

# THE MASONIC EXAMINER:

A Monthly Medium of Information and Communication for  
BRETHREN OF EVERY RITE AND DEGREE, RECOGNISED AND UN-RECOGNISED.

EDITED BY BRO. MATTHEW COOKE, P.M., P.Z., K.M., K.T., XXX<sup>o</sup>, &c.

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## THE MASONIC EXAMINER.

JULY 1, 1871.

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*Sixpence for every ten* (or fractional portion of ten) *words* is adopted, from which there will be no reduction whatever. Advertisements intended to appear in the ensuing month's issue must reach Bro. Matthew Cooke, accompanied by a cash remittance, at the rate stated above, *not later than the 24th day of the current month*, or insertion cannot be guaranteed.

### EDITORIAL ADDRESS.

**B**RETHREN,—The first number of THE MASONIC EXAMINER is before you. Its title has been deliberately chosen for the purpose of affording, in two words, which cannot be mistaken, a complete key to the object of the publication.

Free-Masonry is either truth or falsehood. It cannot rank midway between them, but must be enlisted on the one side or the other. Firmly believing it to be founded on that imperishable basis, THE MASONIC EXAMINER is issued to rescue the Truth *in* Free-Masonry from ambitious men who would cover the precious deposit and erect over it a superstructure of tinsel, gew-gaw, fiction, and absurdity.

As its title imports, it is a searcher, an inquirer, whose columns are open to every Masonic Examiner, no matter what his connection with any rite, body, or order, may be, so long as he is one who claims the rights of brotherhood under cosmopolitan Free-Masonry.

THE MASONIC EXAMINER "has but one aim in view"; to seek out the old Truths of Free-Masonry, and, where they are veiled by the designing arts of impostors, ruthlessly to tear the mask of falsehood from the pure principles they would dishonour.

THE MASONIC EXAMINER wages no war with men,

as individuals, but with the ignorance, vanity, and tyranny, of systems. It takes nothing for granted but what can be demonstrated as true. It will abhor deceit and double-dealing.

To the good and true brother, however mistaken, THE MASONIC EXAMINER must be welcome; but to "the whitened sepulchres" of outward peace, whilst their souls rankle with injustice, fraud, violence, and tyranny, it will prove a formidable scourge.

In its columns the student will find benefit, the charlatan exposure. THE MASONIC EXAMINER will cherish the former and sift the pretensions of the latter.

One of the chief designs of THE MASONIC EXAMINER is to assert the rights of Free-Masons against the innovating spirit which now, unhappily, seems bent on destroying both the Articles and Constitutions of the Order, and subverting all decency and discipline, for innovations in Free-Masonry are the most efficacious, as well as the most plausible, way of compassing a total abolition of it. Consequently THE MASONIC EXAMINER, led by contributors of sense, reason, and reflection, will steadily endeavour to be a *True Conservator* of all the ancient rights, privileges, and immunities, appertaining to brethren of every grade.

Such as would newly model Free-Masonry ought not only to have a new society, but a new reason, likewise. Free-Masonry, settled centuries since with sober and mature judgment, now requires no new-fangled experiments, which are generally fatal and pernicious, and against which,—unless they can show truth on their side,—THE MASONIC EXAMINER will be an uncompromising foe.

Free-Masonry is a Royal Society for settling and practising old principles and not for finding out new, and THE MASONIC EXAMINER, recognising this object, in its fullest extent, will endeavour to serve the good old cause, without change or alteration.

Without preliminary announcement, without distinguished patronage, but relying on the GREAT HEAD OF ALL TRUTH, for guidance and support, THE MASONIC EXAMINER commences its career in a lowly and humble guise suitable to a searcher after that truth it seeks to evolve, for the good of cosmopolitan Free-Masonry.

## HIGH LIFE BELOW STAIRS.

HERE'S high jinks in the kitchen of the craft. An ex-militiaman, from Uxbridge, has got in among the domestics, and half turned their heads. Even the demure, stately housekeeper of the establishment plays second fiddle to the charming youth, and he is doing his best to turn the house out of the windows.

Like all pampered menials, many of whom are often better off than their masters, this militiaman that was finds his good, wholesome bread too well buttered, and aspires to be parlour company. Plain food no longer suits his palate, and, unthankful for the bread we give him, he is turning the knowledge gained in our service to his own private ends by carrying off the scraps and refuse to a deluded set of followers, who hail him at once as their master-mind. For his dupes there is pity, for himself reprobation and admonition.

