularly identified with one of the more lavish in terms of initiation dramas. The Scottish variety came to dominate and still does dominates the scene.

Latin American Freemasonry has received a confused treatment in history and so this summary leaves out much. It should be stressed that it was introduced
to the Spanish empire in the eighteenth century not only by Morin, but by members from Britain and other jurisdictions.\textsuperscript{57} And it was not always and invariably anti-Catholic. Despite its reputation for anti-Catholicism, Roman Catholic priests did belong to Latin American lodges in the first part of the nineteenth century: “... virtually all priests in Brazil were Freemasons by the middle of the nineteenth century.”\textsuperscript{58} Masonry in Brazil as elsewhere in Latin America became identified with nationalism: “For somewhat the same reason that a nation’s flag merits a place of honor at governmental, religious, and social functions, the emblems of Masonry were sacred to many patriotic Brazilians. This symbolism insured to the Masonic fraternity ready access into all phases of Brazilian life, and after religion, it came to be the strongest social force in the empire.”\textsuperscript{59}

Brazil is only one instance of Masonic involvement in Latin American history.\textsuperscript{60} Symbolic or blue lodges were established in Argentina in 1795, Belize in 1763, Bolivia in 1875, Brazil in 1815, Chile in 1850, Colombia in 1824, Costa Rica in 1867, Ecuador in 1808, El Salvador in 1850, Guatemala in 1881, Guyana in 1771, Honduras in 1919, Mexico in 1810, Nicaragua in 1740, Panama in 1821, Peru in 1820, Paraguay in 1881, Surinam in 1761, Uruguay in 1832, and in
Venezuela in 1824. Confirmed dates for Caribbean lodges include: Bahamas, 1750s; Bermuda, 1761; Cayman, 1967; Cuba, 1804; Dominican Republic, 1786; Haiti, 1749; Jamaica, 1794; Curaçao, 1785; Puerto Rico, 1867; Trinidad, 1798; St Thomas, 1818; St Vincent, 1896.

The vast majority of these first lodges were concerned only with those first three symbolic or blue lodge degrees and not with the Scottish degrees — although those were soon worked and became extremely popular. (The first three degrees have Scottish ritual versions, so that in a predominantly Scottish Masonic environment the symbolic degrees also can have a Scottish flavor.) Moreover, in the early nineteenth century, the giving of Scottish degrees could be simply by communicating the passwords and a knowledge of the initiatory drama rather than a full staging of the ceremonies. The accurate reconstruction of the rituals worked in early Latin America has not yet been accomplished so the evolution into a theatrical staging of the degrees is poorly documented. Problems of analysis of fraternal ritual are compounded by the secrecy that enshrouded the affairs of the early lodges. The orders were more scrupulous about obeying injunctions not to have the ceremonies recorded or published. However, “publishers sold exposés to members who needed help in memorizing their parts or to the curious who wished
to ‘fathom the wonderful secrets of Freemasonry’ without paying for an initiation”.63 In any event, as the decades past, there as a natural desire to fully stage the degrees and large temples were built in the major Latin American cities.64

Freemasonry was a part of the worldwide expansion of associational life that has a connection with urban growth, but the motivations of members varied.65 That continues to be the case: “A candidate for Masonry in Latin America differs somewhat from his North American counterpart. First, he usually comes from the elite class of his society. He is highly educated and socially elevated in contrast with the balance of the population. Secondly, he comes from a religiously oriented background which he generally, prior to petitioning, has strongly rebelled against...”.66

The Scottish and York organizations have not only had different postures towards religion,67 but they also sometimes have been characterized as having different philosophies about government. In Mexico, the Scottish allegedly were bourbonists who became ‘centralists’, followers of strong central regimes. The Yorkists were republicans [who] became ‘federalists’. This was one explanation offered for why the Scottish Rite Masons found their strength in capital cities.68
Kevin Christiano writes about urban growth that, “...differentiation of social institutions and heterogeneity of social forms are companions to population growth as a result of at least three related processes: ecological, demographic, and cultural.” Ecologically, competition for resources forces specialization.

