

good use of them. Bro. Reed, Grand Secretary, is Chairman of the Committee, but the Grand Master came to his assistance, and his initial letter "Z" is appended to the foot of many of the reviews. Consummate ability marks the work of both these worthy brethren, our interest in which is not a little increased, by the fact that on a variety of important topics, there is a wide divergence of opinion between them. Notably is this the case on the subject of the prerogatives of a Grand Master. Under "Alabama," as well as in the concluding pages of his report, Brother Reed takes strong ground against prerogative as an inherent right of a Grand Master, and in the first place states that, in his judgment, "there are few Grand Lodge constitutions in existence to-day, that would, without a violation of the letter and spirit, sustain the authority of the Grand Master to make a Mason at sight."

Brother Ziegler says, under "Dakota" :—

"The prerogative of the Grand Master to make Masons on sight is a Landmark. The prerogative to delegate that power by dispensation to any Brother Mason is another. For the exercise of these powers or prerogatives, we contend he is responsible to his own conscience, his own sense of right and justice, and to his own manhood, but to no human power on earth. The office of Grand Master is not that of chairman of a ward caucus, to be swayed and influenced and controlled by the will of the masses. Nay, far from it. It is of great antiquity and importance among Masons. The time was when there were no Grand Lodges, but there never was a time in the history of Masonry when the Craft was without a Grand Master. The prerogatives of the Grand Master are defined by the Landmarks. The Landmarks are coeval with the first formation of the institution itself, and the oldest written law, and all succeeding laws (with the exception of the constitution of some very young Grand Lodges), that we know anything of, pay great deference to the power and prerogatives of the Grand Master. The Grand Lodge of England, nearly two centuries old, and the Grand Lodge of Pennsylvania, nearly one and one-half century old, and all the older Grand Lodges, defer to, and bow in obedience to the powers and prerogatives of the Grand Master. It is not a setting aside the law, as our Brother terms it, but as Brother Waits correctly defines it 'Its exercise is the interposition of a power recognized by the law, and to which it defers.'"

Under Nebraska, Brother Ziegler thus quotes and approves a very proper decision :—

"After a ballot has been taken and the Master declares the result, a brother arises, and openly states that he cast a black ball under the impression that it was altogether a different person. Can the Master under these circumstances order the ballot again? Grand Master said 'yes,' and so do we, but the Committee on Jurisprudence said 'no.' We should like a reason for the faith within that Committee. If to rectify a mistake is not Masonic then I pray you what is it? We say and hold that to rectify a mistake and amend an error is not only permissible, but incumbent on all men and institutions, for it is the very essence of equity, and ever obtains elsewhere—why not in a Masonic Lodge? But we say it does. To make due reparation for a wrong committed and make proper amends for an injury done, is the first duty we owe to the dignity of true manhood, and likewise the first duty of a true and upright Mason."