

WHAT IS SPURIOUS MASONRY ?

DEAR SIR AND BROTHER,

On another page of this communication we beg to exhibit to you a copy of a circular referring to us, which has recently been addressed to the Irish Prince Masons; and, in doing so, we presume we are only carrying out the wishes of the authors of it, by giving the paper every publicity.

We think we shall sufficiently answer the imputations cast upon us, by giving a brief notice of the history of the Rite to which we have the honor to belong, and under which, at the Jerusalem Chapter of Antiquity, Manchester (1786), we received the higher Masonic degrees; and afterwards, by examining the claims of the system which has set itself in opposition to it. In referring to the authority under which these degrees are worked in Ireland, we shall endeavour to avoid the use of a single term which could be thought offensive, notwithstanding the fact that the circumstances of the case would justify us in employing strong language, when speaking of those who, in their zeal to maintain the exclusiveness of their order in this country, have in a manner forgotten their obligation to us as master masons, and have spoken of their brethren in words, not only harsh—not only unmasonic—but in some cases (we state it with regret) in a way that was ungentlerly,—an unpardonable offence, indeed, in those who, as Irish Rose Croix Masons, claim to be “Gentlemen” *par excellence*.

In exhibiting the claims of the rites now practised in England, there is no necessity to go beyond the establishment of the Grand Lodge in 1717, and it is quite certain, from undeniable evidence, that the ancient English or (1) York rite has been in uninterrupted operation ever since. There is printed evidence in 1721 (2), 1724, and 1744, to show that a system of high-grade Masonry at that period prevailed, but was, perhaps wisely, repudiated by the Modern Grand Lodge (3). The work of 1721 alludes to the higher mysteries of Christian Masonry, in Rosicrucian symbolic language, the pamphlet of 1724 to “the fifth order,” and the work of 1744 to “three steps” above Master Mason, (4) further stating that these were practised at York, London, and Dublin.

There existed in London in 1743, a “Provincial Grand Lodge and Chapter” of “Heredom—Rosy Cross,” which at that date, granted warrants, claimed to have existed from “time immemorial,” (5) and to have been instituted as an order by those Templars who fought for Bruce, at Bannockburn. Upon this assumption of an antiquity of five centuries, the “Royal Order” claims to have originated the degrees of Rosæ Crucis, or Rose Croix, and this, and various other facts, connect these orders with the Templars, though the Rosæ Crucis embrace traditions from the ancient Theosophic brotherhood of the Rosy Cross. It is well known that the English Order of Templars could be traced back at the beginning of this Century to the year 1740, and the close connection but separate nature of the Templar and the Kadosh, even at that time, can be proved. (6) The oldest document we have is a London one mentioning the following degrees:—Symbolic 3, Master Architect 1 [P.M.], Royal Arch 1, Rosæ Crucis, or Triple Cross 1. HRDM TP 1, Kadosh, Palestine, 1, Red Cross, Physical, Philosophical, and Moral.

On the Continent of Europe, the Chevalier Ramsay, 1728, advocated his own peculiar rite of seven degrees, and received prior to 1736, the patronage of the Jesuit Chapter of Clermont, with which the exiled King James II. had been connected. In 1740 the Templar Order was practised by Field-Marshal Von Marschall, and Baron Hunde, (“Privy Councillor and proprietor of many estates,”) crossed over to the French Army at Brabant in 1743, and was there received a Templar (7). The Kadosh is said to have been established at Lyons in the same year.

In 1745 Prince Charles Edward Stuart was made a Scottish Templar at Holyrood, and in 1747 he granted to brethren in Arras, in France, a charter (yet in existence) as “King of Great Britain and in that quality S.G.M. of the Chapter of Heredom known under the title of Knights of the Eagle and Pelican, and since our misfortunes as Rose Croix;” (the symbol of the Pelican feeding its young was used upon the banner of his father, the Chevalier St. George in 1715). (8) Baron Hunde afterwards became Commander of the “seventh province of the order” (9) under the Stuart Prince, and propagated in 1754 a rite consisting likewise of Seven degrees, of which we have 5th Rosy Cross, 6th Templar, 7th professed Knight [Kadosh].

