

We do not, however, wish it to be thought we begrudge what is done for those outside Freemasonry, or that we wish to boast of the little that has been accomplished; on the contrary, we regret it does not lie within the power of Freemasonry to do more, and such is the feeling of all who are associated with us by the ties of Brotherhood.

It will perhaps be considered we are wandering very wide of our subject in thus referring to the social side of Freemasonry, and to its benevolent action on behalf of those outside its ranks; but these are two points on which Freemasons are frequently assailed, and to which reference is often made by those who attempt to prove that they do not act up to their professions. There are some who see in every good deed or kindly action an unworthy motive; who will argue that any help rendered by Freemasonry to those outside its circle is done to secure either political, parochial, or other influence; and who will attempt to trace in every preferment or appointment the silent influence of Freemasonry. We ought perhaps to be proud of the power thus ascribed to the Order with which we associated, but as a rule the power is only accredited with having worked for evil, for it does not concern our adversaries to discover how much of the good that takes place around them might with equal justice be ascribed to the power of Freemasonry. They can only see things in the light they desire them to appear in, and that light is not favorable either to Freemasonry or its adherents, and hence it is we hear so little of Freemasonry's work for the good of humanity, as compared with its propensity for evil, from those who find a pleasure in criticising the Order. They appear to think it only necessary to bring in the name of Freemasonry to at once account for anything which has not gone quite right, either in public or private affairs; the simple expression, "Oh,

he was mixed up with the Freemasons," accompanied with a sly kind of look, being sufficient to account for almost anything that could happen to a man, or to any underhand transaction ascribed to a public body. That such criticism is both unjust and uncalled for, those within the Order best know, and it also rests with them, to a very great extent, to prove its injustice and to check its continuance.

Freemasonry is wholly unsectarian; it is allied to no political or religious class, nor is it associated with any particular section of the community to the exclusion of others; and in the maintenance of this principle, and its practice throughout the Craft, lies the best answer to the accusations of those who argue that its influence is used to benefit its members or advance the interest of those associated with them.

Members of the Order need to pay particular attention to this matter at the present time, for there seems to be a growing tendency, even within the Craft, to divide Freemasonry into sections or classes. We cannot believe the authorities are acting wisely in giving their approval to this system, and we do not think it will be long before they find out their mistake. We question the wisdom of granting warrants for lodges which are to be exclusive, open only to men of a certain trade or profession, just as we do the formation of lodges of a marked parochial or class tendency. It certainly is not acting up to the teachings of Freemasonry to say that no man shall become a member of a given lodge unless he belong to some particular trade or profession; on the contrary, it is inviting criticism from those who do not agree with us, and the past has amply proved how severe such comments may become, and what really strong arguments may be used in support of them.—*Freemason's Chronicle*.