

THE  
MASONIC EXAMINER:

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

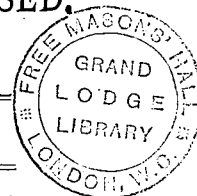
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DECEMBER 1, 1871.

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MASTERS OR SERVANTS?

A GRAVE CONSTITUTIONAL QUESTION.

BEFORE this number of THE MASONIC EXAMINER appears the *Agenda* paper for the Quarterly Communication on the 6th of December, will have been issued and its contents pretty well known, so that there is no necessity for overburthening our limited space by reproducing it here.

Looking seriously at that document the Report of the Board of General Purposes entirely shirks the question referred to it. Bro. Bennoch's amendment, which was carried, was "That the motion proposed by Bro. Cooke be referred to the Board of General Purposes for inquiry and report." Now the Report does not contain even an allusion to the motion, it flies off at a tangent, and why? Because the servants of the Craft assume to rule their employers. The evidence of this is contained in the following summaries:—

"Freemasons' Hall, London, W.C.  
"25th of September, 1871.

"Sir and Brother,—

"You are hereby summoned to attend the next regular meeting of the Board of General Purposes to be holden at this place on Tuesday the 17th day of October next at three o'clock in the afternoon precisely to answer the following charge preferred against you by Brother John Hervey, Grand Secretary, viz.: 'With having used defamatory language in Grand Lodge on Wednesday the 6th of September 1871 with reference to him and the other officials in the Grand Secretary's Office, in untruly stating that they give and sell information,' and afterwards inferring that 'they receive percentages for the information they obtain and bestow.' You are to bring with you your Grand Lodge Certificate. And you are at liberty to bring with you any witnesses or evidence you may deem necessary.

"By order of the Board  
"John Hervey  
"Grand Secretary."

"To Brother Matthew Cooke,  
"P.M. in Globe Lodge,  
"No. 23, London."

After reading this Will anyone have the hardihood to say it has one word to do with the subject referred? It is simply the Grand Secretary's dictation to the Board to ignore the expressed will of Grand Lodge and put himself in the position of an aggrieved person. In fact it is the servant who commands and the Board who obeys.

Bro. Matthew Cooke attended the meeting and

delivered in the following Protest, a document, carefully suppressed by the Board in its report, but of such vital importance to the rights of every brother that no apology is needed for its appearance here. It tells its own tale forcibly.

"To the Most Worshipful the Grand Master, the Deputy Grand Master, the Grand Wardens, the President, and Brethren of the Board of General Purposes.

"The Protest of Brother Matthew Cooke, a Past Master in the Globe Lodge, No. 23,—

"Sheweth:—

"That Brother Matthew Cooke is a subscribing member of The Globe Lodge, No. 23, in good standing, and, by right of being a Past Master in the Craft, is a member of the Grand Lodge of England. (See Sec. I. 'Regulations,' Book of Constitutions, small edit. 1871, p. 18).

"That Brother Matthew Cooke, P.M., Protests, in the strongest manner, for himself,—and in the interest of every member of Grand Lodge, from the Prince to the peasant,—against being cited, as an offender, before the Board of General Purposes, in its judicial capacity, for words spoken by him, in the character of a legislator, in the Grand Lodge of England; whilst from the latter the powers and very existence of the Board itself is derived and from which he infers that a delegated authority has no jurisdiction to try a member of the governing body for acts, or words, done, or said, in the exercise of legislative functions.

"That Brother Matthew Cooke, P.M., Protests against the breach of privilege committed by the Grand Secretary,—who is but the chief servant of the Craft,—whereby that brother has laid a complaint, charging Brother Matthew Cooke, P.M., with using insinuations about him, which by no process of perversion can be wrested to apply to Brother John Hervey, personally, and has brought Brother Matthew Cooke, P.M., to this Board on an information which, in common decency, cannot be judicially investigated by it because it is THE CONSTITUTIONAL RIGHT, AND BOUNDEN DUTY, of every member of Grand Lodge to do his best for the interests of Free-Masonry; and if anyone sees, what he believes to be irregular, or corrupt, practices gaining ground amongst the servants he would be a TRAITOR to the Order if he did not do his utmost to quench the scandal.

