

non-payment of dues, who subsequently paid his dues, and who was rejected on the ballot, was "without the pale," could not receive his dimit, and that the Chapter might keep,—we should say steal,—his money. Now, it means this, that a companion once got out of a chapter by the convenient method of suspension for N. P. D., may without trial be kept out so long as the companions of that chapter so decide—in fact, so long as one companion so decides. If this is not gross injustice and Masonic tyranny, we do not know what is! If the man did anything wrong, try him; but don't steal his money and then tell him to go to the devil—and that's exactly what this decision means. Such Masonry is abhorrent to every good feeling.

The Grand Commander of New Hampshire has ordered the banners and swords of each of the Commanderies of his jurisdiction to be draped in mourning as a token of respect to the memory of Rt. Em. Sir Knt. A. R. Hatch, Past Rt. Em. Gr. Commander, who died at Portsmouth on the 5th ult., and was buried with Teruplar honors on the 8th. Sir Knt. Hatch was made a Mason in 1842, and served as Em. Commander of DeWitt Clinton Commandery for twenty-five years in succession. What chance had the young (?) Sir Knights in that Commandery for promotion?

The Grand Master of Massachusetts, when installed, is conducted to the altar, where, after prayer, he is duly obligated. He is then conducted to the Grand East, and installed in ample form, after which he receives the golden urn containing a lock of Washington's hair, which since 1801 has been presented to each Grand Master at his installation, with a "solemn and imperative injunction to carefully preserve it, and, at the expiration of his term of office, transmit it to his successor. A procession is then formed, which salutes the Grand Master, in accordance with the ancient usages of the Craft. The Grand Master, uncovered, then says: "May the Great Architect of the Universe pour down his blessings upon this society, and enable me to discharge the great trust reposed in me, to the honor of his name and of the Royal Art. And may there never be wanting such to fill the chair who shall promote Masonry and the good of mankind, so long as the world endureth."

M. Ex. Comp. Larner, Em. Grand King of the General Grand Chapter, thus alludes to the Egyptian Degrees:—"By the adoption of the above resolutions (the Cryptic ones) we think it has been very clearly settled that the General Grand Chapter has no authority to interfere in any manner with these degrees, and that the Grand Chapters under its jurisdiction are at liberty to take such action in regard to them as

may seem most appropriate. Or, in other words, that as it has nothing to do with them, it has no more right to enquire how they are conferred than it has to enquire how the Order of High Priesthood is conferred." This is very nearly "ex cathedra" as Comp. Larner is the second grand officer in that most *useful* body, the General Grand Chapter of the United States. The only important resolution it has passed for years cannot be comprehended by anybody. Its authors would have made excellent augurs in the days of ancient Rome. Their edicts would have been translated either or any way their readers desired.

M. Ex. Comp. T. B. Long, Grand High Priest of Indiana, very truly says:—"It is a well grounded conclusion that the stability and strength of Masonry do not consist so much in the number of its membership as in the true interest its members take in the grand principles that underly and support it. It is, indeed, a temple founded on the moral and social virtues. As long as a fair number of brothers meet to carry out the noble teachings of Brotherly Love, Relief and Truth, there will exist those grand principles of charity and moral elevation that have so long gained for our Order the love and admiration of the world. So long as our wary sojourners come, although it may be by only two or three at a time, from subjection, darkness and bondage, without hope of fee or reward, to help rebuild for themselves the moral temple of this life, and erect for us "a building not made with hands, eternal in the heavens," so long shall the world be infinitely better than it would be without their earnest aid and assistance.

Grand High Priest W. C. Hamilton, of Pennsylvania, in 1880, said:—"In balloting for a candidate, has any companion a right to reveal how he votes? It scarcely seems necessary to remind you that the secrecy of the ballot must be absolute and inviolable, and that it lies at the very foundation of harmony and prosperity. It was evidently intended by those who instituted it to preserve harmony, for amongst the Old Regulations I find the following: 'In order to preserve harmony it was thought necessary to use counters and a balloting box, when occasion required.' This occasion I deem to be the balloting for candidates. We must accord equal rights to all—if one has the right to reveal how he votes, all have the same privilege. If a brother who votes a white ball has a right to reveal his ballot, so also has a brother who votes a black ball. To permit a violation of the secrecy of the ballot by either would be the entering wedge of discord, and a destructive blow at one of the fundamental principles of Masonry. The question therefore is answered in the negative."