Demographics undergird the introduction of social influences in the city. The cultural process means that the city has “subcultural constituencies of sufficient size to support specialized — even eccentric — cultural institutions, associations, and services which are impossible to sustain in smaller locales.” Whether secret ritualistic movements can be counted as an amenity is perhaps a case of beauty being in the eye of the beholder, but they certainly became an urban amenity. To ascend the Masonic ladder and acquire the honors at the top, it was necessary as with so much else to join the great migration to the cities.
Many thanks to Bob Claxton for reading a draft of the paper and providing interesting suggestions.


“Urban ideologies are tied to broader social considerations; they are embedded in particular histories and specific geographies.” Short, 422.

Short, 42-43.

*i.e.* “...the simple fact that cityward migration has reduced the absolute size of the rural population to a point where many areas are no longer able to support such basic community facilities and services as hospitals, police and fire departments, shopping centers and specialty stores, public transportaiton systems, schools, doctors, and dentists.” Edward G. Stockwell, *Population and People*, Quadrangle Books, Chicago, 1968, 270. Of course in parts of Latin America, these amenities never were available, so it has been a case of diminishing prospects for their possible existence rather than, as in North America, their deterioration.

In reading a first draft of this paper, Bob Blaxton points out that “The Spanish customarily colonized by planting urban centers. I am not sure that any movement would have existed long without being urban in some way.” Bob Claxton to Paul
Rich, email, 21 October 1997. Even accepting that, one still has to consider the nature of the urban movement, and of course the Scottish Rite was very different from the York Rite.

9. In both the United States and Latin America, the loss of community is bemoaned, — but whether the golden age was so golden is debatable. See Alan Ehrenhalt, *The Lost City: The Forgotten Virtues of Community in America*, BasicBooks, New York, 1995, esp. 253 ff.


13. See Alan Knight, “Historical Continuities in Social Movements”, Joe Fowerake and Ann L. Craig eds., *Popular Movements and Political Change in Mexico*, Lynne Rienner Publishers, Boulder and London, 88. “...communal organization has shifted form the countryside to the town. The pueblo protest of the past becomes the barrio protest of today.” *ibid.*

14. It possibly still is. In the 1996 American presidential race, Dole, Clinton, and Kemp were all members of Masonic organizations. Only Gore lacked secret grips and passes, and as a Harvard graduate perhaps he felt he had them anyway.

15. “The key men of the Rotary Club were the major figures of the elite and successful entrepreneurs in the 1920s — the younger counterparts of the patriarchs who had founded the city’s industires a
generation earlier...Through Rotary Clubs elsewhere, the opinions of the Monterrey clique were echoed outside of the city, including Satillo, Torreón, and Guadalajara...on occasion, *regiomontano rotarios* made junkets to Satillo on weekend caravans. In Satillo, they were met by their *rotario* counterparts from Coahuila. Thus, at a regional level, the Rotary Club functioned as a network of a select group of businessmen who shared a certain outlook of Mexico, and of themselves.” Alex M. Saragoza, *The Monterrey Elite and the Mexican State, 1880-1940*, Univeristy of Texas Press, Austin, 1990, 140-141.

16. Gunther, 611, fn.11.

17. Gunther, 756.

18. Gunther, 266.


21. This is unsurprising considering the felt need for the creation of community as cities swelled. New Yorkers in the nineteenth century were offered the chance to join the “various, eclectic, and sometimes a tad bizarre”, including the Universal Independent Order of Odd Fellows and Independent Order of Faithful Fellows. Mary P. Ryan,
22. “The initiation of Elias Ashmole has long been considered an important Masonic landmark, and he is often referred to as the first gentleman not associated with the building arts to be accepted into the Craft. As he made no mention of the three degrees of the Blue Lodge, it is assumed that they did not exist in his time. Ashmole’s huge volume, Order of the Garter, proved beyond question his ability as a historian, and it was reported that he contemplated a work of equal proportion on the ancient Society of Freemasons. Unfortunately, the design was never perfected.” Manly P. Hall, *Masonic Orders of Fraternity*, The Philosophical Research Society, Los Angeles, 1976 [1950], 30.


