



THE QUARTERLY BULLETIN OF THE SCOTTISH RITE RESEARCH SOCIETY®

Courtesy of Pierre Mollier, Archivist of the Grand Orient de France



MORIN'S BOOK PLATE?

Book plate at the beginning of the Baylot Manuscript. FM4 15, BnF.

BY JOSEF WÄGES 32°

DURING THE SPRING OF 2015, I attended the World Conference on Fraternalism, Freemasonry, and History in Paris, France. It was hosted at the National Library of France and was sponsored by the Policy Studies Organization (PSO), and featured lectures and presentations from speakers all over the globe. In advance of the conference, I was

also invited to attend at the library and museum of the Grand Orient de France, on Rue Cadet, a specially convened working group on the Francken manuscripts, the ancestors of what would later evolve into the Ancient and Accepted Scottish Rite. Assembled for the first time were all the extant texts, for the express purpose of study and comparison by a team of

international experts, chaired by the Illustrious S. Brent Morris, 33°, GC. It was a dream team of intellects, set to task on divining what they could from these precious texts.

Over several days we examined all of the documents including the recently rediscovered Lahore Manuscript, and were also introduced to a very important French manu-


(Continued on pg. 3)



The Plumblin

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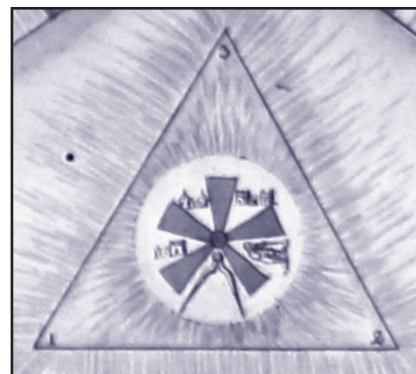
A NOTE FROM THE EDITOR

IT'S A SURPRISING AND RARE OCCASION to come within the orbit of solving a historical mystery that has long vexed one's colleagues. Although some may find it disappointing to lack crucial evidence to definitively answer a question, the research that one undertakes in the present may later serve to assist another who may find success. In other words, it is possible that the research *for its own sake*—that is, documenting all available data and hypotheses—may serve as a beacon or guidepost for the future. Indeed, it is rare that any successful discoveries have their origin in recent memory. For instance, one may read of the unearthing of an ancient tomb, but it is likely that its location is the product of earlier excavation. Historians, archaeologists, scientists, etc., are always searching for earlier clues and discoveries in order to advance their current research. Historical material discovered earlier, but abandoned due to insufficient resources or information, may be revived—often with surprising results. This older material should be reviewed, re-examined with fresh eyes, and questioned, if not just to lay a vexing question to rest so that another hypothesis can be tested.

In this issue, we feature an inquiry into the Baylot Manuscript by Josef Wäges, who is the co-editor of *The Secret School of Wisdom: The Authentic Ritual and Doctrines of the Illuminati*. According to Wäges, this document is presently considered to be the French parent document to the famous Francken manuscripts. While searching for clues as to the identity of the author, Brother Wäges examined the book plate found on the cover, and from the examination of historical evidence, began to suspect that the book originally may have belonged to Étienne Morin, the noted 18th century proponent of a high-grade system of Freemasonry called the “Rite of The Rite of the Royal Secret”, which would evolve into the Ancient and Accepted Scottish Rite.

Wäges' work, however, was cut out for him: the ex libris portion of the plate was missing—thus rendering it difficult to prove it belonged to Morin. However, given the evidence he uncovered about Morin that is excerpted herein, Brother Josef strongly believes that this information, and the illustration, might be used in the future to search for similar texts and books from Morin's collection. Perhaps a complete plate will be located.

A possible key to this mystery is now in your hands ... 



LETTERS & SUBMISSIONS

If you would like us to consider an original, unpublished, scholarly article of 4,000 words for publication in *The Plumblin*, please send us a query via email to AKendall@ScottishRite.org including the following information: name, address, Masonic affiliation (if any), contact information (telephone and email).

Please also include a short summary—one paragraph or less—of your article including the title, subject, and the theme of the piece. We will respond to queries promptly, and authors of articles we are interested in will be asked to forward their entire manuscript to us electronically. * **Please direct all letters to the editor, comments or concerns to AKendall@ScottishRite.org** *

MORIN'S BOOK PLATE?

