

The proceedings of the Grand Lodge for 1874 are now about ready for distribution. The document is printed with clear type on excellent paper. Twelve new Lodges had been established and four had died. Among the latter is the venerable Mount Moriah of Statesville. She has a noble record; but alas, she died just as Masonry in North Carolina could best afford to live.

Dinitted and dismembered masons are not named. They relinquish their claims on the Craft, and the Craft gives them nothing but the privilege of applying for membership. Each Lodge now pays the Grand Lodge (not five pounds as formerly, but 50 cents for each member reported).

The Grand Lodge commended a very kind proposition from the Bingham School, and also the Life and Sermons of the late Dr. N. F. Reid, published to raise funds for the education of his younger children.

The school named is worthy of the liberal patronage it receives, and the volume commended is exceedingly interesting even to those who dissent from some of the opinions advanced.

PHOENIX, NO. 8.

In 1812, Robert Williams was Grand Master of the Grand Lodge of Masons. In his annual address, he gave information concerning the state of the order.

The following paragraph is characteristic:

"Brother General William Watts Jones reports that he visited Phoenix Lodge, No. 8, Fayetteville, that they are in a flourishing situation; that they have a Lodge room of the best construction, with all the tools and emblems of masonry, provided in the most elegant manner; they are numerous and work in due form according to the ancient usages of masonry, and that this Lodge is wealthy and highly respectable."

Now, in 1875, this same Lodge is still in a flourishing condition and zealous and liberal in the orphan work.

TOO MUCH ENTERPRISE.

We are very grateful to the papers of the State for their kindness to the orphans, and for their valuable aid in carrying on the orphan work; but we once more ask them not to publish contributions in advance, or in excess of our receipts. Hold the officers of the Asylum responsible for every cent they receive; but do not excuse them of receiving any more than they got. It is unfair.

The following paragraph is now going over the State:

"The ladies of Elizabeth City held a feast last week in aid of the Oxford Orphan Asylum, and netted \$150.00."

A few weeks ago the minister of a church announced that he would, in a short time, ask for a collection for the orphans. The words had hardly escaped his lips before several papers announced that the collection was made on a certain day, and one paper stated the exact sum collected. The minister now says he will take the collection in a few weeks. Item hunters have too much enterprise.

In 1816, Hiram Lodge, No. 40, of Raleigh, had less than fifty members and \$600 in its treasury. We have known some Lodges with more members to have less money on hand.

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Wilmington boasts of the Purcell House, a very stylish establishment. Gas, crockery and silver-ware attract attention, and the waiters make you wait even when you are in a hurry. If you have a plenty of money and plenty of time, the Purcell House will give you "pom-pom and circumstance." The National Hotel displays a portly landlord, and gives a good fare with very little parade. The Manning House is a quiet, pleasant place, and makes a traveler feel at home. Wilmington has also a large number of excellent private boarding houses.

Newbern is proud of the Gaston House, and generally it has been very well kept. Beaufort is always attractive, till you are satisfied with fish. The ocean is always grand, sometimes sublime. The hotels and boarding houses and sail boats have lively competition every summer.

In Edenton, Mr. Bond gives you good fare and a beautiful view of the Bay. At this season also shad, herrings, &c., are very abundant; but the best breakfast dish is fresh shad roe.

In Murfreesboro, Mr. G. W. Spencer feeds you on supplies from all the markets of the world; but his own lean visage is against his hotel. He ought to fatten himself.

In Weldon one hotel enjoys a monopoly. But Weldon needs milk and butter, fresh fish and fowls. If it only had these its hotel would be excellent; for its desert is delightful and its cooking is very good.

And now we conclude by calling attention to Norwood's Hotel in Warrenton. Mr. and Mrs. Norwood have renovated their house and they understand their business. Every thing is clean and comfortable, and the fare is good enough for Epicurus himself. The sea-coast people ranging from chills and mosquitoes will find a pleasant home in Warrenton. Other hotels we shall mention hereafter, as we find them.

WHICH ARE CHEAPER?

The officers of the Penitentiary report 316 illiterate convicts. By great economy they are each supported and guarded at a cost of 42 cents a day. These illiterates therefore cost the state \$3981.60 a month. This sum will feed clothe and educate 663 children. The cost of the Penitentiary building will exceed that of the school-houses required. Now which are cheaper, public schools, or public prisons?

THE UNIVERSITY.

