

Bridgewater April 30 1877

My dear Sir

I have to thank you for  
the letter you kindly wrote to  
me in reply to mine on the  
"Split in the Ford Templar Order."

There are those in England who  
side with those in America, and  
so connive at the unchristian  
prejudice against the Negro race.

The American party & their friends  
in England try to damage Britain  
character & they say he assumed to serve  
his own ends by the secession -  
considerable correspondence still  
occupies our newspapers and the  
history of this affair is so nicely put  
in the letter set here with, cut from  
the Western Gazer, that I send it for  
your perusal (if you please) and

if you know any good Temper  
in Boston please to pass it on  
that the statements may be  
verified or contradicted as  
may be. I should be glad  
to hear, if any one will write, &  
the correspondence would be  
published.

I see by our English Temper papers  
that the Grand Lodge of Massachusetts  
held its annual session in  
Boston on the 21<sup>st</sup> day of March last.  
A proposition to join the "Grand  
Lodge of the World" (the new Lodge  
is called but it is really the  
old one) was lost. They want to  
see the action of the Hibernian  
party at their next annual meet.

If this matter does not interest  
you, with some many arguments, throw  
it up as I do not wish to occupy long  
time - yet it is not a trifling  
matter but a grand principle.  
July 1850 J. D. Thompson

Correspondence.

GOOD TEMPLARY AND THE NEGRO RACE.

To the Editor.

SIR,—Will you allow me to say a few words in reply to Dr. Lees' letter?

Does the Supreme Body of the Order in America permit, in any part of its jurisdiction, the exclusion of negroes on account of race? I will try to answer that question.

In 1808, the Right Worthy Grand Lodge (the Supreme Body) decided that "Kentucky" (and of course any other State) "has the right to exclude from her Lodges coloured people, should she deem it wise to do so;" and that decision has never been reversed. On the contrary, four years after, in the presence of the Right Worthy Grand Counsellor (the officer whom Mr. Hoyle calls the "Watch-dog of the Order,") the Grand Lodge of Georgia declared "That no person or persons shall be admitted into our Order as members who are not white and free-born;" and the officer in question endorsed that provision, amongst others, with these words, "I have examined the above, and do not find that the amendments contained therein conflict with the action of the Right Worthy Grand Lodge." In the same year, the Grand Lodges of North Carolina and Tennessee adopted similar resolutions, and here again the "Watch-dog" was presiding. The next year, still in his presence, Tennessee resolved "That, as this Grand Lodge has declared that none but white persons can become members of the Order in Tennessee, that we will continue to stand by this declaration, and again say that none but white persons are eligible to membership." And it is interesting to learn that, having thus effectually closed their gate against their negro brother, "By request of G.L. (says their official journal), Sister and Bro. Black sang that beautiful and appropriate song,

'Oh depth of mercy, can it be  
That K... was left ajar for me!'

which was truly and heartily executed, to the delight of the Grand Lodge." I will only add that all these resolutions were in direct violation of the "uniform constitution" which every Grand Lodge was required to adopt, and that the "Watch-dog" was Col. J. J. Hickman.

In the English Grand Lodge, July, 1876, Dr. Lees being present, this resolution was unanimously adopted,—"That this Grand Lodge, having heard with deepest interest the statements of the G. W. C. T., and its other representatives to the Right Worthy Grand Lodge, affirms that the brotherhood of man is one of the fundamental principles upon which this Order is based, and instructs the G. L. executive to take such steps as in its wisdom may seem necessary, to secure the recognition of this principle throughout the whole jurisdiction of the Order; or to release this G. L. from all participation in the wickedness of a violation of this principle;" and in the following year the same body instructed its representatives to demand of the Right Worthy Grand Lodge, "The affirmation of this principle of the equality of man, and immediate action on such affirmation, to be unmistakably made at the next session of that body;" and a definite remedy was agreed upon by the Grand Lodge, namely—that where the white Grand Lodges refused to admit the negroes, they should have duplicate Grand Lodges of their own. The representatives were further instructed that, "should the Right Worthy Grand Lodge not unmistakably accede at its next session," they should "sever themselves from those jurisdictions which violate the above principle." The Right Worthy Grand Lodge met at Louisville; rejected the British proposals, and adopted a substitute, which is totally inoperative without the consent of the existing Grand Lodges. Thereupon the whole of the representatives from England, Scotland, Ireland, and Wales withdrew; and by this action, according to Dr. Lees, "they violated everyone of these instructions." I hardly know whether to congratulate the Doctor more on his singular logical conclusion, or on the candour with which he omits from his quotation of those instructions the pertinent sentence requiring the Right Worthy Grand Lodge not only to affirm the principle, but to take "immediate action on such affirmation." How the British representatives were to "sever themselves from those jurisdictions which violated the above principles" without severing themselves "from the Right Worthy Grand Lodge itself," I leave to the Doctor's ingenuity to discover.

