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E. A. WILSON, Editor & Proprietor.

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Our Foreman, Mr. J. H. FETZER, is authorized to receive and receipt for Subscriptions in our absence.

The Editor being away this week, our readers will please make allowance for any shortcomings in this issue and charge it all to his account.

BROTHER GEO. FRANK GOULEY, Grand Secretary of the Grand Lodge of Missouri, has again placed us under renewed obligations for a copy of the Proceedings of that Grand Body held in St. Louis, Oct. 12—14, 1875. So far as we have been able to examine, the minutes show a large amount of work, performed with much deliberation and care. During the year they lost one, Past Grand Junior Warden, Samuel Russell. Brother Gouley's Report on Foreign Correspondence is very elaborate, as mentioned by us previously, covering one hundred and thirty-nine pages. The tabular statement of the Grand Secretary shows 489 chartered Lodges, and three U. D., with a membership of over 22,000; showing a decrease of 1,000 since last report.

As with brother Parvin's Report we will report on their Law matters shortly.

DRONES.

During the war a Methodist minister was arraigned before his Conference, the principal complaint being cowardice, he being a Captain in the army. This, of course, was a novel feature in church polity, and elicited much debate but a proper phase was given to the whole by a grave D. D. who arose in his place and said that he was opposed to war and especially to ministers of the Gospel engaging in it, but that he thought it was the duty of all men to stand by their solemn contracts, and if this brother would become a soldier it was his bounden duty to fight, and not bring reproach upon his religion by showing the coward. He was opposed to all such "fuss and feather" drones.

Just so; the old D. D. was right; the principle holds good in Masonry as in Religion. We assume our obligations voluntarily and should be compelled to fulfill them faithfully and punctually. We want no holiday Masons as posts on which to exhibit our ponderous and gaudy paraphernalia—drones in the hive who come forth only on stated occasions to be ad-

mired by the "profane," and to partake of the sweets of the labor of those who have borne the heat and burden of the day.

The sum total of this article is that Masonry wants no drones. It is a field of industry, and having joined the Lodge and become possessed of its mysteries she demands of you a punctual attendance upon all the meetings and a participation in the deliberations, labors and expense incumbent upon her members.

"If ye will not labor, neither shall ye eat," should be the motto of the Lodges, and it will be but simple justice to those who will do their duty, for them to promptly cut off all who persist in bringing reproach upon themselves and the cause they are pledged to defend and promote.

Masonry should know no cowards and the Lodges have no drones.

The Morals of Freemasonry.

Ours is strictly a moral institution, teaching its votaries by signs and symbols to walk in the paths of rectitude and sobriety, and to shun the ways of evil doers; hence no true Mason can indulge in any of those practices that in any way detract from him as a gentleman and good citizen. It is not a religion, but inculcates a code of moral ethics that teaches the brother faith in God as the Supreme Ruler of the Universe, and to reverence the teachings of the Holy Scriptures as the great trestleboard upon which He has marked out the designs by which we are to erect our future moral and Masonic edifice.

Then as brethren, bound by an indissoluble chain, we are compelled to obey those teachings and seek to disseminate their benefits, by precept and example among all classes, especially those of the household of faith.

Brother, cast about you and see if there is not some point at which you may improve your Masonic morals.

What is Catawba county doing for the orphans at the Oxford Asylum? Will the good people of this county let the cries of the orphans waft on every passing breeze unheeded? Many of these were made orphans by the late war. What heart can remain unmoved? Christian men and women, to you, especially, the poor Orphan appeals, and we are told that he that giveth to the poor lendeth to the Lord.—*Hickory Press.*

Thanksgiving Day.

From the Raleigh *Christian Advocate* we quote the following paragraph on this subject:

As will be seen from the proclamation of Governor Brogden, Thursday the 25th inst. has been set apart as a day of thanksgiving for the people of this State. President Grant has also designated the same as a day of national prayer and thanksgiving. The custom, although its beauty and propriety commend it to all nations, is we believe peculiar to the United States. It originated among the Puritans of New England in the dark days of its early settlement, and is said by Dr. Franklin to have been proposed as a substitute for a day of fasting, by an old farmer who, in a public assembly, said that instead of burdening the ear of Providence with complaints, it would be more becoming to thank God for the manifold mercies and blessings which they were constantly enjoying. Since that time, the custom has grown in popular favor, and our Presidents and Governors have annually recognized the Christian tendencies of the nation and shown reverence for the Ruler of rulers, by calling upon the people of

the nation to unite their grateful hearts and raise the glad psalm of praise and gratitude to Him in whose hands lies the destiny of the frail fabrics which men have framed and called governments.