These facts are quite sufficient to prove the authenticity and antiquity of the Ancient Templar Rite of Seven Degrees; and we are expressly informed in the 32° of the modern “Ancient and Accepted Rite” that the Masonry of the Crusaders was confined to these seven grades, the last three of which were worked under the government of an Arch Chapter; but it was not until the year 1753 that the Ancient Masons in London started a separate organization for the Arch Degree of K.S. during the dormancy of the York Grand Lodge, which in 1780 resumed the working of the Templar. At this latter date the Camps of Bath and Bristol formed a Grand Confederation under a “Charter of Compact,” still existing, and bearing the seals of the Knights Rosæ Crucis, Templars, and Kadosh, and the lodge of “St George of Observance” at London practised a similar rite to that of Baron Hunde, and applied to the Royal Order of Scotland in 1782 for recognition in the Degree of Rosy Cross.

In 1758, Pirllet, a tailor, and Lacorne, a dancing master, invented a new and unauthorized Rite of 25 Degrees, enabling them to confer the titles of Knights, Princes, Sovereigns, and even Emperors!! under the pompous designation of the “Empire of the East and West”!! The Sovereign of the Order, Chaillon de Joinville, gave a patent in 1761 to a Jewish Merchant, Bro. Stephen Morin, to propagate the Rite in the West Indies, where it was decided to adopt the uncertain name of “Knights of the (10) White & Black Eagle” (Templar colors) prior to the promulgation of the Statutes of Bordeaux in 1762, a Templar order being interpolated between it and the Rose Croix. This new Rite there is no doubt was formed upon the excellent principle of universal tolerance, but this tolerance introduced by Jewish brethren has altogether disappeared in this country. Bro. Stephen Morin granted a certificate in 1767 to Bro. Franchen, who founded a Chapter, then of 29°, at Albany, New York; thence the Rite reached Charleston, where in a circular of 1802, issued by Bro. Dalcho, the K.H. is the 29° (11) It is, therefore,

plain that it was subsequent to 1802 that the *undoubtedly forged Statutes* of Frederick the Great of Prussia were concocted. The present Supreme Council of Charleston honestly admit the fraud, which is proved by numberless authorities quoted by impartial historians (12). After 1802 one Bro. Abraham Jacobs, a pedlar of degrees, travelled over America, and settled at New York in 1801, where he conferred by certificate the first 18 Degrees upon Bro. J. J. J. Gourgas, clerk to a Dr. de la Motta. This Gourgas afterwards shewed a patent in his own handwriting, signed by De la Motta, of the remaining 15 Degrees, which enabled him to establish a schismatic Council; and in 1846, he being then a clerk on a boat trading with Liverpool, established the S.G.C. 33° of London, which continues a system of self-election, and gives the 33 Degrees to any Master Mason.

We have seen that the old Templar Rite of seven degrees continued to be lawfully and regularly practised in England between 1721 and 1782, when it numbered at Bristol that eminent Mason, Bro. Thos. Dunckerley, who was elected Grand Master of H.M.—K.H. in 1790, at which time was ranged under his banners (amongst many others,) the following Conclaves *then* practising seven degrees of chivalry, which Bro. Dunckerley stated had existed as Chapters of the Rite, time out of mind; these were:—*Observance*, London; *Redemption*, York, (whence through the York Grand Lodge, emanated in 1786, the *Jerusalem* Conclave, Manchester); *Baldwyn*, Bristol; *Antiquity*, Bath (13). About this time the Irish Masons also conferred the Rose Croix Degree under Templar authority (14), but to this we shall further on more particularly refer.

The official reports of Bro. Dunckerley, between 1790 and 1795, place the *Rosæ Crucis* degree before and after the Templar indifferently; but whilst giving the Templar epochs of the different degrees he states that "the origin and history of the seventh degree, or Knights Kadosh, may not be written," and no minutes were allowed. This last degree (K.H.) is a Templar history, and was called the *Commander's degree of Ne plus Ultra*"; and as the Grand Conclave in London was until 1850 composed solely of Commanders, it styled itself in all its circulars the "*Grand Conclave of the Royal Order of the R. D. M.—K. D. S. H.—ne plus ultra.*"

The "*Seven Steps of Chivalry*," including Royal Arch, Templar-Priest, Palestine, East and West, Rosæ Crucis, Kadosh, with other Commanderships, passed in 1796 to Baron Stancliffe; in 1806 to H. R. H. the Duke of Kent, (acknowledged in Dr. Dalcho's circular as head of the K. H.); in 1809 to Judge Waller Rodwell Wright; and 1811 to H. R. H. the Duke of Sussex—who, after 1817, ceased all interest in the rite, and called no meeting of Grand Conclave. This want of government led the ancient premier Conclaves to range themselves under a "*Royal Grand Council of Antient Rites, time-immemorial*," the only *untainted* possessors of the high-grades in the work; and under this body was, and still is, practised all the superior degrees of Masonry, and as far back as 1822 the 9° of the Order of Mizraim.