Dr. Lees says our withdrawal was unnecessary, and that "this is proved by the readiness of the Southern States to remove at once everything which might imperil a common international fraternity." As an example of their readiness, I quote the following resolution of the Grand Lodge of Alabama, October 5th, 1876:—"We emphatically declare that we will not charter coloured Lodges of Good Templars in this State, nor will we permit the same to be done by any other Grand Lodge, nor by the Right Worthy Grand Lodge;" and from their official organ we learn that in this matter Tennessee, Mississippi, N. Carolina, and Texas "stand alongside of Alabama." This does not look very encouraging; but, says Dr. Lees, "Georgia has its Grand Lodge, and we know, under Black's amendment, they (the negroes) will be as speedily admitted in the remaining Southern States, as the work on so vast a territory can be accomplished." I am glad to hear it; and when the work is accomplished, we shall be delighted to talk about re-union. In the meantime, we are rapidly enrolling the negroes under the charters of the Right Worthy Grand Lodge of the World, which recognises "the claims of humanity to be above all claims of prejudices of sect, country, or colour." The order is now open to all, and no union is likely with Dr. Lees and his friends while they have a closed door anywhere.

Before proclaiming "freedom from debt," as an inducement to join them, Dr. Lees' party would do well, I think, to inquire how much of the Grand Lodge debt is owed by themselves for goods actually supplied in the early days of the Order. Of the chosen representatives of the five Grand Lodges of England, Scotland, Ireland, and Wales, including three eminent ministers of religion, and nearly all of them preachers of the Gospel, Dr. Lees presumes to say,—"They prepared their sham Negro Question solely as a mask to cover their real purpose." Those who know these men will know also how to estimate this slander, which is as stupid as it is detestable. For my own part, I do not choose to cross swords with Dr. Lees when he resorts to such unknighly weapons.

Yours truly,

T. BEAVEN CLARK.

Somerton, April 10th, 1877.

[We have received other letters to the same effect, but can find room for only this one.]

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I also send the Anti-Slavery Reporter containing letter, where the affair is more fully stated.  
A.S.

W B ZOR

their hands full, but it is not worth while to waste pity on them. They do not constitute Turkey. They are the mere heads of a military caste, which took by the sword all it possesses on this side the Bosphorus, and which has for centuries misruled the races which it found there. We have no sympathy with Russian ambition—and it would be folly to deny that that is an important element in the contest; but as the inevitable war has at last come, we hope most sincerely that the Porte's foreign and domestic enemies will win, and that out of the chaos into which south-eastern Europe is about to plunge, we may presently see arise a confederation of free Slavonic States, and a re-constituted Greece with Constantinople for its capital.

The Constantinople correspondent of the *Times* telegraphs, under date April 13th:—"There are grave dissensions between the Porte and the Persian Legation. The Persian Minister, General Mohsin Khan, has learnt from various sources, on which he places implicit reliance, that at Medina, on the 18th of January (old style), a mob of Turkish people, aided by some of the townspeople of all ranks and classes, attacked the Persian pilgrims in the very Mosque of the Prophet's Tomb, killing five women and four men, and wounding at least 300 persons. The authors of this outrage and sacrilege, execrable to good Mussulmans, were all armed with sticks and clubs, an evidence of premeditation and conspiracy. The massacre was attended by deeds of unexampled ferocity. Some of the Persian women, who, unable to distinguish between friends and foes, rushed to the men for protection, were felled to the ground and deliberately trodden to death where they lay. All this was done almost within hearing of the Governor, whose *konak* adjoins the mosque, but who