

lightly. Like all of the free things given to us by our Heavenly Father, we accept them as a matter of course and do not set upon them their true value. We talk of the fatherhood of God and the brotherhood of man, without stopping to consider the great and comprehensive meaning of the two relationships. One God, one Father of us all. One family and all brothers to one another. The thing that makes us brothers, that binds us in an indissoluble chain, is the spark of divinity implanted within each human breast, by which each is made a living immortal soul. This is the equality, the true kinship of humanity.

The family ties are strongest, the love and affection of brothers and sisters are more pronounced, where there is a regard for the father and a recognition of the kinship existing in the family circle. True brotherhood means the proper respect and esteem of others, the love of our fellow men because they bear about with them a part of the very essence of the divine spirit. It is a realization that what we see, and feel, and love, is but the outward evidence of the inward immortality, and we have no right to mistreat that evidence or to deprive it of the undying spirit that gives it life and power of action.

Brotherly love, that beautiful tenet of Freemasonry, which should characterize every one who wears the emblem of innocence is, it is a sad commentary to say, not so prevalent as it should be. If we pause for a moment and think of the comprehensiveness of the doctrine we will be surprised to find how much it includes. Relief and truth are twin sisters in the world of humanity, and are real and potent factors in true brotherhood. These embody everything that is good, kind and generous, forgiving, forbearing and loving. True brotherhood esteems others better than ourselves and in honor prefers one another.—*Masonic Standard*.

interested to know when and how the emblems, which do so much to illustrate and fix in memory the lecture, were introduced into the work. Some of them certainly did not come unsolicited and freely offer themselves to the builders of our Masonic structure, but were won from the hitherto unknown only after long and patient study. This is emphatically true in the case of the Broken Pillar and Weeping Virgin. Not till 1819 had this beautiful and striking emblem been evoked by a Masonic mind. And not till several years later did it come into general use.—*W. W. Sawyer, Ohio*.

A TOUCHING INCIDENT.

The following incident illustrates in a small degree some of the good effects produced by the teachings of Freemasonry, when properly understood and practised, and shows how it conciliates true friendship among those who might have otherwise remained perpetually at a distance:—

Two men had been fast friends. In an evil hour they quarrelled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Freemason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a lodge. Almost the first voice he heard, and, certainly, the first face he saw, was that of his enemy, who presided over the ceremony of initiation, and was obliged, according to usage, to address him by the title of 'brother.' This was a peculiar situation, and a severe ordeal for both. After the lodge was closed, the apprentice sought the Master, and without any preliminaries, the following colloquy ensued, commenced by the newly-made Mason:—

"Are you a member of this lodge?"

The answer was, "I am."

"Were you present when I was elected?"

The student of Masonry is naturally