The state of affairs which we have described existed down to 1846, when Drs. Goss (alias Crucefix), Leeson, Nash, and Oliver, applied to the before-mentioned Bro. Gourgas to establish his rite in England. All these four brethren had received their high-grades from the Templar Conclaves: Drs. Goss and Leeson were members of the "*Cross of Christ*" Conclave, London, and received the Rose Croix and N.P.U. 30° from Bros. Goldsworthy and Emly at a small tavern in Clerkenwell, (15); Dr. Oliver from the *Redemption*, Hull; and the learned and worthy Dr. Nash from the *Baldwyn*, Bristol (Bro. Nash was afterwards expelled by his *confreres* of the 33° for continuing his connection with his own ancient Chapter!) It is evident that these four learned Doctors could only have introduced the spurious rite of Bro. Gourgas by a breach of their C.B. as Templars, but this was of little account with ambitious men.

The doings of these detective brethren met with no approbation from the Premier Conclaves which had Ancient power to confer all the degrees, and when the *Antiquity*, Bath; *Baldwyn*, Bristol; *Redemption*, York; *Observance*, London; *Jerusalem*, Manchester; and their ancient and regularly continued Chapters of H.M.—K.H.—after much delay and controversy were induced to unite themselves with Grand Conclave, they reserved to themselves all their original rights and privileges. Their system authorises the Templar Commanders to preside over all other degrees, and these dignatorial offices include the K—H., Grand Prince and Keeper of the Antient Royal Secrets, Grand Inspector, &c. &c.

It was to afford these ancient Conclaves relief that the Grand Conclave of 1850, passed the following law, Dec. 14th, 1866:—

'That in the case of any encampment of Knights Templar holding a warrant granted prior to 1791, and which warrant gives power to confer degrees not connected with the order of Knights Templar and Knights of Malta, a warrant of confirmation shall, on proper application, be granted by the M. E. and S. G. M. assuring to such Encampment all the powers it possessed under the original warrant, so far as the orders of the Knights Templars, and Knights of Malta are concerned, *leaving the members holding such original warrant the discretionary exercise of the powers therein contained, so long as they are kept separate and distinct in every respect from the order of Knights Templar and Knights of Malta.* * * *

It is in accordance with this law that the Loyal Templar high-grade Chapters, have unanimously confederated under the Council of Antient Rites, and continue now as in time past to confer the Rose Croix degree on all worthy Templar Masons, no matter from whence they come, but in confining the degree to those brethren, and the K—H to Past Eminent Commanders, it will be seen that they require a higher qualification for their honors than the S. G. C., which emanated from New York, for under their jurisdiction any Master Mason could have the 33°; and in the Scottish Rite of thirty-three degrees neither the Royal Arch nor Templar is included.

We have shewn the claims of the Royal Grand Council of Antient Rites, and have proved its undoubted authority to confer the Chivalric and Philosophical Degrees, which were worked in the Masonic World at the end of the last century, and we shall now very briefly refer to the systems under which, for some ninety years past, the higher grades of Masonry have been conferred in Ireland.

The first Prince Mason's Chapter in Ireland of which we have any authentic information is that which is now known as the Kilwinning, but which formerly claimed to be the Grand Prince Mason's Chapter, and which, in accordance with its title asserted until a comparatively recent period, its authority to issue

