

was dotted over with pots of lovely flowers, whose fragrance seemed to spread silently and lovingly around. As I stood taking in the details of the picture, I thought, "One of the good old Craft lies here. Surely the history of all this tender care and loving memory must be an interesting one." I determined to make inquiry on the first opportunity offering. I here briefly sketch the result:

Captain Stafford and Captain Tucker were "sworn friends and brothers" through many years of adventure. The former was owner and the latter was master of a vessel trading from this port (Wellington, N. Z.) principally to Newcastle, N. S. W. At length death severed the connection. All that Masonic affection could prompt was done by Captain Stafford in paying the last sad offices of respect. The cabin of the vessel which they had both so often occupied was draped in mourning; the deceased laid out, coffined, and canopied, with his Masonic clothing and insignia on its lid. On arrival in port, the Masonic friends of both captains laid the deceased in his last resting-place, and the tomb I had seen was erected by Captain Stafford to the memory of his late friend and brother. The materials (like portions of a building dear to Masons' memory) were brought over sea from Newcastle, N. S. W., the stone being a beautiful dark freestone. Each part was marked and numbered, and the masons who worked the stones came with them and fitted them in their places at a cost of about £1,500. Captain Stafford, in paying this beautiful tribute to the memory of a brother, has shown to the world how Masons love each other.—*London Masonic Magazine.*

## THE DEMANDS OF MASONRY ON ITS CANDIDATES.

A CANDIDATE for Masonry must be "free born." The Grand Lodge of England has, within the last few years, substituted "free man," instead of "free born," thus, in our opinion, striking at a most vital principle which that body was especially bound to protect, and setting an example of the most pernicious tendency. If a Grand Lodge can change one of these fundamental laws it may another, until nothing is left of Masonry but the name, and even that may be bartered away for a more popular and modern appellation. The principle in the text is borrowed from one laid down by the Supreme Architect in the economy of salvation. The world was to be blessed through the "seed of Abraham;" that is, through his lineal descendants a priceless blessing was to be given—the Prince of Peace was to come. Abraham had a son by a woman who was his slave; but not being "free born," that son could not be the channel through which the blessing could be given: and God saw proper to perform a miracle in order that the genealogy of Shiloh might not be tainted with the ignominy of bondage. Personally and morally Ishmael was as good and pure as Isaac; but the prestige of slavery rested on his name and birth, and the high distinction of being the progenitor of the world's Redeemer must be conferred upon another.

So Masonry requires candidates for its honors to have been free by birth; no taint of slavery or dishonor must rest upon their origin;—as unsullied by birth as they are in character. This is a landmark in Masonry, and must not be trifled with by any authority known to the Order. We should remember that it is our duty to preserve Masonry intact; not to alter or modify it to suit the ever-changing views of men.

Persons admitted members, must be of "mature and discreet age." It will be observed that no particular age is named; and for reasons that an arbitrary rule in such a case is not always a sure one. The object aimed at was to prevent young persons whose judgments had not yet matured, and who were not yet of sound discretion, from being admitted. Some persons of eighteen are of riper judgment than others of twenty-five; and hence Washington and Warren, and many in former years, when the old landmarks were more carefully observed than at present, were admitted under the age of twenty-one. Within the last one hundred and fifty years, the age has varied in different countries at different times. Some times twenty-eight was fixed on as the proper age; sometimes twenty-five; and at the present day, twenty-one is generally the period fixed. But in many parts of Europe, persons under the age of twenty-one are sometimes admitted. We should remember that the applicant must be of "mature and discreet age," whether that be eighteen or twenty-five.

"No bondman" must be admitted. He must not only be free by birth, but free in fact; free to go where his inclinations or judgments may lead him; free to judge for himself, to be master of his own time, and to contract and bind himself in obligations to others. If he is not a free man he cannot be made a free Mason, for he can take upon himself no responsibility.

"No woman." Strange, and various, and fanciful, have been the reasons assigned for this prohibition; but to the considerate Craftsmen there is a sufficient reason in the nature of the institution and character of its rituals. It were enough to recall the fact that the Craft at first, and until a comparative recent period, were engaged in an arduous mechanical employment. They were in the forest, felling, hewing, and pre-