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EARLY HISTORY
OF
FREEMASONRY
IN
NOVA SCOTIA

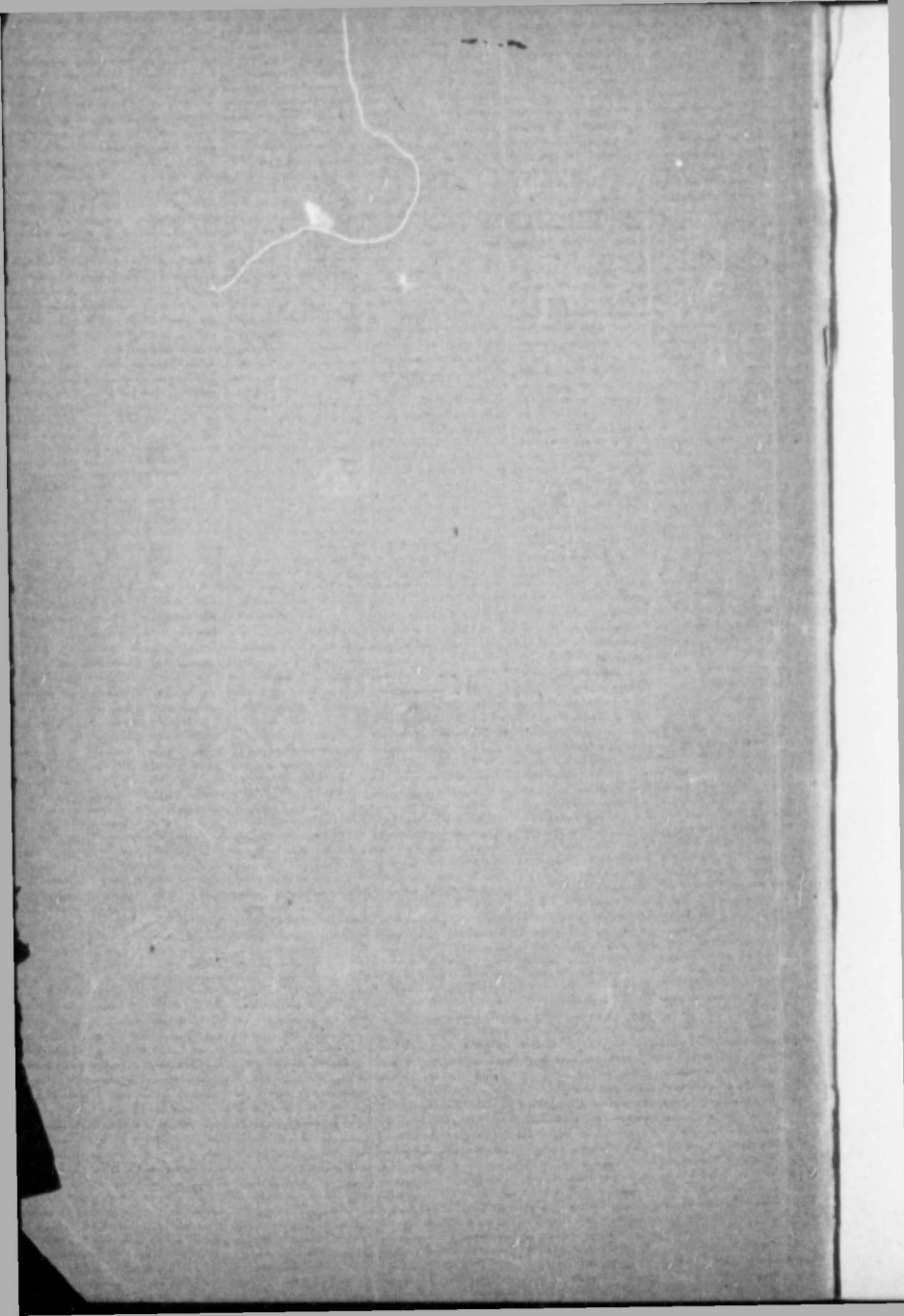
A LECTURE BY

M. W. BRO. HON. WILLIAM ROSS (Senator)

Delivered in Virgin Lodge

June, 1910

PRINTED BY THE CHRONICLE PRINTING CO., LTD.
HALIFAX, NOVA SCOTIA.



The History of Freemasonry

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M. W. BRO. HON. WILLIAM ROSS, SENATOR

PAST GRAND MASTER GRAND LODGE

— OF —

NOVA SCOTIA.



REEMASONRY has the prestige of antiquity in its progress and expansion through the whole civilized world. In its modern growth it may be regarded as a system and institution representing the growth and ideas of human association during past ages of the world's history. The principle of fraternity is the one vital element in the life of Freemasonry. That principle has been proved all down the centuries, it has been the strongest bond of fellowship, brotherly love and truth and of mutual interests, the establishing of societies within those lines. Men animated by a common faith and purpose might hold secret ceremonies, co-operation for the general good, thus making their lives freer, happier and more useful than they could otherwise be. As brothers we come together, stand by each other, upon well known tests, of which the outside world has no knowledge.

We need not, therefore, concern ourselves much about the origin of Freemasonry, though the beginning of its life could be exactly determined, and every phase of its course marked out. It is not without interest and profit, however, that careful search is made for the antecedents of modern Freemasonry. In the progress of Masonic studies fanciful theories must be disregarded and many unwarrantable claims rejected. Authentic history will not justify the assertions often set forth that the Masonic institution which we know and admire has existed from time immemorial, and that



our present system of symbolic Freemasonry can be traced to the building of King Solomon's temple, or that our three "Most Excellent Grand Masters," Hiram King of Tyre, Hiram Abiff and King Solomon ruled and governed the Masonic order as it is known to-day. When we enter upon an historical examination of the past of Freemasonry we will find that many conjectures connected with the origin and character of the institution will not stand the test of intelligent scrutiny. We have, after much search, to throw our idols down and reach conclusions perhaps quite different from those formerly held. But, having a desire to get at the truth concerning the antiquity of the craft, we shall find satisfaction in all honest research to that end. The references to scenes and personages connected with Solomon and the two Hiram are so numerous and distinct in the Mason lectures as to make it almost a safe inference that our institution was established during the lives of those distinguished personages. But logically no such conclusion can be reached. To state that there is any historic chain of evidence between the building of King Solomon's temple and the Masonic organization of our day is unreasonable and absurd. The Masonic organization of the 17th. century was largely composed of architects, builders and workmen who had practical ends in view. They were compacted into a close brotherhood for mutual protection. They held regular meetings, observed certain forms of initiation, practised brief ceremonies, and kept their proceedings secret from the world. Gradually these bodies began to admit honorary members. The diary of Elias Ashmole, the well known antiquary, proves that he was admitted to the privileges of a Masonic Lodge, October 16th, 1646. He speaks of others, like himself, not builders or operative Masons, who were admitted into fellowship of Freemasons. This liberalizing movement grew fast in favor and importance until a general modification of rules took place, allowing all classes and professions to become members. Historical Freemasonry can clearly trace the line of its descent to the organization existing in the 17th. century, back of which appears the Society of Architects and Builders prominent in Europe during the middle ages, which shows well defined relationship to the fraternity as it existed in the 17th. century. Enough is known of these early craftsmen to secure them respect as men of skill and energy and direct purpose, while it is quite clear that the organizations in which they held membership were, to some extent, like the modern institution of Freemasonry. They were bodies of secret alliance and brotherly helpfulness; they observed the ceremony of initiation; made use of expressive symbols and observed strict regulations for their conduct through life. That Freemasonry was moulded in somewhat new forms about the beginning of the 18th. century cannot be questioned. Whatever may be the difference of opinion as to the antiquity of our order, the idea of

order and association among men must be known as its primeval truth which will ever tend to keep our Society in active existence for ages to come.

Brother HUGHAN, one of the most noted of England's Masonic historians, says :

"Believing, as we do, that the present association of Freemasonry is an outgrowth of the building corporations and guilds of the middle ages, as also the lineal descendant and sole representative of the early secret Masonic Societies, it appears to us that their ancient laws and charges are especially worthy of presentation, study and reproduction."

Dr. ALBERT MACKAY says: "We may trace this institution with an older and not dissimilar form in the Masonic fields of Europe; in the corporations of stone masons of Germany; in the travelling Freemasons of the middle ages, and connect it with the colleges of architects of Rome."

We find ourselves in possession of an institution whose capacities are boundless for the good of humanity, and, whilst there is a longing desire to know its early history, its origin may never be known to us. Yet the present standing of the order and its future progress will prove that our Society, whose limits are extended over the whole civilized world, could not exist where law and order rule supreme if its motives and actions were not for the accomplishment of the greatest good to our fellowmen.

