

# THE REPRESSION OF MASONRY BY THE SPANISH INQUISITION: THE INITIATION RITE ACCORDING TO THE JUDICIAL PROCESS OF THE XVIII CENTURY<sup>1</sup>

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**ABSTRACT:** Masonic initiation Rite is a complex work of symbolic character that is composed of a set of clearly differentiated stages with alchemic elements that is determined by the preparation of the different existing rites such as English Rite, French Rite or Scottish Rites. Each one of them is established in distinct masonic lodges, where it is represented in a different way according to the ornamental elements observed in the Rite. In the other hand, it can be affirmed, that English Rite has a very simple structure that is composed by three degrees: Apprentice, Companion - *Fellow-craft* - and Mason Master. Therefore, in any case, it is subordinated by a fourth degree called Royal Arch that is used to elevate Venerable Master, differentiate it from the other Masters masons in the lodge. In addition, English Rite, takes place in a small-sized lodge, with little ornamentation, with a narrow Chamber of Reflection or Kitchen in English Rite, in which the neophyte reflects on metaphysical elements, based on complex structures charged with a strong symbolic trait. In short, English Rite, lacks trips inside the lodge; it consists only of an oath and finally, the neophyte is received by the entity light to impose, in the last instance, the clothes of the lodge to be received like a mason. To sum up, we can will analyses some free-professionals, who has masonic symbols and they has been processed for to be Masons by the Spanish Inquisition according the bundles of The National Historical Archive in Madrid.

**KEY WORDS:** Masonry, English Rite, Lodges, Judicial Procedural and Enlightenment Age.

**RESUMEN:** La iniciación masónica basada en el rito es una compleja obra de carácter simbólico que se compone de un conjunto de etapas claramente diferenciadas con elementos alquímicos que está determinada por la preparación de los diferentes ritos existentes, como el rito inglés, el rito francés o los ritos escoceses. Cada uno de ellos se establece en una logia masónica diferente, donde se representa de manera diferente según los elementos ornamentales observados en el Rito. Por otro lado, se puede afirmar que el Rito Inglés tiene una estructura muy simple compuesta por tres grados: Aprendiz, Compañero y Maestro masón. Por lo tanto, en cualquier caso, está subordinado por un cuarto grado llamado Arco Real que se usa para elevar al Venerable Maestro, diferenciarlo de los otros Maestros albañiles en la logia. Además, el Rito Inglés, se lleva a cabo en una cabaña de pequeño tamaño, con poca ornamentación, con una estrecha Cámara de Reflexión o Cocina en el Rito Inglés, en la que el receptor reflexiona sobre cuestiones metafísicas, basadas en estructuras complejas cargadas con un fuerte rasgo simbólico. Del mismo modo, el Rito Inglés, carece de viajes dentro de la logia; solo consiste en un juramento y, finalmente, el neófito es recibido por la entidad luminosa para imponer, en última instancia, la vestimenta de la logia para ser recibida como masón. En conclusión, se podrán analizar algunos profesionales libres que tienen símbolos masónicos y han sido procesados por la Inquisición según los legajos del A.H.N en Madrid.

**PALABRAS CLAVE:** Masonería, Rito Inglés, Logias, Procesos Judiciales e Ilustración.

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## 1. INTRODUCTION

The Constitutions of J. Anderson<sup>3</sup> analyzes the knowledge and understanding of Freemasonry<sup>4</sup>, what is a centenary scholarly institution that is configured during the early years of the Eighteenth Century. In fact, Freemasonry is consolidated through the superposition of different traditional and symbolic elements that allow it to establish itself as a fraternal, with secrets and initiatory<sup>5</sup> institution whose allegorical elements prevent the entrance to any individual without basic ritual requirements. Likewise, the candidate to be admitted to the lodge needs the figure of the Godfather, who will help him to enter the lodge and accompany the neophyte in the performance of the different ceremonies, catechism, trips etc., in which he will divest himself of his profane entity, to be part of an initiation which is the most complex element of the secret societies for the long ceremonies and the ignorance of their initiations. Even so, the candidate must be purified before entering the initiatory world exhibiting good behavior. Meantime, the candidate who wishes to be received a Mason must take into account a series of premises with which he will be able to gain access later to the institution, although it should be emphasized that from 1738, the misanthropy<sup>6</sup> will be consolidated in Edinburgh, which will rival Masonic philanthropy, influencing the number of initiates. Meanwhile, the neophyte, in the initiation ritual, wears a whitish garment called *novam vitam inibat*<sup>7</sup>, used in Roman times in different mystery societies<sup>8</sup>, and reused from the Eighteenth Century<sup>9</sup> in Freemasonry as an essential element of initiation. After this trance, the neophyte is obliged to perform different catechism to reach the *Light*, entering the semi-naked lodge, using their ears to solve the symbolic and allegorical dangers, typical of the ritual ceremonies that are issued by the members of the lodge. Once the catechisms are over, the reception of the candidate begins through the distinguished human values of equality,

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<sup>3</sup> Chevallier, P. "Histoire de la Franc-Maçonnerie. La Maçonnerie Ecole de l'Egalité (1725-1799)", Ed. Fayard, París, 1980, p. 3.

