

attained by an unseemly scramble for office. The best results can be accomplished by adhering to the established principles and pursuing a well-defined path of our ancient brethren. Trained and skilled minds are needed to direct us—men of moral worth, who understand the lessons of history, who imbibe the spirit of noble lessons taught, and who have the courage of manly convictions; men whom the spoils of office cannot buy; men who profess opinions and a will; men who have honor and will not lie; men who can stand before a demagogue and scorn his treacheries and flatteries without wincing; tall men, sun-crowned who live above the fog in public duty and in private thinking.—*Comp. L. C. Blanchard, of Iowa.*

#### WOMEN AND FREEMASONRY.

The objection often made by the fair sex, that they are most ungallantly refused an entrance into our order, and a knowledge of our secrets, is best answered by a reference to the originally operative character of our institution. That woman is not admitted to a participation of our rites and ceremonies, is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles, but simply because, in the very organization of Masonry, man alone can fulfil the duties it inculcates, or perform the labours it enjoins. Free and speculative Masonry is but an application of the art of operative Masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with more exalted designs.

Thus, in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry, as it was

exercised at the building of the Temple. And as King Solomon employed in the construction of that edifice only hale and hearty men, and cunning workmen, so our lodges, in imitation of that great exemplar, demand as the indispensable requisite to admission, that the candidate shall be free-born, of lawful age, and in the possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him.

Hence it must be apparent that the admission of women into our Order would be attended with a singular anomaly. As they worked not at the temple, neither can they work with us. But we love and cherish them not the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister and the daughter of the Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendor on the light of prosperity, and warms with grateful glow the chilliness of adversity, we regret, not the less deeply because unavailingly, that no ray of sun can illumine the recesses of our lodge, and call our weary workmen from their labours to refreshment.—*Mackey.*

#### KINGSTONIANS HONOR THEIR GRAND MASTER.

On Wednesday evening, the 27th ult., one of the most notable meetings of Kingston Masons ever held assembled in the rooms of the Ancient and Accepted Scottish Rite to honor Grand Master R. T. Walkem, Q.C. The lodge room was crowded with brethren from the three city lodges, the gavel being wielded by R. W. Bro. H. J. Wilkinson, D. D. G. M., with R. W. Bro. W. Waddington as Senior Warden, and R. W. Bro. F. Welch as Junior Warden. After the lodge was opened, the guest of the evening was received with grand honors and tendered the gavel, a court-