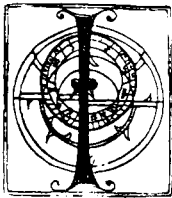


SOME FURTHER NOTES ON THE RITE OF SEVEN DEGREES IN LONDON

BY BRO. GEORGE S. DRAFFEN, M.B.E., *Grand Librarian, G.L. of Scotland*



IN 1929 the late Bro. Wonnacott read a paper to this Lodge on *The Rite of Seven Degrees in London*.¹ This was Bro. Wonnacott's swan-song in Masonic research and his untimely death left unfinished those further researches on the Rite of Seven Degrees in London which the wording of his paper indicates it was his hope and intention to pursue.

While pursuing research in quite another direction, I have come across a series of letters and some papers which are intimately connected with the Rite of Seven Degrees as worked in London during the period 1782-1786. My main line of research having come to a standstill—I trust but temporarily—I have been tempted to stray down this bye-way and now place before you, for your acceptance, these letters and papers, with my comments upon them.

The letters are eleven in number and are to be found in the first Letter Book of the Royal Order of Scotland. This book is preserved in the archives of the Order in Freemasons' Hall, Edinburgh. I refer to the book as a "Letter Book", but it is not such in the true sense of the word. It is a guard book, measuring some 14in. by 9in. and is 1½in. thick. It contains, in more or less chronological order, a collection of correspondence received by, and a few, very few, copies of letters sent out from, the Royal Order of Scotland between 1782 and 1843. All the documents are serially numbered in red ink and the collection is a really catholic one. We have letters; petitions for charters; printed reports from Provincial Grand Masters; requests for rituals; and a Proclamation issued by the Grand Lodge Astrea of Russia on its erection as a sovereign Masonic body. It is reasonably certain that it is to Dr. George Arnott Walker-Arnott that we owe the survival of these documents. Some time in 1843, when the Royal Order of Scotland was revived by Houston Rigg Brown and a few others, he collected all the old letters and carefully pasted them into this guard book. The red ink serial numbers are in Walker-Arnott's unmistakable handwriting, and he has occasionally commented (also in red ink) on the contents of the documents.

The letters which form the subject of this paper are the first in the book. It is of particular interest to note that no mention of their receipt, or of any business arising out of them, is anywhere mentioned in the Minutes of the Royal Order. These minutes are complete from 1763 onwards (to the present day) and include the minutes of meetings and decisions of the Executive Committee which administered the affairs of the Order.

Our first letter (No. 1)² is dated October 11th, 1782, and is a covering letter from P. Lambert de Lintot, with which he encloses a Petition for a Charter. The letter and petition were addressed to the "National Grand Lodge" at Edinburgh, and the postal authorities evidently delivered it to the office of the Grand Secretary of the Grand Lodge of Scotland, *vide* letter (No. 3). Fortunately, William Mason, who was Grand Secretary of the Grand Lodge of Scotland from 1774 to 1789, was a member of the Royal Order, having been admitted in Edinburgh in 1754 with the Characteristic of "Worship". William Mason was elected Deputy Grand Governor in 1776, and Deputy Grand Master and Governor in 1786. De Lintot's letter and petition were passed on to William Gibb, Grand Secretary of the Royal Order, for his attention.

The letter (No. 1) and the Petition (No. 2) are in the following terms:—

(Note I have kept the spelling and grammar as they stand in the original. The long "s" has been changed to the short "s".)

¹ *A.Q.C.*, xxxix.

² These numbers refer to the red ink serial number in the letter book.

LETTER (No. 1)

To the Grand Secretary of the National Lodge at Edinburgh.
Sir and most dear Brother.

Included is our Petition to the Grand Lodge, which we beg you will present at the next Comity.

In case you should find some difficulties on some point, we beg to lett us know it, also to instruct us of the way that we must keep, in order to meet with the rules of the most respectable Grand Lodge, of which we are ignorant, and would be very glad to redress any differences that you might find in our way of petitioning; you will easily see Sir and most dear Brother, that the meaning of our Petition is to be enabled to keep our Lodge in a superlatif but regular way in the high degrees, to avoid as in the simboliq, the ordinary chaos of their to often been composed of members of suspected faith, who once introduced, forgets the respect own to their obligation, disturbs all good order, vilify the society and annihilate the Lodge, which is too frequently seen by the number of Lodges that only subsist but a short time.

Our desire is also to prevent the further admission of a number of profanes of all Countries of Europe, that qualify themselves as having been admitted in the high degrees, who often have no other science than that taken out of a book printed either in France or elsewhere, and even as some stiled it in the real Scotch Masonry, and by those means have founded a great number of Lodges, being they and their deluded adherents, ignorant of the grounds of it.

Therefore Sir, and dear Brother, we flatter ourselves to meet with no opposition and that our demands shall be friendly granted, remaining with the fraternal concord.

Sir and most dear Brother

Your most obliged Brothers

P. Lambert De Lintot
coy gardens No. 59
tottenham court road

P.S. We beg of you to send us in answer the name of the present grand master and the place where he lives

PETITION (No. 2)

INITIUM SAPIENTIAE AMOR
DOMINI

From our East; on an elevated Place, where reign Union, Silence, and peace, of the common year 1782, and of Masonry 5782.

To The Worshipfull Worshipfull
and National Grand Lodge of Scotland seated at Edimbourg

Greeting

FAITH HOPE and CHARITY

may temperence, prudence, fortitude and Justice always be the basis of our square, level and perpendicular to the Glory of the Great architect of the Universe.

We the Master, first and second Wardens autorised by the officers and members of the undermentioned Lodges undersigned, apprentices, Fellow-crafts, Past Masters, architects, Knights of the Royal Arch, of the Sword, of the Eagle and Templars, duly constituted by the most Respectable Grand Lodge of York, under the name and title of the perfect observance of the seven degrees being the whole of Masonry No. 1.

THE MASTER first and second Wardens of the Lodge The Union No. 270 under the constitution of the most respectable Grand Lodge of London and being in possession of the two above mentioned constitutions, &c., &c., &c.

represent

That a dispute has arisen between the two Grand Lodges tending to disturb the peace and union of all good Masons and in which we have delivered to take no part whatsoever; and considering the antiquity of the most Respectable Grand Lodge of Scotland, proved by historical facts, in the high degrees of Masonry, possessed by the Ancient Lodges of Scotland, which we readily acknowledge; Supplicate her to grant to us (having examined us or caused us to be examined) a constitution or diploma, under the name and title of the Perfect Observance of Scotland of Heredon of the seven degrees as aforesaid on condition to have every Member (admitted and autenticated for such by our Lodge conforming ourselves to the Statutes and Laws of the perfect Masonry) registered in the above Most Respectable Grand Lodge of Scotland paying 2^{sh} 6.

to have our particular Statutes and Laws deliberations and minutes signed by us confirmed by the said Most Respectable Grand Lodge, that in case of an appear to

the said Grand Lodge, they may be preserved in their form and tenor, as being our particular laws.

Submitting our selves, in general, to all that shall be for the good and prosperity of the said Grand Lodge.

to have leave to make alliances with any foreign Lodges on condition that their members shall pay to the said Grand Lodge 1st each and that every such foreign Lodge that shall take our constitution and name with our consent shall pay £3 to the said Grand Lodge for obtaining her sanction and being registered.

and whereas, in our particular statutes signed by us, there are cases of exclusion mentioned viz perjury, deceit, imposture, the denying of a Supreme Being, falso witnesses, lacivicious persons and generally those, who carry to an extreme any of the noted vices, such as wantonness, envy, greediness, covetousness, passion, laziness and particularly those upon whom any punishment has been publically inflicted or who have failed in point of honour and fraudulent bankrupts will not be admitted. all those shall be excluded and looked upon as dead whenever they are found out and their manual sign erased from the books ; hoping that the said Most Respectable Grand Lodge of Scotland will (upon giving her notice of it) order their names and titles to be erased from her books, engaging ourselves to do the same whenever require(d) by any of the foreign Lodges in alliance with us.

