

matter between a member and a candidate, has prevented many good men from becoming Masons. Even a sharp political or religious discussion has frequently had the same effect. Instances have fallen under our observation where a prejudice against the personal appearance—the gestures, motions, awkwardness—of a candidate have been fatal to his reception.

As long as man is fallible, and human nature weak, these reprehensible acts will be performed by those who profess to be permeated by the spirit of Masonry. But they ought not to. Masonry ought to liberalise the mind, expand the soul, and warm the affections, that every one honest, every one possessing a kind disposition, could be sure of admission whenever he should knock at the door of the lodge. Unfortunately there is no institution, earthly in its origin, or divine in its source, that will so influence the human heart as to make this possible.

But we ought to make an approximation to this condition. Private piques and quarrels ought not so to influence us as to make us blind to the great principles on which our institution rests. And much could be done to prevent the wrong thus done to honest men. If the advocates of Masonry would more frequently insist upon the application of Masonic principles in these cases.

We have heard Masons say they could not sit in a lodge if such an individual was admitted. If asked why not; what indication of moral obliquity he had discovered; what disqualification he had unearthed? the answer had been that he was repugnant to him—that he did not believe he would make a good Mason. When further pressed for the particular act or principle that ought to keep him out of the lodge, too frequently it has appeared to be a personal dislike, without foundation.

It was a good rule which an old zealous and exemplary Mason adopted, and on which he practiced during a long life devoted to the Craft, "If I cannot by a fair statement of my objections to a candidate make any other brother believe that he ought to be rejected, I will never cast a blackball against him; for I should be convinced that if I had good reason for rejecting him, I could show it so clearly that others would see it, and failing to do so, I conclude that it is my prejudices and not my judgement that sways me against him." And we have known that man vote for a candidate with whom he had a personal difficulty. "That difficulty did not involve any laxity of principle, or immoral aid, and he may have been as conscientious as myself and hence I have no right to close the door against him," he said to us at one time when he had thus voted for a person with whom he was at variance. The policy of such a course of conduct may be indicated by the fact that when the candidate becomes a Mason he also becomes a warm friend of the man who would not vote against his admission though he was his enemy.

Should all Masons follow the example of this father in the institution there would be fewer good men rejected and less nourishing of wrath in the bosom of its members. Let it be understood and insisted on everywhere that no one has a right to cast a blackball on merely personal feuds that do not involve moral obliquity, and the order as well as the world would be the better for it always.—*Mystic Star*.

— A dispensation has been issued authorising the opening of a new chapter at the town of Napanee, to be named "Mount Sinai" Chapter, Comp. F. I. Richardson, Z; Comp. Henry L. Geddes, II; and Comp. D. H. Preston, J. This Chapter meets on the Wednesday after full moon of every month.