Will the Legislature appropriate \$7,500 a year to reopen and support the University, or refund \$135,000 to the Federal Government? That is the question now presented. We need the influence of the University and the question in its present shape admits of only one answer.

SO EASY.

We know a number of school-houses vacant for want of teachers, and a multitude of teachers idle for want of employment. We also know many newspapers in need of advertisements. Now it would be so easy for these parties to help each other, if persons wanting teachers and teachers wanting situations, would only advertise. It is impossible for the Orphan Asylum to employ all who apply, and many letters remain unanswered for want of time.

We were present in the Hall of the House of Representatives, and heard J. W. Thorne, a misrepresentative from Warren county, vote in favor of binding white children to negroes. Now a righteous retribution has overtaken him. Hanson Hughes, of Granville, a man of the color that Thorne preferred, has moved and carried his expulsion from the Halls of legislation. Here is the resolution:

"WHEREAS, J. W. Thorne, the member from Warren county, has advocated and promulgated a most blasphemous doctrine, subversive of the principles of the Constitution of North Carolina and of sound morality; therefore,
Resolved, That the said J. W. Thorne be and he is hereby expelled from a seat on this floor."

Thorne seems to have read the Bible without comprehending a single lesson contained in it. He has attempted to philosophize without knowing the alphabet of philosophy. He came south to show how easily a fortune can be made, and his property is advertised for sale. In short he is the most impious man, and the most disastrous failure ever seen in the State.

THE GRAND LODGE IN PERPLEXITY.

In March, 1818, the N. C. Baptist Society for Foreign Missions met at Cross Roads, in Wake county. Very liberal collections were reported. Rev. Jesse Read reported "27 dollars from the Grand Lodge of Masons." Our curiosity was excited by this curious statement, and we turned to the proceedings of the Grand Lodge for the communication held a few months before. We found that Rev. Jesse Read had, in his great enthusiasm for the conversion of the heathen, written to the Grand Lodge of Masons, asking an appropriation of funds to aid in sending the gospel to nations dwelling in darkness. For the information of the body, Mr. Read's letter and the constitution and circular address of the North Carolina Baptist Society for Foreign Missions were read and attentively heard. Mr. Read was held in high esteem. The Grand Lodge was ready to help every good work. Kemp Plummer, J. G. W. advocated a liberal appropriation. The members were in great perplexity. The Grand Lodge must not refuse to help a good cause, nor show any partiality for one religious denomination. What could they do? It finally occurred to them that as individuals they could give their own money, though not at liberty to appropriate the funds of the Grand Lodge. A liberal collection was promptly made, and the Grand Master was requested to write Mr. Read a letter of explanation. This letter was read and approved in open Lodge and sent with the money to Mr. Read. Here is the letter:

RALEIGH, December 16th, 1816.

Respected Brother:—I do myself the pleasure to acknowledge that the Grand Lodge of North Carolina have received an application from you for procuring aid in supporting missionaries for the purpose of translating the Scriptures, preaching the gospel and gathering churches in heathen and idolatrous parts of the world, and that they have considered the subject with all the attention due to its intrinsic importance, to your own long-tryed worth, and attachment to our order; and let me here be permitted to add, with an anxious wish that they might perceive a solid and satisfactory ground, on which they could reconcile a compliance with your application to the immutable principles of their society.

But, sir, they find it inscribed in the institute of their order, that as a collective lodge, they are to believe in the eternal God, to adhere to these grand essentials of religion, in

which all men agree, and leave each brother to his own private judgment, as to particular modes and forms. They need not inform you, that a lodge is, perhaps, the only asylum left upon earth, where the benevolent feelings arise as a principle of uniting men of different religions and politics; and that if contentions upon these subjects, which more than all others sharpen the mind of man against his brother, were introduced, it would cease to be a refuge from those painful conflicts which agitate the world.

The Grand Lodge could not promote the laudable design, in which you are engaged, in behalf of one sect of christians, without endangering the harmony of the craft and removing the ancient landmarks of their order.

To a brother less enlightened than yourself it might be necessary to enter more particularly into an explanation of the principles on which they feel that they can not accede to your wishes, in order to guard against any interference that Masonry and religion are incompatible with each other. On such an occasion, I should feel it my duty to say that the indispensable obligations of Free Masons are to cultivate good will towards men, to improve their condition, and to worship the true and living God, in fervency and truth; that, as humanity springs from true religion, every religious sect, who acknowledge the Supreme Being, are equally respected by the order; that the great work of nature is revealed to our eyes, and the universal religion of her God, is what we profess as Free Masons. I beg leave here to add, in confirmation of the purity of the motives which govern the deliberations of the Grand Lodge on this subject, that the individuals composing it, spontaneously contributed the sum which you will here with receive, that each person might hereby mark his high sense of the benevolent cause, in which you are engaged.

