

THE ISRAELITE.

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CINCINNATI,

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NOTICE TO PARENTS.—The Rev. Dr. Lilienthal has reopened his boarding-school in this city; but no more than twelve pupils will be received. There being yet room in the establishment for two or three students, parents may avail themselves of the opportunity at an early date, as it is expected the vacancies will soon be filled.

Intolerance and Insolence.

This reader is undoubtedly frightened by the above caption, and remembers the golden age of the crusades, inquisitions &c., and there occurs to the mind the tremendous thoughts of bloodshed, cruelty and the reign of wild passions. But there is no cause of alarm, we want but to republish an article of the *Boston Morning Times*, and append to it some remarks, for the use of the writer, for whom we send a gratis copy to the *Times*.

Masonry and Know Nothingism.—A Word from a Massachusetts Mason.—Read and Reflect.

TO THE EDITORS OF THE BOSTON DAILY TIMES:

Sirs: I noticed in your paper of last Thursday an extract from the *Bardstow Saturday Gazette*, signed W., remonstrating with the Masonic fraternity against joining the Know Nothings. But this W. may be a very good Mason in Kentucky, or, for that matter, according to the principles he avows, be so considered wherever what is called *universal Masonry* is practised. But here, in Massachusetts, we have *Christian Masonry*, and are not guided by such doctrine as W. would have Masons governed by; and when he presumes to admonish Masons against joining the Know Nothings, I tell him he is in direct conflict with some of the great lights of Masonry in this State. For are not the Rev. Brother Randall, P. G. M., Rev. Brother Lovell, P. G. S. P., Brother G. G. Smith, P. G. S. W., all members of the Know Nothings, and was not Brother C. W. Moore, G. S., nominated by the Native Americans for Lieutenant Governor of this State, and is not he the great expounder of Masonry in the East of America? And, to show W. still further that we in Massachusetts do not think our obligations equally binding to native and foreign horn Masons, when a petition was before the Massachusetts Grand Lodge to establish a German Lodge in this city, did not the Rev. Brother E. M. P. Wells, a good Christian Mason and a pious clergyman, rise and use these remarkable words, or others tantamount, that he wished that the ships that brought the foreigners across the Atlantic had sunk ere they landed them upon our shores. Now, sirs, I would have W. know that here in Massachusetts Masonry is a Christian, or rather Protestant institution; *Christian*, as it merely tolerates Jews; *Protestant*, as it abhors Catholics, and when we find such men as the Brothers Randall, Lovell, Taylor and Wells, all pious men, whose prayers, when offered in the Masonic Lodges in the name of the *Great Mediator*, the *Son of God*, it is most edifying to listen to. When, sirs, such men as these, and C. W. Moore, join the Know Nothings, and advocate their principles, being, as they are, *Protestant Christian Masonic Clergymen*, are these not better guides for our steps to follow than such monitors as W. But I must except from such commendations as I have bestowed on the above gentlemen, the present M. W. G. M., Dr. Winslow Lewis, who by no means deserves to be placed side by side with these revered Christian Masons. His principles are too notoriously universal, and too much like those of W. Why, sirs, I believe that he would assist a Jew or Mohametan in distress just as readily as he would a Christian; and farther, he actually refused to join the Know Nothings, which sufficiently indicates the difference between the Christian Masonry of the Reverend brethren and that peculiar idea of Masonry which he and a few other Masons entertain.—W. among the rest—that Masonry acknowledges all who worship the Supreme A. of the U., to be equally entitled to the full enjoyment of our common brotherhood. To conclude, in the words of W., I still say to my brother Masons in Massachusetts, particularly the members of the G. L., consider these few reflections, and come to a conclusion as your own conscience and better judgment may direct.

A MASON WHO KNOWS NOTHING.

We consider this article to be a pasquil on puritan bigotry which has produced its extremes in Massachusetts, in religion, poli-

tics, and it appears also in Masonry. If this is the case, the above production is actually a master piece.

Our reasons for considering the above article in a light as we do are too obvious, to need much comment; for the principles seemingly defended by the writer are anti-Masonic, irreligious and anti-republican.