Coming to what may be termed the first dawn of Freemasonry on the continent of America, in a letter now in the possession of the New England Historical Society, written by Dr. CHARLES T. JACKSON of Boston, the celebrated chemist and geologist, and addressed to J. W. THORNTON, dated June, 1856, we find:

"When FRANCIS ALGERS and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems of square and compass, and had the figures 1606 cut in it. The inscription was undoubtedly intended to commemorate the place of burial of the French soldiers who came to Nova Scotia, to Annapolis Royal, Acadia, in 1603, the slab bearing date 1606. I had it brought over by the Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Society of Plymouth, Mass., but Judge HALIBURTON, then THOMAS C. HALIBURTON, prevailed on me to abandon it to him, and he has it now carefully preserved. On a late visit to Nova Scotia I found the Judge had forgotten how he came by it, and I told him all about it."

The Judge, in his historical and statistical account of Nova Scotia, gives the following account of the stone described by Dr. JACKSON :

About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former. The western channel, though narrow, is deep and generally preferred to others. A small peninsula, extending from the Granville shore, forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite it, the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface.

The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters alike suffered from exposure to the weather: the seams on the back of it have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is proable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated—they are plainly discernible to the eye and easily traced by the finger. At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French corn-fields, previous to the Treaty of St. Germain's. The remains of this fort may be traced with great ease; the old parade, the embankment and ditch, have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632, and near the eastern parapet a large stone had been found, with the following monumental inscription:

"LEBEL,
1643."

It will be observed that Dr. Jackson assumes the stone bearing the square and compass and the date 1606 to have been "a grave-stone" but Judge Haliburton describes it as the stone upon which the French had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. Dr. Jackson, however, described the stone from recollection only—nearly

thirty years after he found it; while Judge Haliburton's account was written on the spot, at the very time of the discovery, and by one who had made a study of the locality and of the history of the inhabitants. Certain it is that the stone bears a date very near the earliest named by any authority for the settlement of that region, so celebrated by historians and poets. Aside from the fact that it affords the earliest footprint of Masonry upon the continent, the locality has other claims upon the attention of the Fraternity.

Sir William Alexander, of Menstrie, received charters for the whole of Nova Scotia in 1621, 1625, 1628, and settled a Scotch colony at Port Royal, which his people, under David Kirk, captured in 1628 from the French. The son, Sir William Alexander, Jr., was left in command of the colony. He remained until the peace of 1632 compelled him to return the possessions to France, whereupon this the son returned with most of his settlers to England. During this time the father has been created (1630) Viscount Sterling and Lord Alexander of Tullibody, and in 1633 Earl of Sterling, Viscount of Canada. The son (eldest) took the honorary title of Lord Alexander, as usual."

In 1604 Demont, Patriencourt and Champlain sailed from France to found a colony in Acadia, and, having explored the coast of New England, they sailed up the Bay of Fundy, and on the picturesque shores of the Bay of Annapolis they laid the foundation of Port Royal near Annapolis. The conclusion is that from the impress left upon that stone masonic craftsmen were brought over by Demont and other French nobles.

The future history of the stone is singularly unfortunate. About twenty-three years ago it was given by R. G. Haliburton, Esquire (whom many of us will remember) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute. It was to be placed in the wall, the inscription facing inside in one of the principal rooms. Unfortunately the masons forgot the instructions, put the stone into the wall and covered it over with plaster. So the stone is lost, though we know where it is.

Sir Sanford Fleming wrote that he received the stone for the purpose of being placed in the museum of the Canadian Institute, Toronto, in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt. Sir Daniel Wilson was then President, and on March 21st, 1868, wrote a paper on "Traces of European Immigration in the 17th Century," and exhibited a stone found by Judge Haliburton at Port Royal bearing date 1606. Sir Sanford Fleming further adds: "I have myself seen it more than once since its being placed in the Canadian Institute. When the building was erected instructions were given by Dr. Scadding to build

it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it. Before these facts were made known to me, or any trace could be had of the stone, I had a long correspondence with the Institute authorities, and I further offered a reward of \$1,000 for the stone if it could be found, but it was all to no purpose. I regret extremely that I can throw so little light on it at this day. If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America."

I have now been favored by the secretary of the Canadian Institute with a sketch of the inscription on said stone, and to all Freemasons it is deeply interesting; proving beyond doubt that it was made not by a common stone mason, but by one who was then a fellow-craft, which was the highest degree then given. To the ordinary observer it has no meaning more than its historical discovery, but to us, who more thoroughly understand its position, it is full of meaning, satisfying us, one and all, that it was the work of one who was actually a Freemason.

The first warrant for North America granted under the authority of the Grand Lodge of England, as reorganized in 1717, so far as any reliable evidence is known to exist, was the dispensation or commission, granted to Daniel Coxe, Esq., of New Jersey, by the Duke of Norfolk, Grand Master, bearing date at London, the 5th. day of June, 1730, appointing said Brother Coxe Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania, for the term of two years from the Feast of St. John the Baptist next ensuing the date of the commission. It is believed, however, by Masonic students generally that the authority granted by this deputation was never exercised by Brother Coxe.

On the 30th. of April, 1733, Anthony Browne, Lord Viscount Montague, Grand Master of the Free and Accepted Masons of England, granted to "our Right Worshipful and well beloved Brother, Henry Price," a deputation, or commission, constituting him "Provincial Grand Master of New England, and Dominions and Territories thereunto belonging."

By virtue of this Commission ten brethren, resident in Boston, were convened on Monday, July 30th, 1733, at the Bunch of Grapes Tavern, in King Street, Boston; on the spot where the New England Bank now stands, on the westerly corner of Kilby and State streets. The names of this immortal band of Brothers, all of whom had been Masons in England, were as follows: Andrew Belcher, Thomas Kennelly, John Quann, Henry Hope, Frederick Hamilton, John MacNeal, Peter Hall, Matthew Young, John Waddell and Edmund Ellis.

The Provincial Grand Lodge was duly organized by the

appointment of Andrew Belcher as Deputy Grand Master and Thomas Kennelly and John Quann as Grand Wardens. The following eight individuals were then made Masons: James William and John Gordon, John Baker, Thomas Molony, Andrew Haliburton, Robert Peaslee and Samuel Pemberton. These brethren, with the first ten named, then united in a petition to the new Grand Master that he would constitute them into a regular Lodge. This petition, with all, its original and unquestioned signatures, is now in the archives of the Grand Lodge of Massachusetts. The records inform us that Grand Master Price, granting the prayer of this petition, "did then and there, in the most solemn manner, according to ancient Right and Custom and the form prescribed in our printed Book of Constitutions, constitute the eighteen Brethren whom I have named into a regular Lodge in manner and form."

Several years ago, however, a document was brought to light which seems to fix the date of the constitution of the first Lodge with more appearance of probability. It is a letter of recommendation, given by the officers of the new Grand Lodge to Bro. Benjamin Barons, and addressed to the officers of the Grand Lodge in England. It is dated only three years after the occurrence of the event in question. The copy now in the archives of the Grand Lodge of Massachusetts bears the genuine signatures of the Grand Officers:

"From the Holy Lodge of St. John,

Held in Boston, New England,

the 23rd, day of June, A. M., 1736

"Most Worthy and Dear Brethren:

Our great Affection for the whole Fraternity, will not permit us to slip this favorable opportunity to give you sincere Assurances of our due Regards for all our Most Worthy Brethren, regularly met in the Right Worshipful Holy Lodge of St. John, under the protection of the Heavenly Canopy and in Particular, that of England

Our hearty wishes we forward to you under the recommendation of our Right Worshipful Brother Mr. Benjamin Barons (our present S. G. W.) Who's great merits has contributed very much to the flourishing state of Masonry in this great town. Our Lodge was constituted by our Right Worshipful Grand Master, Mr. Henry Price (Provincial Grand Master), on the 31st, day of August, 1733, and is held at the Royal Exchange Tavern, in King Street, Boston.

(The Lodge was removed from the Bunch of Grapes in 1735. The Royal Exchange Tavern occupied the present site of a portion of the Merchant's Bank, on the corner of State and Exchange Streets, and was kept by Brother Luke Vardy before mentioned.)

(The letter continues :)

"It meets the 2nd and 4th Wednesday in every month. It is adorned with the most eminent gentlemen of this place, and kept in its primitive beauty and purity. We should think ourselves thoroughly happy if any favorable opportunity would offer to convince all our Worthy Brethren of our true affection for their person, and for their interest in these parts; but in a particular manner for those of your Rt. Worshipful Lodge; to whom we remain with due respect, Most worthy and Dear Brethren,

"Your affectionate Bros. and very humble servants,

HENRY PRICE, G. M.

JAMES GORDON, D. G. M.