(Continued from pg. 1)

script popularly called the Baylot Manuscript, after the previous owner of the manuscript, Mr. Jean Baylot, and lately referred to as the Santo Domingo Manuscript. It is an extraordinary text, but one particular aspect caught my eye: the book plate opposite the cover, which was conspicuously missing a name. In an attempt to identify the owner and author of this manuscript, I uncovered startling evidence which strongly suggests that this book plate might actually be that of Étienne Morin, popularly known to us today as Stephen Morin, the founder of the Scottish Rite.

The Baylot Manuscript is a leather-bound folio of two sections containing twenty-nine rituals and related instructions copied by an officer of Le régiment de Foix on the island of Saint-Domingue outside of Cap Français. The first section of twenty-seven degrees was written between the years of 1763 and 1764, as evidenced by the author's note in the header of the Knight of the Sun degree.

Ce grade m'a été donné par la loge constituée pour le régiment de Foix pendant notre campement de la Grand-Rivière et à notre loge de l'orient de St. Marc le 29 mars 1764 par le fr. Peyrettes. Ecrit au camp de la Grande Rivière au quartier du Cap. à St. Domingue au mois de juin 1763.

(This degree was given to me by the lodge constituted for the Foix regiment during our encampment at Grand-Rivière and at our Lodge in the east of St. Marc on March 29th, 1764 by Br. Peyrettes. Written at the camp at Grand-Rivière in the district of Cap [Français] in Santo Domingo in June 1763.)¹

The second section was written in 1768 before the regiment rotated back to France, and contains the Apprentice and Fellow Craft degrees of the Élus Coën—a Masonic system invented by Martinez de Pasqually in Bordeaux in 1767. In the last few lines of the manu-

script we learn that these two degrees were likely added in 1768.

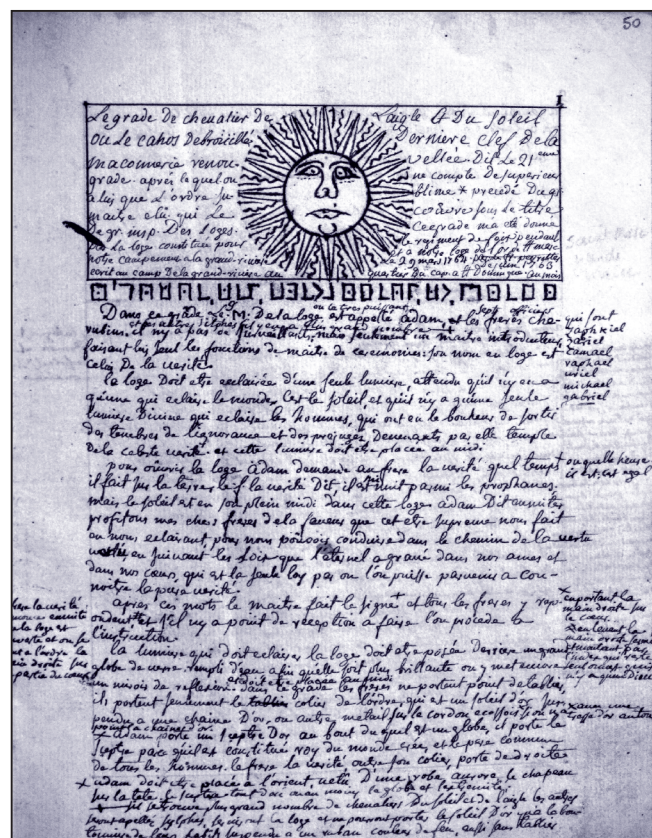
Le dernier et premier jour du dernier et premier quartier de la lune du septième et huitième mois. Le premier août &c. Béni soit celui qui m'entend. A l'orient du Port-au-Prince, le 9 mai 1768.