<sup>4</sup> Ferrer Benimeli, J.A. "Masonería, Iglesia e Ilustración", Vol. I., (Tesis doctoral inédita), Ed. U.C.M., Madrid, 1975, p. 73.

<sup>5</sup> La Tierce, F. L. "Histoire, obligations et status de la très vénérable confraternité des Francs-maçons", Librerías de Sciences Occultes, W. N. S. O. H. R. S., Ámsterdam, 1742, pp. 85-86.

<sup>6</sup> Enciclopedia H. Ramsan, vol. 1, 1740, p. 359.

<sup>7</sup> Ragon, J. "Curso Filosófico de las Iniciaciones Modernas", Biblioteca Orientalista, Barcelona, 1930, p. 22.

<sup>8</sup> Cassard, A. "Histoire Pittoresque de la Franc Maçonnerie et des sociétés secrètes anciennes et modernes, Ed. Pagmerre, París, 1843, pp. 77-78.

<sup>9</sup> Bula In Eminenti Apostolatus Specula del Pontífice Clemente XII el 28 de abril de 1738. Véase en Ferrer Benimeli, J.A. "La Masonería en el siglo XVIII, Editorial Siglo XXI, Madrid, 1986, p. 77.

humility and fraternity that will allow him to be received as a member. At the reception, the neophyte must remain silent so that the touches, gestures and signs of his degree are conferred, in order to reach the *Light or Flame of Lycopodium*, distinctive symbol of the Greek mystery societies that were established after the Masonic persecutions of the first half of the Eighteenth Century. In the other hand, the neophyte must spell out the first words - sacred and incidental - to be recognized by their members and thus conclude their initiation. In short, Masonry is defended as fraternal institution with secrets immersed in the sociability of its time that adapts to new corporate forms, consolidating itself as a homogeneous institutional element in Eighteenth-century Europe<sup>10</sup>.

## 2. SPANISH MASONS PROCESSED BY SPANISH INQUISITION

In this chapter, we can analyze different people who were prosecuted by The Spanish Inquisition for to stay or to be in a Masonic corporation. First, Antonio Rosellón, The Chamber Assistant of the Marquis of Santillana, who was betrayed at 35 years of age by chaplain Joaquín Paeza Presby who combined evidence on consensus, freemasonic professions, the secrets of Masonic society and the use of different signs, gestures and touches<sup>11</sup>. Another processed by The Spanish Inquisition was Felipe de Velasco, Lieutenant of Guard of Corps of the Regiment of Seville that worked in the lodge of the city. For his part, Mons. Juan Bonec<sup>12</sup> was a 40-year-old Lieutenant of the Regiment when he was betrayed on October 23, 1747 at the age of 40 years for heretical practices<sup>13</sup>, - according the Catholic Church - such as belonging to Freemasonry. Also, Pedro Alcántara de la Llave, from Puebla, was betrayed as a Mason by Manuel de Quevedo Bustamante on December 18, 1753 declaring, *I will always be a Mason and let them give me their Word of Honor that I will speak there about Religion or Government because I want to be Catholic, Spanish and respected man*. For this, one of the freemasons gave him a specific word and with it the candidate is received a Mason in the lodge. In Talavera de la Reina, province of Toledo, Nicolás Maguilar was received as Freemason, who was

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<sup>10</sup> Gil, F. “La Real Academia de Jurisprudencia y Legislación y las formas de sociabilidad corporativa en los siglos XVIII y XIX”, *Revista de Derecho U.N.E.D.*, nº 13, 2013, pp. 450-451.

<sup>11</sup> A.H.N., Inquisición, Leg. 108. Exp.32.

<sup>12</sup> A.H.N., Inquisición, Leg. 108/1.

<sup>13</sup> DÍAZ REMENTERÍA, C., “Caracterización de los delitos públicos por falsedad o escándalo en relación a su actividad inquisitorial en el siglo XVIII” en Levaggi, A. (Coord.), *Inquisición en Hispanoamérica*, Ed. Universidad del Museo Social Argentino: Ciudad Argentina, Buenos Aires, 1997, p. 228.