24. Almost all historical comment appears to be about the period after Spain lost her colonies, and even then it is only Mexico where the activities of the esoceses and the yorquinos created much speculation in general histories about Masonic involvement in disputes between creoles and peninsulares, i.e. Dana Gardner Munro, *The Latin American Republics*, 3rd ed., Appleton-Century-Crofts, New York, 1960 [1942], 354.

25. The nineteenth century was when these “degrees”, which may be explained as ritual dramas in which the candidate took a principal
role, proliferated in number. “Higher degrees frequently drew fire from Blue Lodge spokesmen, who criticized them for deflecting interest away from Blue Lodge. It was a common complaint that men attracted to the ‘high sounding title and the glory of a gorgeous and showy uniform’ joined Blue Lodge as a ‘stepping stone’ to the other orders, and quickly lost interest in the plainer lodges. Blue Lodge leaders also complained that these groups undermined the egalitarianism of Masonry. John Arthur, a Grand Master of Washington, complained that Masonry has ‘allowed a childish longing for feathers and titles to destroy the democracy of our Fraternity and convert it into a system of castes more complex than those of [India].’”


26. The members of different Masonic rites seem to exhibit different characteristics or identities, and the connection of the Scottish Rite with urbanization is probably a two way street in which urbanization influenced the Scottish Masons in the same way that the city influenced other signs of identity. See Armando Barta, “The Seduction of the Innocents: The First Tumultuous Moments of Mass Literacy in Postrevolutionary Mexico”, Joseph and Nugent eds, *Everyday Forms*, 321.


28. “The earliest written records available in America mentioning Knights Templar are to be found in the records of St. Andrew’s Royal Arch Cahpter (called a Royal Arch Lodge at that time) when on
August 28, 1769, William David was accepted and accordingly made by receiving the four steps — that of Excellent, Super Excellent, Royal Arch, and Knight Templar.” St. Andrw’s Royal Arch Chapter must have been formed previous to this date, but little documentation exists. Michael S. Kaulback, “The First Knights Templar Created in the United States”, *Knight Templar*, Vol.XLI No.9, September 1995, 9.


30. The following interchange indicates the ongoing nature of discussion about rite differences:

“Date: Wed, 4 Dec 1996 08:43:32 est
From: Mel_Minton@DGC.ceo.dg.com
To: Mason@APEX22.ceo.dg.com, sasrmd@unx.sas.com
Subject: Reply to: Scottish Rite vs. York Rite

From: Mel Minton:DGC
Date: ## 12/04/96 08:43 ##
My take is that the SR is really only ONE organisation while the YR is in fact 3 individual groups. There are 3 charities in the YR one for each group. I think the YR is also more Bible based while the SR is more philosophy oriented. Even though there is much from the Bible in the SR it includes other ideas and that interested many
people. Also the YR in many jurisdictions have 3 different meeting nights and that can take away from the family the way things are today. In NC all three bodies meet on the same night and share the east which is somewhat unique. It also allows us to be officers in each without spending to much time away from home. Also the Christian nature of the Commandry does not lend itself to the universal nature. each without spending to much time away from home. Also the Christian nature of the Commandry does not lend itself to the universal nature of the fraternity as does the SR. For those who seek awards and honors from within our ranks there are some that can only be received if you join the Commandry as well and if you are not Christian then it presents you a problem.

From: (Bob Dixon) sasrmd@unx.sas.com:dg-smtp
Date: ## 12/04/96 07:38 ##
As a recent member of the Scottish Rite I've been looking into the York Rite also, and I'm curious why the Scottish Rite is so much bigger. From just looking at the official publications the York Rite seems like just as good an organization, with a fine charity in the Knights Templar Eye Foundation. I seem to remember that the York Rite was pretty well established before the Scottish Rite was introduced
here in the U. S. As near as I can figure, though, the Scottish Rite is at least twice as large. Any ideas why?”


