

For a long fifteen years, the Grand Lodge of Quebec has tried peaceful measures, and the only and last resort, was the promulgation of the edict severing intercourse with them.

Non-intercourse, is an act that should only be resorted to as a last resort. I know that the Grand Lodge of Quebec very reluctantly issued that edict; but "patience had ceased to be a virtue," and they issued it to protect their legitimate rights, prerogatives and privileges, and in this case, non-intercourse is a thousand times preferable to concurrent jurisdiction with a body that openly, maliciously, and knowingly defies the Grand Lodge of Quebec, within her own jurisdiction. The edict has been issued; it is enforced, and the Grand Lodge of Quebec asserts her right to be and remain exclusive within her own limits.

She now asks the Grand Lodges of the United States to assist her in her endeavors to maintain the dogma of Grand Lodge Sovereignty. Shall she have that assistance? I trust she may, and that the time is near at hand when she can truly say, that she alone has exclusive jurisdiction within her own territorial limits.

THE PROSPERITY OF MASONRY.

We often speak of the prosperity of Freemasonry, or of the prosperity of this or that Masonic body, but do we always have a clear idea of where-in prosperity consists? Words sometimes misrepresent facts, and that which we term prosperity may be, at times, a delusion and a snare. Indeed, it not unfrequently happens that popular notions are wrong—the voice of the people being anything but the voice of God. In what, then, does prosperity consist?

Does it consist in great numbers? If it does, there can be no doubt of the prosperity of Masonry to-day. It never was so popular. The Craft was never so crowded. Both Lodges and Grand Lodges are multiplying

and year by year the number of Freemasons in the world is steadily and largely increasing. But, remember this, in great size there is always great danger. Grossness is disease. It is the thin man that has length of days, while the stout man goes lumbering along, and falls before his time. So, great nations are always unwieldy, and their unmanageable size often is their ruin. We should not expect Freemasonry to be any exception to this often-proved principle. Too great numbers in the Fraternity may naturally promote its disruption and destruction. Do not let us, then, regard the numerical growth of the Craft as proof positive of its prosperity, since far from being so, it may betoken its decline and fall. There is all the difference in the world between a healthy growth and a rapid one. The black ball is the safeguard of Freemasonry in this respect, and wherever a section of the Craft "lets down the bars," and requires two or three black-balls to reject, it places a premium upon insufficiency, and introduces into the Brotherhood elements which may work its ruin. Let us not be led astray by the easy belief that a great number of initiates is proof of the Craft's prosperity, for to do so may be to deceive ourselves, and to invite adversity.

Does it consist in great wealth? Excess in wealth, no less than excess in numbers, betokens enervation, and induces destruction. It puffs up, and pride goeth before a fall. Not only are all men and all societies liable to failure from this cause, but no matter what their first principles may have been, great wealth is almost certain to cause them to override those principles. The history of monarchism affords a striking example of this, as also does that of the mediæval Knights Templar. In their origin the monastic orders were pure and of good report, but when they came to own half the country where their domains existed, dividing it practically between themselves and royalty, their