We characterize the above principles as anti-Masonic, because we know that not only Catholics but also Israelites in this country and in Europe are prominent and bright Masons. We know still more, viz. that Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from the beginning to the end, with the exception of one by-degree and a few words in the obligation, which true to their origin in the middle ages, are Roman Catholic. We are also aware, that Masonry admits of no reform, amendment or alteration, certainly not in its essentials; hence the Protestant Masonry of which the correspondent of the *Times* speaks, is a Massachusetts anti-Masonic institution. The correspondent confesses to be a Mason, and although it is impossible to be well posted in Masonry without having a Jewish teacher, still we suppose the gentleman to understand something of what he professes to be; hence his distinctions between *Christian* and *universal Masonry*, *native* and *foreign* Masons, the *tolerated* Jews and the *abhorred* Catholics; his accusation of Dr. Winslow Lewis who stands lower than the reverend Masons, because he would assist a Jew or a Mohametan in distress as readily as he would a Christian; the refusal of the Grand Lodge to charter a German Lodge, and the remarks of the *Reverend, Protestant, Christian* Mason, that he wished that the ships that brought the foreigners across the Atlantic had sunk ere they landed them upon our shores—are a malignant pasquil on Massachusetts Masonry, saying in as many words as he uses, "What the people of Massachusetts call Masonry actually is nothing else than the exorcism of puritan bigotry and damnable fanaticism."

We hope the correspondent of the *Times* will bring his accusation before the proper authorities; for if there is any truth in what he says, it is just and requisite, that the Massachusetts Lodges be expelled from the Masonic fraternity.

We almost need not say, that the principles seemingly defended by the correspondent of the *Times* are irreligious; for it would be much more correct to say, if religion actually teaches such doctrines, atheists and infidels only can be good men and republican citizens. But happily this is not the case. Religion, as far as we believe in it, teaches "Love thy neighbor as thyself." It provides, "One law shall be for all of you, the native and the foreigner." It recommends on every page of the divine volume charity, forbearance, humanity and tolerance. Fanaticism, proscription and persecution are not and cannot be, therefore, the congenial consequences of true religion; they are the offspring of misconceived doctrines and egotistical precepts, produced either by deluded individuals, or selfish and devising priests, to gratify their evil propensities, ambition, avarice and immorality.

A man or body of men making a distinction in practical charity or the social duties, between Jew and Gentile, Native and Foreigner, Protestant and Catholic, cannot be called otherwise than irreligious, and ought to be excluded from the fellowship of any and every religious body, being a disgrace on religion and religious communities pointed out by infidels and atheists as an evidence in their cause.

If the Massachusetts Masons make such despicable distinctions in practicable charity and the exercise of social duties, it is high time to exclude them from every religious community. We especially request our brethren of that state, to investigate more closely into the subject, and if the Masonic Lodge is there as corrupt as the correspondent of the *Times* maintains, to offer to Israelitish

Masons the alternative, either to leave the Synagogue or the Massachusetts Lodges.

We would send forth the same earnest appeal to the Church, if we were not informed, that so many clergymen stand at the head of that Masonic faction, and if not a *Christian, Protestant, divine* Mason had wished the ships, bringing foreigners to these shores, had sunk before they landed them. Hear it, humanity, and blush! hear it, religion; and weep in disgrace! hear it, genius of love, and mourn! the man who pretends to preach the doctrines of love in the name of the God of love, wishes and dares to say it in the face of a civilized world, that thousands of innocent human beings, who never did any harm to the impious man, should have found their graves in the waves of the ocean; men and women, father, mother and children, all of them be buried in the depth of the sea. If this man had the power of a Nero; do not his words say he would outdo him in cruelty? Are there any more such bright Masons and preachers in Massachusetts? We hope not, we believe it not; for the very belief would be a malignant pasquil on humanity. We rather believe, the article under consideration is a pasquil on the Puritan bigotry raging in Massachusetts, which attempts to impress itself on Masonry, as on all other institutions of that country. If this was the intention of the writer, we must confess, that he succeeded well in characterizing the nature of the tree by the foul and abhorable fruits which it bears.

The principles seemingly defended in the above article are anti-republican, and therefore a pasquil in a republican country. They tolerate the Jew; we say, this is a falsehood; we tolerate the Massachusetts Episcopaleans or any other sect; we have the same right to speak and think of them, as they do of us, and treat them as they treat us; hence we tolerate them. There is no toleration in the United States, because there is no ruling Church; there is a constitution made by the people and for the people, hence none can say who tolerated and who was tolerated. In the preamble to the constitution of Massachusetts it is stated, "It (the body politic) is a social compact, by which the whole people covenant with each citizen, and each citizen with the whole people, that all be governed by certain laws for the common good."—There is no idea of toleration extended by any body to any body, it is a mutual compact of all.