Bound to you, by the eyes of that brotherhood which ought to unite all real free masons in the world ; we will at all times rejoice as much in your prosperity as in our own.

P. Lambert De Lintot
N. Joseph Gregoire
Wm. Adeane
By order of the Master
francis Baes
second secretary

P.S. Please to direct your answer as follows to Mr. Lambert De Lintot Esq No. 59 Coy's Gardens Tottenham Court Road, London

(Seal)

List of the Officers of the said Lodge

Peter Lambert De Lintot, Master, administrator and conservator and keeper of the archives	
Lord Augustus Frederic Baron of Linkendorf	Senior Warden
Benedict Mayer Esq	Junior Warden
De Salles De Calvi, Esq	Deputy Senior Warden
N. J. Gregoire	Deputy Junior Warden
Francis Le grand	Speaker
Dr. John Godefroy Dexeter	Secretary
Vincent Lineun Esq	Treasurer
John Mathieu Ljumberg	Grand Expert
Augustus De la Salle	Second Grand Expert
Peter John Laurent	Keeper of the Seals
Henry Count of Nassau	Architect
Peter Emarot	Sword Bearer
Proposed (to be Masters) on the 20 February 1780 by John Mathieu Ljumberg, the present Duke of Brunswick and The Prince of Hesse Cassel, now members	
William Adene	member

The covering letter (No. 1) requires no comment. On the Petition (No. 2), I would say that presumably what was sought was *one* charter for the higher degrees, and that members of both the petitioning Lodges were to be admissible into the newly-erected higher degree body. What was the particular dispute? And between which Grand Lodges? I cannot trace anywhere that the Grand Lodge of England ever regarded *either* the Grand Lodge of England ("Antients") or the Grand Lodge of York as anything other than beyond the pale, and, by dispute, De Lintot may have been referring to the schism in which the Lodge of Antiquity parted company for a few years from the Grand Lodge of England. The dispute can hardly have been one between the "Antients" and the "Moderns", for they were in continuous dispute until the beginning of the nineteenth century.

The petition lays at the door of the G.L. of Scotland a recognition of the high degrees. This was, of course, in ignorance, for the G.L. of Scotland has never recognised any degrees other than those of E.A., F.C. (including the Mark) and M.M. There is nothing in the petition to indicate for what specific degrees the petitioners sought a Charter. It seems that

William Gibb, by a process of deduction, concluded that as they worked seven degrees (from the proposed title) they requested authority for four additional degrees above Master Mason; that one of these additional degrees might be the Royal Order (from the use of the name "Heredom" in the title) and was prepared to oblige on receiving confirmatory evidence, or on one of the petitioners coming to Edinburgh, to be made a member of the Royal Order.

The List of Members of (presumably) the Lodge of Perfect Observance No. 1 is interesting, as showing that De Lintot was still Master in 1782 (*vide* Wonnacott's paper).

However, the petition did not cut much ice. William Gibb replied on the 21st October, 1782 (in Letter No. 3 as follows):—

LETTER (No. 3)

COPY

Most Worshipful Brother,

William Mason Esqr Grand Secretary of Scotland, received your letter of the 11th inst & as he has likewise the honour to hold a high office in the order of the H.R.D.M. of Kilwinning, he communicated to me, as Grand Secretary of that order, your letter & petition therewith transmitted; & as it is your desire to obtain four additional degrees in Masonry, & from several other circumstances, which we observed in your communication, we easily discovered that your application could not be made to the Grand Lodge of Scotland w^t any propriety. I therefore laid your Packet before our Deputy Governor, & am commanded by him to inform you, that there are two different orders of masonry which subsist in Scotland. The one called "The Holy Lodge of St. John"; over which the Grand Master of Scotland presides; The Grand Lodge of Scotland is composed of all the masters of the diff^t Lodges in Scotland of that Order; and consists of Entered Apprentices, Fellow Crafts & Master Masons—The other is called the Royal Order of the H.R.D.M. of Kilwinning or the Royal Order of Scotch Masonry, into which none but Master masons of the order of St. John can be admitted. This order con(tains) 4 other degrees of masonry, & was instituted for many great & valuable purposes; but it does not appear to us, from anything we can yet discover, that you belong to this order. We therefore are not at liberty to write to you further, than we can communicate to strangers; but if it is your desire, to be admitted members of, and to receive a Charter from this highest order of Masonry, it will be necessary, that without loss of time, you depute one of your number, & send him down here properly recommended, & who will in due form, be admitted a member of our order, & empowered to teach & instruct such as he shall find worthy of such communication. We would likewise wish to be more particularly informed of the nature of several offices, which we observe among you, such as "The Speaker," "Grand Experts," "Architect" & "Sword-Bearer" as they bear a kind of resemblance to some of ours.

We most sincerely regret that upon any pretence whatsoever disputes or dissensions should arise among masons; as nothing can be more foreign from or more repugnant to, the Grand principles of masonry.

It is the more necessary that one of your number should come down here, as the Powers you require are ample & various & will need to be settled & adjusted by conference and concert. We commend you to the Almighty Protection of the Grand Architect, who is love; & sincerely pray, that Peace Harmony & Concord may ever subsist among you.

(No Signature)

Done in the Grand Lodge of the H.R.D.M. of Kilwinning this 21st day of October 1782 and of Masonic years 5782 by Order of the D . . . Governor.

I find the reply of William Gibb chiefly of interest for that statement in which he says, "This order contains 4 other degrees of masonry". Now what did he mean by that? The Royal Order of Scotland has to-day two degrees—that of Heredom of Kilwinning and Rosy Cross (*not* Rose Croix)—and there is no evidence of any kind whatsoever in the minute books that any other degrees have ever been worked by the Royal Order. What the "4 other degrees" were remains a mystery.

To this letter from William Gibb, De Lintot replied on December 12th, 1782 (Letter 4) in a letter which runs thus:—

LETTER (No. 4)

Sir and dear Brother:

I have communicated at the first comity held of the Lodge of which I have the pleasure of being Master, the letter of the Worshipfull Grand Lodge of H.R.D.M. of Kilwinning and after the usual considerations and debates it has been deliberated

as you will see by the piece included under the seal and stamps of our Lodge in order that you should be so obliging as to deliver it to the said Grand Lodge.

The Compendium also annexed will give an idea of the order that we follow and of which we cannot deviate ; each degree having its particular officers who are relating one with the other untill the seventh degree where then the Master has command over all the seven degrees under the name and title of Knight Kadosh or Knight Templar ; and as this Lodge is generally established in all the Countries of Foreign Powers which are affiliated to us, is a reason for us not to alter the regular order that we observe, *vide compendium* I dont perceive, Sir and dear Brother, that our Lodge will grant any other expenses than those mentioned in our petition which is that they all shall pay for them being registered, for we foresee that the Grand Lodge of Kilwinning may have great advantages toward charities well intended, well granted and bestowed if even our scheme should not have all the extend of success that we wish with the foreign Lodges, aforesaid, for the antiq Lodges of England and London who have already proposed to join with us will make a Capital: we shall pay the registering of all our members into the hands of the Landlord where our Lodge is kept where receipt shall be sent to the Most Worshipful Grand Lodge in order that the amount may be paid at the Order of the Grand Secretary.

Under these considerations that I hope you will deliver to the Most Worshipfull Grand Lodge of The Royal Order of H.R.D.M. of Kilwinning.

I have the pleasure to be of you,

Sir and dear Brother
The most true and
affectionate Brother
P. Lambert De Lintot

coy gardens tottenham court road
1782 December 12

To Brother Gibb Parlemt House
Edimburg

With his letter De Lintot sent what was, in modern parlance, an extract from the deliberations of the Lodge. William Gibb had asked for further information and this he got in full measure in the Compendium (Letter 6). The "extract" (Letter 5) is of no great interest, being chiefly an expression of thanks to the Grand Lodge of the Royal Order and an indication to that body that the Compendium was authoritative.

