

**A  
SHORT HISTORY  
OF  
FREEMASONRY  
IN  
NOVA SCOTIA**

**SEAL**

**A Short History**  
**of**  
**FREEMASONRY IN NOVA SCOTIA**  
**1738 - 1966**

**By**  
**Ronald S. Longley,**  
**Grand Master**

**and**  
**Reginald V. Harris**  
**Past Grand Master**

**July 1, 1966**  
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## CONTENTS

Forward.....	4
Preface.....	5
I. Beginnings.....	7
II. The First Provincial Grand Lodge, 1757-1784.....	13
III. The Quarterly Communication.....	24
IV. The Second Provincial Grand Lodge, 1784-1800.....	29
V. The Second Provincial Grand Lodge, 1800-1829.....	38
VI. The Third Provincial Grand Lodge, 1829-1866.....	49
VII. The Grand Lodge of Nova Scotia, 1866-1869.....	61
VIII. The Grand Lodge, of Nova Scotia, 1869-1900.....	74
IX. The Grand Lodge of Nova Scotia, 1900-1932.....	89
X. The Grand Lodge of Nova Scotia, 1932-1966.....	109
Roll of Lodges.....	119

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## **FOREWORD**

When it was decided to make the Centennial Year, 1966, a time of retrospect, Thanksgiving and dedication, the written story of the Grand Lodge of Nova Scotia from 1866 to 1966 became a "must". On further study, it appeared that more background was needed, so the history was extended back to the appointment of Erasmus James Philipps as Provincial Grand Master in 1738, two hundred and twenty-eight years ago.

Much of the material for this history was collected by the senior Past Grand Master, M.W. Bro. Reginald V. Harris, who for more than forty years as Grand Historian, and in other offices, has been engaged in research in the records of Craft Masonry in Nova Scotia.

It is hoped that the little volume will meet a need, and that it will find its way into every lodge library and to the book-shelf of every member of the Craft in the Jurisdiction.

## **THE HISTORY COMMITTEE**

Ronald S. Longley, G.M.  
Donald M. Sinclair, P.G.M.  
Ralph C. Chalmers, P.D.G.M.  
Harold F. Sipprell, G. Sec.

## **PREFACE**

This brief Centennial History of the Grand Lodge of Nova Scotia has been prepared to promote Masonic information and education throughout the Jurisdiction. It is believed that Masons in Nova Scotia and elsewhere will welcome the opportunity to learn of the beginnings of Freemasonry in the Province, the origin and activities of the various Provincial Grand Lodges before 1866, and the Story of the Grand Lodge of Nova Scotia since that date.

The history is in no sense exhaustive. Since its primary concern is with the Grand Lodge, such interesting and related topics as the military lodges that came and went with the British Army units to which they were attached, especially during the activities at Louisbourg, 1745-48, and 1758-60, and the story of the co-ordinate bodies, the York and Scottish Rites, have not been included. These must await the publication of a larger volume.

Whenever possible, sources of information have been provided at the end of each chapter. For the earlier period supplementary notes have been included. They do not interfere with the general narrative, but are there for those who are interested in them.

R.S.L.  
R.V.H.

Seal and Border needed here

**Seal of the Grand Lodge of Nova Scotia**

**1866 - 1869**

## CHAPTER I

### Beginnings

By the Treaty of Utrecht which ended the Anglo-French conflict in America known as Queen Anne's War, France ceded to Great Britain, along with other territories in America, that part of old acadie which is now mainland Nova Scotia. For the next thirty-six years, or until the founding of Halifax in 1749, Port Royal under its new name, Annapolis Royal, was the capital of the colony and a garrison community.

Four years after the Treaty of Utrecht, four independent Masonic lodges of old London founded the Grand Lodge of England, the first of its kind in the world, June 24, 1717. Another few years passed. Then by **General Regulations** which were approved by the Grand Master, John Duke of Montagu, in 1723, no set or number of Masons could take upon themselves to form a lodge without the authority of the Grand Master.<sup>1</sup>

During the late 17th and early 18th centuries, before the Grand Lodge of England had been formed, or **General Regulations** published, Freemasons had left the British Isles to settle in the New World, and it is quite probable that as numbers and circumstances permitted, they met in lodges

although no records of any such meetings are extant<sup>2</sup> Such lodges, if they did exist, would be regular in that age, even if they were not duly constituted as we understand the term today. Coming closer home, it is now generally agreed that there were Freemasons in Annapolis Royal soon after its capture, and that they came there from New England.<sup>3</sup> These may have met as a lodge, but again evidence is lacking. Of one fact, however, there can be no doubt; it was at Annapolis Royal that the first Masonic lodge in Canada was duly constituted. The year was 1738, and the founder a soldier administrator, Erasmus James Philipps, in whose memory the Grand Lodge of Nova Scotia issued its well known medallion, and the Grand Lodge of Massachusetts, in our bicentennial year, 1938, erected a monument in St. Paul's Cemetery, Halifax.

Erasmus James Philipps was born in London, England, on St. George's Day, April 23, 1705. When he was a lad of twelve his soldier uncle, Colonel Richard Philipps, was appointed Governor of Nova Scotia, a position he held, chiefly in absentia, until the founding of Halifax in 1749. He made only two visits to the colony, 1720-22, and 1728-31; otherwise, his duties were



carried out by Lieutenant-Governors. On his first visit in 1720, when he established a governing Council, he was accompanied by his nephew, who became an Ensign in the Philipps Regiment, the 40th Foot, part of which formed a garrison at the fort.<sup>4</sup> Because of his political connections and natural ability, Erasmus James Philipps, was soon one of the prominent citizens of the community. He became a member of the Council, Advocate in the court of Vice-Admiralty, and a Major in the army. In 1727 he was appointed, along with a fellow officer, Captain Joseph Bennett, to visit the Acadian settlements at Minas and Chignecto, in an effort to persuade the inhabitants to take an oath of allegiance to the new British Monarch, George II.<sup>5</sup>

In 1737, the British Board of Trade, as advisors to the Prime Minister, Sir Robert Walpole, on things colonial, requested the acting Governor of Nova Scotia, Col. Lawrence Armstrong, to nominate some members of his Council to act with other representatives chosen from New England to determine the boundary between Massachusetts and Rhode Island, which had long been in dispute. Those named from the Council at Annapolis Royal were Erasmus James Philipps, William Shirreff, Otho Hamilton, and Dr. William Skene. As the nephew of the Governor, Philipps was a logical choice. Shirreff was the Secretary of the Council, and Colonel Otho Hamilton, a former Secretary. Dr. Skene was a native of Scotland and surgeon of the 40th. Foot. He was appointed to the first Council and to the First Court of Justice, 1727. He was described as “a gentleman of learning and read in the civil law.” As nearly as can be determined, Shirreff, Hamilton, and Skene were Freemasons.

The Nova Scotia commissioners arrived at Boston in August, 1737, and were in New England until the following Spring. In the interval Erasmus James Philipps was made a Master Mason. Records of the First Lodge in Boston give the date as November 14, 1737. At the same communication Shirreff joined the Lodge by affiliation.

It may be assumed that Philipps was led to join the Craft because of his close associations with Shirreff, Hamilton, and Skene, but it is probable also that he had met, either officially or socially, the Provincial Grand Master of Masons in North America, Henry Price.<sup>6</sup> Price, then forty-one years of age, was a native of England and had joined a lodge there. His efforts to extend Freemasonry in the New World led to his appointment in 1733 as Provincial Grand Master of Masons in New England. The following year, his authority was extended to include all North America. Through his leadership, a Provincial Grand Lodge, St. John’s was established, and a subordinate lodge duly constituted. These were the first of their kind in North America. Other lodges were organized in quick succession: Philadelphia in 1734, and South Carolina, Georgia, and New Hampshire in 1735.<sup>7</sup> With an eye to further expansion, Price saw in Erasmus James Philipps, nephew of the Governor and a member of the Council, a proper agent to carry Freemasonry to Nova Scotia. How it was to be done was indicated in a news item which appeared in the Boston **Gazette** on March 13, 1738:

“We are informed that Major Phillipps is appointed Provincial Grand Master over the Free and Accepted Masons in the Province of Nova Scotia, and that a Deputation is getting ready for that purpose.”

Thereafter events moved rapidly. At “Ye petition of Sundry Brethren at Annapolis in

Nova Scotia” Mr. Price granted a deputation to hold a lodge there. The petition was signed by Philipps, and no doubt by Shirreff, Hamilton, and Dr. Skene as well. On his return to Annapolis Royal in June 1738, the new Provincial Grand Master proceeded to establish a lodge which was as has been stated, the first to be constituted in the present Canada.<sup>8</sup> It was the sixth Lodge to be established in the far-flung jurisdiction of Henry Price. Since most of the male population at Annapolis belonged to the garrison, the new organization was in its membership virtually a military lodge.

Tradition has it that the first meetings of the lodge were held in an Inn owned by Frederick Sinclair, later the Farmers Hotel, but modern research does not seem to support this claim.<sup>9</sup>

Philipps was Provincial Grand Master for Nova Scotia and Worshipful Master of the local lodge. How long he held the latter office is not known, but it was probably for several years, and he remained leader of the Craft until his death in 1760.<sup>10</sup>

With the transfer of the Provincial capital from Annapolis Royal to Halifax, the Lodge must have been considerably weakened. Then in 1752 the 40th Foot was also moved to Halifax, and seems to have taken the old lodge with it. Other military units arrived, however, to replace the former garrison. Whether these, or any one of them, brought organized Masonry again to Annapolis Royal, or whether some lodge remained continuously at work is not very clear, but the presence of a lodge in 1758 is indicated from an entry made in his Journal by one of the officers, Captain John Know, on July 12:

“The detachment here is daily at exercise, nevertheless our time passes away very heavily, and when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemasons’ Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time”<sup>11</sup>

Another interesting source of information concerning Masonry at Annapolis Royal in these years is to be found in the Grand Lodge Archives at Halifax. It concerns the artificer at the fort. Pardon Sanders, a native of Cornwall, England, who came to Nova Scotia about 1741-42, and became a member of Lodge 136 in the 43rd Regiment then stationed at Annapolis. On April 30, 1758, just a few months before Knox made the entry cited above, the officers of the lodge issued a certificate to Sanders which was, to all intents and purposes, a travelling card. It stated that Bro. Pardon Sanders had conducted himself properly as an Entered Apprentice and Fellow craft, and had therefore been raised to the degree of a Master Mason. As he had also served the lodge as Senior Deacon, he was recommended to all regular lodges of the Ancient and Honourable Fraternity.<sup>12</sup>

From this document it would appear that Freemasonry has changed little since 1758.

For twelve years after he was made Provincial Grand Master of Masons in Nova Scotia, Erasmus James Philipps had no duties to perform outside of Annapolis Royal, and there was some doubt as to the extent of his jurisdiction. Almost coincident with his appointment, a

Captain Robert Comyns, was named by the Grand Lodge of England to be Provincial Grand Master for Cape Breton and Louisbourg. The following year, 1738, his authority was limited to where there was no other Provincial Grand Master, which could well have been to avoid any overlapping of jurisdiction with Phillips. In any case, as the Island with its well known fortress was then in French hands, the appointment of Comyns would seem little more than an assertion that Cape Breton was considered by Britain a part of the cession of 1713. During two sieges and occupations of Louisbourg, 1745-48 and 1758-1760, when there were military lodges with the units to which they were attached, jurisdiction over the territory had more meaning.

Erasmus James Philipps lived to see lodges established in the new capital, Halifax, but he continued to reside at Annapolis Royal, where he was First Major and an influential citizen. In 1759 he was chosen, along with a soldier settler, Colonel Jonathan Hoar, to represent Annapolis County in the House of Assembly. A few years before his death, he transferred his Masonic allegiance from the Provincial Grand Lodge in Boston to the Grand Lodge of England, Ancients. As this was a comparatively new organization, and as the change was certain to affect the lodges in Nova Scotia under his care, his action required more than passing attention. To it an events associated with it, we must now turn.

## NOTES

1. **The Constitutions of Free-Masons**, New York Edition, 1866 p. 60.
2. How old is Freemasonry in North America? A well known authority, the late Albert Gallatin Mackey, believed that there were lodges on this continent before Henry Price was made Provincial Grand Master in 1733. Modern research seems to support this idea. When the Grand Lodge of England, June 5, 1730, made Daniel Coxe (born in England, 1682), Provincial Grand Master for the Provinces of New York and New Jersey, and Pennsylvania, it is claimed that it was with the knowledge that there were Masons living in this part of the New World, and that they were meeting without a charter or warrant. It is also fair to assume that the movement was sufficient to justify the appointment of a Provincial Grand Master. Coxe held the office two years.

In Nova Scotia, articles have been written about the Masonic Stone discovered on the shores of Annapolis Basin in 1827, marked with a Square and Compasses and the date 1606. The Stone may have marked the grave of an operative mason who came to the Habitation with DeMonte and Champlain, but it cannot be accepted as proof that there was organized Freemasonry in Nova Scotia before 1738. R. V. Harris, **Freemasonry in Canada before 1750**; Hon. William Ross, **Freemasonry in Nova Scotia**, Halifax 1910, The Stone no longer exists. For its final disappearance, see the magazine, **Freemason**, Toronto. March-April 1963.

3. Most of the New Englanders who came to Nova Scotia after 1713, maintained their traditional interest in what the late J. B. Brebner called "New England's Outpost." These early immigrants belonged to the King's Chapel in Boston. They at once became active in the

community and served on the Council. They include such well known names as Edward How, John Adams, Hibbert Newton, Arthur Savage, and Captain Cyprian Southback. Another early resident was Paul Mascarene who served for many years as Lieutenant Governor. While born in France, Mascarene spent most of his life in the service of Great Britain. For the biographies of these men see **Nova Scotia Archives**, T. B. Akins, Editor, Halifax, 1869. For their association with Freemasonry, see M.M. Johnson, **Beginnings of Freemasonry in America**, pp 195-201.

4. Philipps Regiment, was one of the early regiments to be raised by the British in North America. At the time, Erasmus James Philips established his lodge, part of the unit was at Annapolis, and part at Placentia in Newfoundland. Later it was in Halifax, and served in other parts of North America.

5. **Nova Scotia Archives**, Akins ed., pp. 68 and 107.

6. Daniel Coxe returned to England in 1731. His term as Provincial Grand Master expired the following year. It was understood that the Brethren would choose his successor. One William Allen was selected and he called himself Grand Master of whatever number of lodges there may have been in and near Philadelphia and farther south. Benjamin Franklin aspired to succeed Allen, but on the appointment of Henry Price, he accepted his authority.

7. The First Lodge, Boston, dates from July 30, 1733; the First Lodge, Philadelphia, June 24, 1784; St. John's Lodge, Portsmouth, New Hampshire, June 24, 1785; and the first lodge Charleston, South Carolina, December 27, 1885. According to **Historical Highlights of Freemasonry in New Hampshire** by Rt. Wor. Bro. Stanley A. Johnson, Keene, 1964, Lodges in Boston, Philadelphia, Georgia and South Carolina preceded that of New Hampshire. This would make the Lodge at Annapolis the sixth chartered under Henry Price.

