

mand for good sense in the treatment of its interests, that it may be preserved from the dangers of a dull conservatism on the one hand, and on the other from perils likely to come from enthusiastic theorists and fanatics.

There are those not inaptly denominated "cranks" in every society, men who have some hobby or pet theory which rules them altogether. This class of people can only do work within narrow lines. It is some single principle or rule which they want applied,—some one line which they want followed out to a determinate result. In Masonry we find this same type of minds; brethren who have but one idea respecting the system, and who would interpret and use Freemasonry according to the pet theory that they have formed concerning it. They are technical, holding always to the letter instead of the spirit, clinging tenaciously to some antiquated word, or form, or practice, as though the very life of the institution depended upon the retaining of that which has become obsolete or lost its power of usefulness. Good sense would say, "Stand upon the old ways, yet make progress." Men of culture and of broad discernment see this practical side, and they may not be accused of any lack of devotion to Freemasonry, or want of respect for the landmarks and peculiar features that give it character, because they are ready to eliminate some superfluities from the system and adapt it to the best work and largest usefulness. Good sense will not hesitate to purge the Masonic ritual of ungrammatical and foolish forms of words, and do any work of revision that is required to bring out and make more effective the lessons and principles of the craft, which are its abiding, unchangeable foundation. If Freemasonry is intended for intelligent men, if it is worthy to be called a progressive institution, good sense must be acknowledged as one factor in the forces that are requisite to maintain its strength and point it to

the wide fields of a noble service and a large accomplishment. The ancient law must be held in respect; no innovations must be allowed to creep in; but this does not mean that a narrow, technical, and blind conservatism shall bear rule, or that a mere theoretic impulsion shall bar the way to a practical movement, approved by the general intelligence and good sense of craftsmen.—*Freemasons' Repository*.

WOMAN'S PLACE IN MASONRY.

"A ministering angel thou."

Woman has a place in the Order of Freemasonry, but not in the ranks of the active workers. As woman has always had a place in the army—not in the ranks with a musket, but still occupying an important position and rendering invaluable service—so she has in Masonry. In the church she is not expected to occupy the sacred desk and expound the teachings of Holy Writ, but she has a place as useful and important as that of the minister himself. The many kindly offices of woman in the army and in the church are recorded to her praise. The ceaseless ages of eternity will be too short to tell all that her gentle hands have done. The myriads of fevered brows that have been bathed by her tender hand, the thousands of parching lips that have been cooled by water brought by her loving feet, the many aching hearts that have been cheered by her angelic presence, the army of disheartened human beings that have been raised from despondency by words of comfort her sweet lips have spoken, will only be revealed in the world beyond. These are gentle offices that woman alone can fill.

Her place in Masonry is as a helpmeet in the work of charity as taught, and as it should be practiced by the Order. She could not be a member of the lodge, because Masons are, symbolically, builders,—“hewers and squarers of stone, toilers in the heat of the day, and it would be out of all