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E. A. WILSON, Editor & Proprietor.

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TERMS—CASH ON DEMAND.

Office on South Elm Street, first door north of the Patriot Office.

We learn that a new Lodge has been organized at Statesville, under dispensation from the Grand Master. The particulars have not been reported to us, though it would only cost a postal card.

Prince Leopold, of Great Britain, has recently received the Masonic honor of being elected Master of Apoilo Lodge of Oxford, England. Leopold was made a Mason about the time his brother, the Prince of Wales, was made Grand Master. This early preferment shows rapid progress in the work, on his part.

THANKS to brother D. Sickles for Part 1 of the "Early History and transactions of the Grand Lodge Free and Accepted Masons of the State of New York, from 1781 to 1815. We have only had time to give it a cursory glance, from which we learn that it contains much valuable historical information. Other jurisdictions should follow the good example of New York, and seek to preserve their Masonic history. We hope our good brother will kindly furnish us with the succeeding parts as they appear.

The Ohio Grand Lodge passed the following commendable resolution:

Resolved, That it is the sense of this Grand Lodge that in the present era of progress, every Mason should be a subscriber to one or more Masonic periodicals in order that the Craft may be posted as to the great progress that is now going on in the development of the true history, science and symbolism of the Institution."

In the endorsements of our JOURNAL by the Grand Master and the Grand Lodge at our recent session, similar recommendations were made, and the claims of the JOURNAL urged upon the brethren. Some have gone to work in earnest, while others have done nothing. Will not each subscriber use his utmost endeavors to double our list within the next four weeks? If all will try, it can be done.

AMENDE.—From recent evidence we are led to feel that in our strictures of the 13th inst. we did our respected cotemporary, the N. Y. Hebrew Leader, an unintentional wrong. The paragraph

which called forth our strictures we find first appeared in the Dec. number of the Chicago Voice of Masonry, and was intended for that anti Masonic sheet, the Christian Cynosure of that city, and its abettors, (and not as we interpreted) who in their warfare on secret societies have "stollen the livery of Heaven to serve the devil in."

Bigotry is to be regarded as of the vilest sins, and when dealing with it we are usually severe, but when we are convinced, as in this instance, of wronging, there is no one more ready to make the proper amende. We hope the Leader will take this explanation in the spirit of sincere regret and "draw across the bloody chasm."

Value of the Masonic Press.

It is frequently asserted that a Masonic newspaper is of but little value to the Craft in general, or to individual Masons in particular; and hence, notwithstanding the intelligence and financial ability to be found with the Fraternity as a class, it is with considerable difficulty that the journals devoted to the dissemination of our literature are supported.

This difficulty obtains, like hundreds of others, from a lack of proper thought and appreciation. The many goblin stories concerning Masonry are the result of a self-imposed ignorance concerning what the profane ought to know of our Order, and what we ought to know of ourselves. But few can afford costly Masonic libraries, and if they could the majority of the books are of a style and character prosaic and hypothetical and totally unsuited to the demands of the general reader. To inform ourselves and to supply our families with a right knowledge of what Masonry is, and the great work it is doing, morally and socially, for the human family is only to be done through the medium of a well digested and intelligent Masonic periodical. Almost every family in the land is well posted in the doings and teachings of the political parties through the medium of the secular press, and not by the means of elaborate treatises on the science of Government, in musty books,—a knowledge of which science pertains to a very few of even the really learned.

These thoughts are suggested by the fact that many of the wives of Masons are inclined to complain, and excusably, too, at what they regard as unreasonable neglect from the husband who, having been absent through the day in attending to understood (and consequently appreciate.) business, leaves them again in the evening to attend the Lodge meeting. In their total ignorance of the Order, both inward and outward, they are not so much to be censured for even complaining when it robs them of so many evenings of domestic pleasure; and when they seek information are not willing to be put off by an ominous shake of the head indicative of so much secrecy. Women think, as well as men; and if you fail to aid them to think rightly and intelligently, think they will, nevertheless, and the foolish husband must bear the consequences of those thoughts. Nor are they to be put off by the deceits of "Eastern Stars," or any other side show clap-trap which they soon learn means nothing,—and is nothing. Give them food, the pure periodical literature of your Order, and they will soon learn to appreciate and love it for its own sake, and to become helpmates to you in practically demonstrating the principles for which it is founded—nor will they dissent from the higher reasons that bar them from membership in the Order.

A brother who lives in another State, recently informed us of some facts peculiar to himself. His wife, an intelligent lady, bitterly opposed his joining the Masons, and for the reasons illustrated above, would not be reconciled, until he had been taking this paper into his family for some time, when through the medium of the general Masonic intelligence received with every weekly visit her prejudices gave way and she became warmly enlisted in the success of the Order.

We want the intelligent cooperation of the ladies in carrying out the great charities of our Fraternity, and you cannot better nor more easily secure it than by placing in the hands of your wives and daughters a liberal supply of the periodical literature of the day.