8. Philipps returned to Annapolis and established the lodge there in 1738. He was at work again in New England, 1740-1741. Sometime in this period he acquired a copy of the **Book of Constitutions**, edition published by the printer, Benjamin Franklin. He presented the book to the lodge at Annapolis. This treasure with Philipps' name "Presented to the old Lodge by Grand Master E. J. Philipps," was a prize relic of the Annapolis Royal Lodge until destroyed by fire in 1866.

9. For support of this claim, see E. O. Simon, **History of Annapolis Royal Lodge**, p 2. and Charlotte Perkins, **The Romance of Old Annapolis Royal**.

10. Members of this first lodge included not only Philipps, Shirreff, Hamilton, and Skene, but the Master Carpenter, John Easson; the well known soldier who served long and faithfully in America, Captain John Bradstreet; a Mason well-known in both Halifax and Boston, Isaac De Coster; and the one time Barrack Master at Annapolis, Thomas Walker. Of these, the Scot, John Easson, settled in Nova Scotia, had land near Annapolis, and left descendants in the Province.

11. **The Journal of Captain John Knox**, Champlain Society Publication, VIII, Toronto 1914, Volume I, pp. 182-83.

12. The document was signed by Joseph Westaver, Worshipful Master; William Whitcome and Miles Prentis, Wardens; and James Richardson, Secretary. Of these Prentis represents the soldier on the move, for the next year, 1759, he was Wolfe's Provost Marshal at the siege of Quebec. He later became a resident of Quebec where he kept the Freemasons' Tavern, A. J. B. Milborne, **Freemasonry In Quebec**, pp. 2-5 and P. 19.

## CHAPTER II

### THE FIRST PROVINCIAL GRAND LODGE, 1738-84

#### ANCIENTS

The founding of Halifax in 1749 represented the first effort on the part of Great Britain at a systematic colonization of Nova Scotia. Inspired by such men as Governor William Shirley of Massachusetts who saw in the colony “the key to British interests and dominion in America.” the President of the Board of Trade, Lord Halifax; and the Secretary of State, John, Duke of Bedford; the plan was carried to fruition by the new Governor of Nova Scotia, Edward Cornwallis, who arrived in the present Halifax Harbour in June 1749, with a flotilla carrying twenty-five hundred men, women, and children to settle in the province.<sup>1</sup> Other settlers came to the colony, some almost at once, some much later. They included merchants from Boston who established themselves in Halifax; Englishmen who founded Dartmouth; German fishermen who occupied the lands of Western Nova Scotia and along the shore of Minas Basin; Yorkshiremen who brought an English atmosphere to the Tantramar marshes of Chignecto; and Scots who found in the eastern part of the province a rugged grandeur resembling the land of their birth. In the course of time the early settlements grew, and new communities were established. In many of them today are to be found our Masonic lodges.

Among the pioneers in the new Halifax were a number of Freemasons. These wished to have a lodge to attend and Brethren with whom to associate. In the Mother country of that day most of the officers and leaders in the Craft came from the princes, nobility, and high churchmen. In the colonies leadership was expected from the Governor and members of his Council. In Nova Scotia, Edward Cornwallis belonged to the Craft and was willing to give the desired leadership. Thus it was that in 1750, almost before permanent homes had been

constructed, a number of Masons met with the Governor, and the group declared that it was for the good of the Fraternity that a lodge should be established in Halifax.<sup>2</sup> To this end, they applied to Provincial Grand Master Price in Boston for the necessary permission, apparently unaware of the authority exercised by Erasmus James Philipps. Price referred the petitioners to Philipps at Annapolis Royal. They at once requested him to grant the desired deputation:

“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 in 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 in this place according to the Ancient Laws and Customs of Masonry, and that the said petition should be signed by any five of the brethren then assembled”.

This page is a hand-written document of the Petition of June 12th, 1750, for First Lodge.

“We therefore the undersigned subscribers pursuant to the above resolution, do most humbly Crave and desire your warrant to hold Establish a Lodge as aforesaid according to the Ancient Laws and Customs of Masonry as practised among true and Lawful Brethren, and this they Crave with the utmost dispatch and beg leave to subscribe themselves your true and Loving Brethren.”<sup>3</sup>

The petition was signed by the Governor and four others, William Steele, William Nesbitt, Robert Campbell and David Haldane. All four came from England with the flotilla of 1749. Steele was listed as a Brewer, Nesbitt as a Governor's Clerk and Campbell and Haldane as Military Officers. Steele was one of the early members of the first Assembly of Nova Scotia, and the former was at one time its Speaker.<sup>4</sup> They were, and continued to be active members of their community and in Freemasonry. The Governor, too, was interested in the Craft before, during, and after his sojourn in Nova Scotia. He founded a lodge in Ireland before he came to Halifax, and when Governor of Gibraltar from 1762 to 1772 he established a lodge there.<sup>5</sup>

Erasmus James Philipps was pleased to receive a petition from the distinguished group in Halifax, and promptly granted their request. The desired Warrant arrived in Halifax on July 19, 1750. The Brethren acted promptly, for they opened a lodge the same evening with the Governor in the Chair. Plans had been made well in advance, for a number of Naval Officers, the most distinguished of whom was Alexander, fourth Lord Coville, attended and received the Entered Apprentice Degree. Lord Coville took his second and third degrees in Boston. He served for a number of years in North America and rose to the rank of Vice-Admiral. During the year 1750, many other residents of Halifax joined the lodge. One of these was Richard Bulkeley who, beginning as an A.D.C. to the Governor, subsequently served as a member of the Council,

Secretary of the Province, member of the Assembly, Judge of the Admiralty, and Grand Master of Masons.

Much of our knowledge of the growth of Masonry at Halifax in these years comes from **A History of Freemasonry in Nova Scotia** dated 1786. From it we learn that on the first St. John the Baptist Day after the founding of the lodge, June 24, 1751, the Members “resolved to celebrate the Festival with the usual pomp” by walking in procession to St. Paul's Church to hear prayers. About this time news arrived of the death of Frederick, Prince of Wales, eldest son of King George II, and father of the later King, George III. Since the Prince was a member of the Craft, the Brethren appeared in mourning as a sign of respect. This gathering in St. Paul's Church was, as far as is known, the first Masonic Service to be held in Canada. The Church itself was little more than a year old, the cornerstone having been laid at an official ceremony on June 13, 1750. Since many of the leaders present were members of the Craft, the ceremony could be described as almost Masonic.

Governor Cornwallis was the first Worshipful Master of the new lodge, and continued in office until he left Halifax in 1752<sup>6</sup> For the most part, he did not preside over the lodge, but followed the custom prevalent in Scotland of using a deputy. His successor in the chair was another soldier, Colonel Charles Lawrence, who became successively Administrator, Lieutenant-Governor, and Governor of the Province.

For eight busy years, 1752-60, Lawrence was the centre of such well known historical events as the deportation of the Acadians, the calling of an Assembly, and the settlement of the New England Planters and fishermen in western Nova Scotia. He also found the time to join with Amherst and Wolfe for the capture of Louisbourg in 1758. Nor were those tranquil years for his leadership of the lodge, for he found himself, with Provincial Grand Master Philipps, required to make a choice between continuing the existing relationships with the Provincial Grand Lodge in Boston, or associating himself and his lodge with a comparatively new Grand Lodge that had been formed in England and called itself “The Most Ancient and Honourable Fraternity of Free and Accepted Masons.”

The founding of the original Grand Lodge of England in 1717, had been the work of four lodges of Old London that desired to have a central and coordinating authority. As the number of subordinate lodges increased, it became more difficult to control them all. As has been suggested, most of the leaders of the Craft in England were wealthy, or aristocratic, or both. Thus when some Irish Masons, who were neither wealthy nor aristocratic, arrived in London, they were not readily accepted by the governing group. When, either to confuse the new arrivals, or because of certain exposes, and criticisms, or both, the aristocratic leaders made changes in the ritual and forms of recognition, their opponents dubbed them **Moderns**, and called themselves the supporters of ancient Freemasonry, or in other words, **Ancients**.<sup>7</sup> The date was 1751.

Among the leaders of the Ancients was Lawrence Dermott, who by his zeal and tireless work earned the title “the most audacious and indefatigable genius in the annals of



Freemasonry.”<sup>8</sup> The Ancients began to charter new lodges and to compete with the Moderns for the control of existing lodges. Much bitterness resulted, but the rivalry was not all evil, for it compelled both groups to be “up and doing”. The Moderns continued to control the Upper Classes and were strong in the Navy. The Ancients therefore concentrated on the Army. Since Masons overseas tended to be more democratic than the majority at home, they favoured the Ancients rather than the Moderns.

Also, as might be suspected, the Ancients in their efforts to be democratic gave their Provincial Grand Lodges so much authority as to be almost independent.<sup>9</sup>

This page contains a picture of:

**HON. EDWARD CORNWALLIS**

**Worshipful Master, The First Lodge, 1750 - 1752**

In Halifax, the future “Warden of the Honour of the North”, ships of the Navy were already beginning to call, and the naval officers when in port were glad to find a lodge in which to visit. At the same time, due to Anglo-French conflict, especially between 1755 and 1763, Army units went and came, many with lodges attached to them. With his lodge so much in the centre of activity, Lawrence must have met both Moderns and Ancients, and may have had both visit him. Both the Governor and his Masonic superior at Annapolis Royal, Erasmus James Philipps were officers in the Army and therefore might be expected to favour the Ancients. Furthermore, there was a real temptation to shake off the supervising hand of the nearer Provincial Grand Lodge in Boston and to accept the more distant and less rigid control from across the Atlantic.

Probably in 1755, while Lawrence was busy with the deportation of the Acadians, Philipps transferred his personal allegiance and that of his fellow Masons at Annapolis Royal from St. John's Provincial Grand Lodge, Boston, to the four year old Grand Lodge, Ancients, in London.<sup>10</sup> Soon Lawrence and the Masons of Halifax took the same step. The transfer was made official on December 27, 1757 when the Grand Lodge, Ancients meeting in London, approved of a petition from his Excellency Charles Lawrence, Major Erasmus James Philipps, Esq., Alexander Murray, Esq., and fifty-seven others “praying to be warranted,” viz. one Provincial Grand Warrant, and two warrants for subordinate lodges<sup>11</sup>. Warrant No. 65 granted authority to the petitioners and their associates to hold in Nova Scotia, a Provincial Grand Lodge

independent of any former Dispensation granted to New England or elsewhere, and made Right Worshipful Bro. Erasmus James Philipps, Provincial Grand Master with Worshipful Bro. Alexander Murray as his Deputy. The brethren of the jurisdiction were called upon to conform “to all and every of the good Rules, Orders, Issues and Decrees” of the new Provincial Grand Lodge and authorized the major officers and their assistants Nominate, Chuse and Instal their successors.”<sup>12</sup> Acceptance of this warrant marked the end of control from Massachusetts and the establishment of the first Provincial Grand Lodge of the Ancients overseas.<sup>13</sup>

Warrants Nos. 66 and 67, Ancients, authorized the formation of two subordinate lodges which became Nos. 2 and 3, Nova Scotia. No. 2, with Robert Gillespie as Worshipful Master, was to meet at “the sign of the Rowe Barge in George Street”. No. 3, with John Reen as Master, had its headquarters at “the Kings Arms” in the same street.<sup>14</sup> Erasmus James Philipps was now Provincial Grand Master, Ancients, with several lodges under his control, Annapolis Royal, Gillespie's No. 2, Reen's No. 3, and the original First or Cornwallis Lodge now listed as No. 4. The Nova Scotia Lodges with one exception, remained under the Ancients until the union of Moderns and Ancients, 1813-14.

Philipps enjoyed his new honours for less than three years. He died of apoplexy in September 1760, at the early age of fifty-five. A few weeks later, Governor Lawrence was stricken with pneumonia and died on October 19, at the even earlier age of fifty-one. The passing of these two leaders almost at the same time gave Freemasonry in Nova Scotia a blow from which it did not easily recover. The two had committed the lodges under their care to the control of a comparatively new Grand Lodge overseas. Under these circumstances, strong leadership was required from within. There were among the brethren in Halifax, many good men and true, but none with the prestige of either Philipps or the Governor. Hence anxious questions were raised: Would Lawrence's successor be a Freemason, and would he lead the Craft? If not, where would a successor to Philipps be found? Answers to these questions were soon forthcoming?

## II

Lawrence's successor as Governor was announced on March 21, 1761. He was Henry Ellis, who was little known either before or after his appointment. He held the office for three years, but at no time was he a resident of the Province. Thus, from the death of Lawrence to the retirement of Ellis, the Government was in the hands of the Chief Justice, Jonathan Belcher who, on the day of the Ellis appointment, was named Lieutenant Governor.

Jonathan Belcher was born in Massachusetts in 1710, the second son and namesake of a former Governor of that colony. He graduated in Arts from Harvard College and studied Law in the Middle Temple of London. His father desired that he should have a distinguished political career, but for twenty-five years, he did little but practice his profession in Ireland. In 1754 he was appointed Chief Justice of Nova Scotia.

Although actually in charge of the Government of the colony for only the three years of the Ellis regime, Belcher was a member of the Council under three other Governors, Montague Wilmot, Lord William Campbell, and Francis Legge. He was an able lawyer, as his codification of the laws of Nova Scotia bears ample testimony, but as an administrator he was pompous and overbearing, lacked diplomacy, and was therefore unpopular.<sup>15</sup> Most of his associates on the Council were his opponents, if not his enemies, before, during, and after he had acted as Governor.<sup>16</sup> In fairness to him, however, it must be remembered that he lived under the shadow of the American Revolution, and that some of his problems were not of his own creation. In the decade between the passage of the Stamp Act in 1765 and the clash between the Minute Men and the British on Lexington Green, relations and communications between Massachusetts and Nova Scotia, Halifax and Boston, underwent a significant change. There were in Halifax, as in other parts of the Province, some former New Englanders who sympathized with the Whig proclivities of their relatives and friends in their old homes. With these, a man such as Jonathan Belcher, trained in the English Constitution, and a staunch upholder of the Crown, could have no dealings, yet he met them both in politics and in Freemasonry.

Belcher was not a Mason when he came to Halifax, but he joined promptly with the first or Cornwallis Lodge. As acting Governor, he aspired to follow Lawrence as a leader in the Craft, and to succeed Philipps as Provincial Grand Master. He achieved both ambitions, but as in politics, so in Masonry, he did not attract men to him, and so could not make himself an aggressive leader. How he obtained the office of Provincial Grand Master is something of a mystery as there is no official record in England either in the archives of Ancients or Moderns of his appointment. It must be assumed, therefore, that he was appointed by the Craft in Nova Scotia under the authority of Warrant 65 of 1757.