Warrants to hold subordinate Chapters of Rose Croix. This body had no Warrant, but acted according to the inherent right which was in the Templars possessing the Rose Croix to confer it on others. With the assistance of an expelled member of that Chapter the "Original" was formed, and the bitter feuds which resulted from its formation will be fresh in the memory of many of the brethren who receive this circular. In 1825 Fowler, Bryant, and McGill received from Charleston a Warrant to confer the 33 Degrees of the Ancient & Accepted Scottish Rite (16); but this Warrant was a dead letter even as recently as 1862, for in that year we find the constituents of the Council of Rites to be of the most mongrel character, embracing "representatives" from the 33°, 32°, 31°, 30°, 28°, 18°, *Rite of Mizraim* (17) &c.; and the chaos in which the degrees were is faintly shewn by the anomalous position in which our Most Noble Grand Master was placed by being at one and the same time the head of three rites, which had in their spirit and traditions nothing in common—the Ancient Craft Masonry, the A and A. Rite of 33 Degrees, and the Order of Mizraim of 90°. Since then, the possessors of the Degrees above the 18° *as such*, have ceased to be members of the Grand Council of Rites; and the Sovereign Grand Inspectors General of the 33° have confined their exertions to the supervision of the Degrees above the 18° which are worked in this country, namely, the 28° and 30°. (18) The principle of excluding all but Templars from the Rose Croix is utterly opposed to the statutes of the Rite (19) under which this Council pretends to work, as are indeed a variety of rules which are set down in our Ahiman Rezon for its government; for, according to the regulations of the Charleston Council, provision is made for having in its Supreme Body brethren who do not profess the Christian religion, and such brethren are excluded altogether from the Rite here. Indeed so lame and impotent has the action of its supporters been in Ireland that the older Prince Masons here know nothing whatever of the Degrees between the 3° and 18°, if we except the Degree of Knight of the East and West, which they received with imperfect ceremony at their Encampments of H.K.T.

In England the S.G.C. 33° act at least logically in giving the Degrees to any Master Mason without requiring Royal Arch or Templar qualifications; but in Ireland the Sovereign Grand Inspectors General have been unable to grasp the authority enjoyed by the Sister Councils, in consequence of the Grand Chapter of Prince Masons having retained the full power which it possessed over the Rose Croix prior to the American Warrant being obtained by Fowler and his confreres. In fact this so-called A. and A. Scottish Rite has been unable to establish itself in this country with the degree of firmness which might be procured for it, one would think, by the eminently aristocratic supporters of it, had their acquaintance with the system been more than a name; and although all the degrees from the 4th upwards are energetically worked in the United States, they are unable here to work a single one introductory to the Rose Croix: so that it is a simple absurdity for Bro. Deering to speak of "Chapters of Prince Masons and other bodies under their jurisdiction," for no such bodies exist. The truth of the matter appears to be that Rose Croix Masonry in Ireland exists only as the Templar offshoot, which it really is, and the connection between it and the S. G. I. G. of the 33° is merely nominal; so that it would be but an act of common honesty to have it attached to the only body it can naturally be allied with—the Grand Conclave of H. K. T. If the members of the higher grades here maintain the contrary, and say that the Prince Mason's Degree can only be conferred by permission of the Council of the 33°, let them then see that it is worked according to the statutes and rules of the body from which they claim to have derived their authority, for it is no in their power to sanction any regulations which contradict those of the mother Council; and most of their principal Rose Croix laws are in direct opposition to them—as, for instance, the requiring of qualifications which are not known in the Rite, forbidding brethren to seek the degrees, (20) &c.

We, however, emphatically assert that the Rose Croix Degree is the heritage of the Templars; and that the Ancient and Accepted Rite, first of 25 degrees, then of 29 degrees, and lastly of 33 degrees, is a spurious Templar offshoot of 1751, which, at Charleston in 1802, was organised under the "authority" of forged statutes, on a fraudulent basis; and that the only legal possessors of the Ancient Degrees of Rosæ Crucis, K—H, Grand Inspector, Prince of the Royal Secret, &c., in England, are the Chapters working under the Royal Grand Council of Ancient Rites; and the establishment of the Supreme Council of the 33° at London in 1846, by a venerable pack and others, was an unprincipled interference with an older existing rite which had sprung from a pure and lawful source.

We have, with extreme reluctance, penned this defence of our position; and we can assure you that if we had not been wantonly attacked we should not have troubled ourselves about a matter in which, either from ignorance or apathy, the masonic body in Ireland seem to have little interest. At considerable personal sacrifices we have warmly supported Freemasonry in this country, and have taken no mean part in the working of its degrees; and it has ever been our anxious desire to live in peace, love, and harmony with our brethren, but we could not permit a slur to be cast upon us or upon the illustrious Council of which we are members without resenting it; and every endeavour to defame our masonic name shall be met as it deserves, whether the attempt be made by the Grand Prince Mason's Chapter of Ireland, or the "Holy Emperors" (21) of Molesworth Street, Dublin, or of Golden Square, London.

Certain omissions in this circular were, from the nature of it, unavoidable, and we must accordingly again return to the subject. Meanwhile we have said enough to show at least that our Censors would have acted with more prudence had they kept before their mind that homely proverb:—"Those who live in glass houses ought not to throw stones."


