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### Dispensing with Masonry.

It is told of the notorious Mrs. Partington that she once said: "Nothing does me so much good as to go to Church and hear a populous minister dispense with the Gospel."

Doubtless there are some clergymen, who do not so much dispense gospel in their polite sermons as they dispense with it. Mrs. Partington, then, was not altogether wrong in her use of words.

We have in past times known a few Lodges, the members of which seemed to think them festive clubs, organized for purposes of eating and drinking, and where the monthly supper and the annual dinner were paramount objects of consideration. This was once a very common fault. Happily we now see but little of it. Indeed we seem to be getting on the other extreme, and are beginning to cultivate too little the social sentiment and habit, which if not carried to excess, are healthy elements of all human associations, and more especially of Freemasonry.

But there are other ways in which a Lodge may dispense with Masonry. It may do so by conducting its work and its business without any reference to the principles and objects of the great system of which it forms an integral part.

The great objects of Freemasonry are the brotherhood of man, the fatherhood of God, and the elevation of humanity. Its legends, its symbols, its allegorical ceremonies, are all directed to the inculcation of these great designs.

A Lodge meeting merely to transact its secular business, such as the collection of dues, the appropriation of money to purchase new clothing and decorations, or performing its work listlessly, dispenses with Masonry.

Such a Lodge may grow rich; it may increase in members; it may have a constant influx of candidates; but if its members waste their energies in the effort to increase its numbers and augment its treasury, neglecting altogether the cultivation of a true Masonic spirit and the elevation of the Masonic character by an enlargement of Masonic knowledge then, like the scribes of old, they "pay tithe of mint and cummin, and have omitted the weightier matters of the law." Such a Lodge dispenses with Masonry.

There may be a Lodge where the work of initiation is badly done, where the ceremonies are abbreviated, and the lectures abridged or omitted, because they are wearisome; where many members retire as soon as the ceremonies begin, and those who remain seem to know nothing of the true soul and spirit of the ceremonies. Such a Lodge dispenses with Masonry.

There may be a Lodge whose members are Masons only in name; who do not suppose that there is anything more in Speculative Masonry than there is in an insurance company; who retain their

membership because they think it politic to belong to so large and powerful an association, whose protection they might need in the hour of danger or distress. Such a Lodge dispenses with Masonry.

Finally there may be a Lodge which has existed for many years, but which at the end of each year, has found no record on its minutes of any great deed accomplished by which its members have been made better, and wiser, and happier; which for all that it has done toward the elevation of the brotherhood, might as well have not existed at all. Such a Lodge dispenses with Masonry.

Freemasonry is not a selfish association whose Lodges are mere clubs organized for the gratification of the personal feelings of their members. It is a fraternity founded on the great principle of human brotherhood, teaching man to love his fellow man, to strengthen him in his weakness, to aid him in his necessity, to elevate him by education, and with him to cultivate the religious dogmas of a belief in the Grand Architect of the universe, and in the immortality of the soul.

Every Mason should know this. He should be taught to respect and even to venerate his institution, for the elevated objects in which it is engaged. It is the duty of the Lodge to teach these lessons. We do not expect every Lodge to be as the Germans have sometimes called them, "Academies." We do not suppose that they can become learned. But we do believe that it is possible to make them less ignorant.

By appropriate lectures from time to time, by the discussion of questions connected with the history and the philosophy of Speculative Masonry—by the possession of a Masonic library, which each member would be expected to use, and by the inculcation of the duty of reading—our Masons need not become pedants, but they may avoid the condition of ignoramus.

The Lodge which shall cultivate this spirit of inquiry, will soon interest its members in the study of our science; and each year will find the Lodge, if not larger in numbers, more united in its harmony, and more elevated in its character simply because such a Lodge would dispense Masonry and not dispense with it.—*Voice of Masonry*

**DOM PEDRO AND THE MONKEYS.**—The Emperor Dom Pedro visited the Smithsonian Institution, and while gazing intently at a large case of monkeys of all sorts and sizes, remarked that they reminded him more of Brazil than anything he had seen in this country. To this a little, diminutive, dried up, dark-skinned bystander made bold to inquire. "Spouse you got plenty of them in Brazil?" To which the Dom instantly answered. "Yes, a 'wilderness of monkeys—plenty—plenty; and I see you've got a few in this country." The whole party laughed; but perhaps the Dom didn't mean anything, and perhaps he did. The little man said no more, 'cause the big Dom looks, if he got riled, as if he might strike from the shoulder.