The unsettled political conditions which foreshadowed the American Revolution affected Freemasonry both in New England and Nova Scotia. The Masonic light in Annapolis Royal had apparently gone out, and that in Halifax burned none too brightly. In 1768, the Grand Lodge, Ancients, ordered its lodges overseas to obtain new warrants and numbers direct from London. In the new era, the first or Cornwallis Lodge, hitherto No. 4, became No. 155. The former No. 3 became No. 156, but the original No. 2, either from hostility to Belcher, or Whig Sympathies, or both, broke away from the Ancients and became No. 109, Moderns of England, and No. 1, Moderns of Nova Scotia, March 26, 1770. Soon after this, apparently No. 156, formerly Reen's No. 3, ceased to exist, which left only two lodges in Nova Scotia, both in Halifax, one under the Ancients and one under the Moderns. Between the two, there developed a keen rivalry, and some unmasonic feelings. Also, as both the Provincial Grand Lodge Ancients and the Lodge Moderns were listed as No. 1, confusion was bound to result. On at least one occasion, charitable funds sent to No. 1 Moderns, was received and used by Provincial Grand Lodge Ancients, which caused some pointed, but in the end useless correspondence. These controversies and the political, economic, and religious changes caused by the American Revolution affected Freemasonry adversely. Thus when Belcher died, March 26, 1776, only a few months before the declaration of Independence, no apparent effort was made to elect a successor. The Warrant of 1757 became dormant, and the Craft was without either a Grand Lodge or a Provincial Grand Master. Under such circumstances, it was difficult, if not

impossible, to tell what was genuine and what was clandestine Freemasonry. But in the midst of darkness, light had already begun to dawn. When Sir William Howe decided to evacuate Boston in the Spring of 1776, under pressure from the troops under George Washington, those citizens of the older colonies who wished to remain loyal to King George III, accompanied Howe to Halifax. The next few years, the number of these loyalist exiles greatly increased, and with the Treaty of Paris of 1783, which acknowledged the Independence of the United States, the stream became a veritable flood. Among the thousands who found new homes in Nova Scotia, were many Freemasons. Where there were lodges in the communities to which they went, they joined them. In new areas, they founded them. With this new blood, the lodges of the jurisdiction took on new energy and enthusiasm.

A photocopied picture of an old Warrant should appear above the statement below. See page 21 of the Nova Scotia History

### **Warrant No. 155 (Ancients) 1768**

#### **NOTES**

<sup>1</sup> William Shirley was Governor of Massachusetts from 1749 to 1756. George Montague, third Earl of Halifax, was appointed First Lord Commissioner of Plantations in 1748. John Russell, fourth Duke of Bedford, was Secretary of State from 1747-51.

<sup>2</sup> **History of Freemasonry in Nova Scotia**, 1786. Hon. Wm. Ross, **Freemasonry in Nova Scotia**, Halifax, 1910, p. 20.

<sup>3</sup> Under the date April 13, 1750, St. John's Grand Lodge in Boston records that "for the lodges in Annapolis and Halifax nobody appeared". This suggests that Cornwallis and his associates had applied to Price before they wrote Philipps at Annapolis Royal, and that it had been assumed the Lodge had been established. A copy of the Halifax Petition to Philipps in the handwriting of the latter is now in the Archives of the Grand Lodge of Massachusetts.

<sup>4</sup> Steele, Nesbitt, Campbell, and Haldane came to Halifax in different ships. They were drawn

together by their interest in Freemasonry.

<sup>5</sup> Governor Edward Cornwallis was a son of Charles, third Baron Cornwallis, and Lady Charlotte Butler, daughter of Earl of Arran. He had a twin brother who became Archbishop of Canterbury. Edward entered the army and took part in such well known battles as Fontenoy and Culloden. In 1752 he was a Member of the House of Commons. He became a Major-General, and from 1762 to 1772 was Governor of Giberalter.

<sup>6</sup> The Grand Lodge in Boston noted the existence of the lodge in Halifax on December 27, 1750 with this comment: “the Rt Worshipful His Excellency, Edward Cornwallis is their first Master.”

<sup>7</sup> An interesting example of criticisms of the original Grand Lodge of England is Prichard's **Masonry Dissected**, published about 1730.

<sup>8</sup> Lawrence Dermott was Secretary of the Ancients for some thirty-five years. In 1771 he served as Deputy Grand Master under the Duke of Atholl.

<sup>9</sup> In spite of their boasted democracy, the Ancients had titled meas. Grand Masters. Examples are the Earl of Blesinton, the Duke of Atholl, and the Duke of Kent.

<sup>10</sup> The old lodge of the 40th Foot, “still under the watchful eye of Major Erasmus James Philipps,” this same year 1755, obtained Warrant 42 from the Ancients. R. V. Harris, **History of St. Andrew's Lodge, No. 1**, Second Printing, Kentville, 1950, p. 26.

<sup>11</sup> Alexander Murray whose name appeared on the petition with Philipps and Lawrence was Commander at Fort Piziquid in Windsor and Assisted Colonel John Winslow with the deportation of the Acadians in the Minas Area.

<sup>12</sup> Among other petitioners with Philipps, Lawrence, and Murray, were William Nesbitt and Otho Hamilton, already noted; and Joshua Mauger, Archibald Hinchelwood, Joseph Goreham, and one LeCompt. Another was David Lloyd. Hinchelwood came to Halifax in the Cornwallis flotilla. He became a member of the Assemble and Justice of the Peace. Joshua Mauger was a well-known merchant and contractor of early Halifax. Joseph Goreham was a brother of the better known Colonel John Goreham. He was a New Englander and a Member of the Council. In 1771 he became a Lieutenant-Colonel. David Lloyd was at one time Clerk of the Assembly. In short, these petitioners were all men of influence and position.

<sup>13</sup> The Ancients conferred authority on the Masons of each particular territory to elect their own Provincial Grand Master. The dates of the establishment of such territories overseas are as follows:  
Nova Scotia, December 27, 1757; Pennsylvania, July 15, 1761; Montserrat, 1767; New York, 1781;

<sup>14</sup> Ross, op. cit. pp. 12-13.

<sup>15</sup> In his **Neutral Yankees of Nova Scotia**, New York, 1937, Chapter IV, the late J. B. Brebner describes Belcher as pompous and overly ambitious. He had problems with the finances of Nova Scotia, and met opposition to any proposed changes.

<sup>16</sup> Of seven members of his Council, Joseph Gerrish, John Collier, Henry Newton, Michael Franklin, Charles Morris, Alexander Grant, and Richard Gulkeley, only the latter could be called either friendly or cooperative in their associations with Belcher.

### **CHAPTER III**

#### **THE QUARTERLY COMMUNICATION**

The first Loyalists arrived in Halifax with Howe's army immediately after the evacuation

of Boston by the British in March, 1776. The greatest influx came after the Treaty which acknowledged the independence of the United States in 1783. Between these dates, there was a small but growing stream of refugees who found new homes in Halifax, Annapolis Royal, and other parts of the Province.

In Halifax, Loyalist Freemasons either joined existing lodges or sought new associations. Realizing that the absence of a central authority led to clandestine Masonry and consequently to confusion in the Craft, the leaders in the First Lodge of 1750, No. 155, known locally as No. 4, and later as St. Andrew's, decided that this lodge must assume some of the powers that under normal circumstances would be exercised by a Provincial Grand Lodge. Thus, in May 1780, the lodge granted a dispensation to a number of Masons to establish another Lodge, the expectation that it would receive, with reasonable promptness, a charter or warrant from the Grand Lodge of England, Ancients. This lodge became St. John's 211. It is now No. 2 under the registry of the Grand Lodge of Nova Scotia.<sup>1</sup>

Finding that their initial efforts met with success, the First Lodge, in co-operation with the newly organized St. John's, proceeded to grant a dispensation to a third lodge, Union, in Halifax, and to a lodge on the Island of St. John (later Prince Edward Island), which became known as St. George's. Then when the Brethren met to install the Officers of Union Lodge, June 28, 1781, they passed a resolution authorizing the three lodges, St. Andrew's, St. John's and Union, to meet in Quarterly Communication. The first such meeting was held at the Golden Ball Tavern in July, 1781, with the Worshipful Master of St. John's Lodge, John Fillis, as presiding officer.<sup>2</sup> Thereafter meetings were held on the third Monday of each October, January, April and July, in the three lodge rooms by turns. The Masters of the three lodges were requested to act as a Charity Committee which in those days of Loyalist refugees and no social security, was very much needed.

With the organization completed, the Quarterly Communication set itself to the task of reviving the Provincial Grand Lodge, Ancients. The Warrant of 1757 had been practically dormant since 1764 and there has been no Provincial Grand Master since the death of Belcher in 1776. On November 22, 1781, the members of the Quarterly Communication passed a resolution explaining the unsatisfactory condition of Freemasonry in the Province and sent it to London requesting that appropriate action be taken:

“Your memorialists see with great concern the present unsettled state of the Craft, in many instances in and about this town, as well as some more remote parts of the Province, for want of a Provincial Grand Lodge to be constituted here, without which it is impossible the many evils attending the same, can be prevented or redressed. We are surrounded with clandestine work almost on all sides, but no doubt by some who would wish for the proper authority or lawful constitution, did they but know how, or were they in a situation to make proper application. And not only this, but your memorialists are also apprehensive of great danger particularly in having Modern Masonry propagated and spread thro’



this town and Province should the people who are called a Lodge here under the Duke of Beaufort, obtain a Provincial Grand Lodge Warrant from that quarter, which they the memorialists have no reason to doubt in case they make application for the same".<sup>3</sup>

To head their proposed new, or revived, the Provincial Grand Lodge, the petitioners submitted the name of a Halifax Merchant, John George Pyke, a member of the House of Assembly. Pyke seems to have been associated with the Moderns up to 1780, but left them, and had served as Master of St. John's Lodge. For Provincial Grand Wardens, two members of St. Andrew's, John Cody and Ephriam Whiston were nominated.<sup>4</sup> If there had been any thought of associating the office of Provincial Grand Master with the occupant of Government House, the time was not right. Governor Francis Legge had retired in 1778, and his successor, John Parr, did not take office until October 1782. In the interval, the Government was in the hands of Administrators, the last of whom was Andrew Snape Hamond.

While awaiting a reply to their petition, the Quarterly Communication granted a dispensation to a number of the Craft who were members of the Royal Artillery. Their lodge was first called Virgin, then Artillery, then Virgin again. It is now No. 3 under the registry of the Grand Lodge of Nova Scotia.<sup>5</sup> This Lodge worked for more than the usual time under dispensation, awaiting a charter from England. One other dispensation was granted by the Quarterly Communication in the transitional period, namely, Hiram in Saint John, then in the larger Province of Nova Scotia, as the Province of New Brunswick was not established until 1784. The final dispensation of the Quarterly Communication was to a military lodge connected with the 82nd Regiment, January 1782.

When the petition of the Quarterly Communication came before the Grand Lodge of England, Ancients, it was not accepted. No immediate reason was given for the rejection, but the petitioners learned from local sources that it was due to the Moderns in the capital who were still negotiating to secure a charter for themselves, and did not want divided control. Under the leadership of Benjamin Bridge, and others, they continued their opposition to the Ancients until 1786 when they acknowledged defeat and Lodge No. 1, Moderns, became Cornwallis No. 15, Ancients, with John Solomon as Worshipful Master and Benjamin Bridge as Senior Warden. In the interval, however, Bridge and his supporters continued a thorn in the flesh to the Quarterly Communication. They were aided, either through conscious opposition, or indifference, by the Grand Secretary of the Ancients, Bearblock.

Although somewhat nonplussed by the rejection of their first petition, the Quarterly Communication decided to make a second try. The new memorial was dated October 24, 1782. It repeated the nomination of John George Pyke as Provincial Grand Master, but as objections had been made to John Cody, as Senior Grand Warden, the name of George Jones of Union Lodge was given; Whiston was continued as Junior Grand Warden.<sup>6</sup>

Although signed by the Masters and Wardens of the Halifax lodges, Ancients, the second petition met with no better success than the first. After a silence of several months, the

petitioners wrote a letter to the Deputy Grand Master of the Ancients, Rt. Wor. William Dickey, and sent it to London in the personal care of John Deas, a founder of Virgin Lodge, who was to be in England on business. The latter re-emphasized the statement that a Provincial Grand Lodge was needed for “the good of the craft.” Two additional arguments were advanced, the presence of Loyalist brethren who were “flocking to the Province,” and the need for an authorized body to grant charters to new lodges that had been, and were being, formed.<sup>7</sup>

Persistence, or the arguments of Deas, or both, finally brought Grand Lodge action. A communication from London announced that the Warrant would be granted, but requested that Hon. William Nesbitt, a founder of Halifax, be given an office.<sup>8</sup> As this indicated further unasked for advice from the outside, the petitioners decided that the time had come for plain speaking. They pointed out that Nesbitt had recently passed away, and that for some time before his death, he had been inactive from old age and illness. They then turned their wrath upon the interfering Moderns, and expressed surprise that advice should be accepted from that source rather than from those who were seeking to advance the fortunes of Ancient Craft Masonry:

“With respect to the former (warrant) it has lain dead since the year 1764, and whether it is now in existence or not, we are not able to determine, and Mr. Bridge's application we cannot think ought to be paid any attention to, in preference to all the Lodges here; for we do not look on him or any of the pretended Lodge to which he belongs to be entitled to notice till they come into the right way, they having wilfully walked in darkness and saw no Light, since April 1780, tho' told they might, on proper application have their sins forgiven and be recommended, but through their own Obstinacy and Misconduct their numbers are now reduced so low to be obliged to call their Tyler to assist their business - and their Conduct has been so contrary to the rules of the Craft that they have both publicly and privately Burlesqued the Fraternity in General, and particularly all who attended to those Principles of Virtue it inculcates, they likewise at different times wrought under both Ancient and Modern Warrant, and seem lost to every sense of Masonic Rectitude, by endeavouring in a Clandestine manner to take undue advantages of those whose actions will bear the most scruitinizing inspection.”<sup>9</sup>

This firm and forthright declaration did much to clear the “Masonic air”. It was now plain to the authorities in London, that a Warrant granted to Benjamin Bridge and his supporters would not be accepted by the majority of the Brethren, either in Halifax or throughout the Province. Further to check the Moderns and to strengthen his own position, the head of the Quarterly Communication summoned those who claimed the Moderns' Duke of Beaufort as their Grand Master, read then a lecture on the error of their ways and offered them the opportunity to return to the standard of the Ancients. Upon their refusal to do so, they were informed that because of their “inveterate obstinacy” it was impossible to cooperate with them, and therefore they must be left “to grope in the dark” as they had done for “a very long time.” Hope was expressed that “in a future day not far distant,” they might “be brought to see their error and reform their conduct.” As indicated, this happened in 1786.