We remain,

Dear Sir and Brother,

Yours most fraternally,

THE SEVEN ALLUDED TO IN BRO. DEERING'S CIRCULAR.

Dublin, June 20th, 1871.

 PLEASE CIRCULATE THIS AMONGST YOUR MASONIC FRIENDS.

NOTES.

(1) "The York Rite is the Mother of all the other rites; from it they have separated as so many schisms: it is the most ancient, the most simple, and most scientific; and, so far as my knowledge of the other rites extends, with the principal of which I am sufficiently acquainted, I may be permitted to say, that it is the only one in which the true system of symbolic instruction has been preserved."
DR. MACKEY, 33°, Charleston.

(2) Bro. Mathew Cooke, 30°, intends to re-publish this printed work, which in all probability originated the charges of a connection betwixt the Freemasons and the old Rosicrucians, subsequent to 1794.

(3) The Grand Lodge of England, by its Statutes, declares that all ancient Masonry is included in the Craft and Royal Arch degrees; and the consistency with which it has discountenanced the multiplicity of other degrees, by refusing to recognise the Grand Bodies belonging to them, accounts for its prosperity and strength.

(4) This work was by Dr. D'Assigny, and extracts have been printed by Bro. W. J. Hughan.

(5) *Vide* the published minutes of the Order in the *Freemason's Quarterly*, 25 years ago.

(6) The Priestly order of the Temple is believed to be the Cromwellian Kadosh, and has similar points to the other. It is suggested that in the original form of the ancient Orders, the Priests were the Preceptors of the Templars, the *Kadosh* of the *Rosa Crucis*, and the *Princes of the Royal Secret* of the degree of Palestine, or East and West; all which degrees Bro. Dunckerley states were epochs in the Temple Order.

(7) Gadick's *Freemason's Lexicon*, Berlin, 1818.

(8) "Notes and Queries."

(9) Laurie's *History of Freemasonry*, last edition.

(10) Statutes of the Ancient and Accepted Rite, New York, 1862.

(11) A very old certificate of the English Council of Rites, time-immemorial, omits "Prince of the Tabernacle," proving it to be the latest invention.

(12) The best single work is Dr. Folger's *History of the Rite*, New York, 1862. The S. G. C. of London, have recently printed these forged Statutes, as the basis of their power, and have thereby laid themselves open to the moral and legal odium of the fraud. Bro. McClenachan, 33° Boston, in his official ritual of the Scottish Rite (New York, 1868), says—"On the 1st May, 1786, the constitutions of the Supreme Council of the 33rd and last degree, were ALLEGED to have been granted at Berlin." Bro. A. P. 33° Charleston, says in a published speech—"Frederick the Great never had anything to do with the higher grades."

(13) Possibly ranked by the importance of the Cities, having no guide to dates.—The Supreme Grand Council of the 33°, London, have acknowledged the legality of the *Rosa Croix* Degree conferred in these Ancient Chapters by *Affiliating Members* of the *Antiquit*, Bath, to whom they issued fresh certificates, free of charge.

(14) Archdeacon Mant says that any three Templars, possessing the *Rosa Crucis*, had power anciently to confer it. The old *Prince Masons* Chapters in Dublin were generally established in compliance with petitions from Templars.

(15) This Bro. Goldsworthy constituted the "High Greenwood Chapter," Todmorden, which again constituted the "Rochdale Chapter." The Marquis of Kildare, eldest son of our Most Noble Grand Master, received from him (Goldsworthy) the degree of *Rosa Croix* in the Cross of Christ Chapter, at Radley's Hotel, Blackfriars, in 1840.

* * * We beg to express our indebtedness for the compilation of the foregoing facts to a distinguished Masonic Student, a Past Grand Officer of the English Templars, who writes under the *nom de plume* of LIBERTAS.

