

watched with earnest feeling the effect of such words on his brother's mind ; at last their eyes met, and volumes were spoken in the glance. Oh ! what a moment for the two men who had drank the stream of life from one maternal bosom ; they looked once more and then rushed into each other's arms. "Brother, forgive me," broke from the hearts of both in half suffocated and almost inarticulate words. They were reconciled. What a wreath for eloquence ! What a triumph for Freemasonry !

The incident thus related shows how the principles and precepts of the Masonic system may have prevailing force where the conditions are favorable, and where there is a wise and judicious teacher to apply the lessons of that system. The moral uses of Freemasonry are many, affecting character on all sides, the most potential for good when there is a faithful application of the truths taught and illustrated to the conduct of life. Wisdom and grace are requisite for such an enforcement.—*Freemasons' Repository*.

AT THE GRAVE.

As Master Masons we often hear, in the lodge room, of the spade, the coffin, and the sprig of acacia. We have been taught very many impressive and instructive truths by this series of emblems. The spade and the coffin speak to us, when far away from scenes like the present, and bring to our minds tombs and graves which hold many loved but departed ones, and in which we must sooner or later lie. The sprig of acacia which once marked the resting-place of the illustrious dead causes a hope to rise in our breasts—it symbolizes an immortality beyond the realm of worm and corruption, it speaks to the never-dying soul in words of strong hope of a house not made with hands eternal in the heavens ; where wisdom, strength and beauty are not merely symbolized by columns that will moulder and decay, but where these attributes of the Triune God will be for all eter-

nity manifest in all their magnitude and power.

To the most of us, the South and West gates of our lives have been passed. Soon from the East gate we will view the bright hills on which rests the Eternal City of our God. In the land to which we are hastening, we will have no use for level and plumb line, trowel or gavel, compass or square, helmet or sword. In the eternity of God, human weakness or human envy will not be known, there all men will be equal, there the rough ashlar will be made perfect, and the stones wrought in the quarries of the earth will be accepted as good work, true work ; there in the asylum of heaven will be found rest for weary pilgrims, there the work of life will be tried by a juster Judge than here—there when the Divine promises are fulfilled, will the yearnings of the immortal soul be satisfied.—*Voice of Masonry*.

A CURIOUS FACT.

Hon. Chauncey M. Depew said in an address delivered before Kane Lodge, No. 454, New York City, on the occasion of their thirteenth anniversary : "It is an extraordinary tribute to American Masonry that fifty-two of the signers of the Declaration of Independence out of the fifty-five could have formed a lodge, and that all the Major-Generals in the Army of the Revolution were bound by the mystic tie. One was expelled from the Order, but his infamy and its punishment have given more brilliant and permanent fame to the virtues of the rest. The unknown grave and the execrated memory of Benedict Arnold serve by contrast to exalt to nobler and grander heights the pure Masonic patriotism of George Washington. It appears from the records of King Solomon Lodge of Poughkeepsie, that from 1771 Benedict Arnold was a frequent visitor. In 1781 I found this remarkable entry : 'Ordered that the name of Benedict Arnold be considered obliterated from the min-