Lieutenant Captain of the Regiment No. 76, whose nickname was *Crispín Frames* and Pedro Alcántara de la Llave; whose explain about the Court of the Inquisition of this city that in this Masonic Workshop, signs and secret words were granted. Also, his Godfather is mentioned who was in charge of introducing the new candidates. In addition, it is mentioned that to find the Light, the neophyte had to answer a series of questions - catechisms and masonic words - . This bundle explain as well the resolution of the Philosophical Testament made by the neophyte in the Chamber of Reflection. Also, we can observe the initiation rite in which after solving the questions issued by the Masonic membership, it is mentioned that they imposed on the neophyte, a series of extravagant noises with swords pointing at the sides, eyes and head. Similarly, you can see strong sounds of Masonic rite or music, which they try to intimidate the candidate. Then, the neophyte is received Mason after delivering the spelled word, Jackin and offer the sign of his degree with the finger nature giving him a blow one of the members of the lodge. This is how the first initiation rituals are carried out, concluding with the Fraternal Embrace that can be distinguished from the Fraternal Kiss. In addition, it is required not to talk about ceremonies, politics and gospels or write the secrets of the lodge. In the lodge you must follow the Constitutions of the lodge that are inculcated by Masonic membership<sup>14</sup> with the sole purpose of maintaining order, security and proper behavior among each of the members. Also, the secret should not be revealed because it would be an attack against the corporation and it could take revenge on the member of the corporation. Even so, in the inquisitorial process, Pedro Alcántara de la Llave reveals, to the inquisitors, the Masonic oath to unload his conscience as the great majority of those prosecuted for belonging to Masonic corporations. It was not uncommon for many Freemasons, in order not to be excommunicated or treated as heretics, to discharge their conscience by revealing some data of the initiation ritual. Another defendant was Jorge Bistendín<sup>15</sup>, a Swedish Protestant who served as Consul of Prussia. He was accused of carrying a patent of a Freemasonic lodge in 1777<sup>16</sup> and of participating in different ceremonies and rituals. In addition, he had a book entitled *Le Francmasón et Trahi*, printed in Amsterdam. This book it was considered offensive by the Inquisition and pernicious to the Holy Church. Also, José Cazorla, was prosecuted by the Spanish Inquisition on May 30, 1777. This individual was part of the Masonic membership

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<sup>14</sup> A.H.N., Inquisición, Leg.1723. Exp.17

<sup>15</sup> A.H.N., Inquisición, Leg. 2073. Caja 1

<sup>16</sup> A.H.N., Inquisición, Leg. 3270.

presided over by Michel Perron, Master Mason, who had the faculty to admit other members through the different ceremonies, catechisms and doctrines implanted by the Masonic corporation for the different degrees: Apprentices, Companions and Masters. The formula of the candidate for the initiation to the Degree of Apprentice explains the way to open the works of the lodge followed by a speech offered by the Venerable Master. Subsequently, the candidate is led to one of the doors of the lodge as can be seen in the English process, John Coustos. Immediately after, the First and Second Wardens responds and direct him to the door of the lodge to be examined by the Master after being proposed by the Godfather. The candidate, once accepted by the Masonic membership after the ballot system, must be accompanied by The Terrible Brother – a member of the lodge - , to be conducted around the lodge making several trips through the East and West of the enclosure in order that the recipient can achieve the Light and Knowledge. The neophyte, after the completion of the trips, is returned to the column of the North where the Word referred to the Apprentice Degree - Jackin- will be given to him, as will be given to the neophyte the Touch that he must carry as an identity element in the lodge. The process refers to different bands, gloves, books, paintings and seals of the corporation that were seized by the Court of the Inquisition<sup>17</sup>. If we attend to the proceedings executed by the Court of Lima<sup>18</sup>, there are different complaints for belonging to Freemasonry as observed in the process of Ambrosio Sanz de Bustamante, a Lieutenant Colonel, who on May 3, 1756 discharged his conscience and self-incriminated as a Mason and for holding some prohibited books. Another processed, was Miguel de Luque, from Palma in Córdoba. He was a military officer who explains in his trial that he didn't want to depart from the Law of Christ but confesses to be a Freemason to help the most disadvantaged members of the corporation with the sole purpose of promoting charity, mutual help and tolerance. Also, Antonio Gasueton, Captain General of in a Jail of Valdivia<sup>19</sup> in Lima, was accused but without further consequences. However, the best-known denunciation in the Inquisition Court in Lima was that of Diego de la Granja, 34 years old, who was defendant in 1775<sup>20</sup>. He was a surgeon who was received a Mason in France and shortly thereafter was elevated to the Master Mason Degree. In his process, he alleged that the corporation did not attack the Religion or the good customs, and that there were, in his lodge, several French

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<sup>17</sup> A.H.N., Inquisición, Leg. 2073. Exp. 1.

