

other of its kind. Every solitary star among the untold millions sprinkled over the blue dome of Heaven, bears a special relation to, and exerts a particular influence over, every other individual star. The trees of the forest and the grasses of the field are all grouped into families. The higher and more useful orders of animals have their friendships; and Man, the highest and noblest of His works, bears the same impress of relationship, and is moved by the same impulse of fraternity. On all the productions of creative goodness, from the throned intelligence of Heaven to the veriest dwarf in reason's empire, there is written in unmistakable characters a word which signifies relationship. God has impressed it there by his own power and with his own signet. Time cannot efface it; ignorance may not blot it out; change and decay and death leave it but in brighter and more distinctive prominence. And as it was engraven upon all it is the very dawn of being, and has remained amid the change and decay of revolving centuries—so, when nature dies and is renewed again, crowned with the bloom of an eternal spring, and man shall be robed in immortal vestures, the same mysterious word and relationship shall remain imperishable. While He sits upon the throne of Eternity who is called "our elder brother," that magic word, like a living attachment, shall bind heart to heart, and sends forth tides of sympathy, like the harmonies of Heaven, through all the ranks of virtue and goodness forever and ever.

Could we, as Freemasons, realize the full meaning of that word, as expressing our relationship, one to the other, and in the light of an immortal destiny, how very differently should we estimate the weight and worth of the relationship it involves, and appreciate it as it deserves.

There is a command in one of the *old charges*—older than those of 1717, when the order was in its purity and simplicity—to the effect that "ye shall call each other *brother* or *fellow*, and by no other name." Masons are supposed to be good men and true—they are promised and pledged to be such. If such in reality, then the relationship is still higher and stronger. God is our common father. He breathed into each of us the principle of an undying spirit, and started us upon a journey that shall know no ending. If God, then, is the father of us all, all are his children, and all are brethren by at least one tie of moral consanguinity. It matters not how wide the difference in social condition, physical development, or intellectual qualities—if all have the same divine origin, then "all ye are brethren."

You may enjoy the luxuries of wealth and revel in the pavilion of opulence, but that Infinite One, who placed the signet of

His creating power upon your brow, linked you with bonds of eternal brotherhood with the poorest and humblest of the craft. You may proudly look down from your lofty station upon the laboring, sweating, suffering poor; but, remember that they are the acknowledged offspring of Him from whom you proudly boast your lineage. Children of one Father, ye are brethren, and responsible for the claims and duties which that relationship brings after it, and to which you have pledged a ready response.

Some years ago I read an author who assumed that the history of man, as given in the Bible, is only the history of the Jewish race—that Adam was the parental head of the Hebrew family only. I cannot attempt to controvert this, and, for aught I know, it may be true. Yet it is certain that the nature, mental and moral, of Jew and Gentile are essentially the same. The same general laws of being govern both; the same motives prompt both to action, and the same sympathies touch and move the same chords in the heart of each. There is no essential difference in human nature, find it where or when you may; and all around this moving world there are found upon the essential moral and intellectual features of humanity, some existing evidences of family relationship, impressed there by the hand of Omnipotence itself. "Ye are brethren!"

As Freemasons we have not only recognized this relationship by nature, but brought it into new life, and invested it with special claims and increased responsibility at the Masonic altar. A pledge and promise have given it a special recognition, and invested it with distinctive claims. "Every brother"—but it does not stop there; his widow and his orphans are placed in the same relationship. Shall we, as Masons, forget that recognition of brotherhood? Never. Shall we ignore its claims, growing out of that relationship. Never. Shall we neglect the duties which we owe, and to which we are so solemnly pledged? Never. Remembering the old declaration, and the new as well—"YE ARE BRETHREN!"—*Masonic Review*.

No Fun in Masonry.

How true it is that many join our Order for the sake of the banquets, suppers, &c. The following paragraph bearing upon this subject is going the round of our American Masonic contemporaries:—"Bro. Smirky has been a Mason for two years, but he is now seen so unfrequent at the Lodge, and takes so little interest in the Craft, that we