

## THE MASONIC JOURNAL

GREENSBORO, N. C.

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

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TERMS—CASH ON DEMAND

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

We call special attention to the article from the *Masonic News*, on the subject of "The Master of a Lodge" and his duties as such, to be found on the 4th page of this paper. It is a subject of vital importance to every Lodge and every Master, and is here plainly and sensibly treated. The time for official ignorance and incapacity has passed and none but those duly proficient and qualified should be elevated to that responsible position. The subject will be continued next week.

"GOOD FARMING.--A farmer, Mr. Foster, in Iredell county, N. C., turned out on a plantation that is classed as medium only, during the year 1875, with his son and four colored laborers: 13,600 pounds of pork, 1,500 bushels of corn, 900 bushels of oats, 798 bushels of wheat, 10,000 pounds of leaf tobacco, besides hay, fodder, potatoes, &c.

Mr. Foster slaughtered a hog which weighed 790 pounds. He killed one a few years since which weighed 812 pounds. He has now a lot of fine beef cattle ready for market."

We are pleased to see the above still going the rounds of the press, as it is hoped that it will stimulate others of our worthy farmers to "do their level best" to raise an abundance of that class of produce that goes to make home independent. Many of our Eastern friends have depended on cotton until it has nearly bankrupted them, while by such unwise example hundreds have been driven from the farm. Make your rural home attractive to your sons by its evidence of independence.

## Help.

In all sincerity and earnestness we again appeal to the Lodges and to our subscribers to help us. We have yet to learn of a single subscriber who is not pleased with the JOURNAL, so far, and we feel that it is not asking too much of them to aid us in extending our circulation. The paper, now in its infancy, is carrying a heavy burden and struggling manfully for success, and with the heavy duties that devolve upon us as manager, editor, localizer, proof-reader, &c., we have no time to go out among the Lodges to solicit subscriptions. Now, if each subscriber will, within the next three

weeks, send us one or more additional names, it will at once double our present list and put us squarely on our feet, and on the road to success. And we feel that this can be easily done, and is not asking too much of any.

There are many Masons in the State who are regular readers of the paper but who have not yet subscribed. The JOURNAL is doing a good work for the Order, and we hope these brethren will at once send in their subscriptions and help to swell the tide that will bear us on to success.

The paper is far from being what we wish or intend it to be, but the desired improvements will depend upon the encouragement we receive from our friends. Of course the majority of the brethren can each secure several names, by a little effort, as many have already done, and we do make this earnest appeal to them to do all they can for us at this particular juncture of our greatest need.

## The Garden.

Strange subject, you will say, for a journal like this, but the desire to benefit all classes of our readers induces us to pen these lines. There is no institution of domestic economy of more real value to the household than the "well regulated" kitchen garden; and yet, among southern farmers, especially, none more sadly neglected.

With us, as a rule, the garden and gardening is left to the management of the madam, it being regarded as a matter unimportant of itself and entailing a useless waste of time that the thrifty farmer can ill afford. But let us see. Is the kitchen garden of any real practical value to the family and if so to what extent?

We believe every thinking farmer will agree that at the least calculation, one third of the family diet should be vegetables—of various kinds, and such as are grown in a well regulated kitchen garden and adapted to all seasons of the year. Presuming, then, that every sensible man desires to make all he can at home, in the way of family support, how can he better go about it than by raising a full supply of all the various vegetables used in the family?

Then, again, if these be of equal value with the crops with which are purchased those articles that take the place of vegetables, why not raise the vegetables at once and save the time and the discount expended in the purchase of the other articles?

Again, while being more attractive to the appetite (nature yearns for nature's food) has it not been clearly demonstrated that a proper supply of vegetable diet is far more healthy and invigorating than that unvarying, feverish dish of smoked bacon and fat pork.

Considering all these things, where is the plat of ground in all the farm that yields such rich returns? Cannot spare the time! Interferes with the crop! Indeed!! And isn't it a part of your crop, and a valuable part, at that?

Then, our suggestion is that, in addition to the regular kitchen garden around the residence, under the management of the madam, as is the rule, each farmer should have a good sized garden plat off on the farm where he can cultivate it in common with his other crops, and thus between the two keep a full supply of cheering, appetizing, health supplying vegetables. But it will make too much, you say. Not if sensibly managed. You can lay up much for the "rainy days" of winter, and thus make the dining room cheerful and inviting through all that long, dull season; and then if there is a surplus, nothing is better or more inviting to your stock. Try it, and see how

much good you have done and how much you have saved.