32. See email: Date: Mon, 7 Nov 1994 07:43:23 -0700
From: Alleen Nilsen
<i>lADAPN%ASUACAD.BITNET@UBVM.cc.buffalo.edu</i>
Reply to: American Name Society <ANS-L%BINGVMB.BITNET@UBVM.cc.buffalo.edu>
To: Multiple recipients of list ANS-L
<i>ANS-L%BINGVMB.BITNET@UBVM.cc.buffalo.edu</i>
Subject: Re: Freemasons

“I haven't seen any research on the matter, and was even surprised to see your topic because of the "secrecy" involved. It may be that in this age of openness such organizations will have to undergo change. The founder of the Mormon Church, Joseph Smith, was a Mason and I have heard that some of the secret ceremonies conducted in the Mormon temples are based on Masonic rites. One part of that ceremony is to give people a secret name, but unlike the Jews who recite their name each day in a prayer, Mormons put theirs aside except for Temple use and so those of us
who are lax have quite forgotten ours. The rule with
Mormons is that they do not discuss Temple matters
outside of the
Temple. This was very embarrassing for my sister and
her fiancee because he wanted lots of questions
answered before he went through with the ceremony and
the first time they went was for their wedding, and so it left
everybody nervously pacing outside while he asked all
these questions. Good luck with the paper. I will be
interested in it.”

A. P. Nilsen
602/965-9577
English Department
ASU, Tempe, AZ 85287-0302

33. Harry D. Strouse ed., *Scottish Rite Cathedral Tour, Valley of
Chicago*, 1993., 24-25

34. “The ‘Rite of Perfection’ of twenty-five degrees was reorganized
into the Scottish Rite with the addition of eight degrees, some of
which may have been originally ‘side’ degrees. There have been
many speculations as to why the new Rite chose to have thirty-three
degrees...Thirty-two could be symbolic of the ten Sephiroth of the
Kabbalah and the twenty-two letters of the Hebrew alphabet, and
thirty-three could be seen as presiding over this mystical union. The
speculations are virtually endless, but as yet no firm answer has
been given to this basic question about Scottish Rite Masonry.”

35. Bob Caxton asks, “Have you considered the possibility of a church origin for Scottish Rite Masonry in Latin America? There were lay confraternities in colonial days and the 19th century Masons must have been accustomed to the pageantry of the Catholic rituals which would have been absent in Protestant worship.” Bob Caton to Paul Rich, email, 21 October 1997. There is no historical evidence of ties between Catholic and the Scottish Rite, but the idea is intriguing.

36. Further Scottish degrees include those giving the power of inspection and of discipline over other Masons, and philosophical and esoteric themes such as Rosicrucianism in the eighteenth Rose-Croix degree. A.C.F. Jackson, Rose Croix: The History of the Ancient and Accepted Rite for England and Wales, 2nd ed., Lewis Masonic, London, 1987 [1980], 22-23. The 18th degree, which is given by a Chapter of Rose Croix, should not be confused with the various Rosicrucian groups with have nothing to do with Masonry, such as AMORC headquartered at San Jose in California, nor with the Societa Rosicruciana in Civitabus Foederatis, which is an independent organization that limits is membership to Masons but is
interested in Hermes Trismegistus and will not admit any Mason who is a member of a non-Masonic Rosicrucian group. The Societa confers nine grades (degrees).

Many of these degrees were also known in Britain in the eighteenth century. There is a disputed tradition that Thomas Dunckerley, the natural son of King George II, wrote out the rituals of twenty-six degrees and of twelve Masonic orders in 1777. Ron Chudley, Thomas Dunckerley: A Remarkable Freemason, Lewis Masonic, London, 1982, 25.

Supreme Councils of the Ancient Accepted Scottish Rite that recognize each other (and a number do not) meet together at regular intervals. The latest, the XV World Conference, was held in Lausanne, Switzerland, in May 1995 with 41 Councils represented. H.Wallace Reid, “Report of the XV Conference of Supreme Councils”, The Scottish Rite Journal, September 1995, Vol.CIV No.9, 21-23.


George Adelbert Newbury and Louis Lenway Williams, A History of The Supreme Council, 330, of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United

Newbury and Williams, 35. Morin was not only a wine merchant but “a traveling representative for the Sevres porcelain factories and the distributor of a religious publication”. Clausen, 11. The publication was Nouvelles Ecclesiastiques. Newbury and Williams, 35. “French manuscripts contemporary to the period prove that since about 1740 Bordeaux was the mother and controller of these Scottish Degrees and had warranted daughter organizations under various regulations. These descendants included the following: Paris 1747; Cap, San Domingo 1748; St. Pierre, San Domingo 1750; Port La Paix, San Domingo 1752; St. Marc, San Domingo 1753; Les Cayes de Fond L’Isle a Vaches, San Domingo 1757; Periguex, France 1759; New Orleans, U.S.A. 1763 (pursuant to request of 1756).” Ibid.