LETTER (No. 5)

To the Worshipfull worshipfull Grand Lodge of the Royal Order of the H.R.D.M. of Kilwinning, Edinburgh
1314
Coledge
heredom
templars

From an elevated place where reigns, Union Silence & and Peace of the y, V 17, of the y. M.57 of our F 468. March 11th.

We perpetual administrator, Conservator and master of the Lodge the perfect observance of the Seven and last degrees, Comprehending Phisique, Philosophy, Moral and Enciclopledy No. 1 under the Constitution of the most respectable Grand Lodge of England South of the River Trent seated at York Being in comity with our officers and members upon the subject here after mentioned, and being in due and right form assembled, we have deliberated as follows, in answer to the Worshipfull Most Worshipfull Grand Lodge of the Royal Order H.R.D.M. of Kilwinning in Scotland to a letter to us directed the 21st day of October of the year of our Lord 1782 of Masonry 5782 by Brother William Gibb, Grand Secretary of the Said Grand and Most Worshipfull Lodge.

It has been resolved in the first plact, to return our thanks to the Most Worshipfull Brother William Mason Esqr Wishing him Joy health and prosperity, for to have delivered our petition to the Very Lodge Where we intended it should be presented ; we do further approve in the Whole, What the said Brother has done on our behalf, in order that we may have as free an explanation as possible with the Brother-hood of the antiq Lodges of Scotland.

2dly it has been acknowledged that we have not explained us enough in our petition in order to give to understand that we dont ask for no Masonic degree but in Case we should not be in possession of some by due reception, and whereas that by our said petition We have submitted ourselves to any Masonic examination

by such Brothers as it may be right to do so, and as it now appears by the said letter that there is two Grand Lodges at Edimburg the one simboliq and Modern, the other professing the high antiq degrees under the name and title of the Royal Order of H.R.D.M. of Kilwinning; it is to that same Lodge that We desire that our petition should duly be presented acknowledging the same Lodge of Kilwinning for to be the most ancient Scot Lodge, Wishing to her and all her respectable members all prosperity. Greetings to be instructed by her if We trade in the right way, Which is the principal object of our petition and to grant us the power that We require, submitting ourselves to the offered payment having no other views than to bring all the grand cot Lodges dispersed on the universe on the same an uniq principle and level.

We have thought that the said Lodge of Edimburg must be acknowledged for the Mother Lodge of all, and in order that no foreign Lodge should not arrogate themselves as Scot Lodges without being registered at the Mother Lodge and in order also to avoid the abuses commited in all countries by a number of ignorants that qualify themselves Members of the grand Scot Lodge, being notwithstanding ignorant of the true motives and having only learnt something in some printed books or parcels of the said grand Scot Lodge.

3dly and in .Consequence of What is said above, we have resolved that a compendium shall be sent to the Said grand Lodge Seated at Edimburgh under the title of the Royal order of H.R.D.M. of Kilwinning, containing the seven degrees of Masonry in the same order as we do practice them in our Lodge, and also Containing the Subject of Every Section, Which has been left to us by Lord MacMahon last grand Scot Master of our Said Lodge, which we desire to be taken into the Kind consideration of the said grand Lodge of Edinburgh in order to go in the same regular Way Which is our ardent Wishes.

All Which has been so resolved, all the Lodges being duly opened on that purpose, in the year of our Lord November the 31st 1782, and of the Masonic Year 5782, and ordered to be registered in our grand book of deliberations.

By order of the grand administrator
Fs BAES.
2d. grand secretary.

Seal

The degrees worked in the Rite of Seven Degrees may be tabulated thus:—

1. Entered Apprentice	}	First Degree
2. Fellow Craft		
3. Symbolic Master		
4. The Little Elected	}	Second Degree
5. The Inconnu		
6. The Elect of Fifteen		
7. Architect	}	Third Degree
8. Judge		
9. First Architect (? Provost)		
10. The Royal Arch		Fourth Degree
11. Knights of the East	}	Fifth Degree
12. Princes of Jerusalem		
13. A Heredom Degree	}	Sixth Degree
14. A Templar Degree		
15. A Rose Croix Degree		
16. A Kadosh Degree	}	Seventh Degree
17. A Templar Degree		

The degrees are merely sketched in outline by De Lintot and no "arcana" is included with his text. Is it possible that this was sent and has become lost? The full details of the Compendium are as follows:—

LETTER (No. 6)

COMPENDIUM of the Seven Degrees of Masonry.

First light of the Law of Moses.

the first Degree, composed of the entered apprentice, fellow craft and simboliq Master, Containing three Sections; three Sacred Words, I. B. M. three pass Words

Signs and Grips and the Subject upon the Building of the temple of Solomon ; the two Pillars I. B. the flaming Star, the Murder of H. &c. &c.

Second Degree, the Little Elected, the unknown ; the election of fifteen, containing three Sections and as above three Sacred Words &c. &c. the Subject, the Seven Elected ordered for the discovery of the murderers ; the taking of one of them ; an unknown given advise of the two others, the Election of the fifteen, the taking of the two other murderers, their punishment and the burying of Hiram.

Third Degree of the architect, Judges and first architect of the Temple, containing three Sections three Sacred Words &c. upon the obligation there makes the architects in eating each a portion of the heart of Hiram as ordered by Solomon ; the Election of the Judges and Provost of the temple in order to prevent in the future any discord during the perfection of the temple which was achieved in Seven Years and upon the dedication of it made by Solomon.

Fourth Degree, the Royal Arch, Containing three sections, three sacred words, &c ; the subject upon the discovery of the Deltha by three architects in the nine arches of Enoch and particularly by G B L who finds the report made to Solomon, that the discovery contains the real name of God: Solomon and Hiram King of Tyr Set the Deltha on the Pillar of Beauty just under the Saint of Saint ; the institution of the Royal Arch, and on the demand of the Masons to Solomon the bad Masons buried under the falling of the nin Voutes by a punition of God for their price, the offering of the bread without and the oblation to Jehova with the Election of the grand Elected.

Fifth Degree, the Knights of the East, the Princes of Jerusalem, the reconstruction of the temple after the Captivity of 70 years by Zorobabel Isai and Josua ; three sections three sacred words &c. the subject upon the destruction of Solomon's temple by Nabucodonsor ; the deliverance of the Jewish people by Cyrus ; the Batle of the River Starburzanaij ; the temple re-edified with the trowel and Sword in hand ; the Deltha re-placed in the temple, the ambassadors sent to Cyrus for to obtain the delivery of the vases of the temple and the oblation of the Grand Commanders.

SECOND LIGHT UPON THE LAW OF CHRIST

Sixth Degree, named, the Metropolis of Scotland and Colledge of Heredom or Royal Order of Heredom, and on the pact of the Christian Princes for the cruises in the Holy Land; three Sacred Words &c.

The subject, faith hope and Charity.
the voyage of the three Collumns.

The research of the Word lost by the death of Christ.

The new Religion with the descent of Christ into the Limbes or Hell ; his delivering the souls, his resurrection ; the word found again I N R I Emanuel the origin of Masonry under the allegory of the construction of the temple. The Eclesiastical Councils of France, Italy, Germany, Plaisance and Clermont in Auvergne (province of France) where the Pope was present.

The Pact of the Christian Princes for the conquest of Pallestina

Jerusalem and the Grave of Christ, when it was resolved that the moto of the colours and flags should be, *God's will*.

The nine cruises (? Crusades—G.S.D.) began by Godfrey of Bouillon and followed by the Kings and Princes of England, Scotland, France, Germany & Flanders. also an etymology of that antiq Lodge of Scotland which was established in the Castle of Heredom and which took several different names according to the revolutions of the times of War Such as the Eagle, the Pelican, rose cross of St. Andrew of Heredom ; in fine the perfect Mason of Scotland the demolition of the Castle of Heredom whose name is only subsisting.

THIRD LIGHT UPON NATURE

Seventh Degree, containing Seven Sections Seven Sacred Words &c. called the royal order of the templars K. D. O. S. H. or Solitary, the Subject taken from Herod antiphas upon the real natural Philosophy of the Masons.

their friendship With Godfrey of Bouillon King of Jerusalem.