(Signed) JOHN L. TAYLOR,
Grand Master.

OXFORD, N. C.,
March 3rd, 1875.

MR. A. BARNES—Dear Sir:—I hereby deliberately and respectfully decline to accept the five hundred dollars which you offer, through the Citizen's National Bank of Raleigh, to the Orphan Asylum, as a contribution from the "Grand Gift Concert," of Wilson.

1. Masonry teaches me to invoke the blessing of Deity upon every important enterprise in which I may be engaged. It is my duty to pray for the success of the orphan work. Now I believe that all lotteries necessitate a violation of the Tenth Commandment. It would be blasphemous in me to ask God's blessing on that which he has, with divine emphasis, positively forbidden.

Masonry also teaches me to obey the laws of the land in which I live, and our courts have invariably decided against the legality of lotteries. The Supreme Court confirmed Judge Cantwell's decision that the Legislature could not charter a lottery. Now whatever may be my conduct in other respects, Masonry requires me to be just and upright towards mankind and towards my country. Though the Orphan Asylum is now in distressing need of money, I can not, as the servant of the Grand Lodge, violate the plainest principles of Masonry in order to secure it.

2. In my report to the Grand Lodge, for 1874, I stated, in full, my reasons for not cooperating with lotteries, even when conducted for the benefit of the Orphan Asylum. At the suggestion of a very able committee, the Grand Lodge endorsed my views and commended them "to the favorable consideration of the brethren." Prominent Masons in different parts of the State have also urged me not to soil the lamb-skin of Masonry with the mortar of a lottery.

3. Many of the orphans, received at Oxford, have been found extremely fond of games of chance, by which they could win the money, or property of their fellows. I have tried to teach them

that they were entitled to what they have honestly earned, and to what their friends, through favor or affection, gave them, and to nothing more. Our faithful teachers have endeavored to suppress every tendency towards gambling. How can we now reverse our own instructions by supporting them on the proceeds of a lottery?

4. When I first moved in the Grand Lodge to open the Asylum for indigent and praising orphans, I announced my conviction that the benevolent people of the State would support the institution, if properly conducted. Now men and women of every class and creed have harmoniously and generously supported the work, even in its present vast proportions. Should I slander their spontaneous liberality by resorting to a lottery for assistance? If I should turn my back upon our generous contributors, and enter a partnership with lotteries, every appeal for help would hereafter be answered with the advice to start another lottery.

It may be well to notice some of the arguments of the advocates of lotteries:

1. "You are not responsible for the lottery." This is true. The name of the Orphan Asylum was used in spite of my protest. But the advertisements appealed to the people to buy tickets in order to help the poor and fatherless. If I should now receive your offering, many would always believe that I secretly tolerated (and perhaps endorsed) the lottery. In fact, I should almost feel so myself.

2. "Many good people bought tickets in order to benefit the orphans." This statement levies a heavy tax on human credulity. Those who wish to benefit the orphans should send their money to the Orphan Asylum, and not to a lottery wheel. If those who bought tickets will carefully sound their own motives, they will discover that they really desired to draw prizes. One man, in Murfreesboro, first asserted that he bought his ticket to benefit the orphans; but, when closely questioned, he admitted that he cherished some hope of drawing a town lot in Wilson. But suppose the buyers of tickets bought them with motives purely benevolent; it seems to me that they have been deceived, if not betrayed. The first promise was forty per cent of the sales. At the drawing the managers reduced the per cent to twenty, and this would have been \$750. But two weeks after the drawing, a check for \$500 was offered. This is just one-third of what was promised; for forty per cent on the sales would be \$1500. I am now severely blamed by some who drew blanks, because I did not desert the orphans and work for the lottery. If I should accept the offered check, I would then be blamed for not demanding the remainder of the promised forty per cent.

I now lay the responsibility of the orphan work on the benevolent people of the State, and ask them to help us carry it on. Many have been waiting to see what the lottery would do for the orphans. I beg them to wait no longer. Our funds are very low and many needy orphans are applying for admission. I hope that even the advocates of lotteries will unite with others in forwarding contributions. We differ in regard to means. We all agree on the importance of the work.

J. H. MILLS,
Superintendent.