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42. “It is somewhat difficult to separate the masonic history for the Dominican Republic from that of Haiti. Originally, the entire island of Hispaniola was a Spanish possession, until 1697 when the west of the island was ceded to France. Not surprisingly, the Grand Orient of France soon warranted lodges in Haiti...The Grand Orient of France controlled the Craft on the entire island of Hispaniola, it would seem, until the French Revolution, whereupon after much chaos, Haiti and Dominica became independent of colonial control at the start of the nineteenth century.” K.W. Henderson, Masonic World Guide, Lewis Masonic, London, 1984, 167.

Morin may have had doubts whether his appointment was valid outside of French territories. His stay in England gave him a chance to acquire some authority for the English West Indies, or at least to claim such authority.

This does not seem to have had any discernible effect on the degrees which he propagated.

The first minute book of this lodge is now in the archives of the Northern Supreme Council at Lexington, Massachusetts. So is a handwritten three-hundred page book by him with the rituals of the sixth through the twenty-fifth degrees. The Albany lodge still exists.

The Deputy Inspectors who owed their authority to Morin and Francken began to give more degrees than the twenty-five over which he had claimed jurisdiction. Although Masonic historians do not dwell on the point, the fact is that the proliferation of degrees had an economic motivation since money changed hands for each and every advancement. See Newbury and Williams, 53.
48. Henry Clausen is quite explicit about Morin’s death in 1771 in Jamaica: “Morin was buried on November 17, 1771 at Kingston, Jamaica, in the Anglican Parish Church or burial yard.” Clausen, 12. Others, apparently in error, have claimed he lived on and died in San Domingo during the first Slave Rising in 1791. “Morin settled in Jamaica where he died, not in 1791 as stated in Daniel Ligou’s Dictionnaire de la Franc-Maçonnerie, but in 1771. He was buried in Kingston, Jamaica on November 17, 1771, and the inventory of his belongings at his death is still available.” Jean-Pierre Lassalle, “From the Constitutions and Regulations of 1762 to the Grand Constitutions of 1786”, S.Brent Morris ed., Heredom: The Transactions of The Scottish Rite Research Society, The Scottish Rite Research Society, Vol.2, Washington, 1993, 58, citing a mimeographed booklet by F.W. Seal-Coon, An Historical Account of Jamaican Freemasonry, n.d. or page.

49. Jackson, 65.


51. Undoubtedly the lodges offered a way for new urban dwellers to form relationships, just as they do now:

“Date: Tue, 30 Sep 1997 15:18:19 -0400
From: Christopher Nicholls <ChrisOCC@aol.com>
To: UKMASON- LIST@LISTSERV.NETFORCE.NET
Subject: City Masons Social meeting
Brethren,

I am resending this message in case anyone missed it first time. I have had several replies so an interesting evening will take place sometime in October. I work in the stockbroking industry and I am based in the City of London. Are there any other out there that also work in the City? If there are maybe we could organise an informal evening get together to put faces to names.

What do you think

Chris Nicholls
Coopers Old Boys”


53. For example, black Freemasonry in the region owes its existence to Prince Hall, who was allegedly born in Bridgetown, Barbados, in 1748 and went to Boston, Massachusetts, in 1765. (But there were
several Prince Halls living in colonial Boston and his Barbados origins have been challenged.) See Joseph A. Walkes Jr., *Black Square & Compass: 200 Year of Prince Hall Freemasonry*, Macoy Publishing, Richmond (Virginia), 1979, 3.

54. In fact, the ceremonies are sometimes done on a stage with one initiate going through the trials on behalf of all candidates, who simply sat in the audience.

55. A comparison with religion is apt. The notion that Freemasonry is a monolithic movement is as erroneous as the belief that Christianity is a single entity. The point cannot be made strongly enough that national differences and the difference between various rites are enormous.

