

Accepted Masons," I find the following scraps of information; "From Europe the Royal Art crossed the Atlantic with the first emigrants, and settled in various parts of America. It is said to have been known in Nova Scotia while in the hands of the French. As early as the year 1730, which was as soon almost as there were any houses erected at Halifax, we find a number of brethren met together, with Governor Cornwallis at their head, deeming it, as they expressed it, for the good of the fraternity that Masonry should be propagated in the Province, and that there was a necessity of encouraging it in this place. Erasmus James Phillips, Esq., of Annapolis Royal, was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a lodge at Halifax, and that His Excellency might be Master of it. Governor Cornwallis was, while he resided in this Province, Master of this lodge. He was succeeded in the Government and in the chair by Governor Lawrence, who enjoyed both till his death."

It is a remark which must offer itself to every person in the least acquainted with the state of progress of Masonry in this Province, that it has ever been conducted by persons of the most respectable characters, and that those who have had the direction and management of public affairs have generally been zealous and active in promoting its growth. On March the 18th, 1751, the second lodge was formed at Halifax. Brother Murray, Deputy Grand Master. On St. John's day, they resolved to celebrate the Festival with usual pomp, to walk in procession to the Governor's House, thence to church to prayers. But receiving melancholy news of the death of our Brother, the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory.

Seven years after this a Grand Warrant was received from the R. W. and Hon. W. William Stewart, Earl of Blessington, Grand Master of England, constituting Erasmus James Phillips, Esq., Provincial Grand Master of Nova Scotia. G. M. Phillips was succeeded by His Honor Jonathan Belcher, Esq., Lieutenant-Governor of the Province After the death of R. W. Bro. Belcher, the affairs of the Craft lay dormant for many years. At last, in 1783, the lodges about Halifax determined to petition the Grand Lodge of England for a renewal of former Grand Warrant. This was issued in September, 1784, constituting the Right W. John George Pyke, Esq., Grand Master. Next year, G. M. Pyke resigned and nominated His Excellency Governor Parkee as successor. His Excellency died on the 25th of November, 1791, and was succeeded by the R. W. and Hon. Richard Bulkeley, President of His Majesty's Council, who continued to hold the office until the 27th December, 1800, when he resigned. The R. W. Duncan Clarke was then elevated to the chair, 27th December, 1800. On the 28th of December, 1801, His Excellency Sir John Wentworth, Lieutenant-Governor, was elected as Grand Master, which he held till the 11th of January, 1810, when he resigned. The R. W. John George Pyke, Past Grand Master, was installed on the 27th of December following, which office he held till June 24th, 1820, when he resigned. Here, the record of the old book to which I have referred, terminates.

This day the Grand Lodge of Nova Scotia enters, as it were, on a new period in its history in the city of Halifax. The brothers in warm zeal, and with enterprising spirit, have just laid the corner-stone, with appropriate ceremonies and imposing solemnity, of a commodious edifice, a goodly temple in which to meet in God's holy name, where the order and beauty of God's handiwork will be set forth—where His divine laws will be inculcated—where clarity, the perfection of all virtues, is laid down as the bond of our union and the chief purpose of our being—where every sign and symbol, every word and token is the expression of some good, either material or moral, to the bodies and souls of men.

Nevertheless, it would be mere affectation to appear ignorant of the fact that prejudices do still exist against the Craft, though in a diminished degree. Secrecy is one of the chief objections—secrecy, which on the one hand excites curiosity, on the other creates suspicion. It is continually asked, what secret knowledge can these men have which is not equally accessible to all? And what are the effects of this knowledge? Are Masons better or wiser men than others; and if not, what is the use of their knowledge and secrets? Now, in reply to all this, Masons frankly admit that their confraternity is a secret society—secrecy so far as its terms of admission, its vows and its ritualism are concerned; but its avowed principles openly declare it to be a band of God-fearing brethren, and not a cabal of designing conspirators. Its known works are deeds of love and mercy, and not destruction and revolution. The symbols of its government, its instruction and its degrees are the highest expression of order, obedience and harmony, and the Supreme Authority which stands forth prominently in the midst of all their assemblies is the ever-open Law of the Most High God. Can evil, I ask, proceed from such an institution?

Whose are the glorious names that adorn the history of Free Masonry? The brilliant stars that illuminate its ancient roll, noble names of heaven born genius—of renowned patriotism; of undaunted valor? Have we not reason to pride ourselves