<sup>18</sup> A.H.N., Inquisición, Leg. 2207. Exp. 13.

<sup>19</sup> *Ibidem*. A.H.N., Inquisición, Leg. 2207. Exp. 13.

<sup>20</sup> A.N.H., Inquisición, Leg. 2212, Exp. 20.

Freemason bishops. He added that Freemasonry guarded a secret that should not be revealed to the profane. Also, Diego de la Granja betrayed other colleagues of the lodge, who were received freemasons like the baker Lorenzo Fiat and the merchant Esteban Urrutia. During the procedural process, some objects related to Freemasonry were presented: the bib that contained a painted key, a ritual sword, a flag, an emblem of the lodge and finally, an image of the patron of masonic corporation, Saint John the Baptist. According the bundle, he also explained that his son was also a Mason, as were many members of the nobility distinguished by their morality. He added that the members of the corporation held one or two assemblies a year followed by banquets and that to enter the lodge had to hit three, five or seven times with the knuckles or with the palm, to those who asked: What is it that you are looking for? And it was answered: *I seek the Light founded on the Gospel*<sup>21</sup>. The defendant explained that there were three columns in the room, one in the East; another in Western and the last one in The North of Masonic Workshop. In addition, there are three guardians, two Watchers and The Terrible Brother. A supposed priest who signed with the pseudonym Antonio Bonal or Lobón<sup>22</sup> betrayed several people for practicing Masonic practices in December 1751, for which they were prosecuted in 1753 by The Court of the Inquisition of Córdoba. Among them was accused Mons. Petrus Aguilar, resident in San Bernardo St. in Madrid<sup>23</sup>. Ignacio Le Roy, Guard of the Royal Corps of the Company in Flanders, was also accused by a freemason on July 12, 1775. He was a 40-year-old Bachelor and accompanied the President of the Lodge, *La Captación*, called The Duke of Lambile. In this process, he recounts the way in France he was received as a Freemason with José Herrant, a soldier of Regimiento del Reino de los Caballeros de Dragón. Also, Guillermo Clauwes<sup>24</sup>, Captain Regimiento del Reino de los Caballeros de Dragón, was betrayed by Mason. In these meetings some secret books were found, Apprentices and Companions aprons related to the Rite of Initiation. Other defendant, Pedro Ducló<sup>25</sup>, born in Tolosa, in France, was also tried by The Spanish Inquisition. He was 27 years old and his was a Professor. Also, he had in possession different badges of the French lodges. Another defendant, Juan Ravel<sup>26</sup>, from Venice and resident in Cádiz, was prosecuted for freemasonic practices at the age of 19 on June 3,

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<sup>21</sup> A.H.N., Inquisición, Leg. 2212, Exp. 20.

<sup>22</sup> A.H.N., Inquisición, Leg. 2521, Exp. 2.

<sup>23</sup> *Ibidem*. A.H.N., Inquisición, Leg. 2521, Exp. 2.

<sup>24</sup> FERRER BENIMELI, J.A, *La Masonería española*, Ed. Siglo XXI, 1986, Madrid, pág. 168.

<sup>25</sup> A.H.N., Inquisición. Leg. 2521. Exp. 6.

<sup>26</sup> A.H.N., Inquisición. Leg. 3721. Exp. 71.

1793. He incriminated himself confessing that he was received a Mason in *The Marseille Lodge* along with his brother. Then, he received the pass to the Degree of Companion and finally was elevated to Mason Master. After betraying other Masons of Cádiz, he was transferred to the jails of the castles of San Sebastian and Santa Catalina. Another prosecuted, Juan Tavernier<sup>27</sup>, from Amiens, resident in Barcelona and merchant, was accused by a freemason on October 28, 1751 although he argued in his defense that he only attended the lodge meetings once. Other defendant, Benito Degohner, an Irish Ensign of the Hibernia Regiment, was convicted by a freemason at 28 years of age, for inciting or sponsoring the entry and reception, in the lodge, to several people. Then, he was Alferez Juan Polchet<sup>28</sup> accused for similar reasons. In the case against Gascon Vallosera, he explains that he was received Mason along with his Godfather, Claudio Tittermans, who explained that in some English ships there were lodges or masons that taught the Masonic chants and related the way to receive the words of passage, rites and ceremonies. In Barcelona, several people were also arrested on charges of belonging to Freemasonry. Thus, Luis Partiel, 44 years old, a high military rank, declared himself a member of a Masonic lodge in Barcelona. His trial indicates that he was received with a sacred word without ostentatious rituals and ceremonies<sup>29</sup>, he was simply asked if he wanted to be received a Mason, and immediately after, the neophyte was admitted and drank at a banquet held inside the lodge. Likewise, Juan Grau, from Collioure in France. Also, he was a soldier in the Regiment of the Cavalry who was accused of attending a meeting in Barcelona in January 1758. He confessed that three years after entering the lodge, he made his pass to Companion Mason on a ship English where he could know the identification signs of his degree while he swore with his hand on his chest not to reveal the secret of the Masonic corporation. Also, Mariano José Sala, from Barcelona and 25 years old, confessed to being a member of a lodge that met in Barcelona in a dark room with three chandeliers, the painted floor, two columns and a triangular staircase. At the table of the Venerable Master there was a book, a hammer, a square and a compass. In addition, it was contemplated that the neophytes, among whom were Juan Polchet or Juan Grau, wore white aprons wrapped in blue ribbons. Another Mason accused of such was Antonio Serna<sup>30</sup>, presbyter of Barcelona. In his process there is evidence of different

