

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^o, &c.

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THE PROV. G. LODGE OF MEATH.

IF ever there was an eligible opening for a brisk business transaction the moment is opportune and the Provincial Grand Lodge of Meath only want canvassing. Those brethren are "eager for the fray," and if the Manager of "The-Anti-Poking-Your-Nose-Into-Other-People's-Business-Society" will but wait upon them he can insure custom, exceeding his most sanguine expectations, for amongst the Free-Masons of that highly intelligent masonic province his speciality only wants notoriety.

It has been said "Fools rush in where angels fear to tread," but rushing is a singularly weak expression to convey the faintest outline of the indecent haste which lately seized upon the Provincial Grand Lodge of Meath and checked its impetus with such a recoil as to hurl it, heels over head, backwards, floundering in its own provincial mire.

As spectators common humanity demands that we should do our best to succour the unfortunate, even if their troubles are brought upon themselves by the process familiarly known as "running their heads against the wall." So, while we are helping our over-hasty brethren of the Provincial Grand Lodge of Meath out of the slough, where they have been so ruthlessly immersed, let us, as good Samaritans, inquire How it came about? And then, while we are rubbing them down, we may—by setting them right—cleanse their garments and, perhaps, prevent them so besmearing themselves in the future.

From questioning the by-standers, who saw the occurrence take place, we learn that the unfortunate Provincial Grand Lodge of Meath was demurely grazing its accustomed thistles, but, whether it was that visions of the day of American Independence set it raving, or what was the proximate cause no one pretends to say. However, "the fourth of July" came and the Provincial Grand Lodge of Meath made known:—

That it had heard with indignation and regret that certain brethren on the Registry of Ireland had recently obtained in England, from the hand of an

expelled mason, the higher degrees and that it desired to know what steps Grand Lodge would take in consequence?

Fancy the Provincial Grand Lodge of Meath laying back its long ears and asking such a question! It got its deserts, however, in a snubbing, telling it to go away and mind its own business. Hence the pitiable mess into which it fell. Poor little Provincial Grand Lodge of Meath, we hope you were not hurt? "No: not hurt, thank you, but very much shaken and soiled." Well! You must not kick up your heels so high in future. "No: we'll behave better." That's right, and now let us try to get some of the mud off. A curry-comb would do best but as the skin is tenderer in those who feed on thistles, compared with others who live on corn, we'll wipe you down gently, and you'll be all the better for it. "Yes; please wipe us down, we are in such a horrid pickle." And while we commence the unodorous aid let us examine the gravamen of offence.

Had not the Provincial Grand Lodge of Meath been indignant it would not have come to grief because it could not matter to any lodge where a brother got a degree if it was beyond the power of the lodge he belonged to give or withhold it. Neither had this Provincial Grand Lodge a right to express regret when it modestly "desired to know"—rather a peculiar way of putting it—What the Grand Lodge of Ireland intended to do?

It would be a solution of some of those "things not generally known," and really very advantageous to know if "brethren on the registry of Ireland" are peculiarly sacred? If they are units of cosmopolitan Free-Masonry or of a brotherhood that only extends to the sea that girds our sister isle? We have some recollection of having heard of Lodges under the Irish Constitution working side by side, with English and Scotch lodges, in the Colonies, and members of the one holding office in one or both of the others, yet, no English or Scotch Free-Mason sets up his registry as prohibitive. Then, How is it that the "brethren on the registry of Ireland" are so sacred? We are afraid, dirty little Provincial Grand Lodge of Meath, we can't wipe that stain off. Either you are Free-Masons—members of an order that claims the world as its sphere of operation—or you are a limited liability company confined to that locality where the Provincial Grand Lodge of Meath is suffered to exist.

It appears that the Provincial Grand Lodge of Meath has gotten itself into the mess by hear-say. Did it ever occur to any of its befouled members that they are bound not to give credit to hear-say? Or, does being "on the registry of Ireland" absolve them from maintaining a brother's honour; never countenancing his being traduced in his absence; or, is the peculiar sanctity of the "registry of Ireland" so great that it sanctions little peddling Provincial Grand Lodges, like that of Meath, to call in question the standing of a brother not under its own national constitution but a stranger to every brother in that county? You are very dirty, very nasty indeed, Provincial Grand Lodge of Meath, and it will take a great deal of wiping to wipe this stain out of you.