"FRANCIS BETHEL, Sec'y.,"

The first American code of Masonic By-Laws is brief and to the point. It consists of only fourteen short articles, and might have been rehearsed at each meeting without wearying the Brethren. They are so explicit that there is no room for doubt or uncertainty: "Every member that does not pay his Quarteridge on the first Lodge night of the Quarter, or on the second at farthest (if present), shall be excluded from being a member and all Privileges of the Lodge." They require an unanimous ballot for membership. They deny Masonic privileges to those drones in our hive who are too lazy, too indifferent, or too stingy to perform any Masonic duties, and therefore remain unaffiliated. They forbid the proposing of a candidate without leave first obtained of the Master and Wardens. They enjoin that "No Brother or Brothers shall eat any victuals in the Lodge Room while the Lodge is open, without the leave of the Master and Wardens, nor call for Liquor or Tobacco without leave as aforesaid."

Wednesday, September 23rd, 1741, the Record recites:

"The Lodge being opened, Our Rt. Worshipful Master recommended to the Brethren that it was his opinion some particular order should be observed in toasting the health of our Rt. W. Bro. the Hon. Mr. Belcher, and that a committee might be appointed as soon as possible to wait upon him with acknowledgements from the Lodge of his past favors, and to return our thanks, &c.

"Voted, that next after the G. M. the late Governor of this Province is to be toasted in the following manner, viz.:

"To our Rt. W. Bro. the Hon. Mr. Belcher, Late Governor of New England, with 3 times 3.

"Voted, that our Rt. W. Bro. T. Oxnard, D. G. M., Bros. Philips, Row, Price, Hallowell, Forbes, McDaniel and Pelham, be a committee to form a speech, and wait upon the Hon. Mr. Belcher in behalf of this Society, and to make report of their proceeding the next Lodge."

The committee reported at the next meeting, October 14,

1741, as follows:—"On Friday, September 25, 1741, the Committee appointed by this Lodge waited upon the Hon. Mr. Belcher, &c., and made the following speech:—"Thrice Worthy Brother,—We being a Committee by the Mother Lodge of New England, held in Boston to wait on you, take this opportunity to acknowledge the many favors you have always showed (when in Power) to Masonry in General, but in a more special manner to the Brethren of this Lodge; of which we shall ever retain a most grateful remembrance. As we have had your protection when in the most Exalted Station here, so we think it's incumbent on us to make this acknowledgement, having no other means to testify our Gratitude but this; and to wish for your future health and prosperity which is the sincere desire of us and those in whose behalf we appear; and permit us to assure you we shall ever remain, Honored Sir,

"Your most affectionate Brothers and Humble Servaats,

"PETER PELHAM, Sec.,

"In behalf of the Committee."

To which was received the following answer:

"Worthy Brothers;—I take very kindly this mark of your respect. It is now thirty-seven years since I was admitted into the Ancient and Hon. Society of free and Accepted Masons, to whom I have been a faithful Brother, and a well wisher to the Art of Masonry.

"I shall ever maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services.

"J. BELCHER."

This statement of Brother Belcher's carries back his initiation in 1704 thirteen years before the revival of Masonry and the organization of the first Grand Lodge in London. So far as is known he was the earliest made Mason resident on this continent.

Fleet's "Pocket Almanack," published in Boston in 1784, in place of the usual list of St. John's Lodges, has the following paragraph:—

"The Records of the First Grand Lodge in Boston, Right Worshipful John Rowe, Esq., present Grand Master, being carried away by the Secretary, at the time the British Troops evacuated the Town in 1776, a particular list of the several Lodges in North America, who received deputations from, and are under its jurisdiction, cannot at present be obtained. They are in number about thirty. Those in Boston are: "St. John's or 1st. Lodge, and 2nd, now united in one."

Then follows a list of "Lodges under the jurisdiction of St. Andrew's Lodge, in Boston, John Warren, Esq., present Grand Master," numbering twenty. Among these last were: St. Andrew's

of Boston; Massachusetts, of Boston; Perfect Union, or French Lodge, at Boston; and King Solomon's at Charlestown. We are not aware that there is any reason to suspect Bro. Brown of any sinister motive in carrying away the Records. He probably had no choice between that course and abandoning them altogether. One year after peace was concluded he writes to our Grand Master, John Rowe, as follows:—

“Halifax, Oct. 18, 1774.

“Sir—On September 6, I received your letter bearing date August 20, but my present business, namely, school-keeping, has prevented my replying till this time; and do now acquaint you that I have in my possession: a bound book of records, a large silver seal, the Secretary's jewel and collar, a subscription book, and a file of papers, all belonging to the Grand Lodge under your jurisdiction, which I brought from Boston, while in the office of Grand Secretary; and do assure you that, considering the antiquity of the Records, and the usefulness of the seal and jewel to your Grand Lodge, am surprised that no earlier application has been made to me respecting them. For my own part, I view them as consequential matters, and unfit to be trusted in the hands of any different man, and no other, to my knowledge has appeared here from Boston since your request reached me. I am ready and willing to deliver the Articles to any person properly authorized, either by the Grand Lodge or yourself, to receive them and give me a receipt for them. Inclosed is my account with the Grand Lodge, by which you will find a balance of £3.9.10 lawful money due to me as Grand Secretary, which is strictly just, and which I think the Lodge can have no reasonable objection against discharging immediately, and which I, as a faithful, laborious steward in my late office, have a right to expect, and my present circumstances urge for, and shall depend upon its being done by the person who may be authorized to call on me for the articles you request. I have also a book of records, the property of the Second Lodge, which I am willing to deliver with the others, if requested.

I am with due respect Sir,

Your most obedient servant,

THEO. BROWN.

JOHN ROWE, Esq.

The volume of Grand Lodge Records and the volume of the Records of the Second Lodge, named in this letter, are now in our archives, and are those already described as containing the report of meetings in 1775, entered in the handwriting of Brother Brown.

The records of St. John Grand Lodge, Massachusetts, furnishes us with the following item:—

"Right Worshipful Grand Master, and Most Worthy and Dear Brethren :—

We acknowledge your favor of the 23rd. of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition : and we now, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last Mr. Price's deputation and power was extended all over America which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us in order to promote and strengthen the interest of Masonry in this province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a deputation or charter granted by the Rt. Worshipful Mr. Price by virtue of his commission from Britian, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in his place.

"This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and as we hope that our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens, and signed by the Secretary ; for which favors this Lodge doubt not to be thought ungrateful. We are, Right Worshipful Grand Master and most Worthy Brethren, Your affectionate Brethren and obliged Humble Servants.

"Signed at the request of the Lodge,

"B. FRANKLIN, W. M.

"Philadelphia, Nov. 28, 1734."

We have in our possession a large number of Masonic parchments, being the early charters granted to Lodges within this province. I will copy only two of them, as any more reading of charters would prove dull and wearisome. Lodges were then

known by numbers more than names. Both these charters are signed by Lord Blessinton, Robert Goodman, S. G. W., William Osborn, J. G. W., and Law Dermot, Grand Secretary, and read :

BLESSINTON, Grand Master.

D. G. M.

ROBT. GOODMAN, S. G. W.

WM. OSBORN, J. G. W.

To All Whom It May Concern :—

No. 2. We the Grand Lodge of Free and Accepted (York) Masons in ample form assembled (Viz., The Right Worshipful and Right Honorable William Stuart, Earl of Blessinton, Grand Master, William Holford, Esq. Deputy Grand Master, Mr. Robert Goodman, Senr. Grand Warden, and William Osborn, J. G. W. with the approbation and consent of forty-seven Regular Lodges held within the cities and suburbs of London and Westminster) Do hereby authorise and empower our trusty and well-beloved Brethren Robert Gillespie Master, Edmund Whitehead Senior Warden, and John Burbridge Junr. Warden, (with their lawful assistants) to form and hold a Lodge of Free and Accepted Masons at the sign of the Rowebarge in George street in Halifax in the province of Nova Scotia, and in said Lodge when duly congregated) admit, enter and make Masons according to the Aneient and Honorable Custom of the Royal craft in all nations and all ages throughout the known world. And we do hereby further authorise and empower our said trusty and well-beloved Brethren Robert Gillespie, Edmund Whitehead and John Burbridge (with their lawful Assistants) to nominate, Chuse and instal their successors &c. &c. &c. Such installations to be upon or near every ST. JOHN'S DAY during the continuance of this Lodge for EVER. Providing that the above named Brethren and their successors always pay due respect this Right Worshipful Grand Lodge of Free and Accepted (York) Masons, otherwise this WARRANT to be of no force or virtue.

"Given under our hands and seal of the Grand Lodge London this Twenty-seventh day of December Anno Domini 1757 Anno Lap. 5757.

LAW DERMOTT, G. Sec."

BLESSINTON, Grand Master,

D. G. M.

ROBT. GOODMAN, S. G. W.

WM. OSBORN, J. G. W.

To all whom it may concern :

We the Grand Lodge of Free and Accepted York Masons in ample grand form assembled (viz., the Right Worshipful Grand and Right Honorable William Stuart, Earl of Blessinton, Seal Grand Master, William Holford Esqr.