Upon the third and last destruction of the temple of Zerobabel, by antiochus under the Maccabees, by Crapus, by Pompee Kespasium and Jilus his son, upon St. John the almoner who gave his name to one branch of our order.

Upon the new reformation of the Masons untill the year L 1700.

Upon hughes of Pagantes and Godfrey of St. Omer that are received by Garinous Patriarch of Jerusalem in the 51 Age.

Upon the Seven Seals and books of the Masons, on the year of our Lord 1118.

Upon the creation of the order of the Knights templars by Godfrey of Bouillon confirmed and ratified by Baldwin the 1st and 2nd Kings of Jerusalem ; upon their valor, their deeds of arme and their grand Masters untill James Damolay.

Upon the destruction of that order in the years 1312 and 1314.

Upon the protection granted by the Kings of Scotland to all the Knights templars that took refuge in Scotland.

Upon the protestation that they made of their innocence also the protestation of their grand Master above mentioned at the Moment of his Cruel Death.

Upon the Nonauthority of the sentence of the Pope Clement the Sixth purporting, (We in a Secret Consistory of Cardinals and Bishops, have broke and annihilated the order of the templars, although unable to cast them by a regular course of Law ; We condemn them by our apostoliq Authority and by provision, by the rights that our pontifical omnipotence Supply to all formalities, as we are unwilling to displease our dear Brother the King of france, and this bloody sentence was signed by the real Name of that Pope

Upon the non authority of the Popes to break a royal order created and confirmed by several Kings.

Upon the non authority of the Popes to judge the Temporal Mighties.

Upon the power that they have arrogated to themselves falsely grounded.

Upon the bad use they have made of their false powers.

Upon the falsity of Scolastiq Philosophy of which the Popes have made use in order to arrogate themselves With divine Powers.

Upon that the Popes have never been assisted by the Holy Ghost in their Judgement.

Upon the Natural Religion.

Upon the Composition and discomposition of the four Elements.

Upon the fluid of the sun that gives life to any thing in being.

Upon the Soul. Upon Divinity and upon the Discomposition of vegetable mineral and animal.

Upon the Separation of the four Elements in the reign animal on the Corporal or incorporal Soul.

Upon the real Name of God, the falsity of Devils or Demons.

Upon Heaven and Hell, and the authority of the holy books.

Upon the reality that God is the type of any thing and that creator & almighty is not such as the Popes teaches him to be, also upon good and bad.

Upon Phisiq, Metaphisiq, Philosophy and Moral.

Upon the knowledge of the salts of Hermess.

Upon the real philosophical Stone by mathematics, astrology and all the Sciences that proves the real existence of the Eternal being and upon the Worship own to him.

Upon the Lodges of our days that professes no more the Secrets of the ancient masons, neither in Scotland nor England by the suppression made in Scotland, York London and all Europe at the instigation of the grand Master of the Order of Maltha protected by the Popes in the year 1500.

Upon the powers and ancient charters granted by the King Athelstan and Edwin in the year 926.

Upon the Act of the Parliament of England in 1415 that has prohibited all the favor of the Masons and has reduced them to the only Simboliq use and Way.

Upon the obligation of the Masons to Write, and Why ?

Upon the introduction of the human Sciences in the World by the Masons.

Upon all the temples, and What Signifies the Word temple.

Upon the Lodge of Cromwell and under what system it is under the title of architect and generally upon all the false Masoniq Grades invented by ignorant Members that knew no better.

And upon the three hieroglyph Keys of the Masons not to be found out but only in our Lodge to whom they have been thrust for to communicate from one to another Lodge upon matters of Deliberations &c.

Taken from the Grand Book of Deliberation by order of the g^d administrator
Fs. Baes.

Second Gd. Secretary

The extract (Letter 8) which De Lintot also sent to Edinburgh appears to have been a copy of a portion of certain Regulations which had been recently issued by the Grand Lodge of England ("Moderns"). This extract was sent with a covering letter (Letter 9) dated March 25th, 1783, in which he plaintively enquires as to the fate of his letter of December. I presume he refers to his letter of December 12th, 1782.

LETTER (No. 8)

Extract

that each Lodge be required to transmit to the grand Secretary on or before the next quarterly Communication, a regular list of their Members, with the dates of their admission or initiation; also their ages as near as possible at this time; together with their Tittles, Professions or Trades and to continue on or before every Succeeding Grand Lodge to acquaint the grand Secretary, with the names and descriptions of any additional member or other alterations in the Lodge as to members, and for every person made a Mason, five shillings be transmitted, and for every person becoming a Member, two Shillings and Six pence for registering their names &c in the Grand Lodge books, agreeable to the regulation, and that no person made a mason subsequent to the 29th of October 1786 (at which time the regulation took place) shall be entitled either to receive charity from the grand Lodge, or to partake of any other Privileges of the Society, unless his name &c. be regularly registered as above.

also that this regulation shall extend to the Lodges abroad, and that twelve months be allowed to the Lodges in Europe, America or the West Indies to transmit their first accounts; and two years to the Lodges in the East Indies. and whereas many Lodges have neglected to comply with the said regulations, by not registering their Members, or transmitting the fees prescribed, to the great injury of the fund of the society, it is therefore

Resolves, that to render the said resolution of the 19th of November 1773, more productive and beneficial to the Society, it shall henceforth be strictly enforced, and for that purpose it is ordered. 1. that no Brother, however exalted in life, who has been initiated since the 29th of October 1768 shall have the privilege of being appointed to the honour of wearing a blue or red apron, unless the grand Secretary certifies to the grand Master that the name of such Brother has been registered and the fees paid.

2. that no Brother initiated since the 29th of October 1768 shall have the privilege of being elected or appointed a Master or Warden of a Lodge, or of attending or voting at a comitee of charity or Grand Lodge unless his name has been registered and the fees paid.

3. that every petitionner of charity, initiated since the 29th 1768 shall set forth in his petition, the Lodge in which, and time when he was made a Mason, in order that the grand Secretary, may certify to the comity of charity by indorsement on the Petition whether the Petitioner's name has been duly registered and the fees paid.

4. that every Lodge shall transmit to the grand Secretary on or before the grand feast in every year, or oftener, a regular list of all persons initiated, or Members admited in such Lodge, together with the registering fees, and such Lodges as may not have initiated or admited any person Within the year, shall, in Writting, acquaint the grand Secretary of such circumstance, that their Silence may not be computed to neglect or contempt of the Regulations of the grand Lodge.

5. That to prevent any Lodge from pleading ignorance or forgetfulness of the proper method of registering its members, a blanc form shall be printed and sent to each Lodge, to be filled up and returned to the grand Secretary.

6 that the grand Secretary shall lay before the first quarterly Communication after each grand feast, an account of such Lodges as have not registered their Members within the year preceding the grand feast, that they may be erased from the list of Lodges for not conforming to the Laws of the Society, or be otherwise dealt with as the grand lodge may think expedient.

7. that to prevent any injury to individuals, by being excluded from the privileges of the Society, through the neglect or malpractice of their Lodges in not having their names duly registered, such Brethren, on producing sufficient proof to the grand Master, the Comity of charity, or quarterly communication (as the nature of the case may require) that they paid the regular registering to the Lodges, shall be capable of enjoying all the privileges of the Society, but the offending Lodges shall be rigorously proceeded against for disobeying the orders of the grand Lodge, and detaining, longer than in Justice or reason they ought, the fees that were the property of the Society.

agreed unaimously at the grand extra Lodge on the 8th ultimo and on the 14th instant.

London. 17th february 1783.

and is signed

James haseltine }
William White } G.S.