Men should live lives of thanksgiving to God for mercies. The goodness of God is so abundant and lasting—His blessings so lavish from the first dawn of existence to the going down of life's sun—His Providence so complete and kind—that men's hearts should always overflow with gratitude and their lips always frame new songs of praise. Nevertheless it is eminently proper that a people should have some special day on which to make, as a nation, their recognition of their dependence upon God and their acknowledgments of His Goodness.

Danger of Popularity.

It cannot be denied that Masonry has progressed too rapidly for the last twenty years. It has tended toward a condition of popularity that never was intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it, and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient organization. In this respect, as in some others, Masonry is like the Church: it prospers most when let alone, or when abused and persecuted. The prosperity here alluded to is that of character and efficiency as an agent of good, not that of public approbation and of worldly applause. When the shouts of popular applause ring through our secluded halls, the knell of the Order will soon follow. Our strength is to sit still; and if the world wonders what we are doing, and is curious to know how our labors are performed, let it wonder, and let its curiosity remain unsatisfied. In the secret societies of past centuries were contained the learning and character of those centuries. None but the eminently worthy and the distinguished were admitted to their mysteries. Masonry has evidently degenerated in proportion as it has become popular; and it has at this moment no foe that it may fear half so much as its own popularity. The popular mind has not the capability of estimating truly the character and purposes of the Masonic institution. It requires not only a large share of intelligence, but a peculiar faculty of observation and scrutiny, to apprehend the mysteries that underlie the great superstructure that Masons are ever engaged in erecting. The work of Masonry is a work of reform. It is a work of profound research, and its development is in the form of modern ethics, for which the world never yet has been prepared, nor do present indications afford the hope that such preparation is in progress.—*Rev. J. N. M. Jilton.*

The Lambskin Apron.

In my general instruction to Lodges I have recommended the practice of presenting to each initiate a lambskin or white apron, with the name of the owner, the date of his initiation, passings, and raising inscribed thereon. I would earnestly request the practice of this custom by all the Lodges of this jurisdiction. This emblem of innocence and badge of a Mason, which is given to a candidate, is put away among the cherished articles of the owner, and is never seen by him without causing the most pleasurable emotions to thrill his bosom. Brother Mackey says: "There is no one of the symbols of specu-

lative Masonry more important in its teachings, or more interesting in its history, than the lambskin or white apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift he receives, the first symbol explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity. Whatever may be his future advancement in the 'royal art,' into whatever deeper ocean his devotion to the mystic institution or his thirst for knowledge may subsequently lead him, with the lambskin apron he will never part." To show how much good has been accomplished by the practice of presenting the lambskin apron to the initiate, I will relate the following incidents which came under my observation;

A certain man, before leaving his old home in the east, had been made a Mason, but since coming to the Pacific coast had not visited a Lodge, but had fallen upon evil paths, and been led into dissipation. One day he was looking for some articles in his trunk, when he came upon a forgotten package, which, when opened, was found to contain his lambskin apron (for the Lodge wherein he was made a Mason had made it a custom to present each member with this emblem of Masonry). The sight of the spotless vestment more ancient than the Golden Fleece or Roman Eagle, aroused a flood of recollection in his bosom. In imagination he was carried back to his old home, where he had been honored and respected; to the time when he stood in the North-east corner, a just and upright man, where it had been given him strictly in charge thus ever to act and walk. He asked himself how he had fulfilled the charge? Had he walked as an upright man? He felt that he had not. But the spark of manhood that still lingered in his bosom was still strong enough to kindle a raging fire for reform. He put the apron away and went forth determined to conquer the terrible demon that had been leading him on to the abyss of destruction. He made himself known to some of the Masons of the city, frankly admitted his wrong doing, and asked them to assist him in reforming. A helping hand was extended, the strong grip was given, and by it he was lifted out of the disgrace into which he had fallen through evil associates, and once more stood a just man.

He is now honored and respected by the workmen in the temple, instead of being an outcast and disgraced. The other case occurred in the interior of Mexico. A Brother was travelling through that country, when he contracted a fever, and soon became insensible. At first he was neglected, but after a time his baggage was opened, when a lambskin apron was found. Although he could not speak the language of the country or answer any questions, this badge which had been found so opportunely was recognized by those into whose hands it had fallen. It is needless to say how tenderly he was cared for, how carefully his nurses attended upon him until the last moment came, and then how reverently they closed his eyes and laid him beneath the earth. The written record on the lambskin furnished the Brethren the necessary information to communicate with the Lodge of the deceased, and send to his friends such property as he left behind.—*M. W. Bro. Perkins, of Canada.*

"Just to think of it, my dear," said a wife to her husband, as he was taking his morning dram. "What a waste of money for liquor! This paper says the United States consumes ninety million dollars' worth of spirits every year!" "Ah," responded the husband, "how I wish I was the United States!"