We consider this a republican principle, or rather the republican principle; hence the statements of the correspondent of the *Times* is anti-republican. If Massachusetts Masons are at variance with republicanism, we would advise them to emigrate to Russia or Austria, where such principles were recognized. Here they are at war with public opinion, justice and republicanism.

We do not mean to accuse the Masonic fraternity, we only speak of Masons with the above principles.

What are the True Reasons,

that in America so many qualified persons do not devote themselves to the profession of a teacher, as in Europe, and what is the remedy?

"In the hand of the teacher," says Jean Paul, "lies the welfare of nations." Every one is convinced of the truth of this sentence, but nobody considers the importance of it, and people in choosing a teacher, in selecting the right man, in appointing his wages, and the time of his employment act, very often carelessly and superficially. Things by far less important are spoken of with enthusiasm; for vain and transient trifles considerable sums are wasted, but if it is the question of obtaining a qualified teacher—and they are not plenty—for not every one who pretends to be a teacher, has the capacities of a teacher in the true sense of the word—there is want of money, and the necessary means, and the cheapest offer, or the greatest flatterer, or humbugger is taken, may he possess the qualification for his office or not,—no difference. I wish only you may earnestly ask yourself: what is the best, surest and the

least transient inheritance, that we may bequeath to our children? After some mature reflection you will find out: it is not the vain Mammon, nor the deceiving goods of this world, which are to-day in this, and to-morrow in another hand; it is rather an instructed reason, an understanding enriched with knowledge, a heart sensible to all that is good and right and a religious and soft mind. Therefore, if it is true, that the hand of the teacher strows the seed of what is good and evil in the world, then of course it is the first duty of the father of a family to take particular care, that his children may be instructed and educated by the best and most worthy teacher. The office of a teacher is one of the most difficult, and has besides this the greatest responsibility towards God and men; consequently it should be well rewarded—yet it is worse paid, than any other one. In spite of this circumstance, and in spite of fact, that no teacher can in his youth save some substance for his old age: there are yet in Europe many persons of talents devoting themselves to this department. The reasons of it may be:

1. Every branch of business in that country is overcrowded, freedom of trade very limited, and those young men, who are qualified for teachers receive all possible assistance and encouragement from the government. The writer of these lines knows it by his own experience, as he prepared a great many teachers for their future vocation and was authorized to dismiss those not capable for it.

2ly. And chiefly: the old age of teachers in that country is secured by an *appointment for life-time*.

You may in America establish the most exquisite seminaries and the best colleges for teachers and nevertheless I doubt, that there will be the requisite number of capable young men, who will devote themselves to this state of life, if you do not proffer to them more favorable prospects and above all: an *appointment for lifetime*. This latter is the only enticement, the single attraction to induce men of abilities and capacities to choose this call of life. America, the land of materialism, has thousands of better sources to secure a livelihood, and if it remains, as it is now, either you will have for your private institutions no teachers at all, or only such, as spoil your vineyard, and ruin instead of building up. The seed of such teachers can only produce weeds; under their guidance your schools can never flourish, your children never improve. If you consider this well, if you examine without prejudice what is said here, you can not help comprehending and confessing: the *appointment of a teacher for lifetime is not only good for the teacher himself, but is still more advantageous for the pupils*. The following reasons are so plain, that whosoever will think, can find them out for himself.

1. Every qualified teacher has to study the individualities of his pupils; he must know their faults and their virtues, if he shall succeed in his work; he must endeavor to gain their esteem and love, if they shall obey and believe his words; he must be independent, if they shall honor and respect him; and be convinced his method is the right way to truth and knowledge. You see all this can not be done in one, two or three years.

2ly. Even the best of human beings will always remain, as long as he walks on earth, a creature of flesh and blood subject to passions, never entirely free of egotism, though we do not like to confess it. Why shall now the teacher alone be an angel free of faults and his reward be deferred and delayed to a future world? You think perhaps, if you appoint the teacher for one year he must endeavor to be reelected the next year. Who gives you surety, that the same thing will not bring forth the contrary effect? How often will the man of character, against his own will, be intruded upon by such thoughts: The next year will an unworthy and inexperienced man be placed here instead of you, because he knows better how to flatter the weak hearts of some powerful members, or is more