With the issues so clearly presented, it is not surprising that the Quarterly Communication was able to announce with understandable satisfaction on August 24, 1784, after three years of effort, that the elusive warrant had indeed arrived. There was some irritation, however, because the names of Jonathan Snelling and Daniel Wood appeared as Grand Wardens in place of George Jones and Ephraim Whiston. The Brethren debated the substitution with no little heat, and sought to discover reasons for the change. Both Snelling and Wood were present, but declared that they had no previous knowledge of, or part in, what the authorities in London had seen fit to do. Finally it was decided that as John George Pyke had been approved as Provincial Grand Master, the substitute Wardens would be accepted “until such time as a change may take place by subsequent elections, etc.”<sup>10</sup> The situation was accepted with more grace when it was learned that the man who, rightly or wrongly, had received the blame for the obstruction and delay, Grand Secretary Bearblock, had been removed from office.<sup>11</sup> The Brethren of the Quarterly Communication had now one ambition, to put the new Warrant to work.

### NOTES

<sup>1</sup> Those granted the dispensation included some sixteen members of the once active Lodge of John Reen chartered in 1757, and four members from the Lodge, Moderns, 1770, No. 1.

<sup>2</sup> Those attending this meeting were: From St. Andrew's: Benjamin Smith, W.M.; John Wright S.W.; William Matthews, J.W.; and John Rattrie, Secretary. Representing St. John's Lodge were: John Fillies, W.M.; John George Pyke, P.M.; Joseph Peters, Secretary; John Toler, Tyler; and John O'Brien, M.M.. The third lodge, Union, sent Henry Wickham W.M.; George Jones, S.W.; and James Kelly, J.W.

<sup>3</sup>Grand Lodge Archives, Halifax

<sup>4</sup> The Petition was signed by the Masters, Wardens, and Secretaries of the three Halifax lodges, and by two representatives of the newly established St. George's Lodge in Charlottetown.

<sup>5</sup> The Petitioners were John Deas, John Brown, Andrew Grey, Thomas Russell, and Hugh McBean.

<sup>6</sup> Other officers proposed were Charles Adams of St. Andrew's Lodge as Deputy Provincial Grand Master, and Joseph Peters of St. John's Lodge as Provincial Grand Secretary.

<sup>7</sup> The lodges then under dispensation were Union in Halifax, and St. George's in Charlottetown.

<sup>8</sup> Grand Lodge Archives, Letter from the Grand Secretary, Ancients, Bearblock, to John George Pyke.

<sup>9</sup> Copy in the Grand Lodge Archives, Halifax. This letter may well have been the turning point in the history of this Lodge under the Moderns, and led to its return to the Ancients in 1786.

<sup>10</sup> Grand Lodge Archives.

<sup>11</sup> Grand Secretary Bearblock was accused of conduct unbecoming a Mason. for more information concerning this official, see Gould, **History of Freemasonry**, Scribner ed., Vol. II, 186.

## CHAPTER IV

### **THE SECOND PROVINCIAL GRAND LODGE 1784- 1800**

The Warrant of 1784 was one of the most important documents to be issued by the Grand Lodge of England, Ancients, to the lodges overseas during the sixty-two years of its existence. It was signed by the Grand Master, the Earl of Antrim, and by the Deputy Grand Master, the former well known Secretary, Lawrence Dermott. In form it was similar to its predecessor, the Warrant of 1757, which it was intended to revive. It is too lengthy to be quoted in full, but the essential points may be given. It gave authority to “our trusty and well beloved Brethren to congregate, form and hold a Provincial Grand Lodge independent of any former Warrant or Constitution granted by us or any of our predecessors, and to grant Dispensations, Warrants and Constitutions” according to Ancient Customs “for congregating and making Freemasons, and forming and holding Lodges within the Jurisdiction aforesaid, and to hear, adjust, and determine all and singular matters of Complaints, Controversies or debates relative to the Craft.” Authority was also given to nominate, choose, and install their successors whom they were empowered to invest with their Masonic honours, powers and dignities”<sup>1</sup>

From the wording of the Warrant, it would appear that it was intended to confer virtual independence on the Provincial Grand Lodge of Nova Scotia, and it was in this manner that the Brethren of the Province chose to regard it. For the next forty-five years, or until the union of the Ancients with the Moderns caused a change of policy, more than fifty new lodges were chartered, and much local business was transacted, with only casual references to the Grand Lodge overseas.

With the long sought Warrant actually granted, the Brethren of the Quarterly Communication were delighted when it was put to work. The date chosen was September 24, 1784, which thus became the birthday of our second Provincial Grand Lodge. On that day, a session of the Grand Lodge of England, Ancients, pro tempore, was opened in the Golden Ball Tavern with a Loyalist Mason, Thomas Alexander, acting as Grand Master under a Deputation from Deputy Grand Master Dermott dated June 10, 1784. He was assisted by the Worshipful Master of St. Andrew's, William Hogg, as Deputy Grand Master, and William Matthews, John Cody, Joseph Peters, John Lewis and William Stewart as Senior Grand Warden, Junior Grand Warden, Grand Secretary, Grand Pursuivant, and Grand Tyler, respectively.<sup>2</sup> Most of these brethren were, or had been, members of St. Andrew's. Some had become members of the younger lodge, St. John's. Also present were representatives of the two lodges under dispensation, Union and Virgin, and from a Military Lodge, No. 90.

The session opened with prayer by a well known Loyalist minister and Mason, Rev. Joshua Wingate Weeks. The Deputation to Alexander, and the new Provincial Warrant were then read, after which Alexander proceeded to install the officers of the Provincial Grand Lodge as follows: Grand Master, John George Pyke, Senior Grand Warden, Jonathan Snelling; Junior Grand Warden, Daniel Wood; Grand Secretary, Joseph Peters; Grand Treasurer, John Fillies;

Grand Chaplain, Rev. Joshua W. Weeks; and D. Grand Secretary, William Hall. After the installation, this session of Grand Lodge was duly closed. Immediately, John George Pyke, convened a session of the new Provincial Grand Lodge, during which he thanked the Brethren for the high honour they had bestowed upon him, and pledged himself to do his best to “promote the safety, honour, and interest of the Royal Craft”. He denied that: “Universal Charity and Benevolence” might so dominate the activities of the Craft, that many persons of high standing who were not members might be led to seek admission:

“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 integrated into it. I think myself highly honoured in being appointed your first Grand Master upon the renewal of the Provincial Grand Warrant, an honour which I shall ever place at the head of your most singular favours, and you may be assured that I shall exert my utmost endeavours to promote the safety, honour 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 Great 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.”<sup>3</sup>

Following the address, and the usual toasts and refreshments, this historic session was closed in ample form.

The first Provincial Grand Master, under the new dispensation, was a loyal and dedicated member of the Craft. Born in England in 1745, he came with his parents to the new world at the age of six. The family settled in the Halifax-Dartmouth area. When the father, John Pyke, was killed in the Indian attack of 1751, the lad was left to make his own way. By imitative and hard work, he became a successful merchant.

Soon after he reached the age of twenty-one, Pyke joined the First Lodge, but later became a member of No. 2 Ancients, and in 1769 served as its Worshipful Master. The following year this lodge joined the Moderns, and Pyke seems to have remained with it until 1780. Meanwhile in 1779 he was elected to the House of Assembly, and continued as a member for the next forty years. His entry into politics may have affected his Masonic affiliations. In

any case, he rejoined the Ancients and helped to found the new and aggressive St. John's Lodge, of which he was the first Master. A leader in the Quarterly Communication, and a diligent worker for the revival of the Provincial Grand Lodge, he seemed the logical person to head the new body.

The first Deputy Grand Master under Pyke was William Campbell, who took office in September 1784. Campbell was born in Scotland in 1742, but as a young man emigrated to colonial Massachusetts where he established himself as a merchant. When the Revolution began, he became a Loyalist, and fought with the British Forces until the end of the war. With the peace of 1783, he came to Halifax at the age of 41, and soon after affiliated with St. John's Lodge No. 211. He held his Grand Lodge office for only two years, for in 1786, he moved to New Brunswick. Here he became an active member of St. John's Lodge in Saint John, and a useful advisor to the Provincial Grand Lodge in Halifax on matters concerning the lodges of the new Province.

One of the first official acts of the new Provincial Grand Lodge was to issue charters to Union and Virgin Lodges. The latter changed its name to Artillery Lodge. Soon after, four new lodges were organized, three of them in Shelburne and the fourth in another Loyalist settlement, Digby.<sup>4</sup> Six other lodges followed in quick succession, all inspired by the newly-settled Loyalists, Temple in Chedabucto, later Guysborough, Hiram at Sheet Harbour, and Chester in Lunenburg County, all in 1784; and St. George's in Cornwallis, Hiram at Shelburne, and Concord in Cumberland during 1785. Of these, only St. George's, now of Wolfville, is still in existence, and it had twenty-five years of inactivity, 1832-58. These were active years for Freemasonry in Nova Scotia, and the new Provincial Grand Lodge found itself with a growing list of lodges under its jurisdiction.

As has been indicated, when the Quarterly Communication began its work, the acting Governor was Mr., later Sir, Andrew Snape Hamond. When the second Provincial Grand Lodge was finally established a new Governor, John Parr, had been in office for two years. Parr was a soldier who had come to the Province in the hope of finding a peaceful retirement and a comfortable living. The close of the American Revolution and the arrival of the Loyalists disturbed his plans, and for two years, 1783-85, he was occupied with finding new homes for the unfortunate refugees.

Parr was a member of the Craft, and as he travelled throughout the Province he met many Loyalist Freemasons. Soon these, and others, began to express the wish that His Excellency might be elected Grand Master, that the prestige of Government House might again be extended to the Craft, as it had been in the days of Governors Edward Cornwallis and Charles Lawrence. John George Pyke soon became aware of this feeling, and promptly indicated his "desire of resigning his high office" and nominated Governor Parr as his successor. The Governor was duly elected and installed, St. John the Evangelist Day, December 27, 1785.

John Parr was born in Ireland in 1725. He entered the army as a youth and fought in such well known battles as Fontenoy, 1745; Culloden, 1746; and Minden, 1759. During part of this

time he had the comradeship of the later hero of Quebec, James Wolfe. After he came to Nova Scotia, he was so enamoured with its quiet beauty that he had no desire to leave it. He died in office. Two settlements were named for him, Parrsboro in Nova Scotia, and Parrtown, later Saint John in New Brunswick. At least one lodge sought to honour him, Parr Lodge in Shelburne. Unfortunately with the great migration from Shelburne to the Saint John Valley, the Lodge ceased to function.

Governor Parr was Provincial Grand Master of Masons in Nova Scotia for six years, 1785-91. In that time, six lodges were chartered, four in Nova Scotia and two in New Brunswick, which continued Masonically under the Provincial Grand Lodge of Nova Scotia. The Nova Scotia lodges were the Royal Navy and Cornwallis in Halifax, Sydney in Cape Breton, and Union at Sissiboo in the present County of Digby. These lodges, like those established under Pyke, were composed chiefly of Loyalists.

As an example of some of those who served as Worshipful Masters in this age, the intrepid soldier and scout, Lieutenant James Moody, may be cited. Described as a happy farmer before the American Revolution, he remained loyal to King George III, endured danger and privation as a Loyalist volunteer, and went into exile at the end of the war. In Nova Scotia, he sat in the Legislature from 1793 to 1799, and served his adopted Province with fidelity and zeal. He was founder and first Master of Union Lodge at Sissiboo (Digby).

The rapid growth in the number of lodges and in membership, during the age of Pyke and Parr, caused the leaders of the Craft to seek larger quarters in which to hold the Provincial Grand Lodge and the subordinate lodge meetings. Hitherto, Grand Lodge had met in the Golden Ball Tavern, and the Halifax lodges in taverns or other rooms as available. Soon after Parr became Provincial Grand Master, some members of the Craft declared that taverns were not proper places in which to hold lodge meetings, but no immediate change resulted. The following year a proposal was made to build a Masonic Hall and to pay for it by means of a lottery, but this indirect method of financing was frowned upon both by the leaders in the Craft, and by the Legislature. A committee was then appointed to furnish a room "over the Market House," which stood where the Customs House is today. This too soon became inadequate so a move was made to a building on Grafton Street immediately behind the present St. Paul's Church Hall on Argyle Street. Here the Provincial Grand Lodge seems to have had its headquarters for most of the time until the opening of Masons Hall in 1801.

In 1786 the appointment of Sir Guy Carleton, Lord Dorchester, as Governor-General of British North America, reduced the status of John Parr and his successors to that of Lieutenant-Governor. Masonically, however, there was no change.

In June 1788, Lieutenant-Governor Parr presented Grand Lodge with a handsome canopy which was to be placed above the Grand Master's Chair. For this generous gift he received the thanks of his Brethren. On November 25, 1791, he passed away. His last years were, as he wanted them to be, quiet and peaceful. He saw the beginning of the French Revolution, but not



the renewal of the Anglo/French wars. He was interred under the Church, St. Paul's, in which he had worshipped, and in which his hatchment still hangs. His funeral was largely attended. Both army units and Masonic lodges paraded to pay their respects to a former leader.

## II

Parr's successor as Lieutenant-Governor of Nova Scotia was a Loyalist, Sir John Wentworth, who assumed office in May, 1792. In the months between Parr's death and Wentworth's installation, the Government was administered by Hon. Richard Bulkeley who had come to Halifax with Edward Cornwallis forty-one years before. To maintain a tradition, to reward a faithful Brother, and to secure an able executive, Grand Lodge elected Bulkeley as Provincial Grand Master.

Bulkeley's father, Sir Lawrence Bulkeley, was an Irish knight who, it would seem, had a title but little wealth. The son, therefore, came to the New World in search of a career, and found it in public service. Always courteous and affable, he kept on good terms with the Governors, members of the Council, and others under whom he served. He was Provincial Secretary under thirteen Governors. As a citizen he was active in the Charitable Irish Society, and helped to found the present University of Kings College.

Bulkeley joined the First Lodge the year of its establishment, 1750, and had therefore been a Freemason for more than forty years. He was the fifth to be Provincial Grand Master in Nova Scotia. Although well past three score years and ten when he assumed office, he served Grand Lodge with ability for the next eight years.

Under Bulkeley's leadership seven new lodges were established, four in Nova Scotia, and three in New Brunswick. Those in Nova Scotia were a lodge at Annapolis Royal, Hibernia at Liverpool, Harmony at Sydney, and the Nova Scotia Regiment Lodge in Halifax. None of these are now active.

During the latter part of the 18th century routine business which was of concern to the Provincial Grand Lodge came first before a Grand Stewards' Lodge. This body also had the duty of considering and acting upon applications for relief, which in those far off days of refugees were many and often distressing. Since regular funds were required for the current operation of the lodges, the extras had to come from the Brethren who seem to have taken seriously the obligation to care for "poor distressed Master Masons, their widows and orphans."