(The last and first day of the last and first quarter of the moon of the seventh and eighth month, the first of August &c. Blessed be he who hears me. In the east of Port-au-Prince, May 9th, 1768.)²

The Baylot Manuscript was rediscovered in the National Library of France in 1974 by Paul Naudon, and has been the subject of discussion in French academic circles ever since, although it is just now coming to our attention in earnest. Many of the degrees in this collection are directly related to the Francken manuscripts, and it was proposed in committee that this collection actually represents a portion of the materials once in the possession of Étienne Morin, and that he allowed this particular officer to copy his ritual collection.³

This thesis rests upon comparisons of the text in the degrees of Knight of the Sun, Knight Kadosh, and Sublime Prince of the Royal Secret, in addition to the supporting evidence that was presented to the committee. It was demonstrated that these French rituals are so textually close to the Francken rituals, that they are likely copies of the very master rituals that would later be translated and refined by Francken in

1771. Most remarkably it was shown that the version of the Sublime Princes of the Royal Secret in Baylot, Ralliement des Princes Sublime is an archaic version of the same ritual in the Francken manuscripts, and represents the degree's fragmentary beginnings.⁴ As if the evidence could not be any more compelling, a tracing board tucked away in this manuscript was revealed to the committee to be the oldest known tracing board for the Sublime Princes of the Royal Secret. It is illustrated on large, heavy paper, and was drafted using pencil, then inked, and finally colored with a combination of coloured pencils and water-colour. The intricate detail and excellent illustrations, combined on a large and durable paper, suggests that this board was used in rituals, and was not merely a curiosity. It is certain that this working 1764 tracing board is the world's oldest example for this degree. I was convinced at the end of this commit-



Ritual frontispiece of the Knight of the Sun. FM4 15, BnF.

tee, based on the evidence, that Morin had indeed allowed his ritual collection to be copied, but the larger question in my mind was the identity of the manuscript's author. Would discovering his identity help to fill in the gaps of missing knowledge during the formative years of Morin's system? After close and meticulous study and finding no identifying marks or clues in the manuscript, I turned to the next most likely place: the book plate.

The book plate is an exquisitely engraved copperplate print, whose symbolism is largely based on the Knight of the Sun ritual, and it appears to have had the Ex Libris portion at the bottom edge removed, but thankfully the engraver and artist are clearly identified in the image. I consulted with the Book Plate Society⁵ in the United Kingdom, and they provided more details about the artist and engraver. The artist is believed to be John Linnell (1729–1796), son of the famous furniture maker William Linnell (ca. 1703–1763). Unlike most furniture makers, John Linnell gained a design education at the St. Martin's Lane Academy, which was founded by William Hogarth in 1735. In 1750, aged 21, he joined his father's firm as a designer. On his father's death in 1763, John Linnell took over the family firm. During his lifetime, John Linnell produced high quality furniture, which rivalled that of other leading furniture makers such as Thomas Chippendale, John Cobb, William Ince, and John Mayhew.

The engraver is Henry Yates (ca. 1706–May 22, 1762), who was a member of the Goldsmiths livery and also a Freemason. Yates started his career engraving precious metal punches for the Assays Office and was replaced in 1756 because his work was thought to be very ordinary. He later produced many trade cards and engravings in both the Rococo and Chippendale style, several of which survive to this day and are most decidedly extraordinary in detail and composition. He died on May 22, 1762 having never married and passed his name to his godson. Given the evidence,

