

and when we add to these its unaltered advocacy of philanthropy, toleration, benevolence and relief, we surely have given the outlines of principles the most conducive to the safe and quiet progress of the world and the moral and general happiness of our race. Any other avowed principles than these are not the true principles of Freemasonry, and wherever Freemasons mix up either politics, or religion, or Utopian schemes, or philosophical reveries, with their profession of Freemasonry, they may be anything else, but they are not and never can be true Freemasons. We trust before long, then, to hear whatever may be the temporary difficulty in the passing questions affecting Freemasonry in the great Austrian Empire, that under its wise and judicious and well disposed government, under that able administration which now directs the affairs of that most interesting country under its much tried, but truly chivalrous ruler, our Austrian Masonic Brethren may be able to work in happiness and peace, and in harmony and legality, in loyalty to their own government and in all of good-will to their Masonic Brethren dispersed throughout the world.—*London Freemason.*

THE RELATION OF WOMAN TO MASONRY.

A WOMAN cannot be made a Mason. This is neither unjust nor ungallant. No Mason would be either the one or the other to his wife, his daughter, his sister, or his mother, for they are his nearest and dearest relatives; and all of them are more intimately connected, *indirectly*, with the Fraternity than they are aware. They derive some of the highest benefits of the Craft, without bearing any of its burdens. This is as it should be. We deem it an honor to serve them, without fee or reward. The Mystic Tie, in reality, encircles not only every Brother, but likewise every Brother's wife, daughter; sister and mother. The Brotherhood has invisibly attached to it a Sisterhood, outnumbering itself. We cannot admit them to our Lodges, but we can and do, to our hearts. But why not to our Lodges? For many reasons, both physical and moral, all of which redound to the credit of womanhood as well as manhood. Let us enumerate a few of them.

It is *not* because we doubt either female discretion or fidelity. We believe that a woman *can* keep a secret. She has never been intrusted with one; we believe she could keep ours, but we don't intend to tempt her. The Great Light says: "Lead us not into temptation."

A primary reason is because woman is not physically fitted to perform the work of *operative* Masonry; and since all speculative Masons of to-day are lineally descended from the architects and builders of the middle and remote ages of the world, we are now governed by the analogies of the Craft in former times. Those once excluded, are always excluded. Some few ladies have aspired to wear bifurcated garments, but never, to our knowledge, have essayed to scale lofty walls, and lay the capstones of noble buildings. When we have female masons we may have female Freemasons—perhaps.

In former times. It should also be remembered, the knowledge of our secrets exposed the possessor to imminent perils, and even to death itself. We would not have woman to share in these dangers. This, surely, is not ungracious, or discourteous. We would bear the persecution of fanatics and tyrants alone. We do not wish our wives to be excommunicated, or traduced, or imprisoned.

Besides, as Freemasons we do *not* believe the sexes to be equal. The head cannot match the heart, nor muscular power moral wisdom, nor greatness goodness. Woman is too good to need to be a Mason. Man, with his rugged, perverse nature, requires to be led up to morality, step by step, while woman, with her large heart and tender conscience, instinctively embraces the right and shuns the wrong. Woman is born with charity in her heart, while man has to learn it. All women naturally form a sisterhood, while the men have to be led, by a way they know not, to become members of the Brotherhood. Ideals of womanhood are born, but ideals of manhood have to be made. Masonry assumes to do this work for the sterner sex, but it can do nothing for the other. Woman is beyond our power to benefit. She may beckon us, but we cannot beckon her to a higher life. Man alone requires to be led from darkness to Light.

Now that Masonry is intellectual and moral, instead of intellectual and physical, as formerly, the Craft seeks to influence the mind with the most potent persuasives to an upright life. It fills what a prophet in the Great Light of Masonry calls the "chambers of imagery," with pictures of glowing beauty. While the walls of man's mind are comparatively bare, and need pictures of symbolism and allegory to brighten and glorify them, woman's warmer nature needs no aid of the sort. This furniture of the mind Freemasonry bestows, lengthening out man's "chambers of imagery" into glorious