It was Bulkeley's honour and duty while Provincial Grand Master to welcome to Nova Scotia a distinguished member of the Craft, Prince Edward, Duke of Kent, son of King George III, who arrived in Halifax on May 10, 1794, to assume the command of the British troops that

garrisoned the Capital and the Province. On the 27th, he was welcomed officially by his fellow Masons. Speaking for the Craft, Provincial Grand Master Bulkeley assured His Royal Highness of the “unshaken loyalty” of the Fraternity in Nova Scotia to the person of His Majesty King George III, and their “zealous attachment to every Branch of the Royal Family.” The Prince expressed appreciation for the honour which had been done him and his family, and then spoke of his interest in Freemasonry:

“As it has been, so it always will be a principal duty with me to give every 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 in embracing the same opportunity of publicly offering my prayers to the Great 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.”

Prince Edward was a resident of Halifax for more than four years. Much of his time was spend at Prince's Lodge on Bedford Basin which belonged to Lieutenant-Governor Wentworth. Here he set the tone of Halifax society.

This page contains a picture underneath of which is written:

**HON. RICHARD BULKELEY**  
**Provincial Grand Master 1792 - 1800**

In August, 1798, he returned to England to receive medical treatment for an injury sustained by a fall from his horse. The next year he was back in Halifax, but in August, 1800, he left Nova Scotia never to return. It was during his second visit, June, 1800, that, on the request of Provincial Grand Master Bulkeley, he laid the cornerstone of a new Masonic Temple, plans for which had been under way for several years. A building fund had been initiated in 1797 which had received generous support from the Craft, especially the members of St. Andrew's. The site selected for the building was that bounded by Barrington, Salter, Granville and Blowers Streets. The cost of the land was £162.10 which is a mere fraction of present values. Trustees composed of the present and past Grand Lodge officers and the Master or a Past Master of each of the City lodges were to look after all matters "relative to the said Concern."

## **PICTURE**

## Cornerstone, Freemasons' Hall, 1800

Hundreds of citizens watched as the Prince laid the stone. Adding colour to the scene and significance to the event were the officers and members of the Halifax lodge bedecked in aprons, jewels, and regalia. Probably the most distinguished Mason on parade was the Lieutenant-Governor, Sir John Wentworth, who appeared as Worshipful Master of the Royal Nova Scotia Regiment Lodge No. 24. As a souvenir of the occasion and of his sojourn in Nova Scotia, His Royal Highness presented to St. Andrew's Lodge, as the senior Lodge in the Province and a leader in the Masons Hall project, a beautiful Punch Bowl bearing the arms of the Grand Lodge of England, Ancients, and other Masonic emblems<sup>5</sup>

Richard Bulkeley did not live to see the new hall in use. He was seriously ill when the stone was laid and died a few months later, December 7, 1800, at the age of eighty-three. It was said of him that he maintained always “a character for uprightness”<sup>6</sup> For a number of years he had been esteemed as the “last of the pioneers,” and “The Father of the Province.” His death marked the end of an era.

### NOTES

<sup>1</sup> For the full Warrant see Grand Lodge Archives, Halifax.

<sup>2</sup> These were citizens of standing in the capital. The Grand Secretary, Joseph Peters, for example, was Deputy Past Master of Nova Scotia.

<sup>3</sup> Grand Lodge Archives, Halifax.

<sup>4</sup> Two of the Shelburne lodges, Parr and Solomon, had come from New York, where they had functioned during the British occupation of that city. The former had been under the Provincial Grand Lodge of New York, and the latter directly under the Grand Lodge of England, Ancients.

<sup>5</sup> This Bowl is a prized possession of St. Andrew's. The lodge has also a chair which Prince Edward used when he attended the Lyceum Theatre, 1796-1800.

<sup>6</sup> Bulkeley's residence was on the site of the present Carleton Hotel, and the hotel includes the old house. The house was built from stone taken from the demolished fortress of Louisbourg. One of the mantels is of black marble taken from the residence of the French Governor.

## CHAPTER V

### **THE SECOND PROVINCIAL GRAND LODGE IN THE NEW CENTURY 1800-1829**

Bulkeley's successor as Provincial Grand Master was a Physical, Dr. Duncan Clarke.

Dr. Clarke was born in Scotland in 1742. As a young man he served during the American Revolution with the British forces in the South. With the end of the war he came with thousands of other Loyalists, to find a home in Nova Scotia. Soon after his arrival in Halifax he was appointed Medical Officer for his Majesty's Dockyard and Naval Hospital. A man of military bearing, splendid physique, and pleasing personality, he was popular with the armed services, the average civilian, and with his Masonic Brethren.<sup>1</sup>

Soon after he became a citizen of Halifax, Clarke joined St. John's Lodge, and in 1786, served as its Master. With the exception of John George Pyke, who had been a member of several lodges, the new Provincial Grand Master was the first member of St. John's to hold this high office. His fellow members appreciated the honour done him, and hoped that he might have a long term of service. But he encountered the same tradition that had faced Pyke more than a decade before, that the Provincial Grand Master should be, if possible, the Lieutenant-Governor. Sir John Wentworth was a member of the Craft, and willing to assume the office. To him therefore Clarke "bowed out", Before he did so, however, he made Masonic history by being the first Provincial grand Master to preside over Grand Lodge in the new Masons Hall. Only one lodge, and that in New Brunswick, was chartered during his year of office.

The seventh Provincial Grand Master, Sir John Wentworth, was born in New Hampshire in 1737, and graduated from Harvard College in 1758 where one of his classmates was John Adams, first Vice-President of the United States. In 1767 he succeeded his uncle, Benning Wentworth, as Governor of New Hampshire, and married his first cousin, the vivacious Frances Wentworth, who was later to prove a charming, if not always popular, hostess in Government House, Nova Scotia.

As a Royal Governor at the outbreak of the American Revolution, John Wentworth was forced out of office and driven into exile. He went first to Boston, and in 1776 accompanied the army of Sir William Howe to Halifax. He served for a brief period with Howe at New York,

then sailed for England, where he joined many other American refugees who had lost their offices as a petitioner for another Government appointment. His efforts were successful.

This page contains a picture underneath of which is written,

**SIR JOHN WENTWORTH**  
**Provincial Grand Master 1802 - 10**

In 1783, he arrived at Halifax as Surveyor-General of His Majesty's American Forests. A subsequent visit to England brought him a knighthood and the Lieutenant-Governorship of Nova Scotia. He assumed duties May 14, 1792. His name is still remembered in the Province. The Wentworth Valley with its ski resort, and Wentworth Lodge No. 108, of Dartmouth were named for him.

For the first six or seven years he was in Government House, Sir John did not seem to have been a member of the Craft, which probably accounts for Richard Bulkeley's undisturbed term of office. In 1799, however, the Lieutenant-Governor joined the Royal Nova Scotia Regiment Lodge, and was almost immediately elected its Worshipful Master. In this capacity, as has been noted, he was a leader in the parade when Prince Edward laid the cornerstone of the Masons Hall. Under the existing tradition his election as Provincial Grand Master was inevitable. He was resident of Government House for sixteen years, but led the Masons of the Province for only half of that time, 1802-10.

Sir John Wentworth was a Loyalist, and he and Lady Wentworth did not forget their fellow refugees wither politically or Masonically. They were especially partial to relatives and those who supported them. They loved to entertain. As Provincial Grand Master he was ever ready for a public ceremony or a parade. By the time he took office the great expansion of the Craft that followed the arrival of the Loyalists had begun to slacken. In the years of his leadership, only three lodges were chartered, Trinity in Halifax, Wentworth in Yarmouth, and New Caledonia in Pictou. Of these, New Caledonia has survived. It is now No. 11 on the registry of the Grand Lodge of Nova Scotia.

Sir John ceased to be Lieutenant-Governor in 1808, but held his Masonic office for another two years. Early in 1810 he sailed for England. Here he resided until the death of Lady Wentworth in February 1813. He returned to Halifax and lived in comparative retirement until his death in 1820, at the age of 83. His body was placed in a vault beneath St. Paul's Church, and a mural tablet in the church testifies to his long service to the Crown.

With the retirement of Sir John Wentworth, the tradition of making the Lieutenant-Governor the Provincial Grand Master came to an end, but not as we shall see, further efforts to retain the connection had signally for the moment, the Brethren turned again to their old faithful George Pyke. He was elected Provincial Grand Master, and this time held the office for ten years. At times his hold was tenuous, but he had always enough friends to assure a



victory.

For the two years 1810-1812 he was still under the shadow of Sir John Wentworth. Then came the first revolt. It was customary at this time for the Deputy Grand Master to interview the Provincial Grand Master each year shortly before the opening of the sessions of the Provincial Grand Lodge to ascertain whether or not he wished to continue in office, and if not to nominate a successor. Under Wentworth for a number of years the interview had been merely a formality. It was not to be so under Pyke. When the Deputy Grand Master, John Albro, indicated that Pyke wished to remain in office, some of his opponents nominated the Attorney-General, Richard John Uniacke. The nomination was promptly challenged on the ground that it was neither constitutional nor proper to nominate an opponent when the incumbent had indicated his desire to hold the office for an additional year. This interpretation of the rules was also challenged, and the right to make additional nominations was upheld by a vote of 19 to 3. Pyke was not present when the vote was taken, and on learning the results he left the chair. The Brethren then proceeded to elect Richard John Uniacke Provincial Grand Master. Thus far the plan to oust Pyke seemed to have been successful. It failed, however, because the Attorney-General refused to be a party to any plan which would injure a Brother with such long and meritorious service as that of John George Pyke. He would only accept the honour if the "present Grand Master particularly requested him to do so."

On learning of Uniacke's refusal, the Brethren by a vote of 13 to 11 elected the previous occupant, Sir John Wentworth, to the high office, but when a delegation waited upon him, he too declined, giving as his reason "the ill state of his health and his probable short stay in the Province." He was probably influenced also, as Anakie had been, by the lack of harmony which was evident among the members of Grand Lodge. There now seemed to be no alternative but to re-elect Pyke. Rather shamefully, it would seem, his Brethren requested him "to continue as Grand Master for the year ensuing." By a majority vote, however, it was decided that the record of what had been done should remain on the books. Why Pyke was not wanted is not clear. He was, of course, no longer a young man, and it may be that while he was an enthusiastic Mason, he was not a skilful administrator, or leader of men. Then too, there was the old feeling of rank. Anakie was a senior member of the Government. Sir John Wentworth had been Lieutenant-Governor. Pyke was a member of the Assembly only. Back of all this there was undoubtedly some lodge rivalry. John George Pyke was supported by St. Andrew's, Uniacke was evidently the choice of St. John's., but John George Pyke does not seem to have been resentful. Like Old Man River, he just kept "rolling along."

In 1816 an attempt was made to replace Pyke by choosing the Lieutenant-Governor, the Earl of Dalhousie to head the Craft, but the Earl, perhaps for the same reasons that had prompted the refusal of Uniacke and Wentworth, declined the honour.<sup>2</sup> Three years later, the successor to Dalhousie, Sir James \_\_\_\_\_, on being vouched for by the Worshipful Master of St. John's Lodge, was elected Provincial Grand Master before he arrived in the Province. Pyke \_\_\_\_\_ agreed to continue in office until Sir James had been installed. It was announced later that the Lieutenant-Governor was not a member of the Craft, there were a few more "red faces", and Pyke was still in office. He retired in 1820.

During Pyke's term of office, the North British Society, which was composed chiefly of Freemasons, agreed to advance sufficient funds to supply curtains for the Masons Hall on the condition that they be permitted to use it at a specified rental until the money had been repaid. The amount was £63 which was sufficient to pay the rent for six years.

During the War of 1812-1815 some of the American prisoners who were sent to Halifax were members of the Craft and were in real need of relief. To minister to these brethren, their families, and others who required help, the Lodge appointed a standing committee and supplied it with funds to aid in distress, and also to provide a proper interment for those who passed away. In August, 1815, Grand Lodge contributed 20 guineas to a fund being established to assist the sufferers of the late "glorious battle of Waterloo."

## II

Perhaps the most important event in the annals of Freemasonry during the era was the union of the Ancients and Moderns, after some sixty years of rivalry, to form the United Grand Lodge of England. This was established in 1813 when the Grand Master of the Ancients, Edward, Duke

brothers and sons of the reigning monarch agreed that a rivalry which or action in the 18th century had outlived its usefulness and should be To make the union possible, the Duke of Kent retired from office, supported his younger brother, Frederick Augustus, Duke of who became the Grand Master of the United Grand Lodge, a position he retained for thirty years. Two of our lodges, Royal Sussex No. 6, of Halifax, and Duke of Kent No. 121 of Spryfield, recall this event of long ago. The union consummated by a Lodge of Reconciliation which took place on St. John's Day, December 27, 1813, in Freemasons' Hall, London.

The Union of 1813 had an immediate, and in general a rather unfortunate effect upon the lodges in Nova Scotia. The new Grand Lodge did not wish to continue the rather loose connection which had existed between the Grand Ancients, in London and its lodges overseas, and decided to institute important changes. It was necessary first of all, as Ancients and Moderns more, to have all lodges renumbered. This meant registration in for which a fee was to be charged. Pyke and his associates in Nova Scotia at first ignored the new regulations, hoping they would not be enforced. Several years did pass without action, but in 1819, the demands were renewed. This time, the Provincial Grand Lodge of Nova Scotia decided to send the registrations without the accompanying fees. This was met by a definite statement of the fees that were to be paid, &l, 3s, 4d, for each initiation, 2s 9d for each affiliation, 1s and 6d per capita dues. Arguments concerning the justice of these demands were going on when Pyke retired. His term of office had been one of difficulty. Not all of the Craft were willing to follow his leadership; the tensions between the Maritime Provinces and New England which had characterized the American Revolution were again manifest, but

In the above space appears a bust picture of:

**JOHN GEORGE PYKE**  
**Provincial Grand Master, 1784, 1810-20**

were somewhat ameliorated by the fact that many New Englanders did not approve of the War of 1812. Nevertheless communication was interrupted with an inevitable affect on Freemasonry. In spite of the troubled times, however, seven new lodges were established in the jurisdiction, four of them in Nova Scotia: Newport in Hants County, Royal Standard in Halifax, Musquodoboit in Halifax County, and Regent in Dorchester, now Antigonish; of these, only Royal Standard survives, still under the registry of the Grand Lodge of England.

When John George Pyke retired as Grand Master, he was seventy-five years of age and one of the oldest members of the Craft in the jurisdiction. After he retired he served as Deputy Grand Master, and continued to be a subject for controversy among his Brethren. He died in 1828 in his eighty-fourth year.