Deputy Grand Master, Mr. Robert Goodman, Senr. Grand Warden, and Mr. William Osborn, Junior Gaand Warden ; with the approbation and consent of forty-seven Regular Lodges held within the cities and suburbs of London and Westminster) do hereby authorise and empower our trusty and well-beloved Brethren, John Reen, Master ; Edward Baron, Senr. Warden ; and William Osborn, Junr. Warden, (with their lawful assistants), to form and hold a Lodge of Free and Accepted York Masons, at the King's Arms in George Street, Halifax, in the province of Nova Scotia, and in said Lodge (when duly congregated) admit, enter, and make Masons, according to the Ancient and Honorable Custom of the Royal Craft in all nations and ages, throughout the known world, and we do hereby further authorise and empower our said trusty and well-beloved Brethren, John Reen, Edward Baron and William Osborn (with their lawful assistants) to nominate, chuse and instal their successors whom they are to invest with their power and dignity &c., and such successors shall in like manner nominate, chuse and instal the r successors &c., &c., &c., Such instalations shall be upon or near every ST. JOHN'S day during the continuance of this Lodge for EVER.

Providing that the above named Brethren and their successors always pay due respect to this RIGHT WORSHIPFUL GRAND LODGE of FREE and ACCERTED (York) MASONS, otherwise this WARRANT to be of no force or virtue.

Given under our hands and seal of the GRAND LODGE of LONDON, this Twenty-seventh day of December, Anno Domini 1757, Anno Lap. 5757.

LAW DERMOTT,

G. Secy."

A true copy

Attes.

I. O. GRIDLEY,

G. Sec'y.

The most interesting and continuous Masonic history of any Lodge within this province is that of St. Andrews Lodge, No. 1. being now accorded their numbers according to date of charter. Now as this is one of our living Lodges that has continued with-

out a break since March, 1768, I will again venture to read its charter :

No. 4. in Halifax.

THOMAS MATTHEW,
Grand Master.

WM. DICKEY, D. G. M.

L. DERMOTT, for the S. G. W.

L. DERMOTT, for the J. G. W.

$\left\{ \begin{array}{l} \text{No. 195 in} \\ \text{England} \\ \text{Now 188} \\ \text{No. 137.} \end{array} \right\}$	<p>To all whom</p> <p>It may concern.</p>
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We the GRAND LODGE of the most Ancient and Honorable FRATERNITY of FREE and ACCEPTED MASONS, (according to the old constitutions granted by His Royal Highness Prince EDWIN at YORK, ANNO DOMINI Nine Hundred Twenty and six, and in the year of Masonry, Four Thousand Nine Hundred twenty and six) in ample form assembled, viz.:

The Right Worshipful and Honorable THOMAS MATHEW of Thomas Town, in the Kingdom of Ireland, Esquire, now residing in that part of Great Britain called England, GRAND MASTER OF MASONS! The Worshipful Mr. William Dickey, DEPUTY GRAND MASTER, The Worshipful EDMUND BUTLER, Esquire. SENIOR GRAND WARDEN and the Worshipful HENRY ALLEN, Esquire, JUNIOR GRAND WARDEN (with the approbation and consent of the WARRANTED LODGES held within the cities and suburbs of London and Westminster) do hereby authorise and empower our trusty and well-beloved Brethren, viz.: Mr. John Cody, one of our MASTER MASONS; Mr. THOMAS McLENON, his SENIOR WARDEN, and Mr. John Woodin, his JUNIOR WARDEN, to form and hold a LODGE of FREE and ACCEPTED MASONS aforesaid, at theAmherst, in the town of Halifax, in the province of Nova Scotia, North America, upon the first Tuesday of every Kalendar month, and on all seasonable times and lawful occasions: and in the said LODGE (when duly congregated) to admit and make FREE MASONS, according to the most Ancient and Honorable Custom of the ROYAL CRAFT in all ages and nations throughout the known world.

And we do hereby further authorise and empower our said trusty and Well-beloved Brethren Messrs, John Cody, Thomas McLenon, and John Woodin, (with the consent of the Members of their Lodge) to nominate, chuse and install their successors to whom they shall deliver this WARRANT, and invest them with

all their powers and dignities as FREE MASONS, &c. And such successors shall in like manner nominate, chuse and install their successors, &c., &c., &c., Such installations to be upon (or near) every ST. JOHN'S DAY during the continuance of this Lodge for ever. Providing the above-named Brethren and all their successors always pay due respect to this Right Worshipful GRAND LODGE, otherwise this WARRANT is to be of no force or virtue.

Given under our hands and the seal of our GRAND LODGE in London, this Twenty-sixth day of March, in the year of Our LORD One thousand Seven hundred Sixty and eight.

NOTE.—This warrant is registered in the Grand Lodge, Vol. 6th. Letter F.	{	L. S.	}	LAW DERMOTT, Grand Secretary.
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Another document of Masonic interest is the permission granted to this Lodge to wear a Centenary Jewel, which reads :

To the Master, Wardens, other
officers and Members of the
ST. ANDREW'S LODGE late
No. 118, R. E. Halifax, Nova
Scotia, and all others whom it
may concern.

SEAL.

Greeting :

WHEREAS it appears by the Records of the Athol Grand Lodge or old XXX Institutions that on the 26th. day of March, A. D. 1768, a Warrant of constitution was granted to certain Brethren therein named, authorizing and empowering them and their successors to hold a Lodge of Free and Accepted Masons. at Halifax, Nova Scotia, and which said Lodge was then registered on the books of the Grand Lodge as No. 155. But in consequence of the Union of the two Grand Lodges, and the formation of the United Grand Lodge on the 27th. day of December, 1813, it became No. 188. Since which owing to the general alteration of the numbers in 1863, it became and was known as No. 118, meeting at Halifax, Nova Scotia, under the title or denomination of

THE ST. ANDREW'S LODGE,

and is now known as No. 1, under the Register of the Grand Lodge of Nova Scotia.

And WHEREAS the Brethren composing the said Lodge are desirous now that it has completed the CENTENARY of its existence, to be permitted to wear a Jewel commemorative of that event, and have, with the consent and approval of the The Honorable Alexander Keith, Grand Master of Nova Scotia, prayed our sanction for that purpose.

NOW KNOW YE, that we have taken the subject into our consideration, have acceded to their request, and in virtue of our propogative DO HEREBY GIVE AND GRANT to all and each of the actual subscribing members of the said Lodge, being Master Masons, permission to wear in all Masonic Meetings, suspended to the left breast, by a sky blue ribbon, not exceeding one inch and a half in breadth, a JEWEL, or MEDAL, of the pattern or device that we have already approved of as a CENTENARY JEWEL. But such Jewel is to be worn only by those Brethren who are bona fide subscribing members of the said Lodge, and for so long only as each shall pay his regular stipulated subscription to the funds thereof, and be duly returned as such to the Grand Lodge of Nova Scotia.

Given at London this 9th. February, A. L. 5871, A. D. 1871.

By Command of the Most Worshipful Grand Master,

THE RIGHT HONORABLE EARL de GRAY and RIPON,
R. C.

JOHN HERVEY, G. S."

One hundred and forty-two years of active Masonic life is the honorable record of St. Andrew's Lodge. What serious thoughts press on our minds when we think of the time! How crowded with incidents has been the history of the craft and our country, and even when noticed, how closely have the two been connected. Mason, like other mortals, fall by the way and are soon forgotten. But St. Andrew's Lodge flourishes and grows more and more vigorous with increasing age, and its ranks are constantly recruited by Freemasons proud of its antiquity and its history, and determined to do their part towards perpetuating its increasing influence and usefulness. To the credit of this Lodge be it recorded that from its origin in March, 1768, until now it has never failed to meet on the first Tuesday of each month, and even at other times when emergent business required it. What a blessing this Lodge has been to Halifax, with its silent deeds of charity in relieving the distressed, soothing their afflictions and looking after the sick, and at their own expense paying funeral expenses will only be known by those who read their records.

This applies with equal force to all other Lodges in the province according to their age and means. Are there any persons living who can say that Halifax has been injured in its moral, religious and political progress by any mischievous influence of Freemasonry?

In 1808 Admiral Murray of the White Squadron was Master of St. Andrew's Lodge. In 1813 thirty shillings was voted to George Grigason, an American prisoner of war at Dartmouth. In 1819, when Grand Master Pyke retired from that position he stated:

"In having my conduct approved by the oldest Lodge of the Province, is truly gratifying to me."

May 22nd. 1820, St. Andrew's Lodge joined a procession to lay the corner stone of Dalhousie College, which ceremony was performed according to ancient custom and Masonic usage by the Earl of Dalhousie. On July 26th, 1825, this Lodge marched with Grand Lodge and Earl Dalhousie to break ground of the Shubenacadie canal. This Lodge was permitted under all the changes to retain its original charter, and is in possession of many interesting relics, such as the punch bowl, so much admired on account of its age and interesting history, a gift from His Royal Highness the Duke of Kent, the father of Her Most Gracious Majesty Queen Victoria a chair also which was once the property of the Duke of Kent, and other things considered of historic importance.