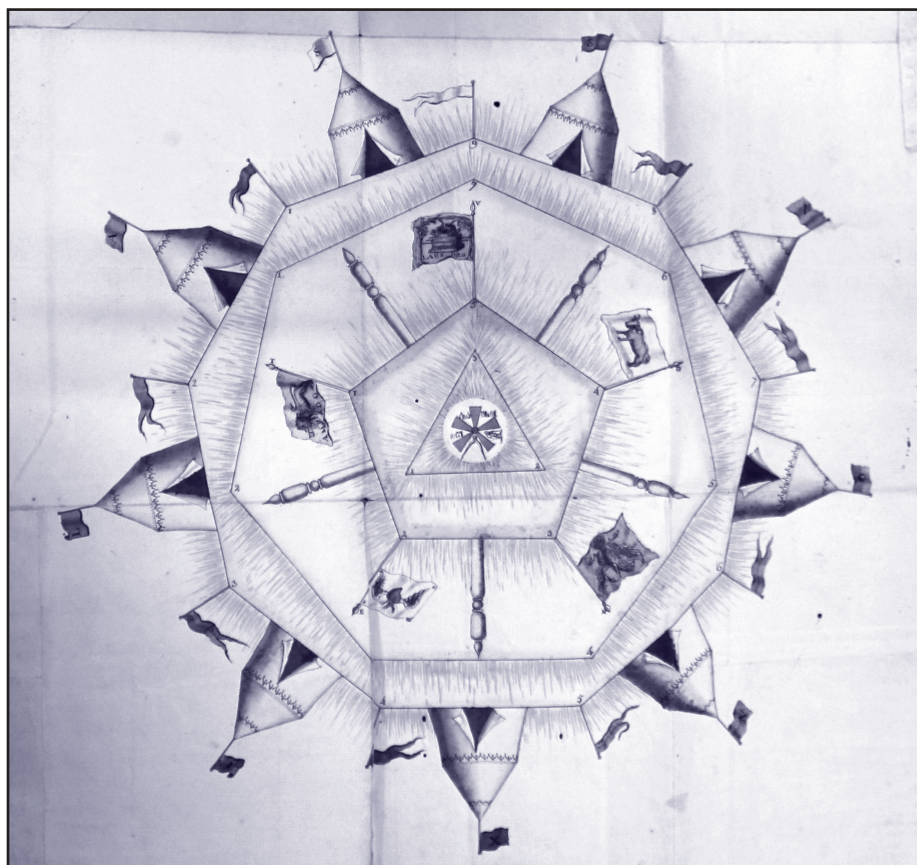
this book plate was certainly produced before May 1762.

With these constraints in mind, consider how exactly they fit within the timeline of the travels of Étienne Morin from 1761 to 1763. Using a combination of sources, comprised of the Sharp Documents; rituals in the archives of the Grand College of Rites in France; naturalization records in Bordeaux for the year 1762; extant patents issued by Morin, the probate file of Stephen Morin in Kingston 1762; along with now missing correspondence written by Morin, and published in St. Claudius in 1928, we can now definitively reconstruct his life and movements with a great degree of certainty.

A timeline of Morin's life and travels is located on the facing page. ►►

From this reconstruction we see that Morin founded in Bordeaux, France in 1745 the world's first Scottish High degree system, the Élus Parfaits. He left France for

Saint-Domingue between 1747 and 1748, acting as their proconsul representative in Saint Domingue, and established several Scottish Lodges for his system on the island. He was stripped of his authority in 1752 and replaced by Lamolere de Fueillas, although he continued to operate in his previous capacity, which caused factionalism in the Lodges. The Élus Parfaits go dark by 1760, so in 1761 Morin traveled back to France to officially regain his proconsul powers on the island. He was granted these powers by the Emperors of the East and West, a body composed of members of the Grand Lodge of France on August 27, 1761. Extant records inform that he left France on March 27th, 1762, and was taken prisoner by the English not long after his departure. Morin wrote to Chaillion du Jonville, Substitute Grand Master of France who granted him his proconsul authority on June 21, 1763. He informed him that "the trips I made in different cities of France, my stay in England after being captured, and those I have



Tracing board of the Sublime Prince of the Royal Secret.

