

Lodge-room by turning aside from religious services to attend the former. A Church member cannot inflict a greater damage on Masonry than on the night of his prayer meeting, or while public services are being held in his Church, to turn aside from these things, having the highest claim upon his attention, to go to a Lodge meeting, having a lower claim upon his attendance.

The Church having societies outside of its literal constitution—such as Sabbath Schools, tract and missionary societies. Persons may and do belong to any one of them, who make no profession of religion and who are not members of the Church.

We conceive then, that the proper position for the Church member to assume is, that it is the duty of every Christian to foster every institution that has for its end the improvement of men in morality, the union of men in brotherhoods, and the amelioration of human ills; that the proper position for the Mason is to recognize the Church as a higher and holier organization than Masonry, and to seek to make the Order the handmaid of religion, and the vestibule of the Church.—*Comp. H. M. Henderson, of Kentucky.*

FREEMASONRY IN AUSTRIA.

THERE seems to be some little doubt, from two paragraphs we published in our last issue, containing exactly opposite information, whether Freemasonry has as yet obtained a legal status in the Austrian empire. We are inclined to think and to hope that no question has been raised at all, as we had understood that, as "non-political societies," and so registered, according to the Austrian laws, the Masonic Lodges, especially the "Humanitas" and others, are proceeding peacefully and prosperously in their good work, and on their friendly mission. Whatever may be the exact state of the law, one way or the other, we feel, as we have always felt, that, while we may regret that any objection may exist to Freemasonry, especially when characterized by the development of its true principles, yet that we have no right to seem to dictate to lawfully constituted authority, nor even to complain if sometimes Freemasonry and Freemasons are looked upon with some little distrust by foreign governments. For, though we in England are a pre-eminently loyal body, and are never likely to make "cabals" or give trouble to the State, in full accordance with our oldest regulations and constitutions, yet the vagaries and professions of Freemasonry abroad have sometimes startled the sober and alarmed the dubious. Believing, as we do, that even in this there is much of exaggeration and misunderstanding, purposely fostered by certain writers and religious schools, we yet cannot shut our eyes to the fact that a good deal of the foreign system and teaching of Freemasonry is such as would not even be tolerated for one moment in our Masonic Order in England. No one can take up foreign Masonic literature, or read the addresses of their orators, without seeing how many topics they handle which are wisely excluded from Freemasonry here altogether, and how that it is just possible that many a foreign government animated with the best intentions as regards liberty of speech and action, may hesitate to allow headway to societies whose open avowal of aims and ends are tinged so with political coloring [and marked even revolutionary aspirations. We have always insisted, and we insist still, on the duty incumbent on English Freemasons to obey the laws of that country which, for the time, may be their residence or afford them its protection, and we should not ourselves ever associate with surreptitious meetings of Freemasons contrary to, and in defiance of, the laws of their country. But while we feel that we have no right to complain of or question the decision of any government which, in the exercise of its proper responsibility, declines to allow or give a legal recognition to the working of Masonic Lodges, we yet feel bound to add that, in our humble opinion, no state need fear anything from the true principles of Freemasonry. For Freemasonry, as we profess it in England, inculcates most strongly every loyalty to the State and obedience to the laws, cheerful submission to rulers and due respect for all lawfully constituted authorities, while at the same time it advocates everywhere peace and order, the rights of individual freedom, and the independence of national organization. It unceasingly urges a due observance of general and municipal regulations, the sanctity of family life, the blessings of social order, and the firm maintenance of all those institutions by which our human society is alike compacted and welded together in harmony and patriotism, by which national life is best able truly to prosper and by which the moral well-being and happiness of all peaceful and industrious citizens is the best secured. Revolution and anarchy, local discord and agitating disturbances have no stronger enemy than Freemasonry, which seeks for tranquility and proclaims brotherly love, and whose great motto, amid all the changes of the world, is "Glory to God and good will to man!" The genuine axioms of Freemasonry are such as we have laid them down,