Connected with the Duke of Kent, an address was presented to him, dated 24th June, 1794, which reads :

"To His Royal Highness Prince Edward, Knight of the Most Noble Order of the Most Illustrious Order of St. Patrick, Major-General of His Majesty's Forces, &c., &c., &c.

Right Worshipful Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the Province of Lower Canada :

May it please your Royal Highness : When we contemplate the pursuits of your Royal Highness, not only in the most hazardous services in the defence of the rights of your country, but in patronising that institution which is formed for universal charity, we cannot express the sense we entertain of that greatness of mind you have so eminently displayed in every situation which Providence has called you to fill, and, whilst our fellow citizens at large are felicitating themselves upon your arrival in this province, permit us, the members of the Grand Lodge of Ancient Freemasons, established in Halifax for the Masonic jurisdiction of Nova Scotia, to participate in the general joy, and respectfully to assure your Royal Highness of our firm adherence to that excellent form of Government which is the particular blessing of a British subject, and to express our unshaken loyalty to His Majesty, and zealous attachment to every branch of his Royal family. The success of His Majesty's arms in the West Indies, to which your Royal Highness has so materially contributed, and your preservation when exposed to the greatest dangers demands our grateful acknowledgements to the Grand Architect of the Universe ; and whilst we deplore the calamities of war, we fervently pray that the exertions of our loving Sovereign and his allies may be the means of restoring peace to Europe and re-establishing its concomitant blessings. Your condescending attention to the craft and the bright example your Royal Highness has exhibited to Freemasons of all those virtues which are the predominant principles of the

society and the highest ornaments of human nature will ever endear your memory to the fraternity and attach every R. W. Grand Master to your Royal person by the most indissoluble ties of gratitude, affection and esteem.

May the invaluable life of your Royal Highness be a long continued blessing to mankind, and when you shall have completed your pursuits of usefulness and disinterested benevolence in the Lodges below, it is our ardent prayer that you may reap the reward of those virtues for which you are now so highly distinguished, in the Grand Lodge above, where peace and harmony only prevail."

This address, certainly flattering, is signed by the Grand Master, Richard Bulkley, and His Royal Highness returned the following answer: To the Members of the Grand Lodge of Ancient Freemasons in Nova Scotia: Brethern,—I return you my best thanks for the flattering address with which you have this day favored me. The assurance you give me of your firm adherence to the British constitution, of your loyalty to the person of His Majesty, and your attachment to the whole of his family gives me the truest satisfaction. The notice you take of the exertions I thought it my duty to make in the service of my country in the late campaign in the West Indies is as flattering to me as is the kind interest you have taken in my personal preservation. As it has been, so it always will be a particular duty with me to give any attention to the royal craft as far as my abilities go, and, while I express my grateful acknowledgement of every wish you offer for my present and future happiness, I am happy of embracing the same opportunity of publicly offering my prayers to the Grand Architect of the Universe for the protection of the craft in general, and more particularly for that of the Grand Lodge of Nova Scotia, from the members of which I have just received the most flattering mark of attention in this day's address."

One or two items connected with the duke of Kent may not be out of place. On the 23rd. November, 1793, the Grand Lodge of Nova Scotia presented an address to His Royal Highness on hearing from England that he was appointed Grand Master of the P. G. L. of Quebec, a copy of which would be too long to give now. A touching incident, proving his Masonic spirit being properly directed was his finding in March, 1783, that Brother Alexander Galloway, 241 Royal Artillery, died poor, and having left a wife and two children, his Royal Highness having been apprised of the fact advised that the deceased brother be masonically interred, with the request that all the Lodges would make a voluntary subscription for the expense of the funeral and the relief of the widow, stating that he would personally attend the funeral, and that a band of music would come with him. On another occasion, at a quarterly meeting of Grand Lodge, a brother, speaking to the question discussed, addressed the Grand Master as His Royal

Highness, whereupon the Grand Master called the brother to order and said: "Worshipful Brother, there is no Royal Highness here, we are all brethern." The effect is said to have been electrical, and the incident is often recalled to this day.

The history of the Grand Lodge of Quebec gives his name as Grand Master, beginning with 1792 to 1807. Again we find him Grand Master in 1810 to 1811, but in 1812 he intimated his desire to resign the Grand Mastership of the Grand Lodge of Quebec. He was succeeded by Hon. Claude Denechau, a distinguished Frenchman, whose eloquent address to Grand Lodge concludes with the following remarks: "Let us then as brethern in our respective situations in life, as men and Masons, strive to emulate each other by showing that we are true friends of benevolence, charity and brotherly love, the great basis on which rests our institution, and let us practise the virtues laid down by our rules, which will be the unerring guide to attain that happiness which reigns in the Grand Lodge of the Divine Architect of the Universe."

This is quoted to prove that the principles that guide and direct Freemasonry there in the province of Quebec are the same, we trust, that influences the brethern in the province of Nova Scotia.

We have not time to refer to the unhappy division into which Freemasonry was divided in England into two separate authorities, known as the Ancients and Moderns, but in June, 1814, the union was effected, as stated by Grand Secretary William Barker, by the truly Masonic and philanthropic endeavors of our Most Worshipful and illustrious brethern, their Royal Highnesses the Dukes of Kent and of Sussex, the Past Grand Masters of their respective fraternities. I need not add that this illustrious Freemason the Duke of Kent passed away at Sidmouth on the 3rd. day of January, 1820, in the fifty-third year of his age.

Our fraternity may well unite with the historian in the opinion that there are few localities in America around which the memories of the shadowy past more interestingly cluster than around the ancient town of Annapolis. Notwithstanding the various fortunes and misfortunes that befell that locality, the Masonic fire seems to have smouldered there with singular persistency. The records of St. John Lodge, Boston, have the following entry, dated 1740, that our R. W. G. M. Price granted a deputation to sundry brethern at Annapolis, N. S., to hold a lodge there, and appointed Major Erasmus James Philipps, D. G. M. It is said that this Major E. J. Philipps was a relative of Richard Philipps, Governor of Nova Scotia from 1718 to 1749. There is also now in the archives of the Grand Lodge Massachusetts a document believed to be in the handwriting of Brother Philipps, a perfect



copy of the original sent me by the Grand Secretary, Sereno D. Nickerson of Boston.

Halifax, the 12th. June, 1750.

Sir,—At a meeting of true and lawful brothers and Master Masons Assembled at Halifax, in order to consult on proper measures for holding and establishing a Lodge at this place. It was unanimously resolved on that a petition should be sent to you who, we are informed, is Grand Master, for the Province of Nova Scotia in order to obtain your warrant or deputation to hold and establish a Lodge at this place, according to the Ancient Laws and Customs of Masonry and that said petition should be signed by any five of the Brethern then assembled.

We therefore the undenamed subscribers pursuant to the above resolution do most humbly crave and desire your warrant to hold and establish a lodge as aforesaid according to the Ancient Laws and Customs of Masonry as practised among true and lawful brethren and this we crave with the utmost dispatch and beg leave to subscribe ourselves your true and loving Brethren.

ED. CORNWALLIS.

WM. STEELE.

ROBERT CAMPBELL.

WILLM. NESBITT.

DAVID HALDANE."

ERAS. JAS. PHILLIPS,

P. G. M.

Of the signers of this petition William Steele is described as a brewer and merchant. Robert Campbell and David Haldane were officers in the army. William Nesbitt was one of the clerks of the Governor.

In the library of the Grand Lodge of Massachusetts is a book very rarely to be found now, entitled "A Concise Account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the first settlement of it to this present time, 1796," I quote the following extract from this interesting account:

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. But, however, this may be, it is certain that as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the rising province, as the ivy climbs around the oak, contributing to its beauty, shade and magnificence.

As early as the year 1750, which was as soon almost as there were any houses erected in 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. This warrant was received on the 19th of July; and on the same evening Lord Colville and a number of navy gentlemen were entered apprentices in this Lodge. It had also the honor of making many of the principal inhabitants and most of the gentlemen holding considerable offices in the province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable Richard Bulkeley, Esq., was made a Master Mason. Governor Cornwallis, indeed, while he resided in the province was Master of this lodge, and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the Government and in the Chair by Governor Lawrence, who enjoyed both till his death (Oct. 19, 1760.)

On March the 18th, 1751, the second lodge was formed at Halifax. On this occasion brother Murray acted as Deputy Grand Master, and Brother Nesbitt, the late Attorney-General, as Senior Grand Warden, installing the officers. At this time our R. W. Brother Phillips probably acted only under a deputation; for we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honorable William Stuart, Earl of Blessington, Grand Master of England, constituting Erasmus James Phillips, Esq., Provincial Grand Master of Nova Scotia, and of the territories thereunto belonging. Grand Master Phillips was succeeded in his high office by His Honor Jonathan Belcher, Esq., Lieutenant-Governor of the province. But the province being in its infancy, and having to struggle with many difficulties unfavorable to the cultivation of the Arts, the Grand Warrant, after the death (1776) of the R. W. Brother Belcher, lay dormant for many years; a misfortune severely felt by the craft.