Courtesy of Pierre Mollier, Archivist of the Grand Orient de France

A TIMELINE OF MORIN'S LIFE AND TRAVELS

1717	Cahors, Lot, Midi-Pyrénées, France. Birth.
1744	Antigua. Age 27. Receives Maîtres Ecosais from Governor-General Admiral William Mathew.
May 1745	London, London, England. Age 28. Is detained at sea and conducted to London. Contacts the Grand Lodge and receives dispensation to establish Perfect Masonry in Bordeaux.
June 25, 1745	London, London, England. Age 28. Receives confirmation of the regularity of his initiation to Maîtres Ecosais, and receives a Constitution to establish this degree in Bordeaux.
July 1, 1745	Bordeaux, Gironde, Aquitaine, France. Age 28. Arrives in Bordeaux.
July 8, 1745	Bordeaux, Gironde, Aquitaine, France. Age 28. Establishes a Parfait Loge d'Ecosse (Perfect Ecosais Lodge) in Bordeaux. This marks the birth of the world's first high degree system, the Élus Parfait.
October 10, 1746	Bordeaux, Gironde, Aquitaine, France. Age 29. Visits L'Anglaise No. 204 as a deputy for his Bordeaux Lodge, Française.
April 27, 1747	Bordeaux, Gironde, Aquitaine, France. Age 30. Visits L'Anglaise No. 204 as a deputy for his Bordeaux Lodge, Française.
June 29, 1748	(Cap-Français) Cap-Français, Nord, St. Dominique. Age 31. Mentioned in a letter from Cap-Français to Bordeaux.
July 17, 1749	Cap-Français, Nord, St. Dominique. Age 32. Founds Lodge in Cap-Français.
May 16, 1750	Paris, Paris, Île-de-France, France. Age 33. Morin visits with Brother Petit de Boulard, concerning the Knight of the East Degree.
June 30, 1750	Bordeaux, Gironde, Aquitaine, France. Age 33. Visits L'Anglaise No. 204 as a deputy for his Bordeaux Lodge, Française.
March 13, 1752	Cap-Français, Nord, St. Dominique. Age 35. Officer at the Grand Lodge in Cap-Français. Also mentioned in a bad light ... they felt betrayed by him for establishing their Ecosais lodge, presumably without the consent of their mother Lodge in Bordeaux.
June 7, 1752	Port-de-Paix, Nord-Ouest, St. Dominique. Age 35. Mentioned in Port-de-Paix. Founds a lodge, but it is not recognized by the Mother Lodge in Bordeaux until it is constituted by their new representative Lamollere de Fueillas.
1753	Saint-Marc, Artibonite, St. Dominique. Age 36. Establishes an Élus Parfaits Lodge in this city.
1761	Bordeaux, Gironde, Aquitaine, France. Age 44. Arrives in Bordeaux from Saint Dominique, to re-establish his high degree system, and to regain proconsul powers over the high degrees in Saint Dominique.
August 27, 1761	Paris, Paris, Île-de-France, France. Age 44. Morin is granted proconsul powers by the Emperors of the East and West, a factional body composed of members of the Grand Lodge of France on August 27, 1761.
March 27, 1762	Bordeaux, Gironde, Aquitaine, France. Age 45. Departs for St. Dominique and is detained by the British shortly after departure.
November 1762	London, London, England. Age 45. Detained en route to Saint Dominique. Conducted to the Grand Lodge and is given the same proconsul powers as the Grand Lodge of France by the Grand Master Earl Ferrars de Tamsworth in the West Indies, and declared life member of English Lodges. Departs for Kingston, Jamaica.
January 20, 1763	Saint-Marc, Artibonite, St. Dominique. Age 46. Arrives from Kingston, Jamaica.
June 21, 1763	Port-au-Prince, Ouest, St. Dominique. Age 46. Writes to Chaillon du Jonville in Paris.
July 25, 1763	Port-au-Prince, Ouest, St. Dominique. Age 46. Writes to Chaillon du Jonville.
May 3, 1764	Port-au-Prince, Ouest, St. Dominique. Age 47. Writes to unknown in Paris.
August 28, 1764	Port-au-Prince, Ouest, St. Dominique. Age 47. Writes a letter to Mr. Devaux in Paris.
October 26, 1764	Port-au-Prince, Ouest, St. Dominique. Age 47. Issues a Grand Elect Perfect Mason and Sublime Ecosais (14°) patent to Osson de Verrier, planter of Port-au-Prince.
March 7, 1765	Port-au-Prince, Ouest, St. Dominique. Age 48. Writes to the Grand Lodge Officers in Paris.
1766	Kingston, Jamaica. Age 49. Arrives in Kingston from Port-au-Prince, St. Dominique.
August 22, 1767	Les Cayes, Sud, St. Dominique. Age 50. Issues a Knight of the East patent to Guillaume Alexis Delmas in Cayes du Fond, aka 'Les Cayes'.
November 17, 1771	Kingston, Jamaica. Died aged 54 years. Buried in Kingston Parish churchyard.

