

cause Masonry to be a *local* organization instead of an Universal Brotherhood.

As well might a Grand Lodge forbid its members to attend the Methodist church or order them to go twice on Sunday to the Episcopal, or to sever their connection with Forestry and Oddfellowship. There should be no "schisms" or "isms" in Masonry. Let every Brother devote his attention to that branch of the Craft that he prefers, but that is no reason why he should forbid his Brother allying himself with another branch. It is this broad liberality of principle that proves the *charm* to many a Hiramite, and to deprive him of such privileges is to chain his conscience and imprison his ideas. The very thought is degrading and we wonder at any *free* men yielding to so monstrous a system of government. It is after all, however, a mere piece of nonsense, and only redounds to the discredit of such a Grand Lodge, as is proved by the fact that since the denunciation, the two Cerneau Consistories in Boston this year have given the degrees to about three hundred brethren, the Gourga Consistory to about fifty (all three were denounced in this remarkable (?) legislation,) and the one under Grand Commander Palmer, upheld and declared legitimate by these Masonic solons, has only added fifty to its lists. In other words, the bodies declared spurious by the Grand Lodge of Massachusetts added in Boston alone, under the very shadow of Grand Lodge, seven times as many Master Masons under the jurisdiction of that Grand Lodge to their fold as did the High Grade Body upheld by the Grand Lodge of Massachusetts.

Legislation of this nature only provokes opposition, for liberal-minded men, with large, expansive views, will not tolerate or yield to the narrow-minded littleness of such un-masonic statutes.

THE BACKBITER AND SLANDERER.

We have no sympathy with that vile class of men whose naturally puny minds can never allow an idea to soar above and beyond the affairs of their neighbors, and whose chief pleasure is in exposing the follies and detecting the faults of others. Heaven knows we all have too many *peculiarities* and *idiosyncrasies*, which perchance, if examined into carefully, do not count to our credit, but rather the reverse. What right has any man to judge the intentions and weigh the thoughts and acts of another? "Am I my brother's keeper?" may in this instance be appropriately asked, because it is impossible to tell the motives, without being acquainted with *all* the particulars, that at times drive men to drink and women to hell. The divine command that stands forth in all its glorious majesty,—"Judge not that ye be not judged,"—should be the rule and guide of all Masonic action. The man that traduces his neighbors, that sneers at another's faith (whatever that creed may be), that ridicules the actions of the good; that scoffs at honor in man; that derides the purity of woman, is a foul outcast, a Pariah that should be driven forth like the leper of old, for his breath is festered, his touch is pollution, his word is a crying insult against the greatness and goodness of an Omnipotent.