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<sup>27</sup> A.H.N., Inquisición, Leg. 3724. Exp. 62.

<sup>28</sup> *Ibidem*, A.H.N., Inquisición, Leg. 3724. Exp. 62.

<sup>29</sup> A.H.N., Inquisición, Leg. 3724. Exp. 81.

<sup>30</sup> A.H.N., Inquisición, Leg. 3724, Exp. 80

books and some badges and Masonic signs. José Barrera Valloscra<sup>31</sup> was received a Mason, made his pass as Companion and finally concluded the Masonic way being elevated to the Mason Master Degree in May 1755. In the lodges, to the recipients, the signals are given, the words corresponding to each masonic degree and the assignment of the places of the neophytes after their reception. Luis Bonach, Pedro Vallesca - a Medical doctor -, Jacobo Pérez or Dr. Tomás Vilaloana, a 33-year-old and lawyer, who was accused of carrying out Masonic practices. In his process, certain details of Masonic ceremonies are described. Also, Francisco Roselló<sup>32</sup>, 31-year-old and musician from Barcelona, was betrayed by voluntarily confessing that he had been part of the corporation to download his conscience by quoting some of the words or signs related to Masonic degrees. Finally, Joaquín Mallosera Presby<sup>33</sup> was accused of carrying out Masonic rituals and practices on the day of St. John Chrysostom and confessed after to have been received a Mason through the transmission of the word Jaquim corresponding to the name of the first column of the Temple of Solomon or the same way that the word Boaz gave entrance to the Degree of Companion, cited in the texts as the second column of the Temple of Salomon. He also explained how to touch and press with the thumb with the top of the middle finger and place the hand in a certain part of the body that he does not remember in the inquisitorial interrogation. Finally, he cites the form of realization of the banquets in which people eat, drink and sing Masonic melodies. Feliso Pasqual, from Tarragona and 23 years old. He is a high rank of The Regiment of Naples and after being received a Mason. Also, he explained to the inquisitors the way to become known as a Mason while offering his hand or squeezing his thumb when greeting himself. His brother, Antonio Pasqual, 28 years old and soldier in The Regiment of Naples, who had a book entitled, *Masonic Institutions*, was also accused in his home. In Girona was accused Juan Ranze, a surgeon, who confessed to being a Mason initiate in March 1757 like Salvador Goyeneche, 22 years old, who was accused of joining the Freemasons. Others accused were: First, a Medical Doctor called Pedro Vallerca and he was initiated on April 1, 1756; Pedro Ramón de San José, who was received on March 3, 1756 and was accused of having some books of the lodge<sup>34</sup>. Other defendants such as José Mariano Avella, Antonio Clos, Alessandro Tavarnier, Pedro Rieza, Francisco Volio or Tomás Burgos were accused of

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<sup>31</sup> A.H.N., Inquisición, Leg. 3724. Exp. 80.

<sup>32</sup> A.H.N., Inquisición, Leg. 3724. Exp. 83

<sup>33</sup> *Ibidem.* A.H.N., Inquisición, Leg. 3724. Exp. 89

<sup>34</sup> *Ibidem.* A.H.N., Inquisición, Leg. 3724. Exp. 89.