done in Jamaica for the same reasons, detained me for fourteen months before I returned to Saint Dominique, where I landed in St. Marc on the twentieth day of January in 1763.”⁶ He provided further details on his detention stating that “in the beginning of 1762, I was taken prisoner at the sea and conducted as an enemy of the state to London, where I received all the consolations and enjoyed all the pleasures and benefits that a Mason can expect in such circumstances, especially considering that I was recommended by you. I had the pleasure of working, often with the Very Respectable Brother the Earl of Ferrars, Viscount of Tamsworth, Grand Master and protector of all the Lodges under English dominion. I talked to him in open Lodge about the patent you have been kind enough to grant me, which he joined with his approval, in congratulating me and favouring me with the title of life-member of all English and Jamaican Lodges, where I received in that quality, all the services I needed until I left for Saint Dominique.” By his own account it is known that he arrived in France in 1761, left to return to the island in March of 1762, but was detained and conducted to London, England, then to Jamaica, and landed on the island in St. Marc in January 1763.⁷ Based on these clues it can be concluded that the book plate was created in London by Yates, sometime between March and May 1762.

An evident problem with this thesis however is that Morin had already been to England in 1745, so at first glance there is a possibility that he could have commissioned the plate at that time. A closer inspection of the details helps to eliminate this possibility.

First, John Linnell would have been too young to draw the image on the book plate. He was born in 1729, so he would have been about 16 years old when Morin was taken prisoner to London, and it is not likely that he was artistically developed enough to produce this piece as he was likely to be apprenticing during this period. The illustration is decidedly Masonic and in all probability the work of a Mason, which further excludes the pos-

sibility that he could produce it as he was too young to be made a Mason.

Secondly, Henry Yates was born in 1706, which would put him at about 39 years of age in 1745. Clearly he was old enough to be both a Mason and an expert craftsman, but a further look at his résumé reveals that he was at that time still working at the Assays office, which he left in 1756. The plate is clearly marked Yates fecit Foster lane [Made by Yates on Foster Lane], which confirms that the plate was produced in the later stage of his career. A comparison to the other extant book plates he made reveals that the style of his monogram on this engraving is consistent with other works he produced in 1762.

Finally, we can conclusively rule out the earlier 1745 date by exploring the iconography on the book plate itself, namely as it pertains to the degree of the Knight of the Sun. The similarity between the bookplate and the illustrated header on the ritual of the Knight of the Sun in Baylot is compelling as both have a central sun motif, with a stylized face and extended rays of light. The book plate goes further by depicting all the implements of Masonry, amongst the debris of the temple, which aligns with the degree title given in Baylot.

Le grade de Chevalier de l'Aigle et du Soleil ou Le Cahos Débrouillé dernière clef de la Maçonnerie renouvelée dit Le 21 me grade après lequel on ne compte de supérieur à lui que l'Ordre Sublime, précédé du gr. Maître Élu, qui le couvre sous le titre de Grand Inspecteur des Loges.

(The degree of the Knight of the Eagle and the Sun or the Chaos Unravelled, the final Key of Renewed Masonry called the 21st degree after which there is no superior degree to it except the Sublime Order, preceded by the degree of Elect Master, which covers it under the title of Grand Inspector of the Lodges.)⁸

Searching through the Sharp documents one finds the first mention of this degree in Sharp 15, dated May 16th, 1750, and the first mention of Morin giving

this degree to a Lodge occurs in Sharp 61, dated June 24th, 1757 when he gave this degree and several others to the craft lodge, La Concorde, which he constituted as an Ecossais lodge. These dates, and the preceding remove all possibility that this plate was produced in 1745.

Can it be said definitively that this is Morin's book plate? It's not possible because the Ex Libris part of the book plate has been removed from the lower portion, although one could affirm that the evidence points to Morin—at least circumstantially. The contents of the Baylot Manuscript are copies of the rituals he had in his possession, and the dates of these degrees coincide with the development of his system. Further comparison of the rituals in Baylot, with the Francken manuscripts, reveals that Baylot is the parent of the latter. Moreover, the imagery of the book plate points to the Knight of the Sun—a fundamental degree that was worked in the lodges of the Emperors of the East and West in France. The research on the bookplate supports and establishes an approximate timeframe the plate could have been created to May 1762. The information concerning Morin's travels from 1761–1763, place him in London in March 1762. It stands to reason that he is the most likely owner, but perhaps in time this may be said with more certainty. One might use this information, however, to search for other books and manuscripts with the same book plate to establish associations with Morin's Rite. Perhaps in some undiscovered manuscript or forgotten book conclusive evidence will be discovered. ☉