Now listen and attend whilst we wipe you down, and leave off chewing those thistles. If we can we will eradicate the ordure from your clothing and in time the stain may wear out but it will be a long time first, ill savoured Provincial Grand

Lodge of Meath, and your return to sweetness, by expressing sorrow for your ill manners, must be openly made known and expressed. Don't ask "Why?" indeed! Haven't you made an assertion you are not in a position to substantiate against a brother you never saw? It's of no use saying "You were told so." Then tell us Who told you, that we may trace the report to its source in the same way you would the endorsements of a note. If you endorse a report you are as liable as the propagator, and unless you tell us—and be quick about it—Who told you, we will hold you to your liability, however painful it may be to our nostrils, you offensive little draggled-tailed Provincial Grand Lodge of Meath.

What's that you say? "How do we know you've spread such a tale?" Thus. We show it you in black and white; naughty little Provincial Grand Lodge of Meath. Stand quiet, will you? If you don't you shall be made to eat the dirt we're scraping off you. Yes, "it is hard to suffer for another's fault," but suffer you must. It will teach you better in future and be a lesson to every Grand, Provincial Grand, or private lodge, as to what an amount of dependence there is to be placed on interested communications in general. Well, well, don't cry. It is for your good and that of all your brother Provincial Grand Lodges that THE TRUTH must come out. Now, didn't a certain busy body, here, write to some other busy body member of yours stating that Bro. John Yarker, of Manchester, is an expelled Mason? Oh! you admit "it did come about in that kind of way." Well, we begin to have some hopes of you and, as an encouragement, will get some clean water and a towel, instead of this wisp of straw, if you pay attention. Now look at this.

BRO. JOHN YARKER was initiated in No. 198, Manchester, called the Lodge of Integrity, and perhaps there was something more in his choosing that lodge than such mean fellows as The Provincial Grand Lodge of Meath can understand. But let that pass. He went to reside in Cheshire, and there he joined the lodge of Fidelity, No. 623 and, in 1858, was elected and installed its W. M. Consequently he is a Past Master of No. 623 and *has never been expelled by the Grand Lodge of England, the only Masonic power in this country that can expel a Free-Mason.*

Of Captain PHILIPS no one knows, and nobody cares, a rush about him in Craft Free-Masonry.

Now you fussy little little-tattling Provincial Grand Lodge of Meath you must beg Bro. John Yarker's pardon just as publicly as you attacked him or nobody will ever believe you again, and you will have to wear a fool's cap with "story-teller" affixed to it, for ever so many years. If it did not happen that other Prov. G. Lodges might be told the same thing and act in the same foolish way you have done nothing further need be said to you about Bro. Yarker's Masonic rank because you are but the Provincial Grand Lodge of Meath and, as such, have no idea, nor are you expected to know anything, beyond Craft Free-Masonry. However to benefit those that do know more than such a class of beginners, as you are, and from whom you may learn something if you will but give up that stupid habit you have of munching so many thistles, we intend to give some few examples of the standing of the two men the one whose word you have taken and been deceived and the other whom you have scandalised, and when you have admitted the wrong you have done and acknowledge Bro. John Yarker—as you see before you—**IS NOT AN EXPELLED MASON**—then you may try to comprehend as much of the following matter as is above your own standing and the mental idiosyncrasy of the Provincial Grand Lodge of Meath will permit.

BRO. JOHN YARKER was exalted in the Industry Chapter, No. 465, at Hyde, in Cheshire. He served all the offices in that Chapter. He was a founder and the first M. E. Z. of the Fidelity Chapter, No. 623 and, therefore is a Past Principal of that Chapter. *He has never been expelled by the Supreme Grand Chapter of England, the only Masonic power in this country that can expel a Royal-Arch Free-Mason.*

So far as English Free-Masonry goes it is comprised in the

Craft and Royal-Arch degrees and, although the "Orders of Chivalry"—with which the A. and A. Rite, in England, has no connection—are recognised by the G. Lodge of England in "The Articles of Union," it amounts to a simple recognition and permission that such brethren as choose may belong to them. So that it IS PROVED here, beyond the possibility of a doubt, that THE ASSERTION OF BRO. YARKER'S BEING AN EXPELLED MASON IS UN-TRUE.

