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E. A. WILSON, Editor &amp; Proprietor.

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## Electioneering in the Lodges.

Freemasonry, in its pure essence, should not cater to the vicious practices of the outside world, as is the case in some of the Lodges. The vile, unmasonic conduct of electioneering for office cannot be too severely condemned, and unless the Grand Lodges put their veto upon it there is no telling to what extent the evil may grow.

The free, intelligent choice of the brethren present should be the governing principle of all Masonic elections, and the member who will allow his unwarranted ambition to lead him beyond the bounds of Masonic propriety to solicit his own, or another's, official promotion, should be promptly reported and censured by his Lodge.

This species of self-promotion too frequently chokes off modest merit, to the great injury of the Lodges and Masonry at large. How often is it the case that the exclamation is flaunted in our face, "Look at your officers; the worst men in town!" And what can we say but quietly admit the fact, and all because we allow such men to lobby and electioneer themselves into place and prominence. We want to see the Grand and Subordinate Lodges come down on all such with the iron heel of disapproval.

## Summons.

It is alarming to note the number arrested by their Lodges for the grave offence of "Disregard of Legal Summons," when it is one of the express conditions of Masonry that its members shall make due answer to all summons emanating from the proper authority. It must be regarded as wearing Masonic obligations loosely when they are disregarded with impunity and the authority of the Lodge thus set at defiance.

There should, and must be a change in this serious particular. It will not do to plead forgetfulness where the keeping of so solemn a pledge is at stake. The disregard of these legal claims involves a laxity of morals totally at variance with the spirit and obligations of Masonry, and should be promptly and firmly corrected. True, this power is too often abused by

indiscreet Masters, and for this reason we think that it would be well for the law to specify the circumstances of its use, and then to exact a rigid enforcement of the penalty of violation. In addition, let the Masters seek to impress upon their members the important lesson, that while Masonry is a grand school in which its members are to be educated to the highest plane of moral purity, the door of the Lodge should be closely tiled against any and all material of which there is any doubt as to its fitness for our common Temple.

These things all rightly attended to, and the troubles will cease to exist.

THANKS—To brother T. S. Parvin, Secretary and P. G. M. of the Grand Lodge of Iowa, for the Proceedings of that Grand Body, held in Des Moines, Iowa, June 1—3. We have not had the time to give it a fair reading, but from what we have seen of it inclines us to pronounce it the most complete work of its kind we have ever seen. Its statistical tables are

perfect, revealing untold labor in their preparation. In addition to the large amount of business record, it contains beautiful engravings of Grand Master Henry W. Rotherbert, and Past G. M. (1855) Aylett Rains Cotton, together with copious Biographical sketches of them and also of P. G. M. Jno. F. Sanford, dec'd, and P. J. G. W. (1870) and Chief Justice of the State Wm. E. Miller. In his report on Foreign Correspondence, brother Henry J. B. Cummings summarizes North Carolina's Proceedings, and in referring to contributions to our Orphan Asylum by Odd Fellows and others asks: "Wonder if down there Odd Fellows would be permitted to assist in the burial of the dead father of these orphans thus cared for and thus protected?" (We answer the good brother, Yes—ED) He also makes this hit at somebody: "The Report on Foreign Correspondence spins out to the length of two lines. The Grand Lodge did not seem to care for expense and ordered it printed with the Proceedings."

The whole makes a beautiful and valuable book of 205 pages, for which we again thank brother Parvin, and will look into their "Law doings" when we have more time.

## The Orphan Asylum.

If there ever was an enterprise in which the Grand Lodge of North Carolina has a right to feel just pride, it is in the Oxford Orphan Asylum, an institution out of which grows more of real comfort, mental, moral and physical, to the dear little waifs that are gathered up from all over the State and cared for there, and of real happiness to the thousands of friends who see in this Institution a mighty engine for good whose power can only be limited by the means supplied for carrying on its great work.

This work has been pushed to a successful issue, and demonstrates the impossibility of a retreat or laxity in our efforts to sustain it, and while individuals churches and all benevolent societies have nobly aided it, as the inaugurator of the institution, the Grand Lodge is pledged to its perpetuity, and so long as the banner of CHARITY waves over the battlements of our Temple she will be true to her self imposed trust.

But the main question is, how can this best be accomplished? Is it safe to rely upon the voluntary and uncertain contributions of the people, with the number of children constantly increasing at Oxford and Mars Hill? or shall we close those friendly doors against any further importunities from the helpless homeless orphans of our State? We think the Masonic Fraternity of North Carolina, and

her noble Grand Lodge will join us in one emphatic NO! Then, but one certainty is open to us; raise every penny we can, and invest every penny we can raise in a permanent endowment fund for the support of the Asylum.

If the Grand Lodge will show a proper appreciation of this scheme, concentrate its means and set the good example, the Fraternity and the people at large will appreciate and co-operate in the undertaking and speedily bring it to a successful issue. In this connection we are informed of many noble men who have expressed a willingness to contribute largely for this purpose, and by proper management and rightly placing the matter before the people it can be done within another year.

