

7th November, by the Provincial Grand Master of Dumbartonshire, 550 members of the fraternity being present.

THE Provincial Grand Master of Middlesex, England, Brother Col. Francis Burdett, consecrated the Francis Burdett Lodge, No. 1503, at Hamptonville, on the 6th November. Several of the officers of the Grand Lodge of England were present.

ROYAL ARCH CHAPTER COMMERCIAL, 79, Glasgow, was resuscitated on the 23rd of October, with the usual ceremonies.

A NEW Masonic Hall was dedicated at Thirsk, Yorkshire, England, on the 11th of November. The building cost \$4,500, and was erected at the expense of Brother Bell, Lord of the Manor.

MADOC LODGE, 1509, Portmadoc, Carnarvonshire, North Wales, was consecrated on the 29th October, Bro. Sir W. W. Wynn, M. W. P. G. M., presiding.

A ROYAL ARCH CHAPTER was consecrated at St. Austell, Cornwall, England, by Brother Sir F. M. Williams, M. P. and D. P. G. M., on the 12th November.

CLOUD LODGE, No. 101, Gloucester city, New Jersey, U. S., had its new Hall dedicated on the 1st December, by Grand Master Pembroke. The Deputy Grand Master, seventy-six years old, was present on the occasion.

ELM CITY COUNCIL, P. of G., (Scottish Rite), and New Haven Chapter, Rose Croix, were duly organized at New Haven, Connecticut, on the 1st December.

The number of Freemasons in the State of Pennsylvania, on December 27th, 1873, was 37,546—the number at the present time is, of course, considerably in excess of this, but cannot be exactly determined, since the official reports are not yet in.

WE learn that the Ancient and Accepted Scottish Rite has been extended to the Sandwich Islands. In July and September last, Brother Pitkin C. Wright, the Deputy and Legate of the Supreme Council for the Southern jurisdiction of the United States, established a Lodge of Perfection and a Chapter of Rose Croix at Honolulu. Of the latter body, the presiding officer or Master is his Majesty David Kalakaua, King of Hawaii. The King is a Knight Templar, and has also received 32° of the Scottish Rite.

• AUSTRALIA 's doing its share towards the progress of Freemasonry. A new Hall was dedicated at Hobart Town, on the 26th September last. It was formally opened in presence of His Excellency the Governor, Brother Charles Du Cane, Esq. The building was commenced in 1873; and on March 20th, 1873, his Excellency laid the foundation-stone, the architect being Henry Hunter, Esq., and the builder Mr. J. Gregory. To these gentlemen great credit is due for the perfect manner in which the edifice is completed. The lodge room is a fine apartment; its dimensions are 43 ft. long, 24 ft. wide, and 20 ft. high. At the east end of the room is a dais 6 ft. wide, extending the width of the room, and some 3 ft. above the level of the floor. In the centre of the dais is a niche formed by two Ionic pillars supporting an entablature, under which is placed the Worshipful Master's chair. At the West end of the room is the niche formed by Doric pillars, under which is placed the Senior Warden's chair, and another niche in the south of the room, bearing the Corinthian column, under which is placed the Junior Warden's chair.

BROTHERLY LOVE.

WE hear a good deal in Freemasonry of brotherly love; it is alike the key-note of our teaching, and the foundation-stone of our whole great Masonic building. But brotherly love, like most other virtues—charity especially—has a duplex existence, if we may so speak, in the conscience and acts of man; has two sides, so to say, in its theoretical teaching and its practical development. For instance, we may have the technical performance of charity without its constraining spirit; we may have the letter of brotherly love without having embraced fully its gentle and healing and tolerant sympathies. We may give liberally; our names may be inscribed on many charitable tablets, and found on many subscription lists; but yet we may remain all the while, even to our dying day, narrow-minded and intolerant, fanatical and uncharitable to our fellow men. We have given of our substance, as we think, fairly and freely for works of piety or utility, or benevolence; but we have not entered into that diviner spirit, which is ever best shown forth here, by the loving heart and the enlarged mind. And so it is with brotherly love. We talk a deal about it, we profess it very often; it is the glory and distinguishing merit of Masonic teaching, in our eyes, and we boast of our practising what we profess—of our actions following our precepts. In one sense, no doubt, we carry out its genuine teaching in our great channels of active benevolence; and our Masonic charities may fairly be adduced in defence of this Masonic vitality of ours. But though it is true, as we feel bound to say, that we give with no niggard hand, whether to the Benevolent Institution or the Orphan Academies, we ye