

1931/13.1.15
49. Chorlton Road,
Manchester - July 7/69.

Dear Mr. G. P.

I return you herewith T. G. Brooke's two letters + am obliged to you for the opportunity to peruse them. The M.S. lecture I return the same day & stuck in pencil one or two matters for your consideration - they will hardly be taken out - being very lightly written in the A. G. C.

I quite agree with all you say & am advising Prince R. to go through the Maroon Ceremony like any one else if they make up their minds to apply to him for his Patronage.

Little sent a very encouraging letter but Ken's has not yet replied on Lewis' report. The former offers me the 3 Grades in The Red Cross, but I will not accept of them unless Prince R. advises me - he having promised me the same order.

De Val's has a nice light style of Colours (2/6) - first class ^{than cheap} - I told them that it would do for you - but they said they must have Prince R.'s permission - so I sent him down a note ^{etc} the day (also inviting him to go with me to see a picture) he replied at once - saying he would kindly go down ^{to see you} & order them to send it on - so if you have not already received one, you will do so, in a day or two.

2/1
Coake's letter:- I certainly look upon the Claims of
the O. of. the D. as even worse than our own. The
very fact of their banning the Scotch Templars ought
to be sufficient to show that the Concocter believed in
their superior claims. Further they admit that they
altered the Sign from to distinguish them from the Scotch
Order - But further than this, the very ^{Organization} ^{of the} ^{Order}
shows that at the time ^{from} ^{when} ^I ^{suppose} ^{them} ^{to} ^{have} ^{been} ^{formed}
they had adopted many of the forms of Freemasonry.
Even Dr. Morrison (whom Coake quotes) admitted
his doubts of their claims prior to 1705.

I believe I was the first to suggest (or any rate
in print) that the Freemasons were the Secret
of the Templars - that suggestion was founded on
the connection with Templars, & my belief that
Freemasonry arose not later than A.D. 1150/1200.
But a perusal of the "Norwegian Saga", Conde's
"History of the Arabs in Spain", & other works,
have made me doubt the correctness of my view,
& confirmed me rather in the Apfelstein legend.
It will endeavour to show that the Templars &
Freemasons, as Secret Societies, & Rococo Societies,
brought about the reformation - He brings together
some extraordinary coincidences, & then also
seems to me a good deal of Freemasonry in
the old Royal Cross books, this latter Society

* I would undertake to get a Manchester man, to
give me a far more satisfactory Charter, from the
time of David Scaton, to Prince Charles, than the
Masonic, which could easily be brought out in
the same way that the Order of the Humble Man did it

Seems to have had its degrees, the same extending over a period of 5 years - but whether the Masonic organization was seized upon by them in the 17th Century by New degrees Expanded, or whether the two Societies were originally entirely separate & distinct in their organization, until Ashmole & others impressed some of their forms upon Freemasonry, does not seem clear.

The most probable course seems that Speculat Masonry sprang from Knights of an Order, Brothers of the Red Cross, & various institutions of Sectarians, meeting together in Masonic Lodge. The ^{Parasitism} - Physicians, Enchemists, & Theosophists - passed into Rosicrucians, & the London Society of Rose Knights of the Red Cross of Christomane, have been a good chance of the setting up a theory on the probability that Opus Anglicanum was a Rosicrucian College, & further moved up in the Masonic intrigues of Charles II. If Opus Q. says if they like to set up such a theory he will never contradict it. If you have read Keeth's book, I should like to hear your opinion here on. Cooke's theory I take to be grounded chiefly on that.

I asked Cooke the other day to try get Dr. Leeson's permission to go over his documents & see how far they bear upon & explain the following puzzles:-

Stirling	Edinburgh 1740/1741	York	Rosray	Rosa	Hamle 1784	Clamont	Handwritten
A.P.	- do -	- do -	B. A.				
F.C.			F.C.				
M.A.			M.A.				
R.A.	R.A.	R.A.					
H.J.	H.R.M.	H.J.					
Sch.	Roy. Grp.	Opist					
M.A.		Roselore					

The puzzle is, how Stirling, ^{York} Edinburgh, about the same date, come to have differed so far, that one claims from the Temple of St. John, the other from Princes & to differ so far in ritual, I imagine Edinburgh have been revived from France.

Respectfully Yours
Wm. G. Parker Jr

P.S. - I want the Princes to-day to reassure me he has no intention of amalgamating his order, with the Masonic one - The two in any case will be kept quite separate & distinct - My Jerusalem M.A. notes the fact that the King of Naples' made a proposal to amalgamate with them, which was at once declined. He sent our old York his star & a small piece of ribbon to copy the colors from.
I post you a spare copy of the Jerusalem.