Of Captain PHILIPS no one knows anything in Royal-Arch Free-Masonry beyond the probability that he never could have been Principal of a Chapter, if such offices have the slightest influence on a man's conduct or actions.

BRO. JOHN YARKER was made a K. T. in the Jerusalem, at Manchester. He joined the Encampment at Stockport and was its E. C. in 1862, and E. C. of the Jerusalem in 1863, when he revived its old high-grade Chapter. Bro. Y. was Prov. G. Vice-Chancellor of Cheshire in 1862. Grand Mareschal of England, in 1865. Is, consequently, a P. E. C.; P. Prov. G. Officer; and a P. G. Officer. He is a member of the Camp of Antiquity, at Bath, and of other Encampments. He revived the K. T. P. in 1863; the Rosæ Crucis, and Ne Plus Ultra, in 1864, and was re-obligated, re-affiliated, &c., in 1865, by the surviving members of the Old high-grade Chapter of Jerusalem. He took the degrees, or orders, of Constantine, Palestine, Babylon, Keeper of the Royal Secrets, &c., and their corresponding degrees in the Order of Mitzraim, as recognised and allowed by the Council of Rites in 1811. *He has never been expelled by the G. Conclave of K's. T. the only power in this country that could expel him from that Order.*

Capt. PHILIPS is a P. G. Officer of G. Conclave, and is, at the present time, Prov. G. Com. of Suffolk. In all Charity let us hope he never hears the bright strains of "the Monitor of the Order" and that the "mementoes" they ought to awaken may be spared him.

BRO. JOHN YARKER was made a Rose Croix—eighteenth degree—in the Palatine Chapter, Manchester. Disliking the Rite he did not attend for several years. From this Ancient and Accepted Rite *he has been expelled*, because he refused to attend an investigation where the brother who had grossly insulted him appeared in the triple character of summoner, accuser, and judge. This expulsion for contumacy towards a foreign Rite cannot, by any ingenuity, be twisted into the phrase "an expelled Mason" and, for these reasons.

I. According to the so-called Frederick Statutes no Council is valid unless it is recognised by all the other existing Councils. To go no further than Belgium, a Council exists there and is neither recognised by—nor will it recognise—the body in Golden Square. So, the English Sup. G. C. remains un-recognised and spurious under its own chosen authority and text-book.

II. The Golden Square people are but a schismatic offshoot of a schismatic body. Gourgas and the New-York Council was a schism from "The Mother Council of the World," and has, itself, only been healed by the latter during the last seven years, so that an expulsion from an unrecognised and schismatic organisation, of double schismatic derivation, is just about worth nothing. No decree of such a body can influence any beyond its own clique and will be most certainly disregarded by Free-Masons.

Captain PHILIPS is the *Deus ex Machina* of this body, at the present time. How he contrived to be so is too long a tale to tell, here, but we hope to give a full, true, and particular, account of the matter—with copious extracts from letters that have been hoarded for half a generation, making most startling revelations—but this cannot be attended to until more pressing subjects have been disposed of.

Here, unpurified Provincial Grand Lodge of Meath, here is a nut for your cracking. When you wrote against the international exchange of degrees Were you aware that Bro. Vigne, the nominal head of the Golden Square community, as well as Capt. Philips, himself, were both admitted to the A. and A. Rite, as

Rose Croix, in the Furnell Chapter—then held at Limerick—and obtained their other degrees in England? Does it not strike even your bucolic minds, that Vigne and Philips are both “Irish registry” men, who worked the oracle upon their own hook and now would prevent any one else doing the same? To your view are not the degrees they have taken above the 18th those of a foreign jurisdiction and have not both these worthies violated the respect due to your “Irish registry” fetish? Why then did you cry out so eagerly for judgment on the recent converts—or perverts—and leave the ringleaders go scot free? Was it not, most unsavory Provincial Grand Lodge of Meath, that you knew nothing of the matter except that the “Irish registry” was somehow or other—you didn’t know how—seeming to lose its hold? Well; your nationality sits strongly on you but in real Free-Masonry there is only impartiality. Where partiality exists there is no Free-Masonry. Now try, most sapient thistle-chewing Provincial Grand Lodge of Meath, to know how many ways a blade cuts before you use it, for depend upon it “what’s sauce for the goose is sauce for the gander.”

