

ary, and that the brethren who have so long carried on their obstructive policy will take advantage of the opportunity to be presented this month of showing that their better judgment has returned, and that past issues are buried deeply.

Bro. Malone having given one reason for non-attendance at lodges, said:—

"I found still another cause for the non-attendance of members. I asked a Master recently, when visiting his lodge, where some of my old friends were, friends whom I knew were constant in their attendance some years ago. He replied that they had become disgusted with the mean actions of men whom they were obliged to call brethren, men who never should have seen the inside of a Masonic Lodge, who had no more idea of Masonic principles and duties than the child unborn, who when they became unable to carry out their own selfish aims and wishes, constituted themselves 'Masonic Wreckers' and by the improper use of the black ball were slowly but surely killing the lodge. Unfortunately for the lodge, there is no remedy; these ghouls hunt in couples generally, keep their infamous secret locked within their breasts, and persevere in their evil course, even though it topples their house over their heads. The once prosperous lodge resembles a human frame, once healthy, active and strong, but now in which some incurable disease has fastened its fangs. Medical skill avails nothing. It wastes before your eyes and you are powerless to save it. I used the expression 'improper use of the black ball,' as the proper and conscientious use of it will do more to elevate the tone and standing of the society than all the preaching and moralizing which can fall from the lips of your instructors.

What I complain of is the improper use made of the great power with which the brother is entrusted. This is delicate ground to tread on, as I am not to be judge of my brother's actions, or

whether he cast the ball for or for evil. But I do affirm that he cast the same from purely selfish motives, or on account of a private pique or quarrel with the candidate, or some of the members, or in order to be revenged on some of the officers, or members, or if his intention is to wreck the lodge, on account of election disappointment, then neither Masonic law nor usage has conferred on him any such power, and I have a perfect right to raise my voice in condemnation of his actions. His conscience will never sting him. His obligations with his master and his brethren will never occur to him unless some brother paints his picture in the darkest coloring.

"Those who are the victims of this misplaced confidence are something like the farmer, who finding a snake by the roadside stiffened with the cold and frost brought it to his home and placed it near the fireside to thaw out, but who on coming to life showed its gratitude by stinging one of the children, whereupon the farmer immediately arose and killed it. The snake that you have taken in out of the cold world and warmed into life and prosperity by your loving kindness and brotherly sympathy and assistance, is killing you with his poison instead of you casting him out into outer darkness. He is aptly described by Robert Pollock as follows:—'He is a man who stole the livery of the court of Heaven to serve the devil in,' and again, in Psalms 65.21. 'The words of his mouth were smoother than butter, but war was in his heart.' Irrespective of the damage he is inflicting on the lodge, what right has he to injure the character and standing of the candidate in the community at large? He may not even know the aspirant, but for some base motive he gives him a cowardly stab, the knowledge of which will soon be public property. Yes, brethren, I know whereof I speak, public property is the idea I wish to convey. I agree with you, the regulations and rules of our Order prohibit such actions, but nevertheless you and I know, that these