"That Brother Matthew Cooke, P.M., Protests, because in all analogous cases such, for example, as that of a Member of Parliament who would never be called upon to answer in a court of law for any exposure of veniality or corruption, in a public office, which he made from his place in either House of the Legislature; and that Grand Lodge being the legislative chamber of the Craft, the Grand Secretary and the clerks in his office the servants who carry on the official business of the Order, and this Board of General Purposes the delegated authority of the Grand Lodge, for judicial, and other, affairs, it necessarily follows there can be no prosecution before it, against a maker of the laws, by the chief, or any subordinate,

"servant whose acts a legislator submits to the consideration of Grand Lodge for inquiry, censure, or condemnation.

"That Brother Matthew Cooke, P.M., Protests for all, and each, of the foregoing reasons against the Grand Secretary's course of proceeding in this matter; and Brother Matthew Cooke, P.M., Protests that, by this protest, he does not seek to shirk or avoid the responsibility of proving the statements true, which he made in Grand Lodge, before the Board; but to point out the GREAT CONSTITUTIONAL PRINCIPLE OF FREEDOM WHICH IS INVOLVED and to GUARD THE RIGHTS he may be supposed to surrender if he does not claim exemption from judicial proceedings, on account of his statements being privileged, as coming from a legislator in his place in Grand Lodge.

"Brother Matthew Cooke, P.M., therefore tenders this Protest, in person, but is both willing and able,—if his protest is deemed inadmissible,—to go on, with the full assurance of substantiating the truth of every assertion he made at the last Quarterly Communication of Grand Lodge, in September.

"† Matthew Cooke, XXX° P.M., P.Z., &c.

"13, Harpur Street, W.C.

"October 17th, 1871."

This was rather a hard nut to crack for it took the Board just one hour and thirty-five minutes to discuss and when Bro. Matthew Cooke was recalled he was asked if Bro. Hervey withdrew his charge would Bro. Matthew Cooke withdraw his protest? Bro. Cooke, who had at the earliest moment disclaimed imputing any venial transgressions as, personally, committed by Bro. Hervey, willingly acceded to the wishes of the Board and the charge, on the one side, and the protest on the other, were withdrawn. Upon this the President read to Bro. Matthew Cooke a resolution of the Board by which it "INVITED" Bro. Cooke to assist the Board in endeavouring to arrive at evidence of those practices which the G. Secretary expressed himself so anxious to investigate.

Accepting this loyally What was Bro. Matthew Cooke's first step? He voluntarily withdrew a notice of motion he had given for December, thinking,—vainly, poor fool!—the G. Secretary was as single-minded as himself! No sooner was this done than he received the following summons:—

"Freemasons' Hall, London, W.C.

"20th October 1871.

"Sir and Brother,—

"You are hereby summoned to attend a special meeting of the Board of General Purposes to be holden at this place on Tuesday the 31st current, in order to afford any information of which you may be in possession, respecting certain allegations made by you at the last Grand Lodge, charging the officials in the Grand Secretary's Office with selling information to certain Masonic Manufacturers and receiving percentages for the same.

"By Order of the Board of General Purposes

"John Hervey

"G.S.

"To

"Bro. Matthew Cooke

"P.M. in Lodge No. 23 London."

Here again did the Grand Secretary assume dictatorial power. He issued a false Order. The Board "invited" but the Grand Secretary "summoned" and, untruly, added "By Order of the

"Board." It is idle to say he did so by mistake. He signed the letter and well knew, when signing it, that he was stultifying his superiors.

Bro. Matthew Cooke again attended as he said, "that it was the duty of every Brother to come at the summons of the Board" but he then re-lodged his protest which he declared "no power on earth should induce him a second time to recall."

Loyally placing his notes at the disposal of the Board What was the result? The enquiry was burked! The Grand Secretary had sufficient tact to drive the Board into a corner. Two sentences were culled from Bro. Cooke's speech and he was called upon to offer evidence to support them! Thus ends, for the present, the farce of the whining appeal of Bro. John Hervey "who courted the *fullest* inquiry."

