

This financial quality is the *sine qua non* of "a good Mason." There is the highest authority for this duty, for our first Great Light directs us to "render all their dues." Money is as necessary to a lodge as it is to an individual—it cannot live without it. There are only two ways in which a lodge can legitimately make money—one is by making Masons, and the other is by collecting dues from its members. To accomplish the latter, the members must each be possessed of a willing mind and a liberal hand. Masonry does not go to law for its dues—the most that it does is to suspend for non payment of dues, and it never does this where the brother is unable to pay. Brotherly Love forbids it. Poverty may prevent a man from becoming a Mason, but it never causes him to be cast out of Masonry—on the contrary, a Mason in distress is the ward of the Craft. "A good Mason" pays his dues as long as he is able, in order to enable his lodge to pay its debts, and dispense needed charity to the distressed.

But a regular and punctual attendance at the lodge, and the prompt payment of dues, although Masonic virtues of a high order, will not alone constitute "a good Mason." There are material parts of both the letter and the spirit of the law that yet remain to be fulfilled. The spirit of Masonry is the spirit of Brotherly Love. "Love is the fulfilling of the law." It is not too much to say that the main purpose of the Masonic Fraternity is to evoke and continually exhibit in action this divine principle of Brotherly Love. It is that which draws us together; which unites us into one band or society of friends and brothers; which enkindles our hearts, and opens our hands in charity; which creates that unmatched social feeling which ever distinguishes Freemasons. The "good Mason" is a good lover of his brethren, a good lover of human-kind, tender-hearted, open-handed, and unselfish,

in the largest degree. He loves both Masonry and Freemasons. He is a good man, and *par excellence* "a good Mason."

There are other qualities that distinguish "a good Mason," which, if minor, should not be overlooked in a general view of the subject. "A good Mason" takes, reads, and promptly pays for a good Masonic newspaper. He loves knowledge, and is a continual seeker after "more Light." He likes to read the news of the Craft, to know what is said and done in the world of Masonry. In this age of the printing press, when "that angel, knowledge," is abroad in the land, the Freemason who does not have this "angel" for a regular visitant at his home, has only himself to blame. What operative Mason would think of erecting a material arch without inserting a keystone? And analogously, what Freemason should think of living an enlightened Masonic life, more especially in the Masonic jurisdiction of the Grand Lodge of Pennsylvania, without the stated presence, aid and assistance of *The Keystone*? Its purpose is to instruct and entertain, to diffuse lawful knowledge throughout the entire circle of its readers, to be a supplemental light in Masonry, and by every thought, word and work to add to the number of "good Masons."

Having thus recalled to mind the constituent elements of "a good Mason," let us build every one of them into the temple of our lives, for they constitute the life of the building. Freemasonry is a shadow without them. Brotherly Love, Relief and Truth are the living stones of the fabric, and failing to exemplify these, we fail to be "good Masons."—*Keystone*.

#### MASONIC RE-UNION.

The members of St. George and Occident Masonic Lodges held a most successful re-union in Occident Hall, Toronto, on the 31st ult. The entire