If it was not that this servant may be laying the foundation of future complications, we might pass over his puerilities with a smile, and after having seriously reprimanded him, permit him to resume his domestic duties. But, as he sets himself up to be greater than his employers, the matter must be brought to a definite issue, and every brother is bound to decide whether the Grand Secretary's Office is to be used as a place of organisation for the sale of degrees and rites not contemplated by Grand Lodge, as well as that the matters there transacted should be made the subject of private pecuniary advantage to the domestic in question, and a tradesmen who has admitted he pays him a heavy commission for such information.

To test these matters and expose the nefarious traffic, notice of motion for Grand Lodge, and Grand Chapter, has been given, in the following terms:—

“That whilst this Grand {Lodge  
Chapter} recognises the private right of every {brother  
companion} to belong to any extraneous organisation he may choose, it as firmly forbids, — now, and at any future time, — all {brethren  
companions}, while engaged as salaried officials under this Grand {Lodge  
Chapter}, to mix themselves up, —in any way,—with such bodies as The Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious Orders of Rome and Constantine; the schismatic body styling itself the Mark Grand Lodge of England; or any other exterior organisation whatever (even that of the Order of Knights Templar, which is, alone, recognised by the articles of Union), under pain of immediate dismissal from employment by this Grand {Lodge  
Chapter}.”

There is no hardship in this course. An employée cannot be serving several distinct, and,—in some

cases,—antagonistic interests at one and the same time, and therefore, so long as these men eat our bread, they must be restrained from dabbling in matters above their position. If they do not like the service all they have to do is to go about their business, the craft can do without them, and then they will be able to indulge their plebeian aspirations for high jinks to any extent they may choose. At present they are our servants, and if they value the service must not attempt to play the masters.

## CORRESPONDENCE.

[The Editor does not hold himself responsible for the facts, or opinions, expressed by any correspondent. He reserves to himself the right of deciding when any subject shall be discontinued, and of rejecting such matter as he deems unsuitable to THE MASONIC EXAMINER. Every communication must be accompanied by the full names, masonic rank, and address of the writer, not necessarily for publication, unless desired, but as a guarantee of good faith. These particulars will always be treated as a confidential trust, close tyled.]

## THE NEW BASIS OF THE SUPREME GRAND COUNCIL OF THE 33°.

To the Editor of THE MASONIC EXAMINER.

DEAR SIR AND BROTHER:—The S.G.C. of the 33°, sitting at Golden Square, London, arrogates to itself the right to supersede all masonic authority above the Master Mason's degree in this country. It totally ignores the rights and privileges of the “time immemorial” conclaves of Knights Templar, and, in its published by-laws, places them under its ban.

For such extravagant assumption the S.G.C. of the 33° ought to have an unimpeachable title in the validity of its own Rite. I propose in this, and some following communications, to investigate the foundation of its claims. In this letter I shall confine myself to the questionable authority it pretends to derive under the alleged Statutes of Frederick the Great, as these have been recently reprinted, in Latin and English, by the S.G.C. 33°, and advanced as the new basis of its pretended powers.

My object will be to show that there is no external evidence, whatever, in favour of these Statutes,—said to be dated May 1st, 1786,—but that, on the contrary, they bear upon their face direct evidence of being a clumsy forgery.

The most obvious and primary doubt that must first strike a reader perusing these Statutes is the improbability of an astute monarch, like the King of Prussia, sanctioning certain unknown mediocrities assuming the power to create Knights, Princes, and even Sovereigns, for the gain of a few guineas. This, of itself, is so astounding as to be fatal to a favourable reception of the precious document. But when we have the most explicit testimony to rebut such an utter absurdity the doubt must resolve into a certainty. A glance at these disclaimers must dispel the illusion; and the following are cited, from an abundance of similar declarations, to show how impracticable any such an occurrence must have been.

Mirabeau, in his *Histoire de la Monarchie Prussienne*, states that Frederick was never, even, Grand Master of the craft. *L'Histoire Secrète de la Cour de Berlin*, (1789), Vol. I., p. 215, shows that Frederick the Great was imbecile on the 1st of May, 1786,—the day these spurious Statutes are dated,—and that he had been gradually in a dying state for five months previous. The following authorities assert King Frederick was never a member of the novel grade of “Empire of the East and West,” while they affirm it was well known that Rite had penetrated as far as Berlin, soon after its invention in 1758, and though the king was cognisant of the fact, he altogether disapproved of the organisation. See this, borne out, in Vassal, *Essai Historique sur l'Institution du Rit Ecossais*, (Paris, 1827),