Alas! that we should have to make the humiliating admission that Bro. JOHN YARKER is connected with that concatenation of Masonic unrest, the nondescripts calling themselves the Grand Mark Lodge of England. But so it is and deeply as we deplore it the truth must not be concealed.

However, there is a gleam of comfort even behind this, for Capt. PHILIPS if he is not a member of that body is yet acting with it by constituting himself one of the parties to the absurd Triangulation commented on in our first issue. And there is this poor consolation that neither can taunt the other with his wrong-doing in this matter.

To cite a multitude of other degrees would be simply to magnify Bro. YARKER and decry Capt. PHILIPS, therefore we prefer leaving the matter as it stands, feeling assured that no Free-Mason who has followed us thus far can possibly fail in seeing that Bro. JOHN YARKER is in much better masonic standing than CAPTAIN PHILIPS.

And now, Provincial Grand Lodge of Meath, having gently wiped the mud from your costume let us warn you not to be so foolish, again, nor to soil the pretty clothing the good Grand Lodge of Ireland permits you to wear. With a tenderness for your health, which you ought not to be slow to appreciate, we are very anxious no nausea should arise in your system, considering how recklessly you have been wallowing in the foulest dirt therefore, we counsel—and most strongly urge—the necessity of your taking a pill, without any wry faces or grimaces, but like men, and apologising to Bro. Yarker as publicly as you have accused him. This done you may wash your hands and faces, say your prayers and, in addition include that portion of the 131st Psalm which says: “I am not high minded: I have no proud looks. I do not exercise myself in great matters: which are too high for me.” Then you may betake yourselves again to your favorite grazing ground, undisturbed by fear of THE MASONIC EXAMINER, where you may revel in thistles until your next period of assembly shall come round, when it may be hoped, from our careful wiping and the airing your clothing will receive in the meantime, all traces of the stains and noxious effluvia will have disappeared and you will meet again, as you were wont to do, a Provincial Grand Lodge of Meath clean and wholesome in mind and body.



CORRESPONDENCE.

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THE PEDIGREE OF THE ENGLISH SUP. G. COUNCIL, XXXIII^o.

To the Editor of THE MASONIC EXAMINER.

DEAR SIR AND BROTHER:—Having in my former letter discussed the matter of the alleged Frederick the Great Statutes and proved them, — from unimpeachable testimony, — A FORGERY and A FRAUD, I proceed to show, very briefly, how the palpable absurdity has given rise, and been transmitted, to the English S. G. C. of the 33^o.

In 1758 one Pirlet, a tailor, and Lacorne, a dancing master, invented a rite under which they conferred degrees of knights, princes, sovereigns, and, even, emperors, and called the pompous manufacture the “Empire of the East and West.” The Sovereign, Emperor, or whatever else you may please to call him who then ruled this company, Chaillon de Joinville, gave a patent, in 1761, to a wandering Jewish merchant, Stephen Morin by name, who commenced, in the same year, to propagate this Rite in the West Indies. In 1767 Bro. Morin had reached America and Bro. Francken, obtained a patent from the promulgator upon which he, Bro. Francken, started the rite at Albany, New York, and from whence it found its way to Charlestown, where it was manipulated into a full blown series of thirty-three degrees by Dr. Frederick Dalcho, about the beginning of the year 1802.