III

Pyke's long term as Provincial Grand Master, together with the failure to persuade the Earl of Dalhousie to take office, and the fiasco of Sir James Kempt, ended efforts to obtain the Lieutenant-Governor as Provincial Grand Master. Thus when Pyke retired, two of the leaders of the Craft in the Province, Richard Uniacke and John Albro, were nominated to succeed him. Uniacke was well known in political circles. Albro had been Deputy Grand Master and was thus better known to the Craft. Albro had been a member of St. Andrew's Lodge since 1794. Uniacke belonged to the more youthful St. John's. Here were the ingredients for an inter-lodge contest. Thus when Albro was declared elected, the representatives of St. John's stated that the election had not been properly conducted, and refused to attend Albro's installation, December, 1820. They followed this act of protest with accusations against the retiring Provincial Grand Master, Pyke, which were presented to the Grand Stewards Lodge in April, 1821. It was asserted that between 1807 and 1820, he had not paid all dues and that he owed \$12. The following October, Grand Lodge appointed a committee to consider the charge, but St. John's sent no one to represent it at the hearing; instead an appeal was made direct to the Grand Lodge in England. The report of the committee as presented in December 1821 upheld both the election of Albro and the standing of John George Pyke. Albro was re-elected Provincial Grand Master. Since St. John's was again unrepresented, those present voted that the protesting lodge should not have its case decided solely by the Grand Lodge of England, as its continual refusal to cooperate constituted disobedience to the Provincial Grand Lodge of Nova Scotia. Then by a vote of 7 to 11, St. John's Lodge was suspended until the pleasure of the Grand Lodge of England was known, or the said Lodge, No. 265 offered such concessions or apologies "as may be deemed sufficient by this Grand Lodge."

This unfortunate dispute was finally ended by the Grand Lodge of England whose leaders

deserve commendation for their wisdom and moderation. The Ruling Grand Master, the Duke of Sussex, decided that the suspension of St. John's Lodge exceeded the powers of the Provincial Grand Lodge and ordered it repealed. Other less serious charges and counter charges he took under advisement. Most of all, he requested the Brethren "to banish every feeling of hostility and to unite in promoting that cause which all are interested in preserving." His appeal was well received. At the next session of Grand Lodge held in June, 1822, St. John's was restored to full fellowship. That lodge, after some hesitation, accepted the peace offer, and thus harmony was restored. This was the early 19th century. Today, it is to be hoped, saner policies prevail.

This page contains a picture of John Albro underneath of which is written:

**JOHN ALBRO**  
**Provincial Grand Master, 1820-39**

The memory of the tenth Provincial Grand Master of Masons in Nova Scotia, John Albro, is kept alive today by the comparatively youthful lodge, John Albro No. 122 in Dartmouth. He was in his day one of the outstanding citizens and merchants of Halifax and Dartmouth. From 1813 to 1829 he served the Capital City as Commissioner of Streets. In 1818 he was elected to the Provincial Legislature, where he sat for several years. His Masonic career had been equally distinguished. He joined St. Andrew's Lodge in 1794, and four years later was elected Worshipful Master. In Grand Lodge he served as Junior Grand Warden in 1810, Senior Grand Warden, 1811, and Deputy Grand Master, 1812-29. He was Grand Master for nineteen interesting, but somewhat troubled years. He died in office, 1839. He served the Provincial grand Lodge of Nova Scotia first as an elected representative of the Brethren of the Province, and later as an appointed Provincial Grand Master of the Grand Lodge of England.

During the first nine years he was in office, Albro was a symbol for enthusiasm and growth among the Craft in the Province. Fourteen new lodges were chartered, eight in Nova Scotia, four in New Brunswick, and two military lodges. Those in Nova Scotia were Unity in Lunenburg, Fort Edward in Windsor, Moira in Rawdon, Colchester Union in Truro, Concord in Barrington, Cumberland Harmony in Amherst, St. Marys in Digby, and Rising Sun in Londonderry. With these lodges we approach the modern era. Unity is now No. 4 under the registry of the Grand Lodge of Nova Scotia; Cumberland Harmony was the ancestor of Acacia No. 8; St. Mary's continues indirectly as King Solomon No. 54; and Concord left its name to the present Concord Lodge No. 24 at Clarke's Harbour.

Even during the prosperous years of Albro's Grand Mastership, there was much grumbling among the Brethren over the various fees being required by the Grand Lodge of England. The year he became Provincial Grand Master, 1821, the authorities in London made an attempt to pour oil on troubled waters by remitting registration fees and all charges on certificates of initiation and affiliation. The lodges overseas were also assured that they were to share in the Grand Lodge General Fund of Benevolence. Thereafter relations between Halifax and London were improved, but some of the Brethren in the former city refused to be mollified. One group in Halifax requested a charter for a new lodge in Halifax from the Grand Lodge of Scotland. Of this more will be told later. Most of the Craft remained loyal to the Grand Lodge of England, but continued to resist its claims. Then in the midst of the existing confusion in the Craft came the well known Morgan anti-Masonic campaign in the United States. William Morgan<sup>3</sup>, may have taken his degrees in St. Andrews, New Brunswick. While residing in New York State he became a party to a plan to make public certain Masonic secrets. He disappeared

and the Masons were unjustly accused of having killed him. This led to an anti-Masonic Campaign which got into politics and caused a frenzied attack on lodges and Freemasons that lasted for about a decade, 1826-36. In New York State, long a stronghold of the Fraternity, membership dropped from 20,000 in 1826 to 3000 in 1836. New England and other parts of the United States also had substantial losses, and in Nova Scotia, a number of lodges closed never to open again. It was unfortunate that the frenzied outburst against Freemasonry came at the same time the Grand Lodge of England was seeking to bring the colonial lodges under stricter control. The two problems, as they were considered by the lodges overseas, produced a feeling of frustration from which it was not easy to recover.

It was in July, 1828, that Albro summoned a special meeting of Grand Lodge to hear and consider an important communication which had come from the Grand Lodge of England and to announce a change of policy. In the future, the Provincial Grand Master would not be **elected** by his brethren, but **appointed** by the Grand Master in England. All lodges in Nova Scotia were therefore to be renumbered and would receive new Warrants direct from London. If the Warrants were obtained within three months, no fees were required. Otherwise, a charge would be made. In the future, each lodge must pay 10s for each initiation and 5s for each affiliation. Although rather unhappy with the new dispensation, the Brethren of the Grand Lodge of Nova Scotia decided they must accept it. Thus John Albro ceased to be an elected and became an appointed official. The change, with the Morgan trouble already cited, caused some of the weaker lodges to collapse, and even in the stronger ones, the membership was reduced. What this meant to the Craft may be seen from a letter sent by the Worshipful Master of St. Andrew's to the Grand Secretary in London in 1837: "The prosperity of the Craft in this country during the past ten years has very much declined. There are but three Lodges in Halifax, (St. Andrew's, St. John's, and Virgin) and eleven members comprise the present strength of St. Andrew's, the other two lodges do not exceed that number." With this situation prevailing in Halifax, conditions throughout the Province could not be dissimilar. Albro himself was a trusted leader and was not blamed for the decline, as he could do little as long as the storm raged outside. Before his death in 1839 he had watched the recovery begin.

## NOTES

<sup>1</sup> In addition to his large practice as a physician, Dr. Clarke was twice President of the North British Society, 1789 and 1798, and was a member of a Club composed entirely of Masons who met to discuss papers in scientific and other subjects. The late Duke of Kent was a frequent visitor to the Club.

<sup>2</sup> The Earl of Dalhousie replied to the invitation to become Provincial Grand Master with the words, "with every possible respect for the institution in general, and for the Grand Lodge of this province, I feel myself, from various reasons, obliged to beg that I may be allowed to decline." That he was a Mason in 1819 there can be no doubt. He served as Grand Master of the Grand Lodge of Scotland in 1804-05. In 1820 he laid the cornerstone of Dalhousie College on the Grand Parade with Masonic honours.

<sup>3</sup> One of the early writings on William Morgan was by Robert Morris in 1883, entitled **William Morgan or Political anti-Masonry**. More recent works are: **The Great William Morgan Mystery**, in Canadian Masonic Research Association, No. 45, 1958; **History of Freemasonry in Canada**, by J. Ross Robertson, Vol. 1, p. 121; and the **Strange Disappearances of William Morgan**, by Thomas Knight, 1932.

## CHAPTER VI

### THE THIRD PROVINCIAL GRAND LODGE, 1829-66

#### THE AGE OF ALEXANDER KEITH

On November 4, 1829, another significant date in the history of the Grand Lodge of Nova Scotia, John Albro, in his new role as appointed Provincial Grand Master, and under a Patent issued April 2, by the Grand Master, His Royal Highness, the Duke of Sussex, convened the first session of the third Provincial Grand Lodge. At this communication the Patent was read, and Albro duly installed. Later, on St. John's Day, December 27, he announced the names of his officers. Most of these are unknown to Masons of today, but one, Alexander Keith, claims attention. He began as a junior officer, but within a decade had succeeded Albro as leader of the Craft. Under the new order, as in the past, much of the routine business, especially between annual communications, was transacted by a Central Committee which met monthly.

When the third Provincial Grand Lodge was born, Freemasonry in the jurisdiction was in a state of apathy and inactivity. The discontent in the membership of the constituent lodges over the more rigid control and additional fees imposed by the United Grand Lodge of England after 1813 has been noted. The change from an elected to an appointed Provincial Grand Master provided a new grievance, as did the fees and a renumbering of the lodges in 1832. The anti-Masonic campaign that followed the disappearance of William Morgan had not yet abated. Under these circumstances, it is not surprising to find that even before 1829 many of the lodges which had been active in the post-loyalist period of Parr, Bulkeley, Wentworth, and Pyke had ceased to meet.<sup>1</sup> When the third Provincial Grand Lodge came into being, there were but twenty lodges in the jurisdiction. Two of these, St. John's and Albion, were in Saint John; one, St. George, was in Charlottetown; and the remaining seventeen were in Nova Scotia. Of the latter, six, St. Andrew's, St. John's, Union, Virgin, Royal Albion and Royal Standard were in Halifax; and eleven Temple of Guysborough, Hiram of Shelburne, St. George's of Cornwallis, Sussex of Newport, Unity of Lunenburg, Fort Edward of Windsor, Moira of Rawdon, Colchester Union of Truro, Cumberland Harmony of Amherst, St. Mary's of Digby and Rising Sun of Londonderry, were in rural communities. It was the rural lodges that suffered most in the age of depression. The lodges in Saint John and Charlottetown and four of the Halifax lodges, St. Andrew's, St. John's, Virgin, and Royal Standard, survived the troubled thirties, but of the eleven in the rural

areas, only one, Unity of Lunenburg, continued to meet. This meant that of the seventeen lodges in 1829, two in Halifax and ten in other parts of the province became casualties. Some were revived later and some reappeared under a new name.<sup>2</sup> A depression in 1837, which was most serious in Anglo-Saxon countries, prevented any speedy recovery. In fact the change was not very noticeable until 1840. By that time John Albro was dead, and the Craft had a new leader, Alexander Keith. So much was he involved personally in the advance, that the period from 1840 to 1866 may well be called the Age of Keith.

Alexander Keith was born in Scotland in 1795. As a youth he moved to Sunderland in Northern England to learn the business of malting and brewing. While there he joined a Masonic Lodge, St. John's No. 118, of that place. In 1817 at the age of twenty-two he settled in Halifax where the rest of his life was spent. He was first employed in the brewing firm of Charles Boggs. In 1820 he purchased the business and proceeded to expand it. He had extensive holdings on Lower Water Street, and built a fine residence, still known as Keith Hall on Hollis Street.<sup>3</sup> He prospered financially and socially. He entered the field of public service and above all he was an eminent member of the Craft. In 1822 he joined the North British Society, and in 1831, served as its President. He was the chief of the city's Highland Society.

In public life, Keith served both the City of Halifax and the Province of Nova Scotia. When the city was incorporated in 1840, he became a member of the first Council. Three years later he was elected Mayor. In 1849, he returned to the Council, and in 1853-54 had a second term as Mayor.<sup>4</sup> During the second term as Mayor, he was appointed to the upper house of the Province, the Legislative Council, and sat in that body for thirty years, 1843-73. For six years, 1867-73, he presided over its deliberations. When the Dominion of Canada was formed in 1867, he was offered, along with other Legislative Councillors, a seat in the Senate, but declined the honour.

Keith's public services have been shown here to indicate the wide range of his interests and abilities; but it is with Keith the Freemason that we are primarily concerned. A member of the Craft for fifty-seven years, he was a Grand Lodge officer for half a century and for more than half of that time a Grand Master, Provincial, District, and independent. He had the honour of being the first Grand Master after the union of the English and Scottish lodges in 1869.

Not long after he arrived in Halifax, Keith affiliated with Virgin Lodge, now No. 3, and for many years was its most distinguished son. Worshipful Master as early as 1823, he held the same office in 1830, 1834-37, and 1845. For eighteen years, 1824-1842 when he was not in the Chair, he served the Lodge as its efficient treasurer.



This page contains a picture of the Hon.Alexander Keith underneath of which is written:

**HON. ALEXANDER KEITH**

**Provincial and District Grand Master,  
Grand Lodge of England, 1840-1869**

**Provincial Grand Master, Grand Lodge of Scotland, 1848-1866**

**Grand Master of Masons in Nova Scotia, 1869-1873**

Keith began his service to the Grand Lodge in 1825, when John Albro appointed him Senior Grand Deacon. Two years later he was Grand Marshal, and in 1828, Junior Grand Warden. With the formation of the third Provincial Grand Lodge in 1829, he was promoted to Senior Grand Warden. He filled this office with zeal and efficiency during the difficult years before 1837. In that year, he became Deputy Provincial Grand Master under the aging Albro, and by a carefully planned system of lodge visitations helped to bring about a much needed and long desired revival. Thus, when Albro died in 1839, Keith was his logical successor. The appointment was announced by the Duke of Sussex on September 24, 1840. On the following St. John's Day he was duly installed. For the next three decades, he gave freely of his time, talents, and financial resources to Freemasonry.. His jurisdiction included the Maritime Provinces, and for a number of years after 1847, Newfoundland as well. His contributions to the Craft can be measured, at least in part, by the number of new lodges that were established after 1840, even more by the affection and support given him by the brethren. He held office longer than any other leader of the Fraternity, before or since his day. Three lodges in Nova Scotia: No. 16, at Bear River, No. 17, at Halifax, and No. 23 at Stellarton, and one in New Brunswick: Keith No. 23, Moncton, bear his name. He is also remembered by Keith Chapter, Rose Croix, Halifax, and Keith, Royal Arch Chapter, Truro.

Keith's most active years as Provincial Grand Master of the English lodges 1840-65, Provincial Grand Master under the Grand Lodge of Scotland, 1848-66, and as District Grand Master of the English lodges 1865-69, spanned the middle of the 19th century. It was for the Craft in his jurisdiction a time of growth and prosperity. A forward movement was overdue after the "doldrums" of the twenties and thirties, but it was Keith who gave it purpose and direction, and above all, leadership. He kept the Brethren active and the Fraternity before the public. Not the least important of his achievements was to head both the English and Scottish lodges of Nova Scotia and New Brunswick for eighteen years, 1848-66, at a time when these bodies were aggressively founding new lodges and hence needed wise guidance to avoid covering the same territory. To understand what this involved, and the background for the formation of the Grand Lodge of Nova Scotia in 1866, attention must now be given to the origin and expansion of the Scottish lodges in the jurisdiction.

