

Notes & Queries.

ANSWERS.

"A Subscriber" wishes to know what meaning I attach, in a Masonic sense, to the terms "Brotherly Love" and "Relief." Why did he omit asking for a definition of the third of the cardinal Masonic virtues, "Truth"? I will proceed to answer his query. Brotherly Love is the sentiment of altruism which regards the welfare of another, placed in a certain relationship, equally with one's own. If the virtue be exercised within the craft, it will ultimately radiate far beyond its confines to all humanity. "Relief" is simply the practical exemplification of "Brotherly Love." Where distress is found, it is the duty of a Mason not to indulge fine sentiments, but to extend the hand of assistance. This is the practical religion of Masonry.—A MASTER MASON.

Reviews.

The Secular Song Book, and Rules and Catechism of the Secular Sunday School: Edited by David H. Andrade. Melbourne, 1884.

Gradually there is being brought together in various publications the songs and hymns which, rejecting the supernatural, embrace the social and moral sentiments. The Secular Song Book is the latest and one of the best contributions of the kind. Many of the songs are by the editor, whose facile pen is already well known among Freethinkers. The selection altogether, considering the compass of the work, is admirable, and no Lyceum or Freethought Association should be without it. The Secular Catechism is intended for children, and the moral teaching is conveyed in a simple and direct manner easy to be understood. An interesting chapter on Evolution is at the end of the book, and of course the cosmology of Genesis is eclipsed in the delineation of the science of development. We can warmly recommend the work.

MR. JOSEPH SYMES.

We publish as a supplement to our present number a lithograph portrait of Mr. Joseph Symes, the distinguished Freethought Lecturer, of Melbourne, taken from a photograph. The artist has not failed to reproduce all the faithfulness of photography in his drawing, which will be at once recognised by the personal friends of the original.

We published an extract from the autobiography of Mr. Symes in our June number, to which we refer our readers. Mr. Symes occupied a foremost position on the Freethought platform in England, and was chosen to proceed to Melbourne from his special fitness for the work of organisation and lecturing. Since his arrival, he has created a most favorable impression. His energy and his industry know no bounds. He may be too aggressive for some, but his hits are characterised by fairness and the absence of personality. Mr. Symes has had his first public discussion, his opponent being an Anglican clergyman, and the subject, "The Resurrection of Christ." Mr. Symes's special power in debate consists in his perfect knowledge of the different theological systems. He was educated for the Wesleyan Ministry, and gradually woke up to the hollowness of the system he set out to uphold. Mr. Symes has a wide range of scientific knowledge, and his science lectures are not the least interesting and important features of his mission. Like all good Freethinkers, Mr. Symes is a man of unimpeachable private character, and of a noble and generous disposition.

WHO HE WAS.

Mr. Reade, in his "Martyrdom of Man," gives the following brief criticism of Jesus:—

"A young man named Joshua, or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he, the Christ, or anointed one, would be appointed by God to

judge the souls of men, and to reign over them upon the earth. In politics Jesus was a leveller and communist; in morals he was a monk. He believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputation would follow their dethroned master into everlasting pain. He attacked the church-going Sabbatarian, ever-praying Pharisees; he declared that piety was worthless if it were praised upon earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man were poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was out of favour with the ruler of this world, and therefore he would be favored by the new dynasty."

NAMES OF FREETHINKERS IN THE CALENDAR FOR AUGUST.

1. Friday—Jamarck, born 1744.
3. Sunday—Stephen Dolet, burned for Atheism, 1546.
4. Monday—P. B. Shelley, born, 1792.
6. Wednesday—Berzelius, died, 1848.
9. Saturday—Comte, died, 1844.
16. Saturday—M. Tindal, died, 1733.
17. Sunday—Beranger, born, 1780.
18. Monday—R. Taylor, born, 1784.
19. Tuesday—Pascal, died, 1662.
20. Wednesday—Lord Hervey of Cherbury, died, 1648.
22. Friday—F. G. Gall, died, 1828.
24. Sunday—H. Hetherington, died, 1849.
25. Monday—Lepeaux, born, 1753.
26. Thursday—David Hume, died, 1776.
27. Wednesday—Abner Kneeland, died, 1844.
28. Thursday—Goethe, born, 1749.

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