

Thus two great structures had a birth the one
 of wood and stone,
 The other framed and fashioned of fraternal love
 alone:
 The one was joined in all its parts by cunning
 work of art,
 The other by the ligaments that fasten heart
 to heart.

The one stood out in bold relief against the
 vaulted sky,
 The other raised no towering front to the vulgar
 eye,
 The one was all resplendent with ornaments of
 gold,
 The other's beauty lay concealed beneath its
 mystic fold.

Age after age has rolled away with time's un-
 ceasing tide,
 And generations have been born, have flour-
 ished and have died,
 Since wrought our ancient brethren on that
 Temple's massive walls

The temple with its wondrous strength hath
 yielded unto time;
 The brotherhood that flourished then still lives
 and lasts sublime:
 The one, a mere material thing, hath long since
 passed away,
 The other holds its vigorous life, untouched
 by Time's decay.

WHAT IS CHARITY?

From the remotest days there has been a high regard for Charity. Lengthy, learned and deeply interesting stories have been told of its wonderful influence. Poets have sung its praises in exquisite verse, and the harp and lute have resounded to give emphasis to the song. Its type has been chiseled in marble, and its figure engraven upon brass. The heart of man has been blessed by its ministrations, and the misery of life has been lessened by its benefactions. In all classes of society its pure and simple lessons mitigate much of the hardship of life. The rich and the poor, the high and the low, are alike touched by its heaven-born influence. But this grace which we class with Faith and Hope, making a trinity of unapproachable beauty, is often not understood or misconceived.

Charity is love. But what is love? It is not that sentiment that is pictured by a white-winged infant with

bow and arrow, shooting at a tender heart. That is often superficial and transient. Neither is charity that spirit that leads one to give a penny to a beggar on the street. The veriest poor or miser might, under some circumstances do that. Men with riches often build schools, and endow colleges, erect "memorial" churches, and put up bronze doors and gates. There is, benevolence, perhaps, in some instances in such works, but the records show that they are the outcome of a selfish desire to have worldly honor, or to perpetuate a family name. As these schools, and colleges, and churches, and bronze doors help to educate and better the condition of humanity, they fill a good place in the machinery of man. But they do not exemplify that unselfish charity that receives the benedictions of divinity.

In Masonry, charity is taught from the first to the last, but its many lessons frequently fail to make that impression upon the mind that they should. It is not enough to give to "a member of the human family in like destitute condition," little or much. That, while it is an important part of the lesson, is only the shell of the nut. The kernel lies beneath. True charity or alms giving is from the heart, not from the hand. From a love or the fellow in need, not simply to get rid of an annoyance. The charity of alms-giving is important, but there is a greater, a nobler, a diviner spirit which we call charity, and it is that, which forms the ground work of our Masonic teachings.

We have been pained to hear of disreputations between brethren, of heartburnings and of uncomplimentary expressions, that are foreign to the spirit of Masonry, and do violence to that charity, impressed upon every candidate's heart. A master teaches in glowing terms the doctrine of brotherly love, or charity. To make that teaching effective he must be careful to practice what he preaches. When he fails to do that he sows the seed of skepticism, and the candidate concludes that