

We have now briefly but distinctly stated certain FACTS as to the position assumed by the Gr. Lodge, Gr. Mark L. and Gr. Chap. of England towards the Grand Bodies of Canada and Quebec. We have shown that their subordinates in this country are perpetrating a cruel injustice against the Masons of both Provinces. We have shown that these Supreme bodies treat our protest with contempt and contumely, and that the Masonic Press of England remains silent, when they should firmly expose wrong and denounce error.

These are grave charges, but they are true. The Grand Lodge of Canada, fortunately, meets next month, and it would be well for every member of that august body present, to deliberate on the present disgraceful state of affairs. We must assert our sovereign authority, or take a back seat and admit that St. George's Lodge, governed by a suspended Mason, is the peer, if not the superior, of the Grand Lodge of Canada. We must uphold our rights, support our dignity and sustain our prestige. The Grand Lodge of England is no more to us than the youngest or weakest Grand Lodge in the world. She shall not be permitted to tyrannize over us and degrade Masonry on this continent by allowing a suspended Mason, under the cloak of an English charter, to confer degrees and grant the diplomas of the United Grand Lodge of England to the rejected material of our lodges. We have no fear of an appeal to the calm and unbiassed judgment of the Grand Lodges of the world, and are willing to abide by their decision. If forced to take such a position that we must in honor

withdraw the commission of our Grand Representative and declare non-intercourse with our mother Grand Lodge, we shall regret it, but better that ten times over than allow ourselves to be the catspaw of the English warranted lodges and other English so-called Masonic organizations in Montreal.

THE REAL AND THE POSSIBLE.

If we analyze the characters of those with whom we are surrounded we are forced to the conclusion that, for the most part, men are neither mentally nor morally what they ought to be. Contrast the real condition of man, content with a dwarfed and sickly intellectual and spiritual life, with those glorious possibilities of noble and earnest manhood which might be his, and mark the difference. But if we question our own experience we shall be convinced that we too are prone to sink to what is below us rather than rise to what is above. Is it not well then to set before us the example of such as have attained eminence among their fellows and discover if possible the methods by which they succeeded? It is the part of wise men, at the very outset to look upon those who have done the best, and resolve to follow their example, instead of gazing in discouragement upon the thousands who have utterly failed or are now falling. Because however humble our station we are under the weightiest moral obligation to do the best possible and therewith be content.

If our life work be worth any effort, it demands the grandest; and he who would for the sake of personal ease economise his effort is a bungler and a trifle. How many are satisfied to plod along the dead level of mediocrity with the sauntering multitude, and how few with a noble purpose born of strong faith and dauntless will rush far in advance of their fel-