### Time and Place.

One of the pithy sayings of Solomon is to this effect; "To every thing there is a season and a time to every purpose." Evidently it was in the thought of the great king that there was a fitness of time and place for all the concerns of life. If Solomon had intended to speak a word of caution to the Craft he could hardly have uttered a more wholesome reminder than the sentence above quoted. And its significance still abides.

There is too much promiscuous talk about Masonry. In the horse car and on the street in shop and store and office, an unguarded speech is often carried on respecting the doings of Lodge, Chapter or Commandery, while important questions of Masonic procedure are discussed with as much freedom as though the brethren were gathered within the tyled precincts of the Lodge room. Thus everything that is done or proposed to be done, is canvassed in the presence of outsiders; manner of work, the names of candidates the disagreements and differences that sometimes affect the Fraternity which, above all things, are to be held sacred as family secrets,—these things are tossed about in an unrestrained speech when Brethren meet each other in public places. And so, not choosing the right time and place for their discourse, Masons of this sort unwittingly bring discredit on the Institution they would serve, and furnish to its enemies the most effective weapons that can be used against it.

A reform is needed in this direction; there should be less street talk among Masons, more prudence in selecting the proper occasions for discussing the affairs of the Institution, and a stricter circumspection marked out by the very nature of a society such as ours. Silence and secrecy are virtues to be scrupulously observed by the true Mason.—*Freemason's Repository*.

London to Edinburgh, or vice versa, a distance of close on four hundred miles, in a little over nine hours! Breakfast in London, and dinner in Edinburgh the same day! How the bare idea of such a fact being possible would astound our easy-going forefathers. The Virgilian hero's exclamation, "*Obstupui, steteruntque comae,*" would not be half strong enough to express their wonderment on being told this was an every day fact. Yet, thanks to the energy and enterprise of the directors of the Great Northern Railway, this journey is daily accomplished, and when, during the season that has just commenced, any of our London friends are anxious for a change from the din and smoke of London to the pure air of Scotland, they have but to charter a hansom to reach King's Cross at the appointed time and in less than ten hours they will be stretching their legs under the comfortable mahogany of some worthy host in "Auld Reekie."—*London Freemason's Chronicle*.

About 1860, one D. C. was made a Mason in Mississippi. During the war he moved to Tennessee, where he was expelled in 1860. In 1873 his mother lodge (not having heard of his expulsion) wrote to him for his dues, which he paid promptly and got a dimit. For four years he has lived here in Missouri, and won the esteem of his fellow citizens; now, can our Lodge here receive his petition on the strength of his dimit, ignoring the expulsion in Tennessee, of which we have never been officially notified?

In answering this general question, we will state that the expulsion by the Lodge in Tennessee is good, as against all other Lodges, his own included, and the party must have willfully withheld from his lodge the fact of his expulsion when he got his dimit, else they could not have granted it. During the war and the interruption of mails and lines of transit, communications of all kinds were necessarily very uncertain, hence his mother lodge may never have had an opportunity of learning of the action of the Tennessee lodge, and was, therefore, excusable in granting the dimit. But, taking it for granted that she did know of the expulsion, and in defiance of it, issued the dimit it is worth nothing, for she could not legally grant a dimit to any expelled Mason without the case first being adjudicated and the Grand Lodge of Mississippi is not the kind of a body to ignore the legitimate and legal action of a subordinate to her sister jurisdiction, without a full and fraternal understanding. This not having taken place, Mr. D. C. is still an expelled Mason, and can only be restored to good standing by the lodge which expelled him, and after such a vote, he falls back into membership in his own lodge, which may then dimit or try him, as it sees proper.

To accept his petition with this fraudulently obtained dimit, would be a double offense, one against the Craft at large, and another against the Grand Lodge of Tennessee, for doing which you would most certainly lose your charter, if the fact became known to the Grand Master of Missouri.—Geo. Frank Gouley in *Voice of Masonry*.

Miss Jennie Patterson, who made the tour of the South a few years ago, giving her select readings so successfully, was married in St. Louis recently to Dr. Ralph Walsh, of Washington City. The ceremony was performed at the church of the Holy Communion, and the *Times* speaks of it thus:

"Miss Patterson had recently returned from an extended tour in the South and Southwest giving in each city a selection of her popular readings in which she attained a success of no ordinary degree. Her betrothal having been announced among her numerous friends, Governor and Mrs. Hardin tendered the use and hospitalities of the Executive mansion for the wedding ceremony, but the bride gracefully declined the compliment as it would have debarred many of her St. Louis friends from being present. The nuptials were conducted in a simple but impressive manner and the church was crowded with fashionable company of ladies and gentlemen."