Subsequent to 1802 another edition of “The wandering jew” turned up, in America, in the person of a Bro. Abraham Jacobs, who settled at New York about the year 1808. He conferred the first sixteen degrees,—by certificate only,—upon Bro. J. J. J. Gourgas, clerk to the notorious Dr. de la Motta, and this Bro. Gourgas afterwards exhibited a patent,—in his own handwriting, but signed by de la Motta,—professing to bear witness that Bro. Gourgas had received the other seventeen degrees from de la Motta, and this patent Bro. Gourgas used to enable him to establish AN IRREGULAR and SCHISMATIC Sup. G. Council in New York. To this worthy the English Sup. G. Council were indebted, in October 1845, and have been ever since, for their establishment; the said Illustrious Sovereign Grand Inspector General being then clerk on board a vessel trading between Liverpool and New York. It is under the Sovereign powers derived from, and by the Constitution of, this Imperial stevedore, that nine English lunatics clothe themselves in robes and wear a crown, made in imitation of those presumed to have been worn by Frederick the Great, the warlike Prussian King. In such borrowed trappings the nine assume all kingly rights and vigilantly exercise that, not the least important, royal prerogative, the collection and appropriation of the entire revenues of the Rite, without asking advice, leave, or approval, and this only at their own sweet wills and pleasure because they are Sovereigns deriving their kingly powers, in the first instance from Bro. J. J. J. Gourgas, the ship’s clerk, and secondly from each other.

Such, in a few words, is the history of the origin of this precious organisation of which the pompous and irresponsible Sup. G. C. of England is so vain. Is it not ridiculous? But in order that its truth may not be doubted, by reason of the preposterous folly, I am ready to defend my position, and challenge the Golden Square Council, singly or collectively, or any one, or more, of its dupes, to controvert one single word of this statement.

Thus, the masonic pedigree of the mock "most puissant" magnates, the would-be supreme controllers, the aspiring arbitrary governors, of English high-grade masonry, is faithfully traced. It starts in questionable guise. First hatched by a tailor and a dancing-master; then promulgated by a sea-cook, or steward, of such illustrious celebrity and descent that the Golden Square Council profess to believe him to have been the direct representative of that world renowned hero-king, Frederick the Great! If the Sup. G. C. 33° of England could blush at anything it ought to be crimson, to the very temples, at its miserable fate in being unable to produce no better genealogy, than this, of its masonic *pur sang!*

I think I have shown these gentry in their true colours and must desist from carrying my investigation further, in this letter, and therefore conclude by promising your readers a good share of the amusement I derived when I examined the claims they put forward, founded on the matter which for years has been palmed off on unsuspecting brethren as a genuine document issuing from a king unable, at the date it purports to bear, to attend even to the urgent business of his kingdom and not the more likely to have devoted his hours of relief from his infirmities by devising how tailors, dancing-masters, or sea-cooks, should employ the right divine of "monarchs,—retired from business." However, as this will be the subject of my next communication I will not anticipate now, but subscribe myself,

Yours fraternally,

Manchester, July 20th, 1871.

JOHN YARKER.

NOTES AND QUERIES FOR FREE-MASONS.

Masonic Communists.

The Minister of the Interior has issued a proclamation. (Paris March 6.) "Most lamentable facts have taken place. . . . Armed National Guards obeying not their legitimate chiefs, but an anonymous Central Committee which cannot give them any orders without committing a crime punishable by law, &c. . . . Those who provoke such disorders take upon themselves a terrible responsibility. . . . [and] are fomenting troubles and preparing civil war."—*Daily Telegraph*, March 8th, 1871.

Such Committees are of course of the nature of Trades Unions. (of a certain class), and Fenian Centres. They are politically tape-worms of parasitical growth undermining the best constitutions—and remind us of the Hindoo Legend of Durga assuming the small proportions of a fly—buzzing down her opponent's throat, and so causing by her sudden expansion, within him, to her original form, his entire disruption. This indeed is the case of a certain S. G. C. 33° which is now undermining our Masonic Constitution, disturbing its peace, and tending to rupture the whole body of Free-Masonry. L. A.

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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.

B.Z., G.P., AKRO, and several others who have not received answers by letter, must not think themselves neglected. They each have our warmest thanks.

K—H. The working is open to your inspection at any time.

HORNS. Hit as hard as you like, we can stand it. One part of your letter is really very clever. The rest is bosh.

RED TASSEL. Would not a green one grace your cap best?

PHILO. Your paper is admirable. In returning it we are depriving ourselves of a great treat. Want of space, alone, prevents its insertion.

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