



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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#### MAGNA EST VERITAS ET PREVALEBIT.

THE Grand Lodge of Ireland deserves to be held in high estimation of all cosmopolitan Free-Masons. After having been the bondservant of a clique of exclusives it has boldly, and wisely, thrown them, and those who would dictate its proceedings from English ground, to the winds.

In Installing His Royal Highness the Prince of Wales, as the Grand Patron of Free-Masonry in the sister isle it has followed in the worthy wake of the Grand Lodge of Scotland and,—to the lasting discredit of the Grand Lodge of England which put our future king on a par with the Earl of Zetland!—the two Grand Lodges have warmly recognised the position of the heir apparent and accorded him that place which is his own of royal right. All honour then, say we, to the Grand Lodge of Scotland for leading the way and all praise and honour to the Grand Lodge of Ireland for following the correct precedent.

From the fourth of August the Grand Lodge of Ireland may date a new era in its existence. On that day it proved itself a loyal and cosmopolitan branch of Free-Masonry. It no longer halted and quibbled as to the enrolment of a brother on its registry, nor did it object to the source from whence His Royal Highness derived his superior grades but, in the frank and open nature of Irishmen and good brethren, it

took him to its heart of hearts and placed him in the royal seat.

This action has sealed the fate of those busy-bodies who have, hitherto, made the Grand Lodge of Ireland the controlling power of a locality. Now it exists as a ruler of that same locality, with all its powers intact, but their spirit enlarged and forming an important link in the chain of Masonic brotherhood. Now, to be logical, it will no more raise a barrier against, or attempt to annoy, brethren who obtain the higher degrees elsewhere, for its new Grand Patron, himself, told those who had just installed him, he was not of their jurisdiction; that he had taken his degrees in Sweden, and in Denmark.

In the eye of a true Free-Mason every brother is an equal; therefore, in Ireland, the Grand Lodge has emphatically pronounced the indorsement of the axiom and the few of its members who may yet desire to exclude any brethren taking higher degrees than it confers, must find their labour vain, for the Grand Lodge of Ireland has loyally accepted His Royal Highness the Prince of Wales and, consequently, cannot be intolerant of any "free man, born of a free woman, brother to a king, fellow to a prince, and companion to a beggar, if a Free-Mason, and found worthy."

It is scarcely to be credited that in one and the same month such a beneficial change should have taken place; but so it is. In our August number we had occasion to comment on the narrow spirit displayed by an Irish Provincial Grand Lodge which, unfortunately, allowed itself to be dictated to by an irresponsible nobody here, and, certainly, we did not expect the Grand Lodge of Ireland to ratify our view of the case so speedily, but, as it has done so, thoroughly and entirely, we are in duty bound to pray,—in the interests of cosmopolitan Free-Masons,—that long life and unalloyed happiness may be the portion of the Grand Patron of Free-Masonry, in Ireland; that its venerable Grand Master for more than half a century, His Grace the Duke of Leinster, may yet be spared some years longer to preside over the Craft he has loved so well, and that the Grand Lodge of Ireland, freed from petty cabals, may now take her rightful place among the Grand Lodges of the world cheered by the applause of every honest brother.

## NOTES ON THE SYMBOLISM OF THE ROSE.

BY THE EDITOR.

TO give any account of the Rose, as a flower, or its diffusion over the whole earth, would be to compile a volume. Yet some notice of it is absolutely necessary towards an elucidation of the style of the eighteenth degree. Whether the name Rose-Croix is derived or no from Rouge Croix (Red-Cross) it is no business of mine to speculate on here. We know it as Rose-Croix, or as the Free-Masons of the last century called themselves, Rosycrucians, *i.e.*, disciples of the Rosy-cross, the cross decorated by the rose. Then it follows to the rose we must turn our attention for a time. It is, after the Cross, the most touching and beautiful of the emblems of Free-Masonry. The Cross, of course, speaks to us of higher views and hopes, but the rose is the most graceful emblem Free-Masonry can show, because it is natural and so highly distinguished that even with those who are but little given to Botanical studie it has received the titles of Queen of flowers—the perfume of the Gods—the clothing of the Graces—and the ornament of the earth. It is the symbol of the most diverse sentiments, for not only is it the flower of love and the emblem of beauty, but it is also considered to be the symbol of secrecy. Temples and churches were and are adorned with it by the hands of pious persons; love and pleasure made garlands of it; grief strewed it on tombs and graves; modesty and charity receive it as a graceful prize and the ancients termed it the splendour of plants. The priests in all countries and ages have celebrated their rites and admitted the rose as one of the chief ornaments whose presence was natural, beautiful, and pure, and yet the symbolism recalls the most *oultre* comparisons and extends to the secret symbols of natural religion. In that sense it was the emblem of woman and, like the cross or triple phallus which symbolised the membrum virile—or the sun in all its power—the conjunction of these two emblems offer another sense and expresses the union of the sexes—a symbol of universal regeneration. *Sub rosa* is then a term of no mean significance—under the rose many things are done in secrecy which are not only allied to love but to matters of private gain, hope, rewards, or punishments. Old Sir Thomas Brown says—“When we desire to confine our words we commonly say they are spoken under the Rose, which expression is commendable, if the rose from any naturall property may be the symbol of silence, and is also tolerable, if by desiring a secrecy to words spoke under the rose, we only mean in society and comotation, from the antient custome in Symposiacke meetings to wear chaplets of roses about their heads, and so we condemn not the Germane custome, which over the table, describeth a rose in the seeling, but more considerable it is, that the rose was the flower of Venus, which Cupid consecrated unto Harpocrates the God of silence, and therefore is an emblem thereof.”

