

Our friends will see that our terms are CASH. We hope they will govern themselves accordingly.

CORRESPONDENCE.

It must not be understood that the EDUCATOR endorses the sentiments of its correspondents in every instance.

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PROSPECTUS OF THE EDUCATOR.

A weekly newspaper published every Saturday in Fayetteville N. C.

THE EDUCATOR, a journal of moral and intellectual advancement, will be especially devoted to the interests of the colored youth of North Carolina.

While not strictly a party paper, THE EDUCATOR will earnestly defend the Republican principles and policy, believing them to be necessary to the peace, prosperity and happiness of the American people.

Religion, Literature, Agriculture and News will be made special features of THE EDUCATOR.

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An Election for Delegates to amend the Constitution of the State, will be held on Thursday, the 5th of August, 1875.

The Convention Question.

Immediately after the general election all over the State, on the 6th of last August, the GAZETTE, among the first papers of North Carolina, took its position FIRMLY AND SQUARELY against the call of a Convention to amend the present Constitution of the State.

The Convention question was not an issue in the August campaign; we do not suppose any candidate or any public speaker ever brouched the subject anywhere on the stump.

In short, the citizens—the voters of North Carolina DON'T WANT A CONVENTION; they are not inclined and not able to endure the necessary outlay of money which would be incurred.

Things to be Remembered.

REMEMBER That you can not vote for "no convention" directly.

REMEMBER That every Democrat in the Legislature voted against leaving the convention call to the people!

REMEMBER That the only way you can vote convention down is to vote for NO CONVENTION candidates, that is for men who are opposed to changing our Constitution.

REMEMBER That this same Legislature is to be called back again to Raleigh this winter if the Democrats get a majority of the delegates over the State.

REMEMBER That if the Democrats get the convention in their own hands that they will upset many of its best and most popular provisions because they as a party have always fought and opposed our constitution as a whole from the very first and have now twice attempted to make a new "old constitution like they had before the war."

REMEMBER That our present Constitution abolishes imprisonment for debt; proclaims a homestead against old debts which weighed heavily on our people because of Democratic war of secession; provides for a thing never known before in this rich man's country—a laborers and mechanics lien law; protects and enlarges the rights of married women; places an equitable and just ratio of taxation between property and polls, thus preventing onerous and intolerable poll taxes on the poor as we had right after the war under Democratic rule; give to THE PEOPLE instead of the politicians the right to elect their judges and magistrates and provides that if a bad selection should be made, for a chance by popular vote to change; provides for cheaper local government in the township system as against the county court system which was only a feasting place for the town lawyers in a court held by political magistrates, all on one side in politics, and appointed for life.

REMEMBER That the Democratic party has always opposed these provisions of our wise and humane Constitution.

REMEMBER That some of their papers and leaders propose disfranchising or not allowing to vote all who do not or can not pay their taxes,—the showing of your tax receipt to be necessary before your vote shall be taken.

REMEMBER That other Democratic papers and leaders actually propose allowing rich men a vote for every "three" or "five hundred dollars" of property upon which they pay tax (see Albemarle Register a Democratic newspaper.) Suppose some young man just coming of age should heir an estate of fifty thousand dollars, he would it this proposition, which is openly made in a Democratic paper, becomes the law, have one hundred votes and the poor man who is unable to pay tax, be disfranchised and not allowed his ONE VOTE.

REMEMBER That several leading papers in the State, among them the Charlotte Democrat owned and edited by W. J. Yates formally a Fayetteville man, is opposed to the delegates taking the oath prescribed, that they may disregard the sugar coated "restrictions" which are meant to lead the people into the belief that the homestead and lien law shall not be touched.

REMEMBER That if the oath is taken and honorably abided by, that machinery may be put in operation to prevent the homestead exemption from applying to OLD DEBTS and thus many poor people sold out of house and home for debts incurred for the necessities of life for their families while the husband or brother was a way in the front of a line of battle. The homestead law can be left untouched

and all this ready effected in a change of the courts which are all that protect the homestead now against old debts.

