

true Mason will abuse it, but the creature who was entreated to join the institution, so as to contribute to the lodge's bank account, or add to its roll of members. or the person with a hazy reputation who was smuggled in, takes pride in keeping good men out of the institution, hugging the delusion that he is doing the lodge or its officers an injury. whereas he is lowering himself in his own estimation, and proclaiming silently, yet with trumpet tongue, his own unworthiness.

If there are any young members in the Craft who feel it their duty to blackball a candidate for personal motives only, we ask them to carefully consider the matter, and even if they have a grievance let them show their nobility by rising superior to petty difficulties, and not only will Freemasonry be benefited, but they will be better satisfied in the future, for as you sow so shall you reap.

To those who are becoming veterans in Freemasonry, and yet are ignorant of their duties in this respect, we offer no advice, as it would not be accepted. Our only desire concerning them is that it may please the Great Master to either enlighten them or put it beyond their power to injure an institution that is much more than a stepping-stone to Christianity.

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#### A MASONIC ARISTOCRACY.

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A casual observance of the names of brethren who figure as officers of Grand Bodies is interesting, but a study of them is more than amusing. In many cases the names of the same brethren appear year after year, and the thought naturally arises: Does the welfare of Freemasonry entirely depend upon their

occupancy of office; or is the combined intelligence of the Craft at large centered in these brethren?

Many able brethren fill important offices in our Grand Bodies, but they have been in office so long that their usefulness is weakened. When any man is seized with the idea that he is peerless he at once proclaims his own weakness, as a well-balanced mind could not entertain such an opinion. Solomon dealt the conceited man a well-deserved blow when he wrote: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." There are many conceited brethren occupying prominent positions in our Grand Bodies, and the longer they fill them the more they demonstrate the truthfulness of the above quotation.

If these modern Cæsars claim—and some of them do—that their return to office is an absolute necessity for the welfare of the Craft, owing to their peculiar fitness for managing its affairs, they condemn themselves. Such a claim is an admission that men of ability either refuse to join, or are excluded from, our institution; and this state of affairs must be the result of its management. If in many instances brilliant men became connected with the Craft, how is it that so few of them come to the front? Are they crowded out by a family compact because they have ideas and will not conform to the requirements of the fixtures in office? We leave these questions with the brethren to ponder over.

No officer of any Grand Body inherits rights or privileges that may not be secured by another brother. Certain privileges, it is true, are connected with certain positions, but when brethren