Rose Sunday, the fourth in Lent, is one of the pretty minor festivals of the Romish Church. On that day the Pope annually blesses a golden rose which is given, or sent, to some monarch or person of distinction as a reward for his love to the Church. At Boutan, in Asia, when the priests are called in to visit the sick they carry with them little pyramids ornamented with the cross and roses. The latter are cultivated specially for this purpose and irrigated with sacred water. The object of carrying these pyramids—which are elevated before the sick in the same manner as the host is in Romish churches—is to cure the invalid.

It appears to have been with reference to the attribute of secrecy that the Rose was adopted, not only as a part of the blazon on the arms, but likewise as a designation of the Rosycrucians—philosophers who appeared in Germany about 1614 and presently spread themselves through most of the countries of Europe, and out of which has sprung the present system of Free-Masonry. The opinion that the Rose was assumed as the symbol of secrecy and the Cross to represent the solemnity of the oath by which the vow of secrecy was ratified is defended by a writer of authority on the subject. Against this it is, however, asserted that the armorial bearings of the family of John Valentiné

Andrea, were a St. Andrew's cross and four roses, from which he was suspected to have obtained the idea and fabricated the legend of Father Rosy-cross. One of the writers of the sect gives us another definition. He says—“It is a very childish objection that the brotherhood have promised so much and performed so little. With them, as elsewhere, many are called but few are chosen; the masters of the order hold out the rose, the secret, as a remote prize, but they impose the cross, the labour, on those who are entering.” Another derivation of the name, applied to the alchemical section is that it comes from the Latin *ros*, signifying dew, which is stated to be the most powerful solvent of gold, and *crux*, the cross, a chemical hieroglyphic of light.

In Holy Scripture the rose is frequently applied as a figurative type of Our Blessed Lord. In the old French rite there was a peculiar set of emblems used, *viz.* three squares on the outside—three circles within triangles on the inside—said to symbolise Mount Calvary, and on the centre was placed an *old* stone on which was laid a rose, emblematic of the sweetness of Christ. Take all or any of the foregoing and I think it will be evident that a Rose on a Cross is one of the simplest methods of writing the “secret of immortality.”

## WORDS OF WISDOM.

SECRECY.—Secrecy is the cement of friendship. When Ulysses departed to repair to the siege of Troy, in his charge to his friends in respect to their care of Telemachus, who was then in his infancy, he among other thus entreats them, “Above all forget not to render him just, beneficent, sincere, and faithful in keeping a secret.” And it is afterwards made a part in the character of Telemachus, that he knew how to keep a secret without telling any untruth; and yet could lay aside that close mysterious air which is so common to people that are reserved. He did not seem oppressed with the burthen of the secret which he kept; he always seemed easy, natural, open, as one that carried his heart upon his lips. But at the same time that he would tell you everything that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By this means his heart was impenetrable and inaccessible; nay, he never communicated, even to his best friends, but just so much as he thought was necessary, in order to have their good advice. He did indeed place a confidence in some other friends, but then he observed different degrees of confidence, according as he had met with proofs of their friendship and discretion. He that discovers secrets, says Solomon, is a traitor, and he that conceals them is a faithful brother.—BRO. WELLINS CALLCOTT.

THE AIM OF EVERY TRUE FREEMASON.—To learn, to attain knowledge, to be wise, is a necessity for every true, noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature and the worthiest work of man.—BRO. DR. A. G. MACKAY, XXXIII°.