possession of forbidden books, scripts of songs, Masonic melodies, clothing and artifacts for toasts...<sup>35</sup> He was also Miguel Bretón, 25 years old from León, who wanted to be received a Freemason through the roles of Freemasonry. Even so, there was no conclusive evidence and he was acquitted. In Zaragoza, Ignacio Sadah, from Canton of Berne, 21 years old and Protestant was arrested for holding positions in a *Geneva lodge* in 1753 and for safeguarding various Masonic insignias<sup>36</sup>. In Valencia, a French Ursulina, Sister María de Santa Escolástica, resident in Sagunto, was arrested after being denounced by her neighbors. Although, there were no further consequences and can be considered the first woman accused for being suspected of being a mason<sup>37</sup>. In fact, the Court of the Inquisition of Mallorca were accused the Baron Juan Manrique de Velasco and Santalices, Lieutenant Colonel of Regimiento de Dragones; Diego Manrique, Colonel of the Regiment of Seville or Carlos Sabi too. They are a group of spontaneous masons who were accused on January 27 in 1747<sup>38</sup>. Another accused Mason was Montes<sup>39</sup>, who was betrayed by Luis de Lasarte on July 14, 1743. In his inquisitorial process, the accused explained that he was received at *The Marseille Lodge*, a corporation founded in France that spread across different countries in Europe. There, he learned the different signs of esoteric character<sup>40</sup>. Likewise, he confessed to having been received a Mason by placing his feet in a triangular position without revealing the secret or the mysteries of Freemasonry. In addition, you can see the number of Lights, corresponding to the Sun and the Moon as well as the type of ritual that was in French although it was an English corporation - analogous to French Arms or Three Flowers of Lis - located on St. Bernard St. in Madrid, in which it is affirmed that there were Jesuits among their ranks<sup>41</sup>. Another defendant was José Augusto, a natural clerk from Cremona, in Italy, where he was raised until he was 16 years old and he soon moving to Barcelona. After, he studied theology in Palermo, Venice and Naples, when he entered *The Marseille Lodge*. After being arrested, he accused himself of unloading his conscience. One of the most prolific processes is that of Juan Baptista Masuco, a Venetian merchant who was accused of being part of a

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<sup>35</sup> *Ibidem*. A.H.N., Inquisición, Leg. 3724. Exp. 89.

<sup>36</sup> A.H.N. Inquisición, Leg. 3739. Exp. 400.

<sup>37</sup> HALICZER, S., *La Inquisición y Sociedad en el Reino de Valencia: 1478-1834*, Ed. Institució Alfons El Magnanim, Valencia, 1993, pág. 527. *Vid.* FERRER BENIMELI, J.A., "Inquisición y Masonería" en PÉREZ VILLANUEVA, J. y ESCANDELL BONET, B., *Historia de la Inquisición en España y América*, Ed. Biblioteca de Autores Cristianos, 4 vols., Madrid, 1983, pág. 1303.

<sup>38</sup> A.H.N., Inquisición, Leg. 3736. Exp. 72.

<sup>39</sup> A.H.N., Inquisición, Leg. 3736. Exp. 149.

<sup>40</sup> WALKER, M., *Historia de la Inquisición Española*, EDIMAT, Madrid, 2001, pág. 290.

<sup>41</sup> A.H.N., Inquisición, Leg. 3736. Exp. 149.

Masonic lodge in Seville. He was in Genoa and Marseille, where he entered a Masonic lodge in which he participated actively because he considered it a place of honorable people<sup>42</sup> because the head of the Order resided in The King of England. In this one, J.B. Masuco was received through a ceremonial ritual including the oath he had to make with a compass near his chest, with the left knee naked and the shoe half removed. Also, the prisoner explained to the inquisitors that upon being received a freemason was given a white leather apron with a blue ribbon as well as a pair of gloves of the same skin and a printed book of the Constitutions of Anderson<sup>43</sup>. The French prisoner managed to escape from the city hidden in a merchant ship to Naples. Similar situation suffered Bartolomé Ramos - a servant with 30 years old -, who was received freemason in one of the lodges under the patent of the Grand Lodge of England. In Cádiz he was able to recognize himself with the members through the signs given at *The lodge of Marseille*. Although, he was betrayed by his fellow workers and condemned for heretical and Masonic practices, according to the judgment of the Court of the Inquisition<sup>44</sup>. Also Fernando Valiñán, Lieutenant of the Naples Regiment, 27 years old, was accused of freemasonry simply for keeping a book on the Masonic lodge in his room. In his confession he argued that Freemasonry was not against the Church, the King or the Pope or against the Law of God, and that it was only a corporation motivated by mutual help. Another defendant was Francisco Baldeauque, received as a member of the corporation between the months of October and November 1748 who was in possession of a book entitled, *The History, The Obligations and the Statutes of the Society of Freemasons*. Same information about Masonic gifts was given, by Mr. Posquieux, a French merchant who was received a Mason on October 9, 1748. He explained, in the bundle, that to be initiated, one had to semi-undress, leave the sword and any metallic object in order to eliminate all traces of profane distinction, discover the right knee and left arm, wear blindfolds and be led by his Godfather to the lodge. There, the members of the lodge voted their entry with the ballot system. Subsequently, he had to perform the oath with his knee uncovered and all the members pointed him with a sword dressed in white garments with a blue ribbon under the direction of the Venerable Master who carried a mason's palette in his right hand and a compass in the left hand. In this position he swore to keep the secret of the

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<sup>42</sup> GACTO FERNÁNDEZ., E., *La Inquisición de Sevilla y la masonería en el siglo XVIII. Homenaje al Profesor A. García-Gallo*, Ed. Universidad Complutense de Madrid, Vol. 1, Tomo II, Madrid, 1996, págs. 121-144.