By what occult operation,—save a pre-determined resolution by the Board, to save the credit of the office at all hazards and at any cost,—the evidence adduced upon the proven charge has been so watered down as to *appear* next to nothing, it is useless to conjecture.

The Board saw,—or the members' looks belied them,—how the culprit humbugged them; fenced with every question but was at last driven to acknowledge his own untruthfulness; which was again made evident when he tried to impose on the Board by telling them that the reception of seven unrecognised degrees,—each with a ceremonial of its own,—was simply the necessary qualification for membership of, what he termed, a literary society!

Yet, in spite of all this, the Grand Secretary coolly makes the Board close its report with the remark that he is perfectly satisfied with every clerk under him. Perhaps, he may be, but if the majority of the Board were satisfied, when the clerk was glosing fast and loose, no men's countenances can be relied on as an index to their minds.

There is but one remedy for this state of things and equity, policy, and the spirit of the age, demand it. WE MUST HAVE AN OPEN BOARD. No court of justice, in this nineteenth century, sits with closed doors, and Free-Masonry is, certainly, less infallible in its administration of the Craft laws than the courts of the country are in theirs of the statute law.

In this realm the free admission of the people to be spectators, at judicial trials, has the happiest result, in ensuring justice, without favour or partiality, meted out to all alike.

If, with us, every Free-Mason who chose to attend was admitted, whenever the Board sat judicially, trimming and time-serving would receive their death-blow from the formation of a healthy Masonic public opinion. This would play no unimportant part in rescuing our Masonic Jurisprudence from the stain of being furtively administered in secret, under the direct supervision of an interested official who,—in the present case,—presented the spectacle of *summoner*,

*complainant, witness, judge, and jury*, all combined in *one individual*; an iniquity unparalleled in any other known tribunal.

Hence, in judicial matters, if the Board of General Purposes is to enjoy the confidence of the craft it must sever itself from being the blind tool of official animus and incapacity and, by no other means can it do this than, by being made AN OPEN BOARD at which EVERY BROTHER shall have A RIGHT to be present DURING THE ENTIRE HEARING AND JUDGMENT, IN ALL CASES OF MASONIC COMPLAINT OR INQUIRY.

#### HINTS ON MASONIC REFORMS.—No. II.

VENERATION is a state of mind nearly akin to adoration. By the former we express the highest sense of human approbation of our fellow man, whilst the latter should be reserved as a portion of that, too oft-neglected, duty we owe to GOD alone. Called upon, as some of us are, to hold in veneration the original rulers and patrons of the Order of Free-Masonry, and their regular successors, supreme and subordinate, according to their stations, we ought first to know Who are those venerable personages, and What are the links that connect them with their successors? Free-Masonry is not sufficiently well authenticated, in the Craft and Arch degrees, to allow any studious or reflective brother to arrive at a satisfactory conclusion as to the identity of the original rulers and patrons of the Order. If we fix on any definite era, as a basis for our foundation, the schisms and discrepancies which our history presents go very far to unsettle all accounts, verbally given, as to a regular succession of authorities, supreme or subordinate. If we travel beyond the year 1721, all is confusion. Scrupulous brethren destroyed the records—not the ritual—because they should not fall into improper hands. So there is no official documentary evidence to help us, and we have only to trust to imperfect reports and traditions, both of the most vague and unsatisfactory character. If we come down to the Lodge of reconciliation and Union, in 1813, one, or both, of the parties that formed that lodge must have been acting in opposition to the regular successors of the venerable original rulers and patrons of the Order; and if the union of the two Grand Lodges is to be taken as the definite basis of Free-Masonry, the much boasted antiquity of the craft is reduced to just fifty-eight years, and the original rulers and patrons can be no other than the Dukes of Kent, and Sussex, in 1813!

If, then, it is so difficult to define who were the original rulers and patrons, it is still more perplexing to decide who are, or have been, dissenters from the original plan of Free-Masonry, and yet an individual is called upon to discountenance all such, without any guide or intimation which may help him to a conclusion. From the date of the revival to this present year of Grace, 1871, every landmark of the order has been most mercilessly tortured, hacked, hewed, and construed to mean any, or every, thing at a given moment, so that now, the landmarks are so obscured and have become so unintelligible, both in number and effect, that no brother will undertake to define how many are in existence, or to what they allude.