VIRGIN LODGE, R. N. S., commenced its meetings at Halifax on the 18th day of February, A. D. 1782, under a dispensation granted by the two warranted lodges, 155 and 211 (at that time established in the town) at a lodge of quarterly communication held January 21st 1782, and worked under such dispensation until October, A. D. 1784, when a warrant was granted to the body by the Grand Lodge of Nova Scotia (R. W. Bro. John George Pyke, Provincial Grand Master) under the title of Artillery Lodge, No. 2, on the Registry of Nova Scotia, under which warrant the Lodge continued working until the 22nd of September, A. D. 1800, when the body, by the permission of the Grand Lodge of Nova Scotia, resumed its original name of Virgin Lodge. In

1828 the warrants issued by the Provincial Grand Lodge of Nova Scotia (established in Sept. 1784) were called in by H. R. H. the Duke of Sussex, then M. W. Grand Master of the United Grand Lodge of England; and the old warrant of 1784 having been given up in October, 1829, a new warrant was granted to the lodge by the Grand Lodge of England, under the title of Virgin Lodge, No. 829, on the Registry of England; and in October, 1833, the number of the lodge was changed by the Grand Lodge of England to No. 588; and in July, 1863, the number of the lodge was again changed by the Grand Lodge of England to No. 396, R. E.

A union of the lodges working in the province under the Grand Lodges of England, Scotland, and Nova Scotia, into one Supreme Grand Lodge, took place on the 24th of June, 1869.

This may be considered as the early reliable commencement of Freemasonry in Halifax.

One more incident connected with the Masonic acts of the Duke of Kent was that he laid the corner stone of Freemasons' Hall in Halifax in 1800 and that stone is preserved in a glass case, and reads "In the name of God in the reign of George III., His Royal Highness Prince Edward, Duke of Kent, Commander in Chief of British North America, Grand Master of Lower Canada, in behalf of Richard Bulkeley, member of His Majesty's Council, Grand Master of Nova Scotia, laid the foundation stone of Freemasons' Hall, 5th June, A. D. 1800, and of Masonry 5800."

We have the continued record and copies of warrants from 1783 down to the present time with the respective names of the honored Grand Masters who followed each other on the roll of time. These ancient warrants on parchment, with their old fashioned seals of wax, stamped into a leaden mould, tell the early history of many a lodge still in existence in strength, love and unity, and some that have been discontinued. From 1784 to 1820 there were 34 lodges under one Provincial Grand Lodge, proving the widespread hold that Freemasonry had in the early history of our province. Many of these lodges, from written files of letters safely cared for in our fireproof vault, contain facts of Masonic interest sufficient to form an historical paper in itself. Take for instance St. Andrew's Lodge from 1768 to the present time, and St. John Lodge, chartered June 3rd 1780 by the Right Worshipful and Most Noble Prince John the Third, Duke, Marquis and Earl of Atholl, then known as No. 161, but now as No. 2 in the register of the Grand Lodge of Nova Scotia.

A few incidents connected therewith may be of local interest. The charter authorises the Worshipful John George Pike, one of our Master Masons, Worshipful John Fillis as Senior Warden, and W. John Cleveland as Junior Warden to form and hold a lodge of Free and Accepted Masons at the Golden Ball, Halifax, Nova Scotia, upon the first Monday of each calender month and

on all seasonable and lawful occasions, and in the said lodge when duly congregated to admit and make Freemasons according to the most ancient and honorable custom of the Royal Craft in all ages and nations throughout the known world. At a meeting held March 12th, 1781, Captain John Moore, of the 82nd regiment, offered himself as a candidate for Freemasonry. The application was ordered to stand on the books. One April 7th same year, the minutes state that Captain Moore's application stood sufficient time on the books, was balloted for and found worthy, and entered in due form.

At a meeting held June 5th, 1781, we read the record, Brother Moore being desirous of another step, was examined and found worthy and crafted in due form, meaning that he had received the fellow-craft degree. On June 25th, it is recorded that Brother Moore, being desirous of further instruction in Masonry, was examined and found worthy and raised to the sublime degree of Master Mason according to ancient usage. In looking carefully over the records of the lodge we find no other mention made of Brother Moore, the hero of Corruna, whose retreat we remember reading in Napier's History of the Pennisular war, as also the poetry made after his funeral, which in our schoolboy days we used to repeat, and begins thus—

“Not a drum was heard, not a funeral note,
As his corpse to the rampart we hurried,
Not a soldier discharged a farewell shot,
O'er the grave where our hero lies buried.”

We notice in the same year, 1781, the Rev. John Wingate Weeks received his degree in this lodge, who was in 1784 elected Grand Chaplain of the Grand Lodge formed 24th September, 1784.

The lodge used to hold two festivals each year, and on June 24th, 1783, invitations were sent to the following lodges, St. Andrew's, Union, Virgin and Thistle, to join with them in procession to St. Paul's Church, where a sermon suitable to the occasion was preached by the Rev. Wingate Weeks; returned to the lodge and dined together at the Golden Ball, and spent the days as recorded in harmony and brotherly affection, according to the ancient institution.

Among the visitors are mentioned Governor Parr and Rev. Fraser, whose Christian name is not given.

Then lodges met during the day. We find on St. John's day, 24th June, dinner was ordered to be on the table at half past two o'clock. The price of tickets was twenty shillings each. Spiritual blessings were then not overlooked, for we find that it was ordered that three Masters of the lodges would wait upon Reverend

Brother Weeks to know if he would accompany them to St. Paul's and favor them with a sermon for the occasion.

We notice that Governor Parr used to dine with the members of this lodge on June 24th and December 27th, the regular days on which the brethren enjoy themselves.

The festivals on June 24th and December 27th were strictly observed as days on which the brethren of the lodge would meet and attend divine service in St. Paul's. On the 24th of June, 1791, the record reads: "The lodge, after being properly marshalled, proceeded to the British Tavern, agreeable to the order of the day, from thence in grand procession to St. Paul's church, where an excellent sermon was preached, adapted to the occasion, by Rev. Brother Shreve, after which the brethren returned to the lodge in the same order.

On the 24th of June, 1792, the festival was held at Mrs. Sutherland's Coffee House at four o'clock, when they were joined by the other city lodges. We find on December 21st, 1792, that W. Brother Richard John Uniacke was duly elected Worshipful Master; Brother Job Bennet Clarke, Senior Warden; and Brother Thomas Fillis, Junior Warden.

On January 6th, 1794, a resolution was passed that the lodge subscribe for twenty copies of a sermon preached by Rev. Brother Shreve, at Digby, on St. John the Evangelist's day, June 24th, 1792.

Evidently people lived happier and more sociability was observed in those days than now, even among Freemasons of our day. We find it recorded that on June 24th, 1788, the lodge, agreeable to order of the Most Worshipful the Grand Master assembled in the lodge room on Grafton street at 10 o'clock, a. m., and when formed, joined the other lodges in the town and proceeded to the British Tavern, where the M. W. the Grand Lodge was held and from thence in grand procession to St. Paul's church, where divine service was performed and a sermon preached suitable to the occasion by the Grand Chaplain, Rev. Brother John Wetherall, and when divine service was over returned back in the same order to Grand Lodge room, where the Grand Lodge was closed to meet again at 4 o'clock p. m. at the British Tavern, where they and other lodges in town dined together under the banner of Grand Lodge, and the rest of the day was spent with that spirit of pure conviviality, love and friendship which should ever distinguish the craft, the "pure conviviality" then enjoyed would probably be questioned by us not being in strict accordance with our changed ideas of what we consider right to eat and drink.

Here we might linger over the continuous minutes of the lodge, recording events full of interest and information to our Masonic brethren, but considered stale, dull and monotonous by those who will never know the cords of fraternal friendship that

binds together the members of Our Order wherever they meet in all parts of the world.

A list of members of this lodge, the dates of their initiation, passing and raising, would be of interest to those whose friends were then members.

In 1784 Rev. Thomas Shrieve, Hugh Kinkham, merchant, and Thomas Austin, merchant. I already mentioned in 1793, Richard John Uniacke, Attorney-General; Honorable James M. Bulkley, M. C. L.; John Creighton, Barrister; 1790 M. Richardson, merchant; 1810, Honorable Charles R. Prescott, Hon. Enos Collins, merchant; Crofton Uniack, Barrister; in 1814, William Q. Sawyers, Judge of Supreme court; in 1820, Charles Twining, barrister; in 1821, Rev. John Thomas Twining, Garrison Chaplain; in 1826, Charles D. Archibald, William Liddell, merchant; 1829, Richard Howe, merchant; Hon. James Stewart, of the 85th regiment; John V. N. Bazalgette, William J. Almon, M. D.; John Leander Starr, merchant; in 1841, Hon. James B. Uniacke and A. M. Uniacke, barristers; Stephen Binney, Mayor; and hundreds of other men of the highest eminence, learning and attainment, who considered it the highest honor and privilege to uphold the standard of Freemasonry, while those of our highest social circles today would feel deeply humiliated in their own minds if they belonged to the craft forgetting that at this day the men who stand highest in order in England Ireland and Scotland. are the Dukes, Marquises, Earls, Lords, Generals, Admirals, in short, the church and the state are fully represented. Yet compare that with the standing of Freemasonry in our city today.