<sup>43</sup> A.H.N., Inquisición, Leg. 3736. Exp. 194.

<sup>44</sup> *Ibidem*, A.H.N., Inquisición, Leg. 3736. Exp. 194.

Order and received the Fraternal Embrace<sup>45</sup>. At the end, he received instructions to recognize himself among the members by means of signs such as putting the open right hand around the neck and then making the hand fall, using the thumb and index finger, the figure of the Square, to put the arms arched on the head, have the hat or handkerchief in the right hand, placing it at the height of the knee, give three blows on the pack of tobacco, give the Masonic Word, Joachin, when tightening the knot of the index finger and Boaz with the Ring finger, kiss three times on the cheek or in the mouth. Julio de Lacy<sup>46</sup>. He was accused of performing Masonic rituals and practices on August 12, 1743, revealed in his process the different signs or signs used for recognition among members as well the Words of Passage like Jackim, Boaz and Macbenah, according to the different degrees Masonic: Apprentice, Companion and Mason Master. In addition, to the terms of the oath to keep secret, under penalty of loss of his life. Antonio Monedero<sup>47</sup> nickname Pendón, who was accused by the Inquisition Court, in Madrid, was accused Simón Maxía de Trente<sup>48</sup>, Medical doctor and 61 years old from Volterra and residing in Madrid. He was accused by some witnesses of Domingo de Otas<sup>49</sup>, 42 years old and from Vegamarco on the Island of Sardinia in Italy, was accused of being part of the Masonic corporation in August 1754. His only defense was that The Kings of Prussia and The Kings of England presided over the Masonic corporation and does not attack to their respective Churches. During the inquisitorial catechisms, he explained some particularities of the Masonic ceremonial, such as blindfolding the candidate and immediately intimidating him by means of different noises and sounds that tried to prove his resolution within the corporation. Then, after the withdrawal of the bandage, was pointed with several swords to perform the oath in which the Masonic secret should not be revealed. Finally, they held a series of meetings or assemblies and banquets to provide for the reception of the neophytes<sup>50</sup>. The Court of the Inquisition in Logroño processed the case against Juan Valentín Maior, who was accused of being a freemason for carrying some forbidden books, some masonic badges and attending certain night assemblies<sup>51</sup>. Another defendant was Simón Lafora<sup>52</sup>, 26 years old and resident in Valencia. He was accused on March 12,

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<sup>45</sup> A.H.N., Inquisición, Leg. 3736. Exp. 194

<sup>46</sup> A.H.N., Inquisición, Leg. 3733. Exp. 82

<sup>47</sup> A.H.N., Inquisición, Leg. 3736. Exp. 44

<sup>48</sup> A.H.N., Inquisición, Leg. 3733. Exp. 61.

<sup>49</sup> A.H.N., Inquisición, Leg. 3733. Exp. 29.

<sup>50</sup> *Ibidem*, A.H.N. Inquisición, Leg. 3733. Exp. 29.

<sup>51</sup> A.H.N., Inquisición, Leg. 3732. Exp. 183.

<sup>52</sup> A.H.N., Inquisición, Leg. 3725. Exp. 127.