(16) For the information of Brethren who may be unacquainted with the matter, we give, from Mackey, the names of the Thirty-three Degrees. They are:—1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason (these degrees are conferred in the Symbolic Lodge, and differ only in a few points from the same degrees as conferred in a lodge of the York Rite.) 4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Provost and Judge; 8, Intendant of the Building; 9, Elected Knight of Nine; 10, Illustrious Elect of Fifteen; 11, Sublime Knights Elected; 12, Grand Master Architect; 13, Knight of the Ninth Arch; 14, Grand Elect, Perfect, and Sublime Mason; 15, Knight of the East; 16, Prince of Jerusalem; 17, Knight of the East and West; 18, Sovereign Prince of *Rosa Croix*; 19, Grand Pontiff; 20, Grand Master of All Symbolic Lodges; 21, Neochadon or Prussian Knight; 22, Knight of the Royal Axe, or Prince of Libanus; 23, Chief of the Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Prince of Mercy, or Scotch Trinitarian; 27, Sovereign Commander of the Temple; 28, Knight of the Sun; 29, Grand Scotch Knight of Saint Andrew; 30, Grand Elect Knight K—H; 31, Grand Inspector Inquisitor Commander; 32, Sublime Prince of the Royal Secret; 33, Sovereign Grand Inspector General.—Doctor Dalcho, 33°, in his list, Charleston, 1801, omits both "Knight of Saint Andrew" and "Grand Inspector Inquisitor Commander," and sets down "Prince of the Royal Secret, Prince of Masons," as including the 30°, 31°, and 32°, the K—H being 29°. He remarks:—"Besides these degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those Brethren who are high enough to understand them, such as 'Select Masons of Twenty-seven' and the 'Royal Arch,' as given under the Constitution of Dublin.—It will be seen that the Mark Master's degree, the degrees of the Royal Arch and the Templar degree, do not belong to the rite; but nineteen Masons out of twenty are ignorant of this fact, the knowledge of which would have prevented them sanctioning in Grand Lodge the unnatural alliance between that body and the Supreme Council, 33°—an alliance, the parallel of which is not to be found in any Masonic jurisdiction in the world.

(17) In the Rite of Mizraim the Legend of the Third Degree is unaltered, and H.A.B. is represented as having, on the completion of K.S.T., returned to his mother and family, and spent the remainder of his life in ease and opulence. In the rite we find the following degrees:—Supreme Commander of the Stars (32), Washer (5), Belows Blow (56), The 45°, 46°, 51°, 65°, and 66° of Mizraim, are respectively identical with the 10°, 16°, 26°, 30°, and 31° of the Scottish Rite of thirty-three degrees.

(18) There is no accommodation in the Masonic Hall for conferring the Degree, and it is a mystery to us how the brethren can receive it there.

(19) "Not more than one Supreme Council can exist in each nation, and it must be composed of nine members, called Sovereign Grand Inspectors General, five of whom, at least, must profess the Christian religion."

"*Lexicon of Freemasonry*,"

DR. MACKEY, 33° Charleston (London, 1869)

(20) "All applications for the degrees of Knight of the East and West, and Prince of *Rosa Croix* must be in writing, with the fee for the degree accompanying the same, and shall be recommended by at least two perfect Prince Masons."

"*Constitution of the Ancient and Accepted Scottish Rite*."

W. D. HAM M. CUNNINGHAM, M.A., 32° (Philadelphia, 1864.)

(21) The Knights, or Superiors, as they styled themselves, of the East and West, were, as we have seen, the inventors of the Scottish rite of 33° degrees, and the present holders of the 33° call themselves "Holy Emperors" (!) A member of the Grand Conclave, probably attaching considerable importance to the 17° on this account, is endeavouring to have it removed from the Templar jurisdiction, and placed high up on the ladder of the A. and A.S.R. Perhaps it will be the 34° after a time.

Grand Chapter of Prince Masons of Ireland.

MOST EXCELLENT SIR & BROTHER,

I am directed to call your particular attention to the following resolution, which was unanimously adopted at a Special Meeting of the Grand Chapter, held at Freemason's Hall on Wednesday, May 31st, 1871:—

"It having come to the knowledge of the Grand Chapter of Prince Masons that several brethren on the registry of Ireland had received certain degrees purporting to be Masonic, and amongst others the *Rosa Croix* degree, in a body or assembly styling itself the *Jerusalem Chapter of Antiquity*, and meeting in Manchester; and the Supreme Council of the 33° for England and Wales having officially intimated to the Supreme Council of the 33° for Ireland, that said body or assembly is illegal, and not in connexion with or recognised by said Supreme Council for England and Wales; the Grand Chapter hereby declares that it does not recognise said Manchester body as masonically legal, nor acknowledge any degrees conferred by it; and hereby cautions all Chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any brethren claiming to have obtained any Masonic degrees in said illegal Manchester assembly.

"All Prince Masons are likewise prohibited from holding any Masonic intercourse with such brethren with reference to such degrees so illegally obtained."

By order,

L. H. Deering,

Secretary General.