LETTER (No. 9)

London March 25th 1783

Worshipfull Brother

In the Month of December last I have send you a letter by order of Mr. Lambert De Lintot, Master of our Lodge, containing the deliberation of our said Lodge, and of which I have paid the postage at the general Post Office in King Street Newport Market; it wonder all the members that we remain untill this Day Without any answer, therefore beg to lett us know if such Letter has been received in order that I may lay it before the first chapter. Inclose. I send you a copy of extract of the new regulations taken by the grand Simboliq Lodge of England in Great Queen Street Lincoln inn fields, his Roual highness the Duke of Cumberland Grand Master, and which has been transmited to our Simboliq Lodge, of which Mr. Lambert De Lintot is also Master, we sincerely wish that in the high degrees of Masonry the grand Lodge of H. R. D. M. of Kilwinning, Would adopt Such or Similar regulations, to which we make no doubt but every Lodge would gladly accept.

in my particular Wishing to you personally and to the Lodge in general, Joy, health and prospetity, I remain,
Worshipfull Brother

Your most obedient
and humble Servant

Fs Baes Second Secretary.

at Peter Lambert De Lintot Esqur. No. 59 Coy's Gardens Tottenham Court Road.

To Baes' letter of March 25th, 1783, we have (in Letter 10) a copy of the reply sent on 29th March. A Charter was granted—there is no record in the Minute Book of the Order—and the Charter Fee of £3 10s. requested.

LETTER (No. 10)

Copy letter to Mr. Fs. Baes, Second Secretary to the Lodge over which Peter Lambert de Lintot presides in London
R.W.B.

I am to acknowledge the recd of your letter dated 25th Curr and to inform you that at the first meeting after receiving your last I laid the same before the Gover & Council of the H. D. M. of Kilwinning and that it was ordered for me to make out a Patent for the most W/ful Br. P. Bernard De Lintot Esq. empowering him to advance such Brethren as was thought worthy to the R.Y.L. order of the H.R.D.M. of Kilwinning the number to be advanced with the Characteristicks given to each (the same not to exceed sixty three without a new Patent from our Order to form a new Chapter) being transmitted to us every six months. The Patent is in forwardness and I now inform you that the money to be payed for the same amounts to £3. 10. 0. Please let me know in Course If I am to draw for the same on Peter Lambert de Lintot or any other Person.

I am with all due brotherly esteem

W. Br. Your affectionate Br. & Hble Sevt.
W.M.D.r.t.n.

Parl. House,
29th March 1783.

I shall lay the Extract you transmit me before the first Council of Knights to have their opinion upon it as in my own I think the regulations highly proper for the good of the Craft in general to whom I heartily wish all manner of Prosperity.

To this letter De Lintot replied in an undated letter (Letter 11) asking to whom the "3 guinny and a half guinny" should be paid.

LETTER (No. 11)

RIGHT WORSHIPFUL BROTHER

The Lodge of the seven and Last Degree of the perfect observance N^I under the constitution of the Gd. Lodge of England South of the River Trent at York in London has delibered and is determined, according to your last letters, and ours answer to it, that we had resolved to pay 2 Shiling and 6d. for each Knights admitted under the four degree of the ancient Scots masonry or the Royal order of the H.R.D.M. of Kilwinning on the condition that our Members shall be Registered in your chapter and that our chapter shall be intiled to deliver Certificate Where in the following words shall be mentionned (Registered in the Gd. Chapter of the

high Knights of the Royal order of H.R.D.M. of Kilwinning) at Edinburgh but notwithstanding we shall pay other fee as our Brethren does in Dublin for the use of your grand chapter. If there no objection in the chapter be so kind Dear Brother to acknowledge that the Receipt of this Letters immediately it time permit you or so soon that you can, and to let me know where you desire that 3 guinny and an half guiny shall be placed in London or at Edinburgk or at any place, or if you will for the Best, to send the charte at any place in London on your order you shall Receive the said sum free of the post that we shall pay particularly.

& as there is Great numbers of strangers in our Lodge and chapter or Royal Arch, who desire to be admitted in Scoth ancient masonry (if the is no objection) after be admitted by us, to call for charte for france Italie or other Kingdom on the same conditions, please let me know it, I send you copie of your last letters to remembert you that J'desire to make the good of the craft.

If you have received about two months ago a petition signed by me with Eleven other brother please to have no regard of it before the mony shall be placed accord- ing your desire and to send no charte before j' let you know.

J am with all due brotherly esteem

Wors^{ful} Brother

Your affectionate Br. & most humble servant
Peter Lambert de Lintot M^{ter}.

N.B. it is desired that the charte bear the name of Peter James Lambert De Lintot Esq. Deputy Governor or Master. accord your ruler.

Don Michel Baron Chilini diAsuni Signor Warden

Andrew Baynton Esqr. Junior Warden for the three firt officers &c&c&c&c&c.
Please to direct to Mr. Lambert De Lintot No. 5 cobham Row cold Bath fields London.

LETTER (No. 11a)

copie of the last Letters of the chapter of H.R.D.M.

R.W. Br.

I am to acknowledge the receipt of your Letter dated the 29 current, and to inform you that at the first meeting after Receiving your Last J laid the same before the Governor and council of the H.R.D.M. of Kilwinning and that it was ordered for me to make out a patent for the most Worshipfull Br. P. Lambert de Lintot Esqr. Empowring him to advance Such Brethren as was thought worthy for the r y l order of the H.R.D.M. of Kilwinning the members he advanced, with the characteristicsticks given to Each the same not to exceed Sixty three without a new patent from our order to form a new chapter being forwardness and now inform you that the mony to be payed for same amount to £3. 10. 0.

Please let me know in housse if I am to draw for the same or Peter Lambert de Lintot or any other person.

I am with all due

William M. D. R. T. N. Gibb
Gnd Secretary

LETTER (No. 11b)

Parliament house
29 March 1783
and a N.B.

I shall lay the Extract you transmitt me before the first council of Knights to have their opinion upon it, as in my own I think the Regulations highly proper for the good of the Craft in general to whom I heartily wish all manner of prosperity

William M. D. R. T. N.

The rest is silence and we have no further records in our archives of the Rite of Seven Degrees.

At the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Draffen, on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. Ivor Grantham, E. Ward, W. Waples, R. J. Meekren and L. E. C. Peckover.

The W.M. said:—

I am sure we are all grateful to Bro. Draffen for his valuable and interesting contribution to our *Transactions*. It is particularly welcome as coming from Scottish sources, for it is becoming more and more recognised that the solution of many obscure Masonic problems will not be found in any narrow field; thus, the more information we get, the more we shall learn of those eighteenth century customs which tend to bemuse even the most erudite student of Masonic history.

The paper is particularly valuable as an addendum to Bro. Wonnacott's 1926 paper, and it will be of great interest to students of Prince Masonry (Rose Croix) in Ireland, and also Knights Templar, especially as no less an authority than the late Bro. Heron Lepper stated that a Bro. Laurent introduced the Rose Croix to the Kilwinning Lodge, Dublin, in 1782, and this Bro. Laurent received his seven degrees on 12th July, 1782, in the Rite of Seven Degrees. Also, it has been stated that, in the system of high degrees promoted by Lambert de Lintot, the Templar series were combined with the Kadosh, but, about 1790, when Dunckerley first appears as chief of the Templars in England, a severance seems to have taken place.

The reference to a dispute between two Grand Lodges in Petition No. 2, is undoubtedly a reference to that between the "Moderns" Grand Lodge and the Grand Lodge of England South of the River Trent (1779-1789), which followed the split in the Lodge of Antiquity No. 1. Bro. Wonnacott was under no misapprehension, for he stated (*A.Q.C.*, xxxix, p. 63) that "outside grades from 1764 or earlier, down to 1790, were in vogue among the Masons under the Grand Lodge of the Moderns and also its schismatic off-shoot, the Grand Lodge of England South of the River Trent".

By this schismatic Grand Lodge only two subordinate Lodges were constituted:—

- No. 1. The Lodge of Perfect Observance, which had a very strong foreign element; and
- No. 2. Perseverance & Triumph.

Notice now that this schismatic Grand Lodge was chartered on 29th March, 1779, by the Grand Lodge of all England, at York (it collapsed in 1789), and that there is a record in the minutes of the Lodge of Antiquity No. 1, dated 9th June, 1779, to the following effect:—

P. Lambert de Lintot Admr. Genl. & Represt. of the G.L. of ye Lodge of Heredom, Scotland.

attended along with a number of members of the Lodge of St. George de l'Observance No. 68. When de Lintot stated in Petition No. 2 that they had taken no part in the dispute between the two Grand Lodges, he must have had his "tongue in his cheek".

