

ing the notice is an address by the Em. Commander, reviewing all the interesting events of the commandery during the year just closed, with a full statement of the business done during the year, including membership, receipts and expenditures of all kinds in detail, and the present status of the commandery. This we think is praiseworthy and commendable, and a proper course to be followed by all Masonic bodies, as it gives the entire membership information of their exact condition.—*Keystone.*

Among the decisions given by the Grand Master of New Jersey, was the following:—

"A dimit was granted to a brother on his application. He failed to call for it for a year or two, remaining in the mean time in the jurisdiction of the lodge. During this time the Secretary offered the brother his dimit, which he declined to take, saying, 'just let it remain; I may become a member again.' He finally asked for the dimit, and the Worshipful Master ruled that he was not, under the circumstances, entitled to it without paying up all dues which accrued during the period he had failed to demand the dimit. I decided the Worshipful Master ruled correctly."

The Committee on Jurisprudence reported:—

"Decision number fourteen we disapprove. Your committee are of opinion that the dimit passed beyond the control of the Master when the lodge voted it."

Grand Lodge sustained the committee.

THE Grand Master of Montana gives this explanation, in reply to a brother who ridiculed the Bible:—"In the broad light of the civilization of the nineteenth century, it seems foolish to be called upon to define the relation that the Holy Bible, as one of the great lights, holds to Masonry. It has been established as the 'Book of the Law,' and among our first les-

sons in Masonry, we are taught that 'it is the inestimable gift from God to man as a rule and guide for our faith and practice,' and I cannot conceive how any Mason can cast reproach upon, or bring into ridicule God's Holy word. No matter whether it is formulated as our Bible or the Koran of Mohammedan, so long as it is recognized as a book of the law, and is regarded as the essential law of a nation or people. We do not, in fact, teach any religion, but that of Masonry; but a belief in God is an indispensable requisite to a man's being made a Mason. This must carry with it a belief in God's law. Far be it from me to impugn any one's conscientious motives, nor do I desire to look upon this matter than from a Masonic standpoint. A man has a right no doubt to be an Atheist or an Infidel, but he cannot be both and be a Mason. We place the Bible upon our altar; upon it our obligations are taken, and we are taught that it is one of the great lights in Masonry."

THE FREEMASONS AND THE POOR OF MARGATE.—March 23rd, the Union Lodge, No. 127, Margate, entertained about two hundred of the aged and deserving poor of the town to dinner and tea in the Foresters' Hall. The idea of giving the treat originated about two months ago at one of the meetings of the lodge, and it was heartily endorsed by the Freemasons of the town, who, in token of their approval of such a step being taken, subscribed liberally towards defraying the expenses which it would involve. As a preliminary step, a certain number of tickets were sent to the vicars and ministers of the various denominations in the town, upon whom devolved the duty of selecting from among their parishioners and congregation the most deserving cases. A list of names were sent in from the various sources, and they were afterwards scrutinized by the Managing Committee. This was a task of no-