REMEMBER That in prescribing the 'mode' by which the people are to 'ratify' this new Constitution which they may make, that they may, inasmuch as the Legislature is elected by the people and the members of the legislature understood to be the representatives of the people, they MAY call the Legislature together to ratify their work!

REMEMBER These are dangerous times and that most of the lawyers are hungry and ravenous as well as remorseless.

REMEMBER That a convention CAN NOT BE RESTRICTED by a legislative enactment.

REMEMBER That the people have not called a convention in North Carolina for the last forty years and being opposed to calling one now, that the only chance for protection and safety, the only chance for peace is to vote for men pledged to adjourn the convention at the earliest practicable moment.

REMEMBER That in Cumberland county the No CONVENTION candidates are Ralph P. Baxton and John C. Blocker, and if they are elected they will struggle hard to hand you back our present constitution unaltered, and that in so doing the great expense these hard times of a thousand dollars a day for the session of the convention and another thousand dollars a day for an extra session of the Legislature this winter will be saved to the people.

ADDRESS.

Delivered by Mr. J. J. Sawyer, before Eureka Lodge, A. Y. M., June 24th 1875.

(Concluded.)

In Chase's Digest of Masonic Law p. 211, these words appear:—"It is established as a general rule in the United States, that persons of negro blood should not be made masons though they may be freeborn."

This is the sentiment that actuates the advocates of the royal craft in America, and this is the doctrine they preach and practice. Really there ought to be a super abundance of Brotherly relief and truth—of faith, hope and charity—among our white brethren of this country, for it is an obvious and potent fact, they have not drawn very heavy on their stock of these virtues, in their treatment of colored masons of this country, for the past century.

But the Grand Lodge of Delaware comes out flat-footed on this question in 1866, by passing, in open Grand Lodge, the following resolution.

"RESOLVED, that Lodges under this jurisdiction are positively prohibited from initiating, passing, raising or admitting to membership, or the right of visitation, any negro, mulatto, or colored person of the United States. This prohibition shall be an obligation, and so taught in the third degree."

Hear ye masons, and all the profane world, and take notice, that every mason in Delaware is sworn in the most solemn manner, to disregard the spirit which pervades the Constitution and Laws of our country, and to set aside so much of the laws of God as requires us to do unto our neighbors as we would that our neighbors should do unto us, for the resolution says "this prohibition shall be an obligation, and so taught in the third degree."

Now every Mason knows that every man that has taken, or who shall take that obligation, solemnly affirms that he will not do unto others as he would that others should do unto him. And further, every mason knows that a man thus obligated, is bound by that obligation while life lasts, be he clergyman or layman.

And now does it not seem reasonable that if this very sentiment was not general among white masons in this country, that some of their Grand Lodges would have condemned this action of the Grand Lodge of Delaware before now. And isn't

it a little strange again, that in the same year, in the same month and nearly on the same day, a very similar Resolution should be passed by the Grand Lodges of Delaware and North Carolina? And the man who introduced it in North Carolina was elevated, at the same communication to a very high Masonic office, for this masterpiece of workmanship, in thus bringing to the rescue this great sheet-anchor of American Freemasonry—caste prejudice. How does all this savor of truth, Brotherly love and Charity. The Scriptures say that he who says he loves God and hates his brother, or in other words his neighbor, is a liar and the truth is not in him. It needs no comment from me.

Various are the reasons which have been alleged, from time to time in the support of this prejudice; it was at first argued that the Grand Lodge of England had no right to set up a Lodge in Boston which was not under the Grand Lodge of Massachusetts; this was claimed under what is termed the jurisdictional rights of Grand Lodges. Such a thing was never known in ancient craft masonry, for for a number of years there were two Grand Lodges in England, each holding concurrent jurisdiction, and they were merged into one at Apple tree tavern in 1717. And in the State of Massachusetts there were two Grand Lodges for a long time, both illegitimate, and these two were merged into one in 1792, and then for the first time, was the question of jurisdictional rights of Grand Lodges mooted, and then, only to exclude the African Lodge in Boston, from fellowship, under cover of a regulation. In short the thing is purely of American origin, and is an innovation and assumption un-masonic and of a base and unwholesome origin.