THE IMPORTANCE OF TRIFLES.—It is not the great things of this life over which mortals stumble. A rock we walk around, a mountain we cross; it is the unobserved, unexpected, unlooked-for little sticks and pebbles which cause us to halt on our journey. The blind may run against a rock and not fall; but put a small matter in his way and he will stumble over it.

BEREAVEMENTS.—When engineers bridge a stream they carry out at first but a single cord. With that they stretch a wire across. Then strand is added to strand, until a foundation is laid for planks, on which the bold workman finds a safe footway and walks from side to side. So God takes from us golden-threaded pleasure, and stretches it hence into heaven. He takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

A REMINDER FOR G. LODGE ON THE 6TH.

—o—

The following notice of motion has been given:—"That whilst this Grand Lodge recognises the private right of every brother to belong to any extraneous organisation he may choose, it as firmly forbids,—now, and at any future time,—all brethren, while engaged as salaried officials under this Grand Lodge, 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."

NOTES AND QUERIES FOR FREE-MASONS.

—o—

*Rosa Crucis a Templar Degree.*

You appear to assume that Knights Templar have a right to give the Rose Croix. Will you afford proof or explanation?—PAX.

[That the matter may be placed beyond question we append a copy, taken from the original, of the Warrant of the Observance Chapter of Encampment, and some extracts from its books:—

"*Tho: Dunckerley.*



"Initium Sapientie Amor Domini. In  
"the Name of the Grand Architect  
"of the Universe.  
"In the East of London a place of  
"Light, Where reigneth silence  
"and peace; but the darkness  
"comprehendeth it not.

"To those whom it may concern GREETING :

"Know Ye that we Thomas Dunckerley, of Hampton Court Palace, in the County of Middlesex, Most Eminent and Supreme GRAND MASTER of the Royal Exalted, Religious, and Military Order of H. R. D. M.—K. O. D. H. Grand Elected Knights Templars of St. John of Jerusalem, &c. Under the patronage of His Royal Highness PRINCE EDWARD, having received a petition from Sir William Hannam, and several noble Knights residing at London of Ye Chapter of Observance, \*Humbly requesting a Patent of Constitution to open a Conclave or Chapter of Encampment under our Sanction at London, aforesaid. We do hereby constitute and appoint the said Sir William Hannam our Deputy for opening and conducting the said Conclave or Chapter of Encampment, at the Unicorn Tavern, Fountain Court, Strand. And do hereby grant to the said Sir William Hannam, and the other Noble Knights petitioners, and their successors full power and authority to assemble on the last Tuesday in every month to Install Knights Templars, &c. at their Field of Encampment aforesaid or at such other time and place as they and their successors, with the consent of us and our successors, for the time being, shall appoint. With such powers, privileges, prerogatives, and immunities, as do from ancient usage and of right belong to regularly-established Conclaves or Chapters, and to Noble Knights of the Order, subject nevertheless to the Ancient Statutes, and Ordinances of our Predecessors, or that

\* Interpolated, in another handwriting, "Of time immemorial."

"may hereafter be enacted by us, and our successors in a Grand and Royal Conclave.

"Richard Walker Whalley,  
"Grand Chancellor.  
"William Earle,  
"Principal Grand Scribe.

"Given at London aforesaid in our Grand Field of Encampment this 11th day of March, Anno Lucis 5795, Anno Domini 1791, Anno Ordinis 673, Anno Cadis 477.

"William Hannam, *Acting Grand Master.*"

The signature and minute-books of the Observance, prior to the year 1824, are not forthcoming, so no documentary evidence can be adduced from 1791 to 1823. Between 1824 and 1829 the signature of H. R. H. the Duke of Sussex, with G. P. affixed, occurs on some three or four occasions, when he was a visitor.

In the minutes of the 18th of March, 1824, it is recorded that "The Eminent Commander directs that the Knights be summoned for 4 o'clock for the next meeting, and that his intention of holding a Chapter of the Sovereign Order of Rosa Crucis at 7 o'clock in the evening be inserted in the summons."

In the signature-book certain meetings are headed "Rosa Crucis," and the minutes show that two special meetings were set apart—one in summer and the other in the winter of each year,—for this purpose. The minutes state that Sir Knt. William Stuart,—the present M. E. and S. G. M. of K's T. was proposed on the 19th of Decr. 1833, and Installed a K. T. on the 16th. of Jan. 1834. It also appears he took the "Rosa Crucis" at the earliest opportunity for the minutes of the 26th of May, 1834, bear witness that "The undermentioned Sir Knights of the Chapter of Observance being Knights Architects aged 33 years, all being examined and found duly qualified, and having been regularly proposed, seconded, and approved, were respectively introduced by the Master of the Ceremonies in the three points of the Order. Sir Knt. Lord Monson, W. Stuart, W. D. Dick, W. D. Clieland, C. Hobson, H. S. Hodges, H. Fraser. All business being ended the assembly of Rosa Crucis was adjourned with due solemnity."