Peter Lambert de Lintot illegally purchased the Warrant of "French Lodge No. 270" in 1766 (erased 1775), and apparently altered its name to "Union". A Chapter of High Grades was connected with this Lodge, which later became the Perfect Observance of the schismatic Grand Lodge; though erased, it must have continued to work after its erasure in 1775. Later still, the Chapter was attached to the St. George de l'Observance, No. 148 (No. 53 in 1780). It was erased from the "Moderns'" list in February, 1794, probably having come to an end because the Grand Lodge of England South of the River Trent had ceased in 1789. It appears that there is no list of members of No. 270 in Grand Lodge.

The interest in this paper stems from the fact that here we have a series of degrees which may have given rise to some of our present-day Orders. We know so little about the other degrees such as the Black Mark, the Wresfle, the Link, and even the eighteenth century Royal Arch, that any further information is bound to be appreciated. Yet perhaps it is as well that the Duke of Sussex "clamped down" on so many of these extraneous degrees during his thirty years' Grand Mastership, or we might now have had a multiplicity of them to detract from the beauty and attractiveness of the recognised three.

May I express the hope that Bro. Draffen's main line of research has not, as he states, come to a standstill, but that we shall be favoured with the results at some not very distant date, for we are all conscious of the fact that whatever he submits is quite out of the ordinary run, and is a distinct addition to the latest Masonic knowledge.

It is on this note that I end by proposing a very hearty vote of thanks to him, and I call on Bro. Johnson, the S.W., who is our expert on the Grand Lodge at York, to second.

Bro. G. Y. JOHNSON, S.W., said:—

This paper, *Some Further Notes on the Rite of Seven Degrees in London*, comes as a pleasant surprise, as it shows that there are still discoveries to be made in our Masonic Libraries.

Bro. Wonnacott, in his paper, *The Rite of Seven Degrees in London* (A.Q.C., xxxix, 63), created something of a sensation as he had discovered a good deal of information on a subject of which little was known.

Now we are indebted to Bro. G. S. Draffen for producing further evidence which confirms many of Bro. Wonnacott's statements.

The Lodge of Perfect Observance No. 1 was constituted on 15th November, 1779, by the Grand Lodge South of the River Trent at the Mitre Tavern, Fleet Street. Only the names of five principal officers are recorded. Three years later only one of these Brethren remained on the List of Officers and that was the first Master, Peter Lambert de Lintot, who still retained that position.

Lambert de Lintot was one of the mainstays of the French Lodges working in London in 1770-1790, and is best known for his Masonic engravings, some of which contain Cyphers which have been a puzzle to many.

Bro. Wonnacott mentions a plate in the Grand Lodge Library which formed the frontispiece of the Constitutions of Lodge No. 1, Perfect Observance, Grand Lodge of England South of the River Trent. (A.Q.C., xxix, 67). Is this the emblematical plate exhibited in one of the show cases a few weeks ago by the Grand Librarian?

This plate has no engraver's name, but bears every indication that it was the work of Lambert de Lintot. It has great interest for me, as it is headed, "Grand Lodge of England South of the River Trent", and is the only engraving that I have seen connected with that Grand Lodge.

It is with much pleasure that I second a vote of thanks to W.Bro. G. S. Draffen for his valuable paper.

Bro. IVOR GRANTHAM said:—

This interesting contribution to our *Transactions* does not lend itself easily to comment in a Craft Lodge. But, if I may, I would claim the privilege of expressing my own personal appreciation of this paper for a special reason. If I am not mistaken, I happen to be the only person here this evening who was also present in Lodge on the occasion nearly thirty years ago, when the late Bro. W. Wonnacott delivered what proved to be his "Swan Song" in Freemasonry—the masterly paper on *The Rite of Seven Degrees in London*, to which Bro. Draffen has now added this useful supplementary note.

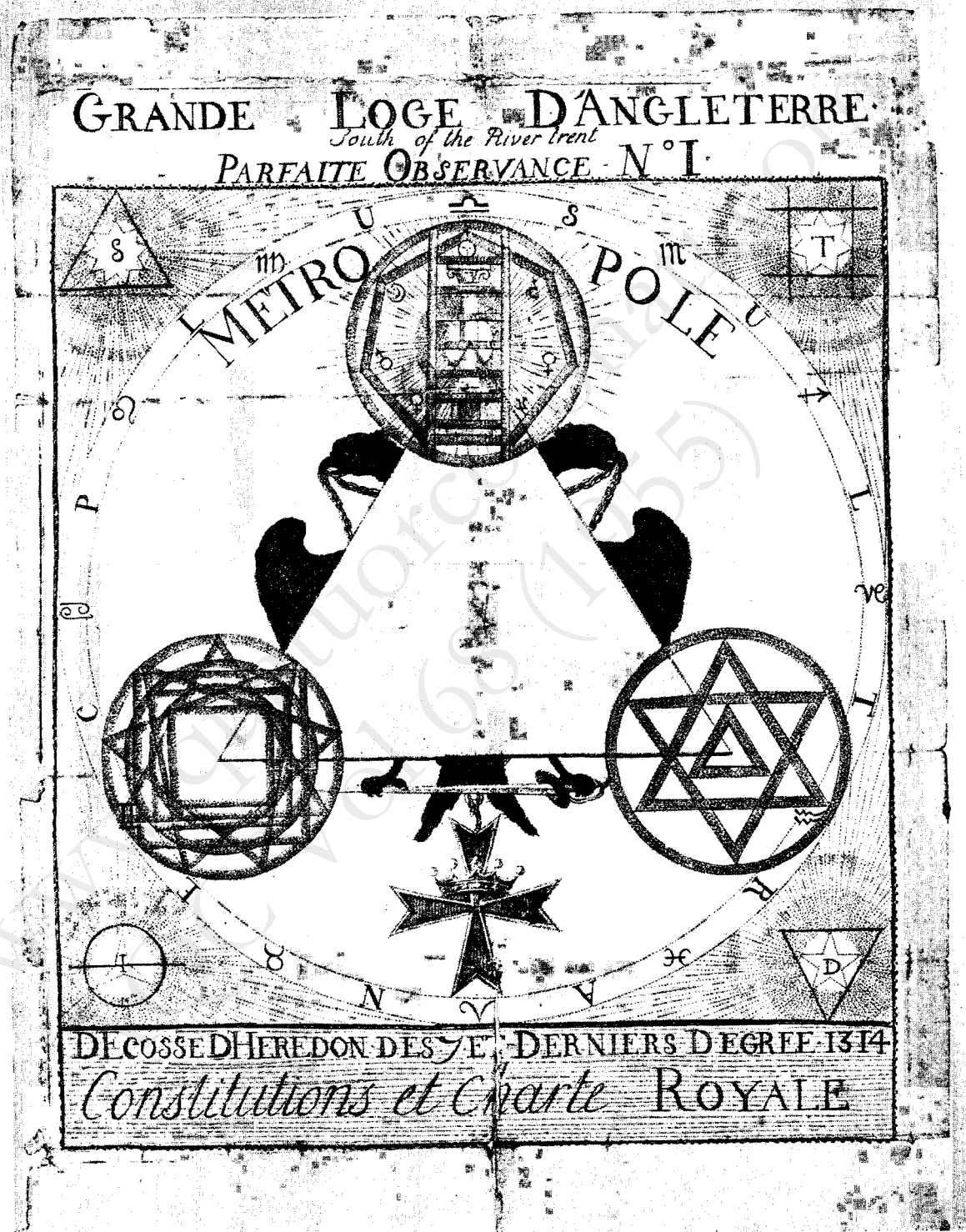
In the course of his paper, Bro. Draffen has enquired which were the two Grand Lodges mentioned in the Petition—Document No. 2 in the text—between whom in 1782 there was a dispute. The answer to that question is, I think, clear from the text of the Petition itself; for in the preamble reference is made to the two Grand Lodges to which the Lodge of Perfect Observance No. 1 and Union Lodge No. 270 respectively owed allegiance—namely, the Grand Lodge of All England at York, and the *Modern* Grand Lodge in London. The nature of the dispute between two Grand Lodges, if this identification is correct, does, perhaps, remain a matter for conjecture; but I would venture to suggest that the dispute in question related to the activities of that section of the Lodge of Antiquity which, three years before, had severed itself from this Lodge of Time Immemorial fame and, in close association with the Grand Lodge of All England at York, had formed a so-called Grand Lodge of England South of the River Trent.