II

It was in March 1826, a time of unrest and protest among the Craft in the Maritime Provinces, that a number of Masons of Scottish blood, including Charles Fife, William Strickland and Samuel Bell, members of Keith's own lodge, Virgin, evidently annoyed at what

they considered the unnecessarily severe restrictions of the United Grand Lodge of England decided to request the Grand Lodge of Scotland to grant a dispensation and charter for a new lodge in Halifax. They were undoubtedly aware that their petition, if granted, would be both an innovation and an invasion of territory hitherto the preserve of the Grand Lodge of England. There could be little doubt that John Albro and his associates would oppose the move and that was exactly what they did.

On learning what Fife and his colleagues were doing, Albro called a special session of the Provincial Grand Lodge which met on November 29. Here a resolution was adopted which stated that, while there was no desire to oppose any action for the sake of opposition or to adopt an unfriendly attitude, it should be understood that the Provincial grand Lodge “possesses the exclusive power of granting warrants within this jurisdiction, which comprises the Provinces of Nova Scotia and New Brunswick and the Islands of Prince Edward Island and Cape Breton, and that all Masonic Bodies assembling within the said Jurisdiction are amenable to it, and that members composing the same must obey all orders and directions, providing they are not contrary to the Ancient Landmarks of the Order” From this it followed that those who were acting contrary to the resolution, were guilty of “an act highly disrespectful in itself” and “prejudicial to the best interests of Masonry in this Province.”<sup>5</sup>

Although this resolution reached the authorities in Edinburgh, they disregarded it and proceeded to grant a charter dated February 5, 1827, for Thistle Lodge No. 393 under the registry of the Grand Lodge of Scotland. It was signed by the Grand Master, Thomas, Earl of Kinnoull and named the four major officers, Charles Fife, Worshipful Master; William Strickland, Deputy Master; George Stirling, Senior Warden; and Samuel Bell, Junior Warden.<sup>6</sup> By this action one more product of Old Scotland came to the New.

It was soon abundantly clear that Fife and his associates, as members of the Craft in the jurisdiction, did not wish to have Thistle Lodge born in isolation, but as a member of the Masonic Fraternity. With this in mind, they requested permission to hold their communications in Masons Hall, for which privilege they were prepared to pay a reasonable rent. When the request was peremptorily refused, they held their meetings in St. Andrew's Hall on Gottingen Street which stood opposite the present Casino Theatre. This soon became the headquarters for other lodges under the Grand Lodge of Scotland.

the initial success of Thistle Lodge made the Masonic leaders in Edinburgh anxious to establish other lodges in British North America. Thus in 1834, one James Law, was given authority over all Scottish lodges in North America, which at the time had little meaning. Two later appointments, however, at least showed determination, and in the end achievement. In 1842, a well known political figure in Upper Canada, Sir Allan MacNab, was appointed Provincial Grand Master under the Grand Lodge of Scotland for the Province of Canada which had been created by a union of Upper and Lower Canada in 1840-41. This was followed in 1843 by a similar appointment, that of John Leander Starr for the Maritime Provinces and Newfoundland.

John Leander Starr was a fourth generation Planter whose ancestor, Major Samuel Starr, settled at Starr's Point in the County of Kings. His father, John Starr, at one time represented Kings County in the Provincial Legislature. John Leander Starr settled in Halifax where he became a merchant and insurance broker. In 1841 he was appointed to the Legislative Council of the Province. He was a man of literary tastes and in his spare time did some writing and painting.

Before his appointment by the Grand Lodge of Scotland, Starr had served as Junior Grand Warden under Keith. He resigned this office, and for five years devoted himself to his new duties. In that time, 1843-48, two new lodges were established: Acadia in Dartmouth, 1844, and Burns in Halifax, 1848. progress was not easy, as brethren of the English lodges were opposed, and at least once urged the Grand Lodge in London to insist to the sister organization in Edinburgh that Starr's commission be revoked and that he and his associates cease from their activities.

A diplomat and a shrewd judge of men and events, Alexander Keith did not favour open hostility to Starr and his Provincial Grand Lodge. As an alternative, he suggested good will and even cooperation. As early as 1838, while he was still Deputy under Albro, he supported the sending of an invitation to Thistle Lodge to join their brethren of the English lodges to celebrate the coronation of the young Queen Victoria. This fraternal mingling was so successful that it was continued. Among other activities, Scottish Masons assisted, along with the rest of the Craft, in the annual observance of St. John the Baptist Day, and the members of the English lodges reciprocated on St. Andrew's Day, November 30. In this way, the Craft was prepared for the union which came some years later.

In 1848, John Leander Starr resigned his office as Provincial Grand Master under the Grand Lodge of Scotland and moved to the United States. Before he left the Province, he took the unprecedented, and in the opinion of some, inadvisable step of recommending to his superiors in Scotland that Alexander Keith be appointed to succeed him. Did he admire Keith so much that he considered him able "to ride two horses", or did he hope and expect that the sage and experienced head of the English lodges could and would promote a union of the two groups? These are difficult questions to answer. We do know, however, that union was achieved.

Before the union became a reality in 1866, there were a number of years of stress and strain, not only between the English and Scottish lodges, but within the Scottish lodges themselves. This story need not be told in detail, but a few general facts are essential. The first concerns Thistle Lodge, where internal dissensions led one or more members to purloin the regalia, with the final result that the charter was revoked and a new charter issued to the faithful of Thistle, as Keith Lodge, now No. 17, G.R.N.S. Then in 1851, Acadia Lodge, which had been founded in Dartmouth, moved to Halifax. Here again, there was dissention which ended in division and the founding of a new lodge, Athole. This left the Acadia Lodge so weak that in 1854 it ceased to meet. To complete the story, it should be added that in 1866 when the Grand Lodge of Nova Scotia was in the process of formation, the members of Athole divided as to the wisdom of the step. For a time there were two Athole lodges; one within, and one outside, the new

independent Grand Lodge. Finally when the English lodges joined the Grand Lodge of Nova Scotia in 1869, the opposing Athole gave up its independent attitude and resuming the original name, Acadia, became a member of the family. Acadia is now No. 14 and Athole No. 15, G.R.N.S.

In addition to the four lodges already mentioned, Keith (Thistle) Burns, Acadia, and Athole, the Provincial Grand Lodge of Scotland while led by Alexander Keith, 1846-66, chartered a number of other lodges. These were confined, for the most part, to the South coast, the Eastern shore, Cape Breton, and to a more limited degree, New Brunswick. As might be expected, Keith sought to prevent, particularly in the rural areas, the formation of lodges that would compete for territory and members. The Scottish lodges established between 1848 and 1866 were Royal Albert, North Sydney, 1857; Concord, Barrington, later Clarke's Harbour, 1860; Albert, Shelburne, 1862; Scotia, Yarmouth, 1863; Queens, Sherbrooke 1864;; St Mark's, Baddeck, 1865; and Acadia, Bridgewater, 1866. All are now active members of the Grand Lodge of Nova Scotia. Three other lodges, Virgin, renamed Davis, of Wilmot, Ophir, of Tangier, and Eldorado, of Wine Harbour, are not in existence. The first lasted only seven years, 1863-70; the second for four years, 1866-70; and the third after a longer period merged with Queen's Lodge, 1930.

In New Brunswick there were but three lodges of Scottish origin: St. Andrew's in Fredericton, 1852; St. Andrew's at Richibucto, 1856; and St. John's at Bathurst, 1861. These, like their counterparts in Nova Scotia, joined later, with other lodges, to form an independent Grand Lodge. There were no Scottish lodges in Prince Edward Island.

### III

It must not be supposed that while the Scottish lodges were being chartered in Nova Scotia, the brethren of the English Lodges were inactive. Keith was their leader before he had succeeded Starr as head of the Provincial Grand Lodge of Scotland. After all, the Scottish lodges numbered only eleven; there were many more than this in the Provincial Grand Lodge of England. In addition to those in existence before 1840, in the Keith era, fourteen new lodges were formed before 1866, and three inactive lodges were revived. between 1866 and 1869, three more were added, making a total of twenty for the twenty-nine years. With some of these, Keith was personally associated; for others, he gave only his authority and the prestige of his office. Sixteen of the twenty are active members of the Grand Lodge of Nova Scotia at the present time, namely: Royal Sussex, Halifax, 1841; St. Andrew's, Sydney, revived 1841; Zetland, Liverpool, 1847; Hiram, Yarmouth, 1848; New Caledonia, Pictou, revived 1849; The Keith, Hillsboro, now Bear River, 1851; Acadia, Pugwash, 1853; St. George's, now in Wolfville, revived 1858; Keith, Albion Mines, now Stellarton, 1860; Welsford, Windsor, Scotia, Canning, Block House, Cow Bay, now Port Morien, 1865; The Tyrian Youth, Glace Bay, 1867; and Rothsay, Bridgetown 1868. Four other lodges, Union in Halifax, 1855, Westport on Briar Island, Digby County, 1861, Widow's Friend, Weymouth, 1861, and Cobequid, Truro, 1867, are no longer active, but they have been succeeded by others in or near the same communities.

In his capacity as leader of the Craft, Keith was ever ready to bring Freemasonry to the attention of the public. An early opportunity came in 1841, when he was requested to lay the cornerstone for a new Penitentiary which was being built on the shores of the North West Arm. He performed the ceremony in an impressive manner in the presence of a large concourse of people. Later during the year 1843, he went to Charlottetown where he laid the cornerstone for the new Colonial Building which was to become an historical landmark. It was here, twenty-one years later, that the Fathers of Confederation met to discuss a union of the Provinces.

#### IV

Alexander Keith made a notable contribution to the development of Freemasonry in New Brunswick. The story of the Craft north of the Bay of Fundy belongs to the Grand Lodge of that Province and has been told by a New Brunswick Mason<sup>7</sup>. For twenty-seven years, however, the Province was Masonically under Provincial Grand Master Keith, and he did not neglect it. These were years of phenomenal growth. From 1840 to 1867, fourteen new lodges were constituted. These later formed the backbone of the Grand Lodge of New Brunswick<sup>8</sup>. They covered the Province from Saint John in the south to Woodstock, Chatham, and Newcastle in the north; and from Shediac and Moncton to the American border at St. Stephen and Milltown.

In New Brunswick, as in Nova Scotia, the Provincial Grand Master was much in demand as a public speaker. Beginning in 1847 he visited New Brunswick, especially Saint John, many times. In that year, he laid the cornerstone for a new Provincial Asylum, an occasion which was graced by the presence of the Lieutenant-Governor, Sir William Colebrook. His chief concern, however, was to create an organization that would keep pace with the rapidly growing number of lodges. Thus in 1854 he journeyed to Saint John to discuss with the leaders in that area the desirability of establishing a Deputy Provincial Grand Lodge with a Deputy Provincial Grand Master responsible to him. The plan was adopted and Alexander Balloch became Deputy Provincial Grand Master. Keith proceeded to install him and to consecrate a new temple. A Church Service and a Masonic ball completed an unusual and busy day. Once more a Lieutenant-Governor honoured the occasion with his presence, this time, Hon. H. T. Manners-Sutton.

The Deputy Provincial Grand Lodge was but a step on the road to a separate Provincial Grand Lodge, and ultimately to an independent Grand Lodge. The first move was made in 1859 when Keith recommended to his superior, the Earl of Zetland, Grand Master, that New Brunswick be made a Provincial Grand Lodge with Balloch as Provincial Grand Master<sup>9</sup>. Once more Keith went to Saint John, this time to install Balloch in his new office. Balloch continued in office until 1866 when his health failed. His successor was his former Deputy, Robert Thomson Clinch, who was installed in September 1866. He was later a Grand Master of the Grand Lodge of New Brunswick. Because of the change made by the Grand Lodge of England the previous year, Clinch's actual title was District Grand Master. When the Grand Lodge of New Brunswick was formed, 1867-68, Clinch remained as an officer of the old regime. The honour of being the first Grand Master, therefore, went to B. Lester Peters.

Two important developments which took place in the Nova Scotia Provincial Grand Lodge before 1866 were: the incorporation of the Provincial Grand Lodge and the creation of an independent Benevolent Fund. In both of these Alexander Keith played a prominent part.

Incorporation took place when Keith, with James Foreman, Deputy provincial Grand Master, Archibald Scott, Henry Twining, and others, together with their successors, became a body corporate under Chapter 78 of the Provincial Statutes of 1863, with power to hold real estate up to a value of \$20,000. Hereafter all properties and funds belonging to the Provincial Grand Lodge were vested in the corporation.

At the union of the Ancients and Moderns in 1813, the Grand lodge of England granted the overseas lodges the privilege of sharing in a common Fund of Benevolence. The local need, however, was far greater than this fund could supply, and distant administration was unsatisfactory. Under Keith's vigorous leadership a Benevolent Fund was created for the jurisdiction. Its success exceeded expectations. It was one cause for rejoicing when the Craft decided to observe the Silver Jubilee of Keith's appointment as Provincial Grand Master.

The Silver Jubilee of December 1865 was a unique and festive occasion. In sincere and grateful recognition of his long and distinguished service, his brethren presented him with an address and a gift. The address stressed his devotion to duty and his achievements:

“The present state of Masonry in the Province exhibits a striking contrast to that which existed at the time your assumed your important functions; while the records of the Craft in 1840 exhibited but six lodges holding warrants from the Grand Lodge of England, they now show twenty-two warranted lodges in efficient working order and dispensations for the formation of two new lodges have been granted during the year.

“To the strenuous exertions of yourself in conjunction with your principle Grand Lodge officers, was due the establishment of a local fund of Benevolence by which the monies which had been previously contributed to the Grand Lodge of England was dispensed in Masonic Charities throughout the Province; and it must be gratifying to you, Right Worshipful jSir, as to every Mason, to know that this Fund, notwithstanding the numerous calls upon it, has attained to very respectable proportions, &400 being invested at interest, and a considerable balance being at the credit of the Grand Lodge for charitable purposes.<sup>10</sup>

As a tangible token of their appreciation, the brethren presented their Provincial Grand Master with a silver epergne or candelabrum, with three branches for lights, and a group of finely modelled figures emblematic of Faith, Hope, and Charity, on a triangular base, under a palm tree, bearing a centre cut glass dish, and weighing two hundred ounces. On it were the following words:

“Presented by the Freemasons of Nova Scotia, to the Right Worshipful, the Honourable Alexander Keith, Provincial Grand Master, on his having presided over English Masonry in the Province for a quarter of a century. Halifax, 27 December, A.L. 1865<sup>11</sup>

Accompanying the gift was a wish that the recipient, his wife, and family, might have many happy returns of the “the present festive season.” Keith expressed his sincere thanks for the honour accorded him, gave due credit to his officers for what had been accomplished, and spoke with understandable pride of the Benevolent Fund. It would be needed, he declared, for future cases of distress, and it would cheer the widow and fatherless, who had no other means of support.

