

"Freedom for Faith and Fatherland," and the object is stated to be to "make known the immense moral and material evils done by Freemasonry to Church and to society, and to seek a remedy by the help of a permanent organization against Freemasonry." Meanwhile, here at home the Rev. J. W. Horsley, rector of Walworth, who some time ago suggested that a new feature should be added to the programme of the forthcoming Church Congress at Shrewsbury, in the form of an emergency meeting of the local Masonic lodges to be attended by all members of the Congress belonging to the Craft, announces that although the proposal met with wide favor it has now been abandoned "because a high Masonic dignitary, in those parts, who is also a well known and respected Churchman, thought it might somewhat, though only for one evening, interfere with the attraction of the Congress."—*The Morning*.

Apart from this explanation, adds the *Birmingham Daily Post*, it may be inferred, from certain correspondence that has been going on, that some of the clerical members of the Congress were averse to the latter being mixed up in any way with what may have been regarded as an official recognition of Freemasonry. Some writers having objected to it on the ground that it is a secret society, that it has been condemned by the Popes, and that on the Continent it has been made the cover for revolutionary schemes, the Rev. J. W. Horsley (formerly chaplain of Clerkenwell Prison, and now rector of Walworth) has taken up the cudgels on behalf of the Craft, and it may interest members of the Fraternity, as well as outsiders, to read the Rev. gentleman's definition of the world-wide organization. "Freemasonry," he writes, "is not a benefit society, not a political society, not a religion, not an infidelity, not a feasting club, not a secret society, but it is a Brotherhood of men of all classes, nations, races, colors and creeds, who are found or believed to be believers in one sole

personal God, and in the immortality of man; of good repute, free, sound, charitable, and loyal. It does not profess to be Christian, yet it never can be anti-Christian. Further dogma we leave to the priests and ministers of religion outside. We assert none, but neither do we controvert any. Were all the world Christian, and did all Christians act up to their profession, then, from the moral point of view, Freemasonry would no doubt be needless, though still containing points of interest and advantage to men. But, while the world and men are what they are, none but those who share the ignorance of the Pope will refuse its aid to morality and faith.

—*The Freemason's Chronicle*.

WOMAN AND MASONRY.

It is too much of a fashion in some jurisdictions for women to assert a claim to Masonic recognition. We are one of those Freemasons that believe in the ancient customs, usages and landmarks of the fraternity. We believe, also, that they are "established" by the continued adherence to them since they were canonized by the fathers as indestructible. When, therefore, plausible and persistent effort is made to evade these established regulations, it is a source of peril to the very foundations on which Freemasonry was built up, and which we have received, under the solemn obligation to maintain, support, and abide by them. This woman sufferance is one of these perils. There is an organization known as the "Eastern Star." It is very well for women to unite in associations within the strict limits of their relation to the social organization in which they live. As to that we have nothing to say. But when this association, or any such association adopts those features of Masonry that are to it especial and particular, and then ask to use the lodge room of Masons, which they expect will be freely afforded, it is time for our Craft to put an end, finally and conclusively, to this sort of combi-