p. 19. Lenning's *Encyclopædie. Hermes*, (1812), Vol. I., p. 296. Chemin Dupontes, *Memoire sur L'Ecosisme*. Clavel, *Histoire Pittoresque*, p. 206, et *passim*. Schlosser, *History of the Eighteenth Century*. Mitchell, *History of Masonry*, p. 116. Albert Pike, M.P. Sov. G. Com. 33° of the Mother Council of the World, *Address to the Grand Lodge of Louisiana*, 1858, (and it is particularly noteworthy that Bro. Albert Pike is the head of the very body who first promulgated these Statutes, and has, himself, printed and edited them in English, Latin, and French,—while it is evident that from his labours the Golden Square Council have taken their text), and Folger's *Masonic History from the first to the thirty-third degree*, (New York, 1862).

These, so-called Frederick [Frederick Dalcho?] Statutes were first heard of at Charlestown in South America after the year 1802. This, naturally, induces an inquiry of, What relations had Frederick the Great with Charlestown that his masonic doings were only known there? And, let it be remembered that in most countries where the Ancient and Accepted Rite is practised, its derivation may be traced from Charlestown, to which latter place it was taken in the form of a new Rite of the "Empire of the East and West," consisting of twenty-five degrees, by Bro. Stephen Morin, a travelling Jewish merchant. Putting the foregoing facts together, can any sane man imagine that Frederick the Great, King of Prussia, employed such an agent, in a Republic, to create "Sovereign Princes"?

If we turn to these Statutes themselves what do they unmistakably reveal? At pages 38 and 39 of the edition recently put forth by the Sup. G. Council of the 33°, in Golden Square, there are four signatures and five blanks. At pages 46 and 47, the same signatures and blanks re-appear, but in a different order. The explanation propounded for acceptance of this mysterious identity of names and blanks, in diversity of position, is no more than the recapitulation of the old tale,—the blanks have been produced by the attrition of sea-water, and the other perils of the elements.

Now does it not appear very wonderful that the waves of old Ocean were so discriminating as to efface the same signatures, where the blanks exist, and to spare the same names where they remain, notwithstanding the order in which they stand is, in both cases, varied? No conclusion from such premises need be drawn; the assertion bears its own condemnation.

I have thus far examined one of the claims put forward by the S.G.C. of the 33° in Golden Square, and as it is a new claim it shows to what lengths the claimants are now prepared to go. Other matters of equal interest shall be investigated hereafter.

In this letter I hope I have conclusively shown that one of the most important documents the Golden Square S.G.C. 33° recently adopts as a basis of power, is untenable, and any body of men acting on such data FOUNDS ITS POSITION UPON FORGERY AND FRAUD; of both of which there is an abundance of further evidence, which can be adduced, if necessary, by

Fraternally yours,

Manchester, 24th June, 1871.

JOHN YARKER.

### THE YORK RITE.

WE have received copies of a broadside, headed *History of the Old English or York Rite of Free-Masonry*. Unfortunately its length is a bar to its appearance in these columns and to submit extracts would be to rob it of its unity and power, for it is such an exhaustive statement of the case that it ought to be read by every brother Free-Mason in its entirety. The same has been reprinted, with a protest, for Irish Free-Masons and the protesting knights have appended to their re-issue a circular issued by "The Grand Chapter of Prince Masons of Ireland" in which that body puts forth so many ridiculous claims, based on the assumptions of the Golden Square S.G.C. 33°, as to stamp the protest as a manly effusion of good honest sense and the circular as its counterpart—in nonsense and pretension.

A meeting followed the issue of the circular by the Prince

Mason's Chapter and, at that meeting a letter was read from Captain Nathaniel George Philips in which he spoke of Bro. Yarker as an expelled Mason. This, however, to say the least of it, is utterly incorrect. Brother Yarker is *not* an expelled Mason, and it is by no means unlikely that Bro. Yarker is in much better masonic standing than Captain Philips himself. True, Bro. Yarker was expelled from Captain Philips's Rite because he declined to attend a meeting where a brother who had personally most grossly insulted him was in the triple capacity of accuser, summoner, and judge, a species of justice peculiar to, and practised only, in Captain Philips's Rite. Then this communication went on to promise "to put down" the Jerusalem Chapter and kindred bodies, and to prevent Irish Masons getting degrees in England.

How the Prince Mason's Chapter could have heard such nonsense read with patience passes all understanding. Captain Philips has no power "to put anything down." He, and his Rite, are illegal. He is the pretender and his power is *nil*. Out of his newly-acquired Statutes he shall be judged, in another number, and though he may not permit a brother to associate with his set all the Philips's on earth cannot take away the right of an Englishman, to use any degree he has honestly acquired.