Brother, if you have a neighbor who is without a Masonic paper, present the claims of the JOURNAL to him. Send a copy to his wife, point out its special features and get them to take it and you will be conferring a blessing upon them and advancing Masonry.

Some Objections to Masonry Considered.

It has more than once occurred to us there has been on the part of those who have shown themselves the persistent enemies of our Order, not only a great deal of disingenuousness, but also a remarkable absence of ingenuity and originality in the charges they have made. * * *

Thus the enthusiasm of English Masons, when the Prince of Wales accepted the Grand Mastership of England, was more than once, and in more than one quarter, described as a gross display of flunkeyism. We cared little it was said, about his fitness for the post. We had caught a live prince, heir apparent to the British Crown, and were guilty, accordingly, of any amount of obsequiousness. It was overlooked that three generations of the Prince's ancestors had been Masons before him. * * *

Thus the Prince had, if we may be permitted to say so, an hereditary claim, not only to become a member of our Order were he so minded, and subject to the conditions imposed equally on all candidates, but being so minded, and having fulfilled those conditions, to hold a prominent, and, as it happens, the most prominent position in our English section of the Craft. There was no flunkeyism, when once he had entered our ranks, in assigning him, in the first instance, the position he was entitled to, and then inviting him to be our chief, when he was already patron or chief of nearly every other Masonic body in the United Kingdom. The charge was a silly one to make, and there are silly people who will believe it because it has been made, but as to this view of the charge, or to the class of persons we have nothing further to say. There might have been some sense in urging that those who first assigned the Mason Princes of the English Royal family a position in the Order, not unworthy of their august rank in the outer world, achieved a grand stroke of policy, and that modern Masons have exhibited much wisdom in imitating the example set them by their predecessors. The charge is not made against other societies which may number his Royal Highness among their members or patrons, and there are grounds for presuming that it is urged against Masonry by those who detest us without reason, and find it incumbent on them to offer some sort of apology for their hatred. Nor must we overlook the inconsistency of this charge with the more serious one referred to at the outset, that we are the enemies of religion and of order. It is very unlikely that a body, professedly

irreligious, and opposed to any and every form of the Government, would exhibit any respect or deference for one of princely rank, simply because he was a prince. There is no religion with the teaching of which we have any acquaintance which does not inculcate loyalty to those in high places, and how we can be the enemies of order, and at the same time exhibit an undue regard for men of rank is an anomaly we shall not attempt to explain. But, say a good many people, you Masons believe in liberty, equality and fraternity. We not only believe in, but strive earnestly to practice this triad of virtues, but not in the cant sense which too many ascribe to them. We believe in the right of every man to follow the dictates of his own conscience, in matters religious and political. He may be, as regards the former, a Christian, Jew, Mohammedan, or what not; as regards the latter, a Monarchist or Republican. It is immaterial to Masonry what his views are, the one restriction we impose being that we shall believe in some one religion, and act obediently to the laws of the country, whatever form they may assume. As to our fraternity, we need say little. We regard each other as brethren, and seek to behave one toward another in a spirit of brotherly love. As to our equality, the second in order of the triad, but which we have purposely reserved till the last, how, it is sometimes asked, can there be any real equality when there are in Masonry as many well defined gradations of rank as in the different empires and kingdoms of the earth? We think we shall fairly illustrate the Masonic idea of equality by giving a brief sketch of a capital story, culled from one of the best known and most popular novels of the late Capt. Marryat. In his "Midshipman Easy" the hero is the son of a crack-brained enthusiast, who doubtless regarded himself as a philosopher. This enthusiast "goes in" for equality and the rights of man, and young Jack Easy is nothing loth to follow his father's teachings.—N. Y. Hebrew Leader.

(To be continued.)

God.

We teach men to think of God. Who can think of God without thinking of himself as one of the humblest of his creatures, totally dependent upon Him, and His protection and aid totally unfit for the society of the wise and the good? We do not tolerate presumption or blasphemy against the God that made us. We esteem Him as the chief good, and every one who enters our mystic temple is carefully instructed in his duty to God as well as to his neighbor and himself. We undertake to rely on divine revelation as our guide, consequently no atheist can be made a Mason. If we discharge our duty to the Institution, and are true to ourselves, no irreligious libertine can gain admittance. The foundations, then, of the Masonic Order are laid broad and deep. If the Brotherhood are true to themselves, no shocks of political charges or fanaticism of any sort can destroy it. Temples reared with hands may be razed to the ground by the rude shocks of war, and by barbarous force; but the progress of our mystic temple is onward and upward, and millions yet unborn are to be blessed by its benign teachings.—Repository.

The Emperor of Russia is quite young in comparison with his most important cotemporaries. He is in his fifty-eighth year. His uncle, Kaiser Wilhelm, is twenty one years older. While Alexander is much attached to his uncle of Germany his son and heir hates Germany and the Germans. Hence the Czar's comparative youth is a good thing for Europe.