

Of course, there were, doubtless, other Military Lodges than those enumerated, which visited the hospitable shores of North America; but, if they slept there, I have no particulars of their numbers and habitation, as the Grand Lodge Roll is silent. There were, also, a number of lodges issued by local authorities (Provincial) in North America, but as fees were not sent on to London, no notice was taken of their existence, save those granted in Nova Scotia, in the "Atholl" List of 1807, viz:—local numbers 1, 2, 3, 6, 7, 9, 10, 11, 19, 21, 22, 25, 26, 27, 29, 30, 31, and 32, but they were not inserted in list of 1813, or elsewhere. These, and others, are to be found in the *Constitution of Grand Lodge of Nova Scotia*, published in 1819. I hope to follow with those lodges granted by the "Moderns."

#### DUTY TO THE LODGE.

In these days, when so many Masons are running after the plumed chapeau of the Knight Templar, the mystic letters of the Scotch Rite, or the numerals of the Memphis, it is pre-eminently necessary that members of lodges should exert themselves to keep alive the interest of the craft in their real masonic homes. Too little attention is too often paid to the pure and beautiful symbolism of Ancient Craft or Symbolic Masonry. In some cases, the work is slovenly done; in others, there is a coldness about the ceremonial,—a formality, that leaves no impression, ~~if~~ if any, an unfavorable one, upon the mind of the candidate.

There is no language more beautiful, no ceremonial more sublime, no esoteric conception more pregnant with holy thought and divine precept, than that inculcated, taught, illustrated and symbolized in "the tragedy." The treacherous blow, the unswerving fidelity, the death and the resurrection, convey a lesson that can never be forgotten.

It is true it is not complete, but that it is remedied by subsequent study in the Royal Arch and the higher degrees. Still, the student of our mysteries should not rush on to the neglect of his duties to the lodge. Let him first master them, and when perfect, advance.

It is a glorious and profound study; that mysterious and awful scene depicted by the tradition at the building of the first temple. The Mason should realize it, to appreciate; and should note that within itself lies the secret of Freemasonry. At a first glance, it may appear a mere tale, a myth, to be placed among the other marvellous traditions of ancient mythology. It is, of course, the story of the Osiris of the Egyptian mysteries, and has been taught in a different language in all the weird and mystic ceremonials of the ancients. Still, the death of the builder stands forth as the casket that contains the marvellous gem that has, from time immemorial, held men together as brothers in thought, word and deed.

Let brethren, then, strive to build up their lodges—make them truly masonic homes for themselves and their visitors. Let them not forget that the first three degrees are the Masonry for which our fathers fought, suffered, and, in many instances, died a martyr's death. It is a glorious heritage, handed down to us by those who grew old "in God's service." Let us emulate them, and strive to become masters of our Royal Art.

Always recollect, brethren, that high degreeism is second to Symbolic Masonry; that parades, showy uniforms, handsome jewels, high-sounding titles and mystic numbers, are nought, without a thorough groundwork, and that can only be obtained in the lodge.—*Freemasons' Chronicle*.

One proverbial singer said to another: "My daughter has inherited my voice." "O," said the other, with the most innocent air, "that is the explanation, then. I have always wondered where it was."