Turning aside from St. John's Lodge in which there is sufficient for any one evening paper, and where the Masonic student will find much to interest him, and coming to Virgin Lodge, No. 3, R. N. S., it will be impossible to say much about my own lodge, whose records of members and all acts to be recorded are complete from 1782 to the present time. Honorable Alexander Keith was for six years W. M. of this lodge, and treasurer for eighteen years; Arthur Woodgate, of whom many of us have very pleasant recollections, treasurer for five years.

At the formation of the Grand Lodge, Sept. 24th, 1784, a commission was sent to R. W. Thomas Alexander, then residing in Shelburne, by the authority of the M. W., Brother William Randall McDonnell, Earl of Amtrim with several other titles, who is described as Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in that part of Great Britain called England, to come to Halifax to instal the officers of Grand Lodge. This formidable document is recorded in full in the Grand Lodge minutes. This authority is very full and particular in all matters to be there performed, "for doing all of which this shall be your sufficient authority, given under our

hand and private seal of Arms of my house in Mile End in the County of Middlesex, Great Britain, the 10th day of June 1784." Then we notice England had its place in Great Britain; now, by custom, not by statute, Great Britain appears to be absorbed under the word England. The prayer offered by Brother Joshua Wingate Weeks, Grand Chaplain, is given in full. The charter to the Provincial Grand Lodge is also given in full, originally dated Dec. 27th, 1757.

After the R. W. Brother John George Pike, P. G. M., with R. W. William Campbell, deputy Grand Master; R. W. Daniel Wood, Junior G. M., with other Grand Lodge officers, were formally installed, the Grand Master addressed the Brethren present; "Right Worshipful and Worthy Brethren it affords me the highest satisfaction to see so great a number of worthy brethren assembled together on an event which for a considerable time has been the object of our most ardent wishes, that of establishing a Grand Lodge in this Province, which is at all times highly necessary, but more especially at the present crisis, when such vast numbers of inhabitants, and among them many worthy brethren Freemasons, have of late immigrated into it. I think myself highly honored in being appointed your first Grand Master upon the renewal of the Provincial Grand Warrant, an honor which I shall ever place at the head of your most singular favors, and you may be assured that I shall ever exert my utmost endeavors to promote the safety, honor and interest of the Royal Craft, not doubting but I shall at all times receive that aid and support which I have reason to expect from so many worthy brethren by whose unanimous suffrage I am placed in this high and important office. May the Grand Architect of the Universe pour down his continual blessing upon all our lawful undertakings, and that this event may be the means of cementing us in the bonds of peace and brotherly love. That our universal charity and benevolence may be so conspicuous that it may induce others to follow our example, that there may be a large increase of the Royal Craft to the latest fraternity, and that after we have finished the work which our blessed Master has allotted to us here below we may meet in that heavenly lodge above, where faith and hope will be swallowed up in fruition, and almighty love be our eternal song." The reference to the renewal of the Provincial Grand Warrant may be explained that the original was dated 27th Dec., 1757, but for some unexplained reason was not then acted on, and the charter was renewed, as stated, December 27, 1784, say 27 years after being originally issued. From this date lodges were chartered and the whole fraternity governed within the province without much reference to England, Ireland or Scotland, until we gained our independence and formed the Grand Lodge of Nova Scotia, June 8, 1866, and finally completed in uniting

all the lodges under the Grand Lodge of England and Scotland under the name of the Grand Lodge of Nova Scotia in 1869.

From the formation of the Provincial Grand Lodge we notice continuous applications for charters to form lodges for doubtless the settling of the Loyalists in this and the neighboring provinces had at that time given a very valuable impulse to Freemasonry, the desire being to perpetuate that institution under which it was their privilege to live and enjoy its blessings previous to leaving the New England States. September 29th, 1784, no less than six separate applications were made to receive warrants and charters to form lodges. One application reads: "A memorial from Patrick Wall, Henry Guest and George Thomas of Shelburne, on behalf of themselves and brethren, under the sanction of a warrant from the Provincial Grand Lodge of New York, which they think is not strictly constituted in this province, plainly proving that these were Loyalists working under the former warrant of their lodge.

We have in our blue room in Freemasons' Hall the painting of two Masonic charts of the entered apprentice and fellow-craft degrees. As stated, those charts were brought over to Shelburne by the Loyalists in 1783, and used by Hiram Lodge No. 10 in 1785, a year after the formation of Provincial Grand Lodge. At this same meeting a memorial was read from James Sutherland, Nicholas P. Olding, Thomas Lydiard, Alexander Sutherland, James Logan and Donald McDonald, settlers at Sheet Harbor, this province, praying that a warrant be granted them to form a lodge. This was the origin of Hiram Lodge No 8. Evidently these would be immigrants from Scotland, who were of our Order before leaving the fatherland. It was voted at this communication also that fifteen guineas be presented to R. W. Brother Thomas Alexander for his brotherly assistance in constituting the Grand Lodge, towards defraying his expenses from Shelburne and back again.

Then come copies of charter of Union Lodge No. 1, dated 29th September, 1781, with George James, Worshipful Master; James Kelley, Senior Warden; and Henry Markham, Junior Warden, with a long list of members numbering 265, up to May, 1820. Among the names we find John Stairs, John Albro, Robert Litton, Alex. McDougall, James Duffus, who was a member December 3rd, 1807, John Longard and William Kidston in May 1818. This may be followed with a list of St. Andrew's Lodge members numbering over 300 up to 1818, and Virgin Lodge with its 333 members up to 1823. Paris Lodge No. 3, established in Shelburne, September 29th, 1784, with Patrick Wall, as W. M., Henry Guest, S. W., and George Thomas as J. W., with a full list of 25 members from the time of its formation. At this same date Solomon's Lodge, No. 5, was granted a register in Shelburne

with Philip Lenzie, W. M., James Taylor, S. W., and James Spenke, J. W., with a membership of 17 from date of charter.

Next comes registry of Digby Lodge, No. 6, with its complete list of officers and members up to the number of 158. The wording of these charters is all the same, reference being made to His Royal Highness Prince Edwin of York, and to the year 926, from which year operative Masonry appears to date its origin.

Temple Lodge No. 7, was chartered on the 11th. day of Oct. 1784, with its W. M., William Campbell, William Grant, S. W., and Nathan Hulbell, J. W., and ordered to meet at the house of Mr. James Myatt in the town of Manchester. This would be the Lodge first established in Guysboro County, and it has been stated that William Campbell died—Sir William Campbell, Chief Justice of the Province of Ontario. Among the members of this Lodge I find the names of George Whitman, Leeman Atwater, John George Marshall, Ralph Cunningham and other names still familiar in that county. Lodge No. 9 chartered 27th, December, 1784, to meet at Chester at the house of Jas. Anderson, with B. Thomas Thompson as W. M., Alexander Pattilo, S. W. and Franklin G. Etter as J. W.

Hiram Lodge No. 10, with James Stokes, W. M., Thomas Mahon, S. W., and Wm. Ahern, J. W., chartered March 3rd. 1785, to meet at Shelburne. St. George's Lodge No. 11 chartered November 22nd. 1784, with Benjamin Hilton, W. M., William Baxter, S. W., and Samuel Willoughby, J. W., and to meet on the first Monday of each month in the home of Allen Chipman, in the township of Cornwallis. This is the same Lodge that now meets in Wolfville under the same name but now No. 20, and among the old names we find William Twining, Sherman Burbridge, Charles Chipman, David Webster and Abraham Borden, Lodge No. 12, with William Allen, W. M., Andrew Kineer, S. W., and Ephriam Church, J. W., was chartered to meet at the house of Mr. Graham Palmer, in the township of Cumberland Lodge, No. 13, with John Alexander Monagle, W. M., George Gray, S. W., Michael Head, J. W., was chartered September 24th. 1785, to meet at the house of Mr. Job Ross in the township of Windsor.

We notice His Excellency Governor John Parr, with his Grand Lodge officers, chartered Cornwallis Lodge, No. 15, on the 4th of April 1786, with John Solomon, W. M., Benjamin Bridge, S. W. Benjamin Salter, J. W., and were directed to meet at the house of Mrs. Mary Sutherland of Halifax, and some names as familiar to the present generation may be mentioned Hebert N. Binney, John Notting Sr., Andrew Murdoch and William T. Murdoch. We must complete our enumeration of Lodges with No. 16, chartered by Governor Parr September 9th. 1786, in the town of Sydney. Some of the old familiar names may be mentioned, such

as John Muggah whose sons John, Charles, William &c., were well known as sea captains, owning their own vessels, and the grand children settled in and around Sydney; Sir Ingraham Ball was for many years Secretary of the Lodge; William McKinnon, John Watson, John Ross, etc., being members.