Now mark the action which followed. After the reading of this wonderful missive, from the would-be controller of masonic liberties, the Prince Mason's Chapter ordered that its own circular should be advertised in the ex-militiaman's periodical! An authority the said captain has threatened also to put down. "O, lame and impotent conclusion."

It may be news to some of our readers that in this poor benighted land of England there exists two other Supreme Councils where the face of that *petit maitre* is unknown, and whose members, far above him in social position, brains, and fortune, pay just as much regard to his expressions as they would to the chattering of an organ-grinder's monkey. So to all who have taken the degrees under Templary, the York Rite, the English Council of Rites, or any other masonic organisation, we unhesitatingly counsel, Never mind the Philips' rite, or his threats; go on steadily as you have commenced, and let the *petit maitre* whistle down the wind, without raising a bubble in a tea-cup, just as long as he chooses. Be like the navy, when his wife slapped his face, and say "If it pleases him it don't hurt me."

[Copies of both the papers alluded to having been placed at our disposal, for circulation, we shall be happy to forward them to any brethren who will favour us with their addresses on stamped postage covers.—ED. M. E.]

### TRIANGULATION.

TRIANGULATION may be popularly defined as the art of scientifically estimating high, or remote, objects where actual measurement cannot be resorted to. It is a practice essentially geometrical and therefore masonic.

As there has lately been a kind of triangular compact between three Masonic Organisations our brethren will be able, readily, to comprehend the action of this ill-assorted co-partnership if they will attempt to apply the principles of Triangulation.

The Ancient and Accepted Scottish Rite,—by the hands into which its direction has unfortunately fallen,—cannot, even, be measured by Triangulation. It presents so many broken surfaces, so much absurdity, and such an un-masonic spirit, through its principal wire-puller, that no geometrical ratio of its baseness can be calculated, and therefore it is beyond the power of masonic definition.

The schismatic, self-styled, Mark Lodge of England, commenced in perjury and rebellion, is likewise so un-masonic as to defy all means of estimation, by any process whatever.

The Order of Knights Templar, the only body whose attitude can come under the masonic gauge has been so shamefully bedraggled in the mire, at the heels of these two other parties, by a Grand Chancellor who is as crotchety as he is ludicrous, that Triangulation is not needed to estimate how low it has fallen, in the opinion of all conscientious brethren, and therefore we must look for some development of the system to render the principle of Triangulation applicable.

Such an one happily recurs to the memory. Bro. Captain Marryatt wrote some charming novels in one of which he gave an account of a triangular feat, which is but poorly parodied in the irresistibly comic compact these three bodies have put forward.

Captain Marryatt makes two wily fellows engage his hero,—an unsuspecting person,—to take part with them in a triangular duel, and the high contracting parties to the miserable farce they have tried to pass off on the masonic world have travestied the scene. The two irresponsible parties to this compact have, in the person of the unsuspecting Templar, caught their "Peter Simple," and after getting him to submit his weapons, (the rights, privileges, and immunities of the Order), to their manipulation, it is not very difficult to see how they will pepper him.

If "the proper study of mankind is man," then the recent compact is a problem of masonic triangulation well worthy the study of the brotherhood. In itself it is not a tithe-part as diverting as the original "Peter Simple"; but, as an evidence of how far two unscrupulous bodies can go in hoodwinking the senility of a third it is no bad example of the use of the art of unscientific Triangulation.

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ALL communications intended for publication in the ensuing month's issue must reach the Editor, Bro. Matthew Cooke<sup>t</sup> 13, Harpur Street, Red Lion Square, London, W.C., no later than the 20th day of the current month. The rules under which such communications will be received are set forth at the head of the correspondence department, and no deviations from them can, under any circumstances whatever, be permitted.

No notice will be taken of anonymous communications. A letter without a signature will not be read. Rejected articles or letters cannot be returned and *all who send papers are advised to keep copies of them* as those unused will be destroyed.

We must require that all matter intended for the printer's hands be written in a legible and clear hand and on one side of the paper only, for no greater impediment can be thrown in the way of a compositor than "backed copy." A neglect of these necessary rules will entail the rejection of all communications not conforming to the recognised practice.

W.—We have neither space at command, nor inclination, to insert post-prandial speeches. Your kind offer is, therefore declined, with thanks.

\* \*—Try Barthes and Lowell, in Great Marlborough Street, or Dulau, Soho Square. Failing in both come to us and you shall see what you require.

J. F.—Sorry it can't be done. You must not expect impossibilities.

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