

and action, they will do much by such a manner to illustrate the true character of Masonry, and to gain the love and respect of their associates. In this way they will augment their own usefulness and that of the organization in which they have membership.—*Freemason's Repository.*

PHYSICAL QUALIFICATIONS.

The physical qualifications of a candidate for Masonry is a subject that has been much discussed by Masonic writers. While all agree to a certain extent, there is a point where many widely disagree. The trouble seems to be to determine just how far Grand Lodges have a right to legislate upon the subject. All authorities class it as one of the landmarks of Masonry, and all Grand Lodges, so far as we are informed, so regard it. The construction put upon it, however, by all Grand Lodges is by no means the same. One can hardly take up a report of the proceedings of any Grand Lodge without finding the decision of a Grand Master upon this subject. His decision, generally approved by the Grand Lodge, becomes the law in that jurisdiction. While some maintain literally the ancient charges requiring a candidate to be without blemish, others, under the saving clause "that he must have no maim or defect in his body that may render him incapable of learning the art," put a more liberal construction upon the law, and admit such as can comply with all the ceremonies of Masonry. In this latter class notably stands the Grand Lodge of Indiana.

In Operative Masonry the art to be learned and the labor to be performed required the best physical development. Regulations requiring men to be perfect in all their parts were wholesome and consistent, and their enforcement was evidently for the best interest of such an organization. They would be equally so to-day in an institution requiring the same

kind of service. But in the transformation from Operative to Speculative Masonry, new designs have come upon the trestleboard. The work is no longer on timbers in the mountains and stones in the quarries, nor does it require strong men to perform it. What Speculative Masonry requires is brains more than muscle, mind and heart more than fine *physique* and brawny limbs. In a word, it is the internal and not the external qualifications of a man that should recommend him worthy to be made a Mason.

We gave expression to sentiments similar to these recently in referring to the decision of the Grand Master, which was approved by the Grand Lodge of Texas, that the loss of one-half of the second middle finger must prevent a man from becoming a Mason. The editor of the *Texas Freemason* endeavors to sustain the position of his Grand Lodge by the "old landmark" argument that a single change of a landmark, however slight it may be, necessarily does away with all landmarks. He contends that if the law is construed so as to admit a man who has lost a part of one finger, it must be construed to admit one who has lost his right hand. By the same reasoning he might say that there is no difference between a candidate who has lost a toe nail and one who has lost a leg. By the by, how would it do to require the stewards to look in the candidate's mouth to be sure that no tooth is missing?

We have a high veneration for landmarks. When in the right place they are immovable. But they must stand the test of witnesses. If they cannot be proved to be in the right place, they are moveable by proper authority. Surveying was once our profession. We have found many established landmarks to be wrong, as we were able to prove by witnesses. We had the authority to move them into their proper place and did so. Because an incompetent surveyor had planted a stone in the wrong place