1747, for practicing Masonic practices. He confessed that he had been received a Mason in a lodge in Pisa in April 1749 through a ceremony full of catechisms and the oath on the Bible. Another defendant, Luis Font, 32 years old from Cartagena and Captain General of *The Ascension*, argued that the ceremonies served to provoke the applicant to humiliation and that such mockery served to make him feel more human and humble<sup>53</sup>. Similarly, Domingo Pignatelli, 34 years old, from Salamanca and Colonel of the Regiment of Asturias and Galicia was betrayed by some witnesses for his status as a Mason. During his interrogation he reported similar ceremonies, such as blindfolding, various oaths and delivery of signs and imposition of the apron made with white calf skin<sup>54</sup>. In addition, mention should be made of the case of Francisco Calderón, Capellán at Real Hospicio of Cádiz and resident in this city. He was received mason on the day of the Jubilee Angels and betrayed by witnesses Francisco Aladro, José Salesos and Vicente Figesta. Also, it is worth mentioning Esteban Escoti or Espadín de Escoti, his nickname, who was betrayed and explained some of the admission rites and ceremonies. Also, José Garzón, an Italian soldier, was prosecuted for making Masonic proselytism in Ciudad Real as of 1757<sup>55</sup>. Finally, the Inquisition Court in Mallorca prosecuted Marcos Tur<sup>56</sup> a shopkeeper, farmer and neighbor of Yaiza in Mallorca Island. On January 10, 1816, at 28 years of age and he was accused of being a Freemason. The first witness expresses that one who wanted to be received a Mason on the Mallorca Island could communicate with Marcos Tur<sup>57</sup> to finally be part of the Order and learn to communicate the secret as well as the performance of the different ritual works. The shopkeeper does not mention a single detail about the types of masonic signs but cites the existence of a Chamber of Reflection, which seems to resemble the Chamber of Reflection in which the applicant had to reflect for a long period of time, approximately one hour and a half according masonic ritual. In addition, he explain the content and the work done in the Order that according to the Court of the Inquisition defended that it was a scandalous corporation with heretical and atheistic evidence. In short, Marcos Tur unloads his conscience revealing the secret and the Masonic oath. Therefore, it is processed and in the first place an interrogation is formulated in which it is argued that the farmer is part of a Masonic sect in which there

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<sup>53</sup> A.H.N., Inquisición, Leg. 3732. Exp. 268.

<sup>54</sup> A.H.N., Inquisición, Leg. 3733. Exp. 123.

<sup>55</sup> A.D.C., Leg. 607/7314. Vid. BLÁZQUEZ MIGUEL, J., *La Inquisición en Castilla La Mancha*, Servicio de Publicaciones Universidad de Córdoba, 1986, Córdoba, págs. 168-169

<sup>56</sup> *Ibidem*, A.H.N., Inquisición, Leg.1723. Exp.17.

<sup>57</sup> MARTÍNEZ MILLÁN, J. en FERRER BENIMELI, J.A., *La Masonería Española: Exposición. 1728-1939*, Ed. Instituto de Cultura Juan Gil-Albert, Alicante, 1989, pág. 121.

is no God and that his initiates perform mysterious works and rituals typical of a sect. Also, during the interrogation, some principles are observed, such as freedom, equality or fraternity. To sum up, the shopkeeper himself defends that the secret is an inviolable element that must be reserved for the members of the lodge, which has brought together people from different social classes through the mysteries and rituals of the corporation although Marcos Tur did not disclose the name of the Masonic lodges.

### 3. CONCLUSIONS

The English Rite has an ambiguous origin because each lodge configures its ritual according to the symbolic tradition. Since the end of the Seventeenth Century, it is established in the lodges where the different Scottish and Irish rituals are worked. With the exile of King James II to France new lodges were established where the English Rite is installed, although from 1751 the Grand Lodge of Atholl will appear, detached from the Grand Lodge of London, forming a complex ritual framework, appreciable in the documents foundations and in disclosures. From the Nineteenth Century, you can contemplate the existence of the Emulation Rite as a ritual most used in the Britain Islands that will be installed in Enlightenment Europe, living with other rites such as French. It can be seen in the documentary analysis of Manuscripts, Foundational Documents or fragmentary textual and historiographical sources to know de facto the ritual of initiation, secret words, touches and signs established in the lodges. Despite this, the shortage of sources is significant because the vast majority are controlled by the Masonic membership. Also, we can see different innovations whose are distinguished in the initiation rituals such as the *Wilkinson Manuscript*, where different elements - English, Scottish and Irish - come together to know the initiation rite. Through the ritual confluence, it is plausible to determine that there are some important changes in the initiatory societies, motivated by the configuration of rites in Enlightened Europe and to silence secrecy. At the end of the text, rituals are marked by symbolic elements that affect the cognitive element of the members and neophytes. On many occasions, the lodges change the disposition of their initiatory elements, - columns, secrets, trips, number of lights, construction materials, forms of income etc. - in order to prevent the profane and some freemasons from recognizing their secrets. Meanwhile, in the lodges, values such as cooperation, corporatism, friendship and neutrality that foster interaction and fraternity among its members are consolidated. In short, it should be mentioned that the Masonic rituals established in the city of York, were unified by L. Dermott from 1757 through the

publication of founding texts and disclosures. To sum up, at the end we can analyze different free-professionals, who working in a masonic workshop with has different objects, books and jewelry to being defendand by Court of Inquisition during the XVIII and XIX Centuries to understand the masonic initiation rite.