To add interest to this paper, I have brought with me from the Grand Lodge Library, for exhibition in open Lodge this evening, a number of documents relating to the Rite of Seven Degrees in London; and I would draw attention to the symbolic design, above which appears a specific reference to the Lodge of Perfect Observance No. 1, South of the River Trent. As de Lintot is known to have been Master of this Lodge, there is good reason for thinking that this symbolical design may be attributed to him. Other designs, which are known to be specimens of his work, are exhibited for comparison. In reply to the questions raised by the Senior Warden in his comments, I can state with confidence that this particular document is the one referred to by Bro. Wonnacott in his paper. The Lodge is indebted to the Board of General Purposes for permission for this document to be reproduced in our *Transactions*.

I cordially support this vote of thanks.

Bro. E. WARD said:—

Bro. Draffen's discovery is to the history of the Chivalric grades as was the finding of the *Graham* MS. to the Craft. Perhaps this is an understatement because, however incomplete our knowledge of eighteenth century Craft working, the blanks are as nothing comparatively,



Engraved Chart

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and these letters, with their appendages, provide a link which may well prove of inestimable value.

Read alongside Wonnacott's paper, we know much more of what manner of man de Lintot was, and if, as some think, he was the principal channel by which the so-called higher degrees became popular in England, we can understand why the history is so entangled.

For instance, in a minute of Antiquity Lodge, dated 9th June, 1779, quoted by Gilbert Daynes (*A.Q.C.*, xxxix, p. 94), one of the visitors is de Lintot, styled "Admr. Genl. and Representative of the G.M. of ye Lodge of Heredom, Scotland". But he apparently knew so little of this "Lodge" that three years later he petitioned for a charter to the National Grand Lodge at Edinburgh.

Again, according to Wonnacott, the Grand Lodge South of the River Trent, the Lodge of Perfect Observance No. 1 and the College (of Rites) had by 1780 become unrecognisable as separate entities, and it seems that the Union Lodge No. 270 could be included in the merger. Nevertheless, in de Lintot's petition of 1782 (letter 2), one of the two Lodges mentioned was 270, its officers being anonymous, whilst the officers of Observance were all named.

It seems inescapable that de Lintot stressed the connection (which no longer existed) between No. 270 and the regular G.L. of England solely to give prestige to his appeal. Here we might ask why it was necessary to obtain a charter from Scotland. Why should not the G.L. South of the R.T. issue one, as it did when constituting the Perfect Observance Lodge itself? In referring to differences between Grand Lodges, I assume that de Lintot meant between the "Moderns" G.L. and his own schismatic G.L., and that he felt misgivings about the latter having sufficient status to attract prospective Knights. But if he did not expect much sympathy from the "Moderns" G.L. at London he could have fared worse than by going to Bristol, for in 1780 the Baldwyn Rite, the Emminent of seven degrees (and I must add inevitably time immemorial) had with all modesty constituted itself as the supreme authority in England, and, indeed, eventually possessed five subordinate encampments. We still have the regulations in what is self termed a Charter of Compact, dated December 20th, 1780, and because in the past it has been suggested that there was a previous separate charter which has become lost (Yarker,¹ Waite² and Powell³), I would here point out that the internal evidence shows that the regulations and the charter are one and the same, although there is nothing to indicate the identities of the compacting parties. Lambert de Lintot surely must have known of this Baldwyn organisation, and his Lodge could have become a daughter encampment, but didn't, and it is for consideration whether this was because de Lintot regarded the Rite as of too recent an origin and wanted to be sure of being associated with an order which had an antiquity, as he puts it, "proved by historical facts".

The Rite of Seven Degrees outlined in the Compendium (letter No. 6) is remarkably like the Irish system quoted by Wonnacott (*A.Q.C.*, xxxix, p. 71), but differs from that directly associated with de Lintot's Lodge, also quoted by Wonnacott earlier, in which the three Craft degrees are telescoped into one. Reading through the material, one wonders whether this was principally a storehouse of legendary matter on which to draw, or whether the seven degrees were really all worked independently. To mention again the Baldwyn Rite of seven degrees, of which two are Craft and R.A. and five orders of Knighthood, it is extremely doubtful whether more than two of these five were originally worked. Certainly the sixth, Kts. of St. John of Jerusalem, Palestine, Rhodes and Malta, otherwise Knights Templar, on which the Rite was founded, and possibly the seventh, Rosae Crucis or Sov. Princes Rose Croix of Heredom. According to Tuckett, the three Lesser Knighthoods (3° Nine Elected Masters, 4° Scots Knight of Kilwinning, and 5° Knight of the East, Sword and Eagle) were not actually worked as separate degrees before 1802, the material being only to a small extent the same as used in other similar rites.

When William Gibb spoke of four other degrees *contained* in the Royal Order, had he in mind a similar store which could if need be added to the recognised degrees? Surely it must have been somewhat like this, because, having agreed to issue a patent (letter No. 10), he did not correct de Lintot's acknowledgment (letter No. 11) which repeated Gibb's own words regarding the four degrees of the Royal Order. Otherwise, either Gibb sold a patent for four degrees when he only had two to sell, and didn't even say which these were, or else de Lintot was not in the least concerned that they were, so long as he gained possession of so valuable a charter to give authority to the system which he preferred to propagate.

One question which I ask Bro. Draffen is whether the handwriting in the body of the letters and that of the signatures is the same, because Wonnacott notes de Lintot's use of English for the first time in 1786. If all were written by Baes (the master of languages) under de Lintot's direction in French it might account for much. I take it that this is meant by Bro. Draffen when saying that the degrees are "sketched by de Lintot", although actually the Compendium was in that instance signed by Baes.

¹ *A.Q.C.*, xvii, p. 88.

² *Encyclopædia*, Vol. ii, p. 227.

³ *Freemasonry in Bristol*, p. 778.

Bro. W. WAPLES said:—

It appears from de Lintot's letters that he may have considered the Kilwinning H.R.D.M. the ancient and true *ne plus ultra* of Masonry, and that he wanted to include it in the Rite, ascribed to him, in place of the Prussian Order, which may have been, in his view, a too modernised version of the Phaleg story.

The origin of the Rite used, or introduced, by de Lintot is doubtful; it was certainly not his own concoction, for a similar one is quoted at length in *Maconnerie Adonhiramite*, first published in 1781, but written some time earlier. The 1747 edition of *Les Francs-Maçons* quotes *Architectes ou Ecossois* following the Maitre—therefore, there may be grounds for assuming that a series of degrees was established *circa* 1740 or before. One must not lose sight of the Swalwell Lodge Harodim of 1735 (see *Book M*), which had something in common with the Kilwinning H.R.D.M., and also the modified Harodim of the Phoenix (No. 94), Palatine (No. 97) and other Lodges in Durham County about the middle of the eighteenth century. There was likewise the Scone and Perth influence of the higher orders in 1778, and later the Arch and Temple of St. Stephen's in 1807, and preceding Alex Deuchar's interest in that body at Advocates' Court.

Here in North-Eastern England there is undoubtedly Scottish influence over a long number of years. Our early Brethren apparently looked to Scotland for leadership, not only for reasons of proximity, but possibly because the Scottish system was not tainted with Continental innovations.