Joseph Russell Wäges is a member of Plano Lodge no. 768, and a 32° Scottish Rite Freemason from the Valley of Dallas, Texas. He is a fellow of the Grand College of Rites, a full member of the Texas Lodge of Research, the Michigan Lodge of Research, and life member of the Missouri Lodge of Research. He is currently preparing the forthcoming books, L'École secrète de sagesse, Rituels et doctrines authentiques des Illuminati: Une école secrète de sagesse; TheColumbian Illuminati; On Materialism and Idealism; and The Improved System of the Illuminati.

APPENDIX

My Very Dear Bro.,⁹

It was with genuine satisfaction that I received the letter you were kind enough to send me dated 25th December last. I am pleased to learn that you now know a little more. I congratulate you with all my heart. I would ask you to embrace him on my behalf and to ensure him of my sincere friendship which I owe to him in all respects.

Bro. de Berey, who is the bearer of the present letter, is one of my best friends. He is our Crown Prosecutor here and is going to Paris to see his native country again, but he intends to return here. He will tell you about his plans. I warmly commend him to you. He has got as far as the Grand Écossais and Chevalier Maçon. He remembered your name as soon as he saw it on your letter. He was First Secretary to the Intendant when you were at Saint-Domingue in San Miguel de la Atalaya.

I am sending you three lists which, as you will see, are continuations of those I have already sent, along with the briefs (in duplicate) for three Lodges, namely those of Saint-Marc, Cayes du Fond in the Ile à Vaches and Port-au-Prince. I shall send these either to you or to Bro. Devaux Dumorier to present them to the Substitute-General. As I wanted to take advantage of the opportunity presented by Bro. de Berey's visit, I am sending you a list of each lodge since I do not have the time to ask Saint-Marc and Cayes to send me their briefs in triplicate. I certify those lists as true, and inform you that we have expelled from our Society a Monsieur Saint Rome, an engineer, and a Monsieur Laforeade, a merchant of this town, who have failed in the most essential obligations of our Secret Constitutions,¹⁰ being leaders of a conspiracy and disrupters of the basic harmony of Freemasonry.

The first of these, Saint Rome, is a Knight of Saint-Louis. He belonged to the lodge in Nantes which rebelled and which refused to recognise the Prince de Clermont as our Grandmaster.

There is also a lodge in Le Cap called the Édouard Stuard which is similarly composed and which we certainly do not want to recognise.

Bro. de Berey will reimburse you the relevant amount for each of the lodges on the enclosed list. I beg you not to forget about this.

Bro. de Berey promised me that he would obtain for you a grey parrot, since I myself was still unable to find one as I would have liked. You will receive the parrot at the first opportunity along with two chitterlings from Macouba and Saint-Domingue.

Write to me often, my dear Bro., with your news: then all your friends will be my friends also.

Send me, I beg of you, one or two jewels of the Prince de Jérusalem, which is a set of scales, along with the Small Formulary of the Order.

Bro. de Berey will reimburse you for everything. My warmest greetings to all our brothers and sisters. I will write to you at greater length in a fortnight.

I remain, my dear friend and Bro., sincerely yours,
MORIN, merchant in Port-au-Prince

Port-au-Prince, 3rd May 1764.

I would kindly ask you to introduce Bro. de Berey to Bro. de Joinville.

As I pointed out to you in my previous letter, when I embarked at Bordeaux to travel to America I was seized by the enemy of the State and taken to England. I spent two months in London, where Earl Ferrars, Grandmaster of all the Lodges under English authority, warmly welcomed me and approved my commission, appointing me as Inspector for his authority in the New World and decorating me with higher Degrees, as well as giving me a charter confirming me as sole appointee for the Lodges of the Grand Élu,¹¹ Chevalier,¹² and Prince Maçon Écossais.¹³ I will shortly be telling you about all these rarities, which I admire. I am overwhelmed with joy at being the depository of them.