It is next urged that colored masons are denied recognition on account of not being free born, a part of them, and those who were free born, because they affiliate with those who were born slaves. This landmark in regard to men of free birth, is the American landmark of landmarks, which when abolished by the Grand Lodge of England in 1845, brought forth such a torrent of invectives from the jurisprudence landmark sticklers of America.

It is conceded by Masonic writers that King Athensal gave the identical fifteen articles and points contained in Halliwel's M. S. to the Masons in 926, and from them the Landmarks of masons were made.

The article from which the landmark in regard to free born is taken, is in poetry: and in it no such word appears at all. The poem merely says:

"That he no bondman preutys make."

The following is the whole article:

ARTICULUS QUARTUS. The fourth article thus moete be, That the mayster hym wel be-se, That he no bondeman preutys make, Ny for no covetyse do him take; For the lord that he ys bonde to, May fache the preutys wher ever he go of yu the logge he were y-take, muche desese hyt myth ther make.—

The following, taken from masonic history, will explain the conduct of the Grand Lodge of England in 1845, already referred to.

"A FREEMAN—According to the customs and regulations of our ancient Brethren, every candidate was formerly required to be a freeman born of a free woman. This formula was originally considered to be an unexchangeable landmark; but on the extinction of negro slavery by the British Parliament, the following arguments were used at a Grand Lodge holden Sept. 1, 1847, in favor of its alteration."

The Grand Master requested the Brethren to consider the propriety of remodeling the form by which a candidate for initiation declares himself to be freeborn. 'There are,' he said, 'at the present moment, many masons in Jamaica and other places who are free by the law of emancipation; and yet as their mothers have been slaves, they cannot conscientiously sign such a declaration knowing it to be true; and in the absence of that preliminary act we cannot initiate them.'

I should be glad to see it altered, and therefore move that in future we substitute the words free agent for

freeborn, and the declaration be thus revised.'

After a friendly conversation, which lasted some time, it was unanimously resolved, that the phrase in future should be 'freeman' and that the words 'free by birth' should be cancelled."

So brethren this action of the Grand Lodge of England, instead of establishing a new regulation, was simply a return to the old landmarks.

In explanation of the fourth article of ancient Masonry which I read a few moments ago, I find in Matthew Cooke's MS. written about a century after the Halliwel MS., the following.

"That no Master, for no profit, take no apprentice, for to be learned, that is born of bond blood, for because of his lord, to whom he is bond, will take him as well he may from his heart and lead him with him out of the Lodge, or out of his place that he worketh in, for his fellows peradventure, would help him, and debate for him, and thereof manslaughter might arise—it is forbidden."

So that it is evident that this ancient article had reference merely to the condition of bondage at the period of apprenticeship, and not to birth.

Having said this much about the persecution of colored masons, let me assure you brethren that the day star of masonic justice is fast rising in the eastern skies.

The Grand Orient of France first placed itself squarely before the world, by asserting that no distinctions on account of the color of the craftsmans skin should be practised or tolerated by that Grand Body or any of its subordinates, for which simple act of justice most of the Grand Lodges in America, (North Carolina included,) severed their fraternal relations with the Grand Orient, and have never renewed them, and I doubt if they will ever be asked so to do. But the thunderbolt is not generally known or felt as yet. The Grand Lodges of United Germany have recently been in convention in Darmstadt, and at that convention the clinking nail was driven home, on this subject, as the following telegram, sent to the Grand Master of Prince Hall Grand Lodge of Massachusetts, recently, and published in the Boston "Evening Journal" of June 4, 1875, will show:

DARMSTADT, 17 May, 1875.

My Most Worshipful and Beloved Brother:

After long and very spirited debate the Convention of Grand Lodges has at last, by the following unanimous resolution, recognized the Prince Hall Grand Lodge of Boston and the G. and Lodge of Ohio (colored): "With regard to the motions made by the Grand Lodge Prince Hall and of the Grand Lodge of Ohio the Convention of Grand Lodges declares that these Lodges appear properly constituted, and that the German Lodges will accord to members of those Lodges and of their sister Lodges without reserve and joyfully acceptance into their Lodges."

It required a long, spirited fight, but we have carried it to a happy end, and now your cause is in order.