De Lintot's Compendium shows that, in common with similar systems, his Seven Degree Rite followed a general theme, a pattern, the origin of which may well be found in the so far undiscovered history of the Royal Order of Scotland; maybe de Lintot thought similarly about the *ne plus ultra*.

Thank you, Bro. Draffen, for a most valuable contribution to the Seven Degree Rite.

Bro. R. J. MEEKREN writes:—

Bro. Draffen has not only recalled to mind our late Bro. Wonnacott's paper on the Rite of Seven Degrees in London, but has added in his present paper, brief as it is, some very interesting information. The impression given in Bro. Wonnacott's account was that the various degrees worked by the French Brethren in London in the latter part of the eighteenth century were a loose and inchoate agglomeration, but from one of the documents Bro. Draffen has discovered it would appear, on the contrary, that they formed a well-defined system or series, for these early Rites, or most of them, were, after all, nothing but agglomerations of degrees which were originally worked separately and independently.

In the document particularly referred to, the Compendium sent to Edinburgh by Lintot, it becomes quite evident that these degrees, so-called, were each really three degrees grouped together, with the exception of the seventh, which comprises seven degrees or "sections." These separate degrees (called sections) are in all twenty-five, which number again was taken to have some significance, or at least to be symbolically appropriate. The titles of these degrees are referred to in many places, and the rituals of many of them were published in various works that appeared in France in the period, and even in the early years of the nineteenth century. There are also MS. rituals, mostly of unknown provenance, and ritual documents that turn up in unexpected places, as, for example, one referring to the Royal Arch, which was discovered in the archives of the Great Priory of Helvetia of the *Chevaliers Bienfaisants*.

In order to make up the number twenty-five, the Royal Arch in Lintot's rite has to be taken as being composed of three degrees, or sections, as Lintot describes them. The document just mentioned above (as in the Swiss Great Priory) bears this out. It is in English—rather illiterate English—and brings in the nine Arches of Enoch, and the placing of the Delta in the secret vault under the S.S. of the Temple, as well as its subsequent discovery.

Ragon, considerably later, yet not too late, I think, but that he may have received some tradition at second hand, makes the statement that the degrees of the Rite of Perfection were divided into seven groups, which he calls "Colleges or Temples", which is curiously parallel to the "Seven Degrees" given by Lintot, each divided into three "sections" (excepting the last), which confirms the conjecture that the Franco-London rite was an early form, or one of the variant early forms, of that of Perfection.

Some of our works of reference say that the Rite of Perfection was elaborated in the College of Clermont; others, as the late Albert Lantoiné in his history of the *Rite Ecossais, Ancien et Accepté*, appear to be of the opinion that it was the Emperors of the East and West who were responsible for it. The matter is uncertain; there were so many other bodies engaged in building up a series of degrees. The *Plus Secrets Mystères des Hauts Grades* (ascribed to Berage, of date 1767) gives a series of seven degrees, of which the first

three correspond in their titles to the sections of Lintot's second degree, and the next in order are two Architects, small and great (*Petit and Grand*), while *Recueil Precieux de la Mac : Adonhiramite*, of 1787, gives the same degrees in the same order. Neither of these two works are rare, hardly even scarce, but, in any case, I suppose they can be seen in most Masonic libraries of any size.

The list of the degrees of the Rite of Perfection given in works of reference, and which, I think, date from the earlier part of the nineteenth century, contain the same *Elus* and Architects in the same order, but they are preceded by a number of other degrees, showing that in the interval the Canon, so to speak, was not yet closed.

Incidentally, there is one great mystery that is, or seems to be, insoluble from sheer lack of any evidence or even hint concerning it; and that is when, and how, did the *Elu* motif get included in the third degree as worked in English-speaking countries. There is no trace of this in any form of the M.M. degree as worked in Continental Europe. This must have occurred before 1760, and (as it would seem) later than 1730.

What I would particularly like to draw attention to is that we have here a very promising field for investigation that has so far hardly received so much as a pioneer survey. I could hope that it might be taken up by some of our younger students. There is room enough in it for a number of investigators. I would suggest, however, to anyone interested that here purely historical methods will have to be implemented by others. It will need something of the acumen of a detective, for the material yields little more than hints and clues.

What my own rather unsystematic observations point to is that there is a good deal of information to be extracted respecting the original forms of the first and third degrees, especially the latter, and also the evolution and development of the interpretations put upon them. A good many of these "high" grades were originally conceived as "fourth" degrees, immediately following the third, and supposed to give the real interpretation of symbolic Masonry. In the later forms, when they had begun to be collected into incipient systems, these indications are apt to be edited out, but enough remains here and there to give a clue.

Perhaps the most interesting lead is the relationship of the *Elu*, or *Elect*, degrees, of which there are many, to those called *Eccossais* or *Scottish*. Personally, I think this relationship was very close, and that, indeed, they may all have emerged from the same germ, directly or indirectly, and (what is contrary to received opinion) that they, or the original root from which they sprung, may have existed as far back as the last quarter of the seventeenth century.

There is also, I believe, some light to be gained on the motifs that either led to the emergence of the *Royal Arch*, or exercised an influence upon its various developments—for it has had several. This is not the place to give reasons for so thinking, but here is one of the enticing problems afforded by the so-called *hauts grades*. It is to be hoped that Bro. Draffen (while looking for something else) may make a further discovery.

Bro. L. E. C. PECKOVER writes:—

There appears to have been so little research carried out on the other degrees of Freemasonry outside the Craft and *Royal Arch* that I find W. Bro. Draffen's paper of exceeding interest. I, of course, promptly read the paper by the late Bro. Wonnacott.

There seems to be little doubt that Bro. P. Lambert de Lintot was more or less responsible for the establishment of some of the so-called higher degrees in this country, and we must thank W. Bro. Draffen for his trouble in bringing before us his new discovery.

I am intrigued by the paragraph in the letter No. 5 which reads: "From an elevated place where reigns, Union Silence & and Peace of the y, V 17, of the y. M. 57 of our F 468. March 11th." These figures refer, apparently, to dates arrived at by various Masonic calculations, but none that I know of. Has Bro. Draffen any opinion on this? Also, can he elucidate on "Lord Mac Mahon last Scot Master" later on in the same letter?

It is interesting to note that all the degrees are associated with *KS temple* or with *Templar Masonry*. It would be nice if we could ascertain whether the second *Templar Degree* was equivalent to our present *KTP*, or whether the *Templar Degrees* and the *Kadosh degrees* are confused and have come down to us under different headings. Most certainly the *Royal Arch* has altered its complexion during the course of years.

Bro. DRAFFEN writes in reply:—

I have read the comments submitted with very great interest. In preparing this paper, I deliberately kept my own observations to the very minimum in order to let the original documents, around which the paper was written, speak for themselves.

It seems likely that this paper will prove, in years to come, a useful "reference", for it

does give conclusive proof that what was assumed by many of us to be a somewhat nebulous organisation was, in fact, a quite well knit together affair.

Bro. Peckover raises an interesting point in connection with letter 5. I have carefully checked the original, and I am glad to find that my transcription was correct. It is certainly an unusual way to date a Masonic letter, but I think that a solution can be discovered from the text. I assume that the letters "V", "M" and "F" refer to the words "Vulgar Era", "Masonic Era" and "Founder". If this is correct, the last date mentioned, *i.e.*, F 468, brings us to the year 1314, which ties up with the date at the head of the letter, and if you add 468 to 1314 you get the year 1782, which is, of course, the year in which the letter was written. I can only think that for some reason or other the numerals 82 have been omitted by the writer after the numerals 17 and 57 respectively.

As far as I can judge, the handwriting in the body of the letters indicates that they were written by Baes, but there are one or two exceptions to this. In all cases where signatures appear they are actually signed by de Lintot or Baes, as the case may be.

It seems pretty certain—from evidence which I have had submitted to me by Bro. R. S. Lindsay, Grand Treasurer to the Royal Order of Scotland and Grand Secretary of the Supreme Council of Scotland—that the other degrees to which William Gibb refers are those of Royal Arch and Rose Croix. It is impossible to print the evidence, and only verbal discussion could confirm or deny it.