56. Henderson, 56.

57. One such curious player in these Masonic intrigues is a mulatto from San Domingo or Bogatá (take your choice!) named Marie Antoine Nicolas Alexandre Robert de Jachin de Ste Rose de Roume de St Laurent, Marquis de Ste Rose, Comte de St Laurent, Commander in the Mexican Navy. He appears in New York in 1832 claiming to be the Sovereign Grand Commander of the Supreme Council for New Spain and Mexico, Terra Ferma, Southern America from One Sea to the Other, the Canary Islands, etc. After amalgamating his Council with the New York Council as the United Supreme Council for the West Hemisphere, St Laurent went to Paris where he was involved in an 1834 alliance between the Supreme Councils of France, Brazil, Belgium, and the United Supreme Council in New York. St Laurent was able to make such impressive headway
on the basis of his alleged possession of original copies of Grand Constitutions which he claimed were signed by Frederick the Great of Prussia, who is given credit by some for originating the Scottish Rite. St Laurent asserted that the Grand Constitutions had been in the possession of the Count de Galvez, who was Viceroy of Mexico. “Saint-Laurent claimed that he left his original copy of the 1786 Grand Constitutions which he had got from a former Viceroy of Mexico who, by this time, was conveniently dead, in the archives of this new Supreme Council. Shortly afterwards, these archives were, equally conveniently, destroyed by fire.” Jackson, 77.


60. A Provincial Grand Master for South America, Randolph Tooke, was appointed by the Grand Lodge of England in 1735, but he does not appear to have exercised any jurisdiction. According to Gould, an acknowledged authority, the real beginnings of Latin American Masonic activity were in Venezuela in the 1820s. Robert Freke Gould, *The History of Freemasonry*, Vol.VI, T.C. & E.C. Jack, Edinburgh, c.1887, 375-376.


62. *Ibid.*, 161-173. Freemasonry recovered in Spain in the later part of the nineteenth century. By 1897 there were a reported 360 lodges and 30,000 members. Charles William Heckethorn, *The Secret


64. Blue lodge degrees were also worked in larger and larger settings. For a metropolitan temple:

“Date: Mon, 17 Mar 1997 22:05:34 -0700
From: "Alan J. Morgan" <amorgan@vcomm.net>
Reply to: FreeMasonry@sara.zia.com
To: Multiple recipients of <FreeMasonry@sara.zia.com>
Subject: Masonry: FYI
Brand new tour of the GLoNY is now available.
All 14 Lodge rooms a graphically displayed and for those with midi, "Rhapsody in Blue" is playing in the Grand Lodge Room. Tours leave upon your arrival at the URL below.

S&F
Alan J. Morgan
District Deputy Grand Master
2nd Onondaga
Visit Grand Lodge of New York F&AM
http://www.vcomm.net/~amorgan


“...the Southern Constitution USA uses a completely different set of rituals which were de-Christianised about a century ago by Albert Pike, the then Sovereign Grand Commander of that Council.” A.C.F. Jackson, *Rose Croix: The History of the Ancient and Accepted Rite for England and Wales*, Rev. Ed., (London: Lewis Masonic, 1987), 234. Keep in mind that Pike’s revisions took place after the initial success of the Scottish Rite in Latin America, so that whatever anti-Catholicism that might be attributed to Pike’s influence is not a factor. John J. Olk makes the erroneous statement that, “In fact, the Northern and Southern Masonic Jurisdictions of the United States are the only Supreme Councils that have ‘de-Christianized’.” John J. Olk, “Export Freemasonry,” *The Philalethes*, 47:2 (April 1995): 43. In actual fact, most if not all of the Latin American Supreme Councils have been anti-clerical and today have unchurched and Jewish members.

Jan Bazant, *A Concise History of Mexico from Hidalgo to Cárdenas, 1805-1940*, Cambridge University Press, Cambridge and New York, 1986 (1977), 38. Mexico was virtually the only country where the Yorkists did for a moment acquire power. In all of Latin America, with the exception of remaining colonial possessions such
as British Honduras and British Guinea, the Scottish Rite swept the field. The Caribbean is another, and complex matter.

69. Christiano, 70