Now, take particular notice of the dates and put the following items against each other and we think your bewilderment cannot exist a moment after.

The Observance was constituted "a Chapter of Encampment" in 1791. The A. and A. Rite was established after 1802. That gives the Observance eleven years' priority. But the A. A. Rite was not inaugurated in England until 1845, so the Observance is its senior by fifty-four years. Now carefully consider the action taken by the A. A. Rite. About 1860, or a year or two later,—the exact dates are not to hand,—the rulers of the A. A. Rite had so worked upon some members of the Observance that it was determined, after a hotly-contested discussion resulting in a majority of one in its favour, to seek from the Sup. G. Council of the xxxiii<sup>o</sup> a warrant for a Chapter of xviii<sup>o</sup>, or Rose Croix! Well, the majority of one got a warrant to form a Chapter,—which the Observance had been from its commencement in 1791,—and to work the degree of Rose Croix,—a privilege it had enjoyed from its first foundation. This was so displeasing to many of its old members that they refrained from being present at any but the Templar meetings of the Observance, and, in consequence the Encampment is lying dormant at the present time. The instrumental members who introduced the schismatic innovation have one by one ceased to take all interest in the matter and, to crown all, the Rose Croix meetings under the xxxiii<sup>o</sup> having ceased for some two, or three, years the Sup. G. Council have given notice that it has withdrawn its warrant.

If this is not a very pretty specimen of the way to shelve an older and legitimate body by a new and usurping power any process of demonstration must fail to produce conviction.]

## CORRESPONDENCE.

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[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.]

## ROYAL ARK-MARINERS.

To the Editor of THE MASONIC EXAMINER.

DEAR SIR AND BROTHER:—I have sent for, but cannot obtain, the Statutes of the Royal Ark-Mariners, which are advertised in your columns as nearly ready. Can you tell me if they are ready? Or will you give me some information about the Order? A distinguished brother has told me it is "a rotten affair." What say you? W.

[We do not know if the Statutes are ready. The Order is a genuine branch of Free-Masonry, before the Union. We have had in our hands an original warrant, from the Duke of Clarence (afterwards King William the IV.), by which certain brethren were empowered to confer the degree of Royal Ark; Mark Man; Mark Master; Excellent, and Super-Excellent; Knights of the Red Cross; Knights Templars (*sic*); Mediterranean Pass; &c., &c., &c. What these three &c.'s cover it is not easy to decide, but it may be assumed that they include all the side degrees which were, before the Union, usually administered to Knights Templar, and, if this be so, the range is an extensive one. In our next issue we shall devote some space to the Royal Ark-Mariner and the unprincipled attempt of the schismatic body who seek to wrench it from its legitimate custodian. For any other information you had better apply to Bro. Morton Edwards, 7, Gower Street, W.C. who is the head of the Organisation and has the undoubted right to confer every one of the degrees we have mentioned.]

## NOTICES TO CORRESPONDENTS.

—o—

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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.

JUN. OVERSEER. Two wrongs can't make one right. All the alliances in the world will never heal the schism introduced by the, self-styled, Grand Mark Lodge.

R. C. XVIII<sup>o</sup>. We have no quarrel with the A. A. Rite, as a Rite, but only with the *petit maitre* who professes to rule it. As an evidence of our good faith in the matter we may add that a brother, signing himself 33<sup>o</sup>, offered us all sorts of impossible degrees and we declined intercourse on the ground of being contented with what we have and not relishing novel importations by the hand of dubious magnates. Our advice is avoid all such pretenders and pretences.

S. W. Wait until you are installed; then do as you desire.

∴ (1.) Too late. (2.) Of no use whatever.

E. C. Thank you for the trouble you have taken; the matter does not affect us.

A. B. C. Learn the rest of the series of your signature and don't bother about things you don't understand.

P. Z. The custom differs, but you are right.

P. M. Why? You ask the same as P. Z. Take his answer.

F. K. Declined, with thanks.

R. (Oxford.) The book is very rare and costs £6 16s. 6d. in trade. The one mentioned is simply undigested theft.

C. J. No. Masonic poetry is,—you know what.

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