ENDNOTES

1. Josef Wäges, trans., Baylot Manuscript (Bibliothèque nationale de France, FM4 15).

2. *Ibid.*

3. Mollier, Pierre. "The 1764 Santo Domingo Manuscript: A Reflection of the French Original of the Francken Manuscript," *Ritual Secrecy and Civil Society*, Volume 2, Number 2, (Fall 2014): 3–7.

4. Mollier, Pierre. "The Ne plus Ultra or 25th degree called The Royal Secret or the Knights of St. Andrew, and the Faithful Guardians of the Sacred Treasurer," *Ritual Secrecy and Civil Society*, Volume 2, Number 2, (Fall 2014): 8–15

5. John Blatchy, "Henry Yates, goldsmith and engraver of bookplates," *The Bookplate Journal*, Volume 12, Number 1, (Spring 2014): 66–71.

6. Choumitzky, Nicolas, Etienne Morin (Paris: St. Claudius No. 21, 1927), 36.

7. *Ibid.* 37.

8. Paul Ferguson, trans. (Bibliothèque nationale de France, FM4 15).

9. *Ibid.*

10. A reference to the constitutions issued by the Emperors of the East and West in 1762, for the symbolic degrees, and sent to Morin in 1763. These constitutions would later be included in

the Francken Manuscripts, and the authority for the symbolic degrees was enlarged and expanded to encompass the high degrees.

11. 14° degree Élus Parfaits, 1745–1760. 14° degree Order of the Royal Secret, 1770–1797. 14° degree Ancient and Accepted Scottish Rite, 1801–Present.

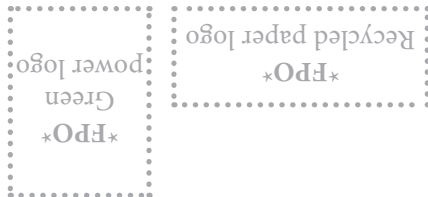
12. 24° degree Order of the Royal Secret, 1770–1797. 30° degree Ancient and Accepted Scottish Rite, 1801–Present.

13. 25° degree Order of the Royal Secret, 1770–1797. 32° degree Ancient and Accepted Scottish Rite, 1801–Present.

MASONIC EVENTS CALENDAR

EVENT	DATE	LOCATION	FOR MORE INFORMATION
Tercentenary of Freemasonry	2017	Various locations (in UK and elsewhere)	http://www.ugle.org.uk
International Conference of Masonic Research Lodges	May 19–21, 2017	Toulon, France	https://www.icom.fm/intro.php?c=&n=&p=&o=&w=1&s1=h&s2=0&lg=1
2nd World Conference on Freemasonry & Fraternalism	May 26–27, 2017	Paris, France	http://www.ipsonet.org/conferences/ritualconference-main
Conference of Grand Masters, Prince Hall Masons Inc.	May 2017	Texas, USA	http://www.conferenceofgrandmasterspha.org/#
California Masonic Symposium	June 3–4, 2017	San Francisco/Pasadena	https://www.freemason.org/events/symposium.htm
Celebrations of the Tercentenary of Freemasonry	June 10, 2017	Recife, Brazil	http://www.gope.org.br/wp-content/uploads/2013/07/banner-ric-ingles.png
Civil War Lodge of Research No. 1865	July 8, 2017	Winchester, VA	https://www.facebook.com/pg/Civil-War-Lodge-of-Research-1865-AFAM-223110996322/about/
Alexandria Lodge of Research and Study No. 2	August 5, 2017	Grand Rapids, MI	http://www.alexandrialodgeofresearch.org/
2017 Biennial Session of the Supreme Council 33°, S. J., USA	August 19–22, 2017	Washington DC	https://scottishrite.org/members/meetings-workshops/
Civil War Lodge of Research No. 1865	October 7, 2017	Fredricksburg, VA	https://www.facebook.com/pg/Civil-War-Lodge-of-Research-1865-AFAM-223110996322/about/
Alexandria Lodge of Research and Study No. 2	December 2, 2017	Grand Rapids, MI	http://www.alexandrialodgeofresearch.org

Sponsoring a Masonic event of national or international importance? Please submit the information listed above to AKendall@ScottishRite.org for possible publication.



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“Let the unlearned learn, let the experts love to remember.”



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