In the name of the Grand Lodge of Hamburg I now request you to cause your Grand Lodge to propose to us three of your members, from whom we shall choose one as the representative of the Grand Lodge of Hamburg in your Grand Lodge. In like manner we shall very soon propose three of our members to you, from whom your Grand Lodge will choose one for its representative.

My telegram of this morning you will have received.

In hearty brotherly love I greet you. Your truly united brother, FREDERICK GLETZE, G. M. of G. L. of H.

The official communication of the above resolution you will receive hereafter from the Grand Society of the Convention of Grand Lodges. The fact, however, is fixed.

I have already detained you longer than I intended, and with a few words to the ladies, I will conclude. The ladies, in the time when Masonry was so bitterly persecuted in the old world, took a very prominent part in that work. But nowadays they are not so bitterly opposed to it.

In the year 1737, when Freemasonry was being strenuously opposed by church and state, in Holland, France and elsewhere, the tranquility of the Order was interrupted in Germany, by the malice of women.

The curiosity of the female sex is proverbial.

About that time a few German ladies, who possessed a greater amount of curiosity than could be conveniently confined to drawing room conversations, were anxious to discover the secrets of Freemasonry. Having been baffled in their attempts upon the fickleness of their husbands or the fondness of their admirers, they converted their curiosity into revenge, and attempted to inflame the mind of Maria Thress, the Empress Queen.

Against the Lodges in Vienna. Their attempt was in some measure successful, as they persuaded her to issue an order for surprising all the masons in the city, when assembled in their Lodges. The plan however was frustrated by the intervention of the Emperor Joseph 1st., who being himself a mason, declared his readiness to answer for their conduct, and showed the ladies and their friends that the charges against Freemasonry upon which they were then acting, were false and defamatory.

But the ladies of this day are not so much opposed to our order as this.

They only desire to know all about it, as they want to about every thing else.

In short they are considerably curious on the subject of masonry.

It is true ladies, that our order precludes the admission of women. Not that it refuses to pay a proper regard to the fair sex, or that we insinuate that you would not implicitly obey the strictest laws of secrecy.—But it would be inconsistent with the modest economy and delicacy of the female character to admit you among us, and again, your attractive conversation might prevent us from pursuing the high objects of masonic acquisition in our assemblies.—

We are, however, penetrated with pious considerations in your behalf—we are, by our rules, prohibited from injuring the peace of families, or destroying domestic happiness, as fashionable libertines endeavor to do.

We are also, solemnly enjoined not to violate the first and most holy institution of civil society viz, the marriage compact we are bid that to enjoy the blessing sent by divine beneficence, is virtue and obedience, and at the same time, to avoid the illurements of intemperance, whose short hours of jollity are followed by tedious days of pain and dejection, whose joys turn to madness, and lead to misery and death. Another objection is that your husbands stay too late at the Lodge, and are compelled to go to so many meetings. Are you sure that they are there every time they would have you think they are?

And dont some of you make the atmosphere so warm at home sometimes that the poor fellows are obliged and glad to go to the Lodge or some where else, till you cool down and get to napping?

Brethren and friends, I have already consumed too much time.

Brethren of Eureka Lodge. May you ever keep intact the sacred tenets of your profession, and uphold the high calling of our order, and may we all, at last, meet in the Grand Lodge above, where we shall be eternally happy.

Dr. Wheeler's Amendments.

On the 18th March, 1875, the Convention bill being under consideration in the House of Representatives, W. H. Wheeler, member from Forsythe, offered the following amendments:

"Nor shall the said Convention amend the Constitution by requiring the payment of taxes as a qualification for voters, nor shall the said Convention increase the number of Supreme Court or Superior Court judges; nor shall the said Convention amend or abolish any of the amendment to the Constitution ratified February 24th, 1873; nor shall the said Convention repeal or abolish Article IX, sections II and III, of the existing Constitution; nor shall the said Convention provide for any capitation tax; nor shall the said Convention repeal or modify section IV, article I, of the present Constitution; nor shall the said Convention authorize or propose to authorize branding, whipping or cropping, as a punishment for crime."

The yeas and nays were called, and the amendments were rejected, every Democrat voting in the negative.