

ly initiated has it brought so clearly and forcibly to his mind during the course of the ceremony that the appeal of distressed brethren should never be in vain. Charity is the principal prop of our institution. It has the approbation of heaven and earth, and blesses him that gives as well as him that receives. The all-wise Providence may seem to have favored some in this world by giving them a greater abundance of this world's goods than He has given to others and that consequently those apparently so favored have a right to assume an air of superiority to their less favored brethren. The Lord never intended you to arrogate to yourselves any such superiority by blessing you with plenty. He meant you to be the agent by which His goodness should be distributed to all of His family. We are all the common children of one Father, and it is not reasonable to suppose that He intended part of His family to revel in riches and plenty whilst the remainder are suffering from want and distress. Show your love and thankfulness therefore for all His mercies by relieving all who have a claim on your assistance.

"Brethren, I do not understand from Masonic teaching that charity consists solely in dispensing pecuniary assistance to the distressed; I understand it has a wider signification. You may be constantly giving to the poor and still not be charitable, whilst your neighbor who is not able to give, by his kindness and attention, by his good wishes, by his compassionate and loving words, by his strenuous efforts put forth in order to get a needy brother a situation by which he can honestly earn the bread he eats, is far more charitable in my mind than the brother I have mentioned as constantly giving, but alas, giving with that haughtiness which makes it a reproach to the needy one who takes it, or giving in such an ostentatious manner that it is plain to see the true spirit of charity is not the moving inspiration. Such a one fits the character of the Pharisee of old, rather than that of the good Samaritan. Outside of the duty imposed on us to be charitable we owe it to our own happiness to take an interest in our fellow man, in proof of this let me quote from a celebrated writer:—'If we separate ourselves so much from the interests of those around us that we do not sympathise with them in their sufferings, we shut ourselves out from sharing their happiness, and lose far more than we gain. If we avoid sympathy, and wrap ourselves round in a

cold chain armour of selfishness, we exclude ourselves from many of the greatest and purest joys of life to render ourselves insensible to pain we must forfeit also the possibility of happiness.'

"Brethren, I stated that you should be prudent in dispensing charity. To be charitable does not require you to relieve the necessities of all who make a call on you. There are deserving and undeserving people. It would be a sin to give charity to a man who will not help himself; who is too lazy to work, or to look for work; who seems to consider it an obligation on you to support him in his idleness, and for no other reason than that he is a Mason. I do not understand that Masonry teaches or compels me to relieve such a case. I do not think that prudence has directed me or justice governed my actions, when I look around and see some lazy tramp spending my money in debauchery, or living contentedly at my expense, when the widows and orphans of a deceased brother are crying aloud for assistance; or when misfortune has overtaken some good honest brother, and that same money, which he is too proud to ask for, would keep his starving wife and children in bread, or perhaps give a fresh start in life, in consequence of which he may again have the pleasure of sitting around a comfortable fire with a happy family, and on lodge nights be able to take his place in his lodge and show to his brethren what Masonry has done for him. I do not mean to say that in the exercise of your charity you should be unmindful of the claims of those nearest and dearest to you. 'Charity begins at home' is an old saying, and no less a true one, and a man who would give money that his family is in absolute need of, deserves the censure and reproach of all Masons.

"Notwithstanding the extensive provisions made by Grand Lodge for benevolent purposes, I do not consider that as Masons, we in Ontario, are taking that position in the charitable world which is expected of us. True, a great number are relieved by our Benevolent Boards, but how many of the deserving needy are overlooked? To what great monuments of our charitable zeal can we point, when viewing the evidences of Christian efforts in the Boys' and Girls' Homes, and the various institutions for the relief of the aged and sick—lasting monuments that the behest of Christ the Master 'to love one another' has taken such root in this world's nature as to convince the greatest