If the body of masonry is taken to mean the laws of the craft they have been so frequently changed, that the body of masonry can have but very little soul attached to it now. If it is contended that the term applies to the ritual, the innovations, and innovators, are, and have been, equally frequent and numerous. That portion of Free-Masonry having undergone so many ultra changes, its own parents could scarcely recognise it. Every one who chooses to introduce a new reading, good, bad, or indifferent, either in the law or the ritual, does it at his sole will and pleasure, and is sure to find, as his opportunities are extended or contracted, more or less supporters.

If we survey Free-Masonry from pole to pole, one of the most striking phenomena that will present itself to our view is the utter absence of unity in its laws, history, ceremonies, and customs. In no two countries, states, kingdoms, or empires do these particulars accord. There is no Masonic unity on the face of the earth. Again if we take Rites, or systems, we shall find as great, or greater, diversity than there are countries, but confining ourselves to those practised in England, What do we see? The Craft is separated from the Arch, although the latter is declared to be the completion of the former. The Craft was entirely changed, or innovated on, in 1813, and the Arch underwent a similar process in 1835. The Arch repudiates the Mark degree and is equally unconcerned about it whether it is derived from the old Northern usage, the Irish, Scotch, or the more modern burlesque, SELF STYLED GRAND MARK LODGE. Knight Templary underwent serious innovations in 1851, and is ignored by both craft, arch, and mark. The order of St. John of Jerusalem, contrary to every particle of historical evidence, is amalgamated with Templary, but suffered its share of change some years since. The Ancient and Accepted Rite—many degrees of which are but Templary under another jurisdiction,—is repudiated by all the foregoing notwithstanding it is a perfect Rite in itself. With these facts before us can we abstain from inquiring, Where is that body of Masonry in which no man, or body of men, can make innovation? Is not the assertion a myth, and may be likened to that *lusus naturæ*, a dead donkey, who is kicked by every one in turn and owned by none? Therefore, when a brother makes the admission in question, can it be wondered at if he reconciles it with his conscience thus?

“ A promise may be broke ;  
Nay, start not at it—'tis an hourly practice ;  
The trader breaks it—yet is counted honest ;  
The courtier keeps it not—yet keeps his honour ;  
Husband and wife in marriage promise much,  
Yet follow sep'rate pleasures, and are—virtuous.  
The churchmen promise too, but wisely they  
To a long payment stretch the crafty bill,  
And draw upon futurity : A promise !  
'Tis the wise man's freedom, and the fool's restraint ;  
It is the ship in which the knave embarks,  
Who rigs it with the tackle of his conscience,  
And sails with every wind.”

#### DIRTY LINEN.

MOST Englishmen are devoted tub-men rejoicing in a bath. In the early part of the present century shaving was the rule and the height of personal comfort was summed up in “a close shave and a clean shirt.” Now, that the majority find the shaving a bore, we all relish the clean shirt business and, that the Editorial garment may be as comfortable as it was of yore, we have determined to go in for a “downright good wash.” Of course we shall be met with the familiar saying that “the washing of dirty linen should be done at home,” in privacy, but we are not inclined to concede this, for the object of all the mysteries,—and of Free-Masonry,—was the new birth, figuratively shown by washing, which symbolised cleanness of mind and body. Hence we bring our dirty linen to wash in view of the whole Craft that it may, as the hierophants of old did to their neophytes, pronounce us clean.

An old proverb tells us “that promises, like pie-crusts, are made to be broken,” and with pie-crusts out of number have we been regaled. Contrary to the opinion of a brother, who pointed out to us that the persons we were about to depend upon were “figures of brass with feet of clay,” we commenced THE MASONIC EXAMINER, six months ago. Our prime mover in this attempt said he had no opening to advocate his views; he had been traduced; he had many friends who would carry us through, if we would start a periodical in which he should have a fair

hearing. Trusting to that most fragile of all pie-crusts, the promise of a Brother Free-Mason, we implicitly credited his assertions and commenced, carefully guarding ourselves against being committed to, editorially, advocating any wild chimeras our confectioner should propose. We gave him the opening he desired and in his own, or under an assumed name, he had space to ventilate his opinions, for which, by the notice above them, the writer was alone responsible.