Of course, we must not slacken our efforts for voluntary contributions during all this time, but continually keep the pressing needs of the institution before the public in such way as to bring forth the substantial aid of all. We feel that our Grand Lodge will consider what is best, and do it.

In copying paragraphs from our article of last week, appealing for a suitable shaft over the grave of our venerated Gov. Caswell, our valued contemporary, the *Wilmington Star* fitly adds:

"The appeal is not merely to Masons; it addresses itself with force to all who revere the memory of the illustrious patriot. A ponderous and gorgeous mausoleum is not required. Simplicity, the rule of Richard Caswell's life, should guide us in our choice of a fitting monument to the first Governor of the State of North Carolina under the Constitution."

We hope at the approaching session of the Grand Lodge to be able to inaugurate a plan by which this praiseworthy undertaking may be successfully consummated.

Among the imperative requests of a candidate for Freemasonry, is one that he should come of his free will and accord. Masons cannot, therefore, be too cautious how they act or speak before uninitiated persons who have expressed any desire of entering the Order, lest this perfect freedom of their will be infringed. Coercion is entirely out of the question. Mercenary or interested motives should be strenuously discouraged, and no other inducement used than that silent persuasion which arises from a candid exposition of the beauties and excellencies of our institution.—*Columbia (Pa.) Courant.*

## True Masonic Charity.

The Masonic Institution is now, and ever has been, a charitable one, in the broadest sense, and most extended meaning of the word charity. At the very threshold, in the first experience of the initiate, as he beholds the beauties of Masonry, is he impressively taught this great virtue; having indelibly fastened upon his mind by means of Masonic symbolism.

His attention is directed toward that theological ladder which Jacob saw in his vision, the principal rounds of which are Faith, Hope, and Charity, and is taught that Charity, or Love, love unbounded, unlimited, is the greatest of the three. Though Faith may be lost in sight, Hope end in fruition, yet does Charity extend beyond the grave, into the boundless realms of eternity.

To understand, therefore, in what Masonic Charity consists, and how it should be received among Masons, is now our purpose to define. It is, beyond doubt, the chief of every social virtue; it embraces not only love for the Great Creator, but for every member of the human family, no matter of what denomination, just as God Himself dispenses His manifold blessings upon the whole creation.

The generosity of a liberal and loving mind cannot be bounded by the limits of the greatest nations, or the most extended empires; for in whatever situation mankind may be placed, they are still in a great measure the same, descended from one common parent, and dependent on the will of the same Father.

Thus it is, that to soothe the unhappy by extending to them fraternal sympathy in their misfortunes—to restore peace to their agitated minds, comfort and consolation to their wounded spirits, this is the great end and aim of the Masonic Institution.

We insist, therefore, that in order to exercise this virtue, both as Masons, and in our private life, properly, we should forget every obligation but that of affection and love. Were we to do otherwise, it would be to confound the greatest of virtues with duty.

It is the feelings, the promptings of the heart, that should direct the hand of Charity, and we should divest ourselves of every feeling, every idea of superiority over our fellows, and estimate ourselves as beings of the same rank—only in so doing can we be susceptible of those sentiments and feelings which true Charity delighteth in. Only thus can we feel for the woes and miseries of those "depressed by the frowns of misfortune," with true and genuine sympathy.

How beautifully has "Pope" expressed this Masonic virtue, in reference to its inward feeling for our fellow-men, in the lines—

"Teach me to feel another's woes,  
 And hide the faults I see;  
 That mercy I to others show,  
 That mercy show to me."

Charity is of divine origin; it is one of the first characteristics of our humanity, inasmuch as it distinguishes us from the rest of creation, for the Mason whose bosom is closed against compassion is a barbarian; Charity, in its true interpretation, is Love; Love for our brethren, brotherly affection towards one another.

The true doctrine of Masonic Charity is explained in Holy Writ: "Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and walketh in righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes an evil person is contemned; he that honoreth them that fear the Lord; he that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalm xv. 1-5.

An eminent Masonic writer says: "The objects of true Charity are merit and virtue in distress; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age; industrious men, from inevitable accidents and acts of Providence, rush into ruin; widows left survivors of their husbands, by whose labor they subsisted; orphans in tender years left naked to the world."

Such we hold to be true Masonic Charity; such one of the principal tenets of our fraternity, and such we trust, will ever so continue until earth shall have passed away, and we realize that Charity, at the hands of an All-powerful and All-merciful Creator, that we have shown in our individual lives toward his earthly children.—*The Square.*

The history of Freemasonry is co-extensive with the achievements of Christian civilization. Its mottoes may be read upon the escutcheon of all the civilized nations, in every part of the earth. Wherever the existence of Almighty God is acknowledged, and where man is willing to do justice to man, there Freemasonry builds her temples, and there she erects the blessed altars of her faith.—*Columbia (Pa.) Courant.*