

The word may be used in another sense, however, and given a meaning which signifies vastly more of noble character and true service than is implied by the former rendering. Charity denotes a fundamental principle of generous thought and feeling—a disposition that disposes a man to be kind and forbearing to his associates, to regard their conduct in the best light possible, and to refrain from attributing to them base motives. It is a potential grace of character, always prompting the heart in which it bears rule "quietly to hear, kindly to judge." Such an one will put the best construction on the acts and motives of others, being moved to take an optimistic rather than a pessimistic view of man and the world.

A brother who has become imbued with the true spirit of Freemasonry, will manifest charity in this form of its expression. He will not exhibit that severity and haste of judgment, which so often cuts to the heart, and accomplishes but little of good. He will remember how limited we are in the knowledge of men—that we cannot read their hearts—that we are unable to understand the motives, purposes and circumstances which may have influenced them, and hence will conclude that much of charitable judgment is demanded. Even where human conduct is clearly wrong—where there are just grounds of criticism and censure—a brother in whom charity has come to be a ruling force, ought to be generous, forbearing, forgiving. He who is hard and unyielding, severe and relentless, in his treatment of those who may have been at fault in some things, is no true representative of Freemasonry. The craftsman who is under the control of enmity and resentment, so that he is pitiless in his judgment, never disposed to palliate offences or forgive the transgressor, and who despises those who fail to meet all the tests of his requirements, partakes more of the spirit of the world, than of the spirit of that fraternity in

which he has taken membership. Most certainly he lacks that queenly grace of charity—to possess which is a better endowment of life than the understanding of all mysteries, for Charity is of God, and the greatest of Heaven's gifts to man.—*Freemasons' Repository*.

SOCIABILITY AND CHARITY.

As friendship, morality, and brotherly love, are the chief aims and purposes of Masonry, so correspondingly should that which will best promote and encourage those virtues be regarded by the craft, and if anything will tend more to promote them than the cultivation of the social feature of our fraternity, we would like to know what it is. If a lodge is so fortunate as to have means sufficient to form a separate charity fund, by all means form it, and give all they can spare. But the scheme of lodge organizations, the small amounts paid by the members into the lodge treasuries, in ninety-nine cases out of a hundred, precludes there being any lodge charity fund. Hence, all the teachings with reference to charity, points to the individual charity of the individual Mason. We have frequently heard men talk about Masonic charity, and its beauties, and heaven-born graces, and all that sort of thing, who never in their lives have put their hands in their individual pockets to give a cent of that heaven-born charity. They would be quick enough to take an application to the lodge, and vouch that the applicant was worthy, and in great need, when all the time they well knew that the lodge treasury was empty, and had not a cent which they could honestly so bestow. When they had "turned it over to the lodge," they felt that they had done all they were called upon to do, forgetting altogether their individual duties and obligations. What does all the talk about charity amount to, when the talkers invariably refer to lodge charity, knowing, as they