This brother had certainly been traduced, but he had impetuously put himself in the wrong by attempting to thrust himself where he had no pretence of right to intrude. Still, we took up his cause and showed, unmistakably, how falsely he had been aspersed.

Pie-crust number one followed. A dignitary of his creation undertook to "make THE MASONIC EXAMINER." This brother wrote to say he would find us an amount of advertisements which should pay for doubling its size and leave a handsome income for the literary matter. *He never found a line.*

In place of our prime mover contenting himself by a thorough adherence to the Bristol body, and the Old York Rite, he chose to take up the abortion called "The Ancient and Primitive Rite," and in his mad fury, vowing vengeance against The Ancient and Accepted Rite, as a whole,—instead of confining himself to the vagaries of the *Petit Maître* who is reputed to be its wire-puller,—fondly imagined that the revolutionary bantling he adopted could overturn the Ancient and Accepted Rite; a consummation as probable as that of a mangy mongrel puppy knocking down St. Paul's Cathedral by piddling against the railings.

Despite the warning issued from Grand Lodge, in 1859, and repeated this year The Ancient and Primitive Rite, which is but another name for a portion of the Reformed Rite of Memphis, and the bastard Miztraim, propagated here by the ex-Militiaman, some brethren seem infatuated enough to tolerate it forgetting that, as Free-Masons, they are to be loyal men, whilst this wretched burlesque is made the Masonic safety-valve in which the disaffected scum of Europe and the United-States can let off its superfluous anarchy, treason, and infidelity, under the delusive cover of a Masonic organisation.

Of the chief in America, for that is where it comes from, the notorious Harry Seymour, nothing can be surmised as too disparaging. His total absence of moral perception has been so thoroughly exposed in *Pomeroy's Democrat*, that there is no reason to sully our issue by repeating the nauseous details.

An agent of this man came here some months ago and was permitted to defile the last meeting of Grand Lodge by his presence. This precious specimen of Past Grand Mastership sought us out, on the introduction of our prime mover, but we had been forewarned in time and, notwithstanding several appeals to meet him we steadily refused and never saw him.

From what we have since learned we are now enabled to say that the Ancient and Primitive Rite is presided over by a notorious ————. That his emissary, who was recently here, is as like the ruler as a pea out of the same pod. That our prime mover,—whom we grieve has been so misled,—tried to make us the vehicle for disseminating this poison here, but failed. That one of its high dignitaries has "bolted," owing us ten pounds as his "share of support," and that another, an ignoramus, whose letter of sixty-seven words contains thirteen child-like errors of orthography, tried, but failed, to do us out of the moderate sum of four shillings! After such specimens of "Primitive" humbug Can anyone blame us for washing our linen in public and crushing the vermin who sought a refuge in its folds?

There is no secret at all about the matter. Left in the lurch by such defaulters THE MASONIC EXAMINER is for sale. The price for the copyright is fifty guineas (£52 10s.), and the first brother tendering that amount shall have it. Should there be no one come forward to purchase it is very doubtful whether any further number can appear, at present. But, if any brethren think it should not be allowed to die out and offer us help,—not

pie-crust but prompt material help,—we shall have no objection to continue the issue.

To our subscribers who have so warmly "supported us," without paying for their copies, we beg to remind them that an early remittance will enable us to repay the difference to those subscribers who have already paid and are entitled to future numbers or a return of the balance.

And now, having washed the dirty linen, we hang it up to dry and sweeten, for the good of all brethren who, although they may not suffer with us pecuniarily, may yet benefit from our costly experience and learn to air the pretensions of impostors without catching cold.

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SENEG.—We don't believe it. The M.W.G.M. is directly responsible for the doings in the Office, and if we can't stop the one we can vote against the other.

BIRMINGHAM.—It is of no use to send a statement unless you will solemnly undertake to prove it.

A.P. XXXIII.—Please send what we are in such pressing want of.

XVIII.—It was very kind to do what you say. *Nil.*

J. O. E.—What is sauce for us geese is no condiment for those ganders.

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