EASTER.—Easter will fall this year on the 16th rather than on the 9th of April, because Easter day is regulated not by a solar, but by a lunar cycle—the cycle that regulates the Golden Number. Now, by a solar calculation a day always begins at midnight; but by lunar calculation it begins at noon. If therefore, the Paschal moon falls on a Saturday after 12 M., it is counted as falling on Sunday, and then Easter Day is, under the rule in the prayer book, the Sunday following. This is what happens in the present year. The Paschal full moon falls on Saturday, April 8, at 2:43 P. M. It is therefore counted as falling on Sunday, April 9, and Easter Day is the Sunday following—i. e. April 16. It may be added that should the full moon fall on March 21 before 12 M. that full moon (counted as falling on March 20) would not regulate Easter Day, but the one following. This happened in 1819.—*Ex.*

VIRTUE IN WHISTLING.—An old farmer once said that he would not have a hired man on his farm who did not habitually whistle; he always hired whistlers. Said he never knew a laborer to find fault with his food, his bed, or complain of any little extra work he was asked to perform. Such a man is generally kind to children and animals in his care. He would whistle a chilled limb into warmth and life, and would bring in his hat full of eggs from the barn without breaking one of them. He found such a man was careful about closing gates, putting up bars and seeing that the nuts on his plow were all properly tightened, before he took it into the field. He never knew a whistling hired man to kick or beat a cow, or drive her on a run into the stable. He had noticed that the sheep he fed in the yard and shed, gathered around him, as he whistled, without fear. He had never employed a whistler who was not thoughtful and economical.—*Ex.*

## Interference in Grand Lodge Affairs.

GEO. FRANK GOULEY.

Of late years several Masonic Grand Bodies have sprung up in Europe and in South America upon a very questionable basis. Some of them have never been recognized, except by irregular Grand Bodies, yet they call themselves Grand Lodges or Grand Orients, and assume all the importance of regularly constituted organization, and generally, are the first to interfere in affairs of which they know little or nothing. Among other performances, they have begun to dictate to American Grand Lodges as to whom they shall recognize or exclude.

Most of these bodies are but the outgrowth of the exploded Memphis Rite, or other Rites, set afloat by the Grand Orient of France, and who is generally the first to extend recognition to them. Recognition by such Grand Orients or Grand Lodges of clandestine and irregular Grand or subordinate lodges in the United States, does not amount to anything, and the commissions they issue to Representatives in those bodies, are not worth the parchment they are written upon.

There are, however, some German Grand Bodies, who have formed what is known as the "German League," who have threatened to recognize the clandestine Grand Lodges in this country, as they have been by the Grand Orient of France, and should they do so, it will end in the absolute severance of all Masonic recognition and intercourse between them and us, as it has with France.

If the German Grand Lodges comprising the League, with their thousands of Masonic emigrants coming to this country, yearly, can stand this Masonic wall between those emigrants and the American Lodges, we certainly can, and perhaps, the sooner our Grand Lodges take a decided stand on this question, the

sooner will the Masonic powers there be brought to their senses and made to attend to their own business, and thus be given a better understanding than they now seem to have of American society, of the principles of Freemasonry and of the jurisdictional rights of Grand Lodges. It is an inflexible Masonic rule in this country, that there can exist but one Supreme Masonic power in any one State or Territory and the United States and Canada, with their fifty-five Grand Lodges and 600,000 membership, propose to tell the balance of the Masonic world that it must keep its hands off their local Masonic affairs, and that they will enforce the laws of jurisdiction, not by retaliation in kind, but by absolute severance of Masonic intercourse with all offending Grand Bodies and their members.—*Voice of Masonry.*

The Grand Master of Michigan replies to the question—Has a Lodge the right to attend the funeral of a deceased member in a case where the funeral ceremony is not performed by it, but is conducted by the Order of Knights Templar? Answer—The principle involved in the question propounded is one that has caused much discussion among learned and distinguished Masons in many of the Grand Jurisdictions in the country. It has been very uniformly held that a Lodge has no right to take part with any other organization in conducting a funeral ceremony, thereby creating a ceremony which is partly Masonic and partly the ceremony of some other order, and in this conclusion, so wisely arrived at, I most heartily concur. At this point, however, I must stop. After a most earnest and careful examination of the subject I am unable to concede the correctness of the rule established by some decisions which prohibits a Lodge from simply attending the funeral of a deceased member as a mourner, when the ceremony is conducted entirely by some other organization. The unity of the organization of the Lodge is not thereby destroyed, nor the beautiful ceremony of our institution marred, or the dignity of Masonry lowered. The Lodge in such a case simply marches in procession to the grave and, although taking no part in the ceremony, pays that decent respect to the memory of a departed Brother which not only brotherly love but ordinary humanity dictates. Having done this—having dropped the sympathetic tear upon his grave, and shown a kindly regard and affection for a Brother whose death has taken—the Lodge still preserving the unity of its organization, returns to the place from whence it started to take such other or more formal action as may be deemed appropriate in view of the bereavement it has sustained.

A knowledge of science attained by were reading, though infinitely better than ignorance, is knowledge of a very different kind from that which arises from contact with fact.—*Huxley.*

## Epitaph on a Candle.

A wicked one lies buried here,  
Who died in a decline;  
He never rose in rank I fear,  
Though he was born to shine.

He once was fat, but then, indeed,  
Grew thin as any griever;  
He died, the doctors all agreed,  
Of a most burning fever.

If e'er you said, "Go out, I pray,"  
As much ill-nature showed;  
On such occasions he would say,  
"Vy, if I do, I'm blowed."

In this his friends do all agree,  
Although you think I'm joking,  
When going out 'tis said that he  
Was very fond of smoking.

Since all religion he despised,  
Let these few words suffice.  
Before he ever was baptized,  
They dipped him once or twice.

ADVERTISING PAYS.