

selves with those of similar character. Men of constitutionally bad dispositions, though they are often improved by contact with better men, are frequently made worse by the example of virtue they are unable, by reason of their inherited or cultivated cussedness, to emulate. Thus it is we find Masons (in name only) constantly fomenting scandal, venting sourrility and breathing the vilest personalities, in every possible way and on all occasions. And yet we are told that the tendency of human action is toward happiness! If so, it must afford great joy to scandal-mongers to know they are contributing their proportionate share to the general end,

Personalities between brethren should meet with general condemnation, if for no other reason than that they encourage the worse elements of our fraternity as against the better. Of late years we have become accustomed to seeing and hearing certain of our brethren spoken of in highly slanderous and improper terms, and have forgotten our duty to make strong and earnest protest. The time is now come to make a firm stand against the villainous personal attacks upon the reputation of Masons that have become common, the time is come to shun and avoid the utterers of scandalous lies and low insinuations against the honor and probity of well-known gentlemen and brethren; the time is come to discourage and frown upon men who make Masonry a tool to gratify a malicious nature; the time is come to deny all detractors and falsifiers the rights and privileges due the deserving brother; the time is come to show these miserable creatures of mistaken charity, and to the world, that honest Masons do indeed love their honest brethren, and that they will no longer be allowed the use of their foul wills, by pen and by tongue, by press and by speech, to abuse, slander and defame the men who have served Masonry honorably and faithfully. Well may we ask ourselves the question: Why

do we permit the vicious of the fraternity to exercise their foul propensities in the view and hearing of all without vigorous defence? It may be said silence is better than repressive action; but silence sometimes becomes acquiescence, and failure to defend strongly and openly we are apt to be considered as giving some credence to the defamation. Let this no longer be the rule. Crush slander by putting upon it the foot of earnest protest, and if that fails try the remedies Masonic law permits.—*N. Y. Freemason's Journal.*

GRAND LODGE OF SOUTH AUSTRALIA.

To the Editor of the 'Freeman.'

DEAR SIR AND BROTHER,—As an old Colonist, I have been observing with interest the various movements that have taken place in Australia for the purpose of forming independent Masonic governing bodies. In New South Wales and Victoria the leaders of such movements have permitted their ardor to outrun their discretion, and the consequences have been most lamentable. When the so-called Grand Lodge of New South Wales was formed there were in all eighty-six lodges in that colony, made up of forty-seven under the English, thirty under the Scotch, and nine under the Irish Constitutions. Only twelve of these lodges, and not one of the English lodges, joined in the movement. In Victoria there were ninety-five lodges, seventy under the English Constitution, ten under the Scotch, and fifteen under the Irish. Only eighteen of these combined to form the so-called Grand Lodge of Victoria. Under such circumstances there could be no manner of doubt whatever as to the course to be pursued by the mother Grand Lodges of England, Scotland and Ireland, and the illegally formed bodies in Australia are occupying at this moment a most unenviable position.

The formation of the Grand Lodge