We must mention that Annapolis Royal Lodge was chartered 27th. January, 1795, with Daniel Kendrick, M. D., W. M.; Francis Ryerson, S. W. and Robert Wolsley, J. W. to hold their Lodge meetings in the house of Brother Frederick Sinclair. Then follows the names of 90 members of this Lodge up to 1820. Another Lodge was chartered in Sydney. C. B. 27th August, 1800 named Harmony Lodge—William McKinnon, W. M., William Cox, S. W., and George Moir, J. W.. The names of Wm. Plant, Wm. Baron, Archibald J. Dodd, John C. Ritchie, Peter Hall Clarke, Andrew Sellen, Charles E. Leonard and James R. Dodd are still well remembered in Sydney and some of them well known in Halifax.

On November 13th. 1758, Provincial Grand Master Jeremy Gridley of Boston granted a dispensation to R. W. Edward Huntingford to hold a Lodge in His Majesty's 28th. Regiment, to be called Louisburg Lodge, 28 Regt., so early did Masonry spring up in Cape Breton after the fall of Louisburg. This regiment was at Quebec with Wolfe the following year, under Colonel Richard Gridley, receiving a pension and a grant of land for his distinguished services at Quebec in 1759.

Among the papers in our vault is a petition from certain American Freemasons, prisoners on Melville Island, asking for parole and such liberties as may not be contrary to the rules of the country. This would be in 1812.

Summing up this matter we find that three Lodges received their charters from England, fourteen from P. G. M. Pike, six Charters from 1786 to 1790 from Governor Parr, eight from Richard Bulkley, six from Governor Wentworth up to 1810, again seven from John George Pike, who was reappointed in 1812, and eleven charters under P. G. M. John Albro up to 1826. We have files of correspondence from Union Lodge No. 1, Halifax; Artillery Lodge now Virgin Lodge; Barr Lodge No. 3, Shelburne; Solomon Lodge No. 5, Shelburne; and Hiram Lodge, No. 10, Shelburne; and long correspondence from St. Andrew's Lodge, one letter 1797, giving a gift of £100 towards building Masonic Hall. We have well arranged 91 letters from St. John's Lodge, full of interest to Masonic students. Indeed, outside of the Christian churches, there is no society can produce the extensive and well authenticated literature that belongs to the Masonic libraries of Britain and the United States. From St. Mary's Lodge or No. 6, Digby, we have 98 important letters. There was Walmesly Lodge, established in Pictou 1759, and New Caledonia Lodge,

dating from 1810. Some of the old brothers may still be remembered ; Dr. James Kineer, Robert Logan, Hugh Donovan, John Fraser, &c. A letter from Chief Justice Stewart and Lieutenant-Governor Desbrisay for a warrant to form a Lodge at Charlotte-town, dated 22nd. September, 1790, Lodge No. 40, at Musquodoboit, and Regent Lodge No. 41, from 1815 to 1823 at Antigonish.

We have to pass over the history of Lodges, and must bring our jottings to an end, after omitting even the names of several Lodges that existed from 1803 to 1830, and mention at least some historic events.

On March 2nd. 1785, it was resolved that the Grand Secretary transmit the names of the officers of this Grand Lodge to the Secretary of the Grand Lodge of Scotland and of Ireland, together with all useful information as may tend to the honor and interest of the craft. It was also resolved that any Mason made under the Grand Lodge of Scotland and Ireland, on producing a certificate of good behavior, shall receive every assistance and respect due to a faithful brother of the same household with ourselves. Masonic charity was freely dispensed and given to all worthy claimants.

June 29th, 1785, the thanks of Grand Lodge were extended to Brother Weeks for the sermon delivered in St. Paul's church ; to Rev. Dr. Breynton for granting the use of the church and assisting in the service on St. John's Day, also to Mr. James Alexander, organist, for assisting with the organ at that masonic service. On the retirement of Grand Master John George Pike, being succeeded by Governor Parr as Provincial Grand Master (Dec. 1785,) the following record was made; "Nor can this Worshipful Lodge pass over in silence the grateful sense they retain of the high obligation under which they have ever held themselves to the R. W. Grand Master for his uniform and mild government of the craft during his Worshipful Grand Mastership, a qualification which does high honor to himself, enforces obedience, commands respect and esteem, and can never fail of securing to our Society the highest degree of happiness, honor and advantage." Firm discipline was exercised towards individual misconduct, as well as towards lodges when failing to do their duty.

From 1786 until his death, 25th November, 1791, His Excellency Governor Parr continued to be elected each year as P. G. Master. The following is an account of his Grand Masonic funeral:

Halifax, 29th November, 1791.—On Friday last, the 25th inst., about 10 o'clock in the morning, after a short illness, departed this life in the 66th year of his age, His Excellency John Parr, Esq., Lieutenant-Governor of the province of Nova Scotia, and R. W. Grand Master of the Most Ancient and Honorable

Fraternity throughout the said province and Masonical jurisdiction thereto belonging, and this day the last tribute of respect was paid to his remains. At twelve o'clock at noon the Grand Officers assembled at the lodge room, Grafton street, attended by the several lodges in town, and Grand Lodge being opened in due form, the whole proceeded to Government House, where the funeral procession was formed in the following order: One Sergeant and twelve Grenadiers with fixed bayonets, band of music, the Fraternity of Free and Accepted Masons with badges of their Order; the 20th Regiment of Infantry, in which His Excellency served and commanded for many years with honor to himself, formed the funeral party; the church wardens of St. Paul's; the organist of St. Paul's; the physicians of the deceased; the clergy; the Bishop; the corpse, covered with a black velvet pall adorned the eight escutcheons, and on which was laid his sword and sash in the usual form, with the Grand Master's apron and jewel. The pall was supported by the Honorable Mr. Brymer, the Honorable Mr. Blowers, Major Boyd, the Honorable Mr. Cochran, the Commissioner Major Rollinson, the Admiral, the General, the relatives and particular friends and servants of the deceased; the Sheriff of the county; the Honorable Mr. Bulkeley; the Hon. Mr. Morris; Judge Brenton, Judge Hutchinson, the Treasurer of the province, the speaker of the House of Assembly, members of the Assembly in town, the Clerks of the county, Justice Binney, the Magistrates, gentlemen of the Bar, staff of the Army, officers of the Army and Navy, officers of the Militia, the Mayor and gentlemen of the town. The garrison was under arms, and paid every honorable attention and respect to the remains of the deceased. Minute guns were fired by the fleet under the command of His Excellency Sir Richard Hughes, Baronet, and a party of the Royal Artillery from the Citadel during the procession. The Royal Artillery, 16th and 21st Regiments formed a line through the streets from Government House to St. Paul's. At the entrance within the church the corpse was received by the Right Reverend Bishop of Nova Scotia, who performed the solemnities of the funeral service after it was placed in the middle aisle leading to the altar. During the interment, and whilst the corpse was being deposited in the vault the 20th Regiment fired three volleys with small arms on the grand parade. The funeral solemnities being ended, the Fraternity of Freemasons returned in order to the lodge room, and Grand Lodge was closed in due form.

It was thus Freemasonry began and continued to increase in usefulness and numbers with the province, some lodges ceasing to exist and others springing up, until from 1866 to 1869, under the tact and able diplomacy of the leading Freemasons of Halifax, liberty has been granted us to form the Grand Lodge of Nova

Scotia with as full powers to govern the Craft, and that constitutionally, as the Dominion has under the British North America Act. There is no doubted authority, as was the case under the District Grand Lodge of England and Provincial Grand Lodge of Scotland, but all is system and order, with a constitution governing every act of a lodge, and order of debate and rules of procedure laid down which are strictly observed.

There are today lodges in the Province of Nova Scotia, scattered over each county, Antigonish excepted, and the statement that Freemasonry is decreasing in numbers and usefulness can be answered by the fact that, notwithstanding the removal by death and those leaving the province, we can report a yearly increase. No, not while the British Empire exists with its freedom and good government, and where new possessions are acquired, will Freemasonry discontinue to exercise its benign influence on men's minds, leading them to a higher and nobler manhood. Men do not know, nor will they ever know the great good that has been done and is being accomplished by the plain, simple lessons of our Fraternity. While withdrawing ourselves from the gaze of the active world, asking nothing of its favors, and independent of its powers or opinions, Masonry lives a law and power within itself, which for ages has directed and preserved it, still under the moral and civil law of the country in which it exists and obedient to them, it will continue to fulfill its mission as long as the world will exist and christianity rule its best form of governments. The passing praise of one who has lived under Masonic influence for upwards of fifty years is not meant to induce people to join the Order, as that must always be a free and voluntary act on the part of those who desire to become members of our fraternity.

THE END.