Since Keith was the head of the Scottish, as well as the English lodges, the former requested, and were granted, the privilege of having a part in the Jubilee. They did so by presenting their leader with a laudatory address.

Keith's Silver Jubilee was in a sense the end of an era. He was now three score and ten years of age, and might well have claimed the privilege of retiring. But in some ways the best was yet to be. He was given eight years more of life and died as it were “in harness”, In the eight years, he continued as District Grand Master of the English lodges, 1866-69, saw his Scottish Lodges form the Grand Lodge of Nova Scotia, and for more than four years he was Grand Master after the union of the English lodges with the Grand Lodge of Nova Scotia.

## NOTES

<sup>1</sup> Examples of lodges that were erased before 1829 are: Cornwallis, Halifax, 102; Royal Navy, Halifax, 1804; Chester, 1809; Hibernia, Liverpool, 1817; Wentworth, Yarmouth, 1818; Regent, Dorchester, now Antigonish, 1823; Musquodoboit 1826; and the second lodge at Annapolis Royal, 1827.

<sup>2</sup>Examples: St. Mary's in later years operated under a Scottish Warrant. It is the ancestor of King Solomon Lodge No. 54, G.R.N.S. Cumberland Harmony had a later existence as McGowan Lodge under the Grand Lodge of Ireland. The present lodge is Acacia, No. 8, G.R.N.S. Amherst.

<sup>3</sup>Keith Hall was built of Wallace stone. Completed in 1863, it later passed out of the hands of the Keith family. For some years it was the property of the Halifax Council, Knights of Columbus. Since 1949 it has been owned by the firm of A. Keith & Son, and is now their head office.

<sup>4</sup>R. V. Harris, **Hon. Alexander Keith**, 1957. Before Halifax was incorporated, Keith served s Commissioner of the Court of Common Pleas. After the incorporation of the city he was successively Councillor, Alderman, and Mayor.



<sup>5</sup>Grand Lodge Archives, Halifax.

<sup>6</sup>R. V. Harris, **Thistle-Keith Lodge, 1827-1957.**

<sup>7</sup>W. F. Bunting, **History of Freemasonry in New Brunswick.**

<sup>8</sup>The New Brunswick lodges formed in the Keith era were: Sussex at Dorchester, 1840; St. Mark's at St. Andrew's, 1845; Solomon's at Fredericton, 1846; Carleton Union at Carleton, 1846; Median at Clifton, 1847; Union at Milltown, 1851; St. George at St. George, 1854; Corinthian at Hampton, 1854; Keith at Moncton 1853; Alley at Upper Mills, 1855; Howard at Hillsborough, 1855; Northumberland at Newcastle, 1857; Miramichi at Chatham, 1859; Salisbury at Salisbury, 1860; Zetland at Shediac, 1861; Zion at Sussex, 1863; and New Brunswick at Saint John, 1866. Most of these joined the Grand Lodge of New Brunswick, 1867-68.

<sup>9</sup>There were in New Brunswick five lodges under the Grand Lodge of Ireland: Hibernia, St. Andrews; Portland, Saint John; Sussex, St. Stephen; and Leinster, Saint John. They were formed between 1830-1860. Two, Hibernia of Saint John and Sussex of St. Stephen, joined the Grand Lodge of New Brunswick. The other two were erased prior to 1867.

<sup>10</sup>Grand Lodge Archives.

<sup>11</sup>**Ibid.**

## CHAPTER VII

### THE GRAND LODGE OF NOVA SCOTIA, 1866-69 FORMATION AND EXPANSION

In the preceding chapter it was suggested that John Leander Starr was probably looking forward to an independent Grand Lodge of Nova Scotia when he recommended that Alexander Keith, Provincial Grand Master under the Grand Lodge of England, should head the Scottish lodges as well. The value of union must have occurred many times to Alexander Keith, during the next decade, as in his dual role he sought to satisfy both groups, and to prevent personal rivalries and territorial disputes from destroying Masonic friendship and brotherly love. By 1860, not only Keith, but most of his associates, whether English or Scottish, had become convinced that the two Provincial Grand Lodges should follow the example of the Ancients and Moderns of 1813, and unite.

The first concerted effort to achieve union was made in 1861 when a committee from each Provincial Grand Lodge, meeting in joint session, agreed to recommend to their respective organizations that they seek permission from the Parent Grand Lodges overseas to form an independent Grand Lodge of Nova Scotia. Since neither the English nor the Scottish Lodges in the Province could be expected to accept the authority of the Grand Lodge of the other, any union must of necessity include independence. The recommendation was approved by both Provincial Grand Lodges, and a carefully prepared request went to the Grand Lodge Offices in London and Edinburgh.

The Grand Lodge of England replied promptly but peremptorily refused to approve a union. The English lodges then declared they could not continue negotiations. The Grand Lodge of Scotland, for reasons that will appear, made no reply. The Scottish lodges might have taken silence to mean consent, but they were then too weak to proceed alone, and so action was delayed for five years.

By 1866, the Scottish lodges were much stronger. Five years before they had only a few lodges, and only one outside of Halifax. In the interval, the number had increased to thirteen, and they were to be found all the way from Yarmouth along the south coast to North Sydney. Also, many of the lodges, especially in Halifax, had developed a number of able and dedicated leaders.

The movement for independence among the Scottish lodges received considerable impetus from the fact that the mother Grand Lodge in Edinburgh was neglecting her growing daughter in Nova Scotia. Communications sent from Halifax were frequently filed and forgotten. Diplomas and certificates were not sent when ordered, but might be as much as a year or eighteen months late. Receipts for fees and dues were difficult to obtain, and important news, such as installation of a new Grand Master in 1864, did not reach Halifax officially until 1866. Without the necessary documents, the lodges were unable to transact their business properly, and members could not gain admission to other lodges, especially outside their own jurisdiction. This neglect could not continue, if the lodges and the Provincial Grand Lodge were to survive. Protests from Keith and his Grand Secretary were of no avail. Even a personal visit to Edinburgh by the Provincial Grand Chaplain, Rev. George Boyd, produced no more than promises which were not fulfilled.<sup>1</sup> Under such conditions, independence once considered advisable, was now deemed necessary.

The first step toward the desired independence was taken at the Quarterly Meeting of the Provincial Grand Lodge (Scottish) on November 21, 1865, when a resolution was adopted which, after recounting the "unaccountable and unjustifiable" neglect being shown by the Grand Lodge of Scotland, authorized the appointment of the Worshipful Master, or a Past Master, of each Scottish lodge in Halifax to arrange for a Convention of all lodges under the Provincial Grand Lodge of Scotland to be held in the capital on January 16, 1866, to consider "the propriety of forming a Grand Lodge of Nova Scotia." A copy of the resolution was sent to the District Grand Lodge of England, but as the English Lodges were still bound by the ruling of 1861, the Convention was made up of Scottish Lodges only.

When the Convention opened, it was found that twelve lodges had sent delegates. All were enthusiastic and determined. They agreed that a Grand Lodge of Nova Scotia should be formed; it was left to the Provincial Grand Lodge to take the appropriate action.

At the next Quarterly Session of the Provincial Grand Lodge, all of the officers, with the exception of Alexander Keith, who was not present and felt bound by his oath, and the Provincial Grand Secretary and Treasurer, who remained to wind up the old before initiating the new, submitted their resignations, and they were not replaced. The old order thus came to an end. A general convention of the Scottish lodges was then called to meet on February 20, 1866. It was to be a truly constitutional convention at which a new Grand Lodge of Nova Scotia was to be born.

The convention of February, 1866, proved to be one of the largest assemblages of Masons ever

to gather together in the province” up to that time. All thirteen lodges were represented.

William Taylor, a Past Master of Burns Lodge, was called to the chair and a resolution was moved, seconded and unanimously adopted, “That we do now proceed to the formation of a Grand Lodge of Nova Scotia.”

“It was further agreed that the five principal officers be elected by ballot and the remainder by open vote.” All were to serve until the first regular meeting of the new Grand Lodge.

The officers elected pro tempore included:

- \*William H. Davies, MD.....Grand Master
- \*William Taylor.....Deputy Grand Master
- James R. Graham.....Substitute Grand Master
- Robert J. Romans.....Grand Senior Warden
- A. K. McKinley.....Grand Junior Warden
- William Garvie.....Grand Treasurer
- \*Stephen R. Sircom.....Grand Registrar
- \* Charles J. MacDonald.....Grand Secretary

(Those marked with a \* were later elected Grand Masters of Nova Scotia)

A committee of five of the above officers was appointed to frame a constatement, procure warrants, diplomas, etc. “correspond with various Grand Lodges and with all the lodges in Nova Scotia, and transact such other business as may be deemed necessary”<sup>2</sup>

Acting on the advice of M.W. Bro. Josiah H. Drummond, P.G.M. of Maine, “Let the senior Past Master present install the officers of Grand Lodge,” W. Bro. William Taylor conducted the installation, March 20, 1866.

Following the return of charters and dispensations and the payment of all dues and fees to the Provincial Grand Lodge and the Grand Lodge of Scotland, new warrants were issued to the ten existing lodges and to a new lodge in Halifax under dispensation, to be called The Lodge of St. Marc:

- Burns Lodge No. 1.....Halifax
- Athole Lodge No. 2.....Halifax
- Keith Lodge No. 3.....Halifax
- Scotia Lodge No. 4.....Halifax
- Virgin Lodge No. 5.....Wilmot (changed in 1867 to Davies)
- Albert Lodge No. 6.....Shelburne
- Eldora No. 7.....Wine Harbour
- Concord No. 8.....Barrington
- St. Marks No. 9.....Baddeck
- Queens No. 10.....Sherbrooke
- The Lodge of St.Marc No.11...Halifax

On March 22, a circular was sent to the various Grand Lodges of the United States and of Canada, reciting the various steps leading up to the formation of the Grand Lodge which resulted in the official recognition of the new Grand Lodge by the Grand Lodge of Maine “as a regularly constituted Grand Lodge” and a cordial welcome to it as a new member of the family of Grand Lodges most cordial and friendly answers, including Canada, Maryland, Iowa, Oregon, Nebraska, Indiana, and New Hampshire, all of which later recognized the Grand Lodge of Nova Scotia.

The action taken to establish the new Grand Lodge was unreservedly commanded and justified by Albert G. Mackey of South Carolina, George W. Chase, Editor of the Masonic Journal; John W. Simons, P.G.M. of New York; and other Masonic jurists of that day.

At the first regular meeting of the Grand Lodge of Nova Scotia held on June 21, 1866, the election of permanent officers took place. They were as follows:

William H. Davies, MD.....	Grand Master
William Taylor.....	Deputy Grand Master
James R. Graham.....	Substitute Grand Master
Robert J. Romans.....	Grand Senior Warden
William Garvie.....	Grand Junior Warden
A. K. MacKinlay.....	Grand Treasurer
Stephen R. Sircom.....	Grand Registrar
Newell Snow.....	Grand Lecturer

Fifteen other officers, including five Grand Stewards, were also elected.

Later in the day M. W. Bro. Col. William Mercer Wilson, Past Grand Master of the Grand Lodge of Canada, was received with Grand Honours and invited to install the Grand Officers, after which the new Grand Master sketched the history of the efforts made in the previous years to establish the new Grand Lodge.

His address was of a high order: “Let us now look upward and take courage; let the ruling ambition of every Master of a lodge be, not who can show the largest roll of membership, but who can boast of the best men, men who fully appreciate and live up to the principles of Masonry, brotherly love, relief, and truth.

“Our constitution effectually prevents the undue haste that has long been a stain upon us in the making of Masons. Let it then be the duty of everyone of us to sift well the characters of those we recommend and admit to lodges and let none be admitted unless we are fully convinced they will act up to the principles they profess.

“Remember, brethren, that our subordinate lodges will advance in numbers and usefulness as they advance in morality; and their strength and influence will depend more upon their moral character than their numbers .... The conferring of degrees does not make Masons, a

knowledge of the sublime principles upon which Masonry is founded, of the moral obligations, which it enjoins, and the practical duties which it inculcates are absolutely requisite to form the true and accomplished Mason.”

Our first Grand Master was born at Alton Mines, Nova Scotia, August 20, 1834. After attending the school of his native town, he entered the University of Edinburgh, studying for the profession of physical and surgeon. On graduation in August, 1857, he attained high honours in obstetrics.

In November of the same year, his certificate empowering him to practise in Nova Scotia was signed by Dr. Charles Tupper, then Provincial Secretary, and later Prime Minister of Canada.

Entering the Army he served for several years in the Army Medical Corps.

It was during this period that he joined Keith Lodge, Halifax, and became active in Freemasonry. He later joined Scotia Lodge No. 411 Halifax, and presided as Master 1862-1864. He was also in R.A. Masonry and in the Knights Templar Order.

In the period 1861 to 1866, he was a leader in the movement to form a Grand Lodge of Nova Scotia, which culminated in the formal organization of the Grand Lodge on February 20, 1866, and his own election as the first Grand Master. He was re-elected, June 21, 1866, and again in June 1867.

During the time of his Grand Mastership, seven lodges were added to the roll of Grand Lodge, bringing the total to 18 constituent lodges. In the same period, the new Grand Lodge was recognized by thirty-seven other regular Grand Lodges.

During his term of office, the beautiful collar and jewel, worn by successive Grand Masters of Masons in Nova Scotia, was purchased from Brother Hay of Edinburgh, and Dr. Davies was the first to wear it. His portrait hangs in the lodge room in Halifax.

A picture of Dr. W. H. Davies is to be on the top half of this page under which is written:

**Dr. W. H. Davies**  
**Grand Master, 1866**

At the quarterly meeting held December 13, 1867, he announced that “in consequence of impaired health and the severity of the climate, it was necessary for a period to leave the Province to seek a more congenial temperature” in California. He expressed the hope that he might regain his health and return to his native Province. He never returned, however, but resided in California from 1868 until his death in 1914, continuing his practice as a physician. He died September 30, 1914, at the Buena Vista Hospital, San Francisco, and was buried with Masonic honours in Mountain View Cemetery, Piedmont, California. For the last few years of his life, he suffered greatly from blindness.

On learning of the departure of Dr. Davies, the Deputy Grand Master (Bro. S. R. Sircom) paid him high tribute: "The great interest always displayed in our instituting, his integrity and the great skill in performing the duties appertaining to his exalted position, have materially tended to elevate Masonry in this jurisdiction to the high position it now occupies. He was one of the most active and zealous among us in establishing the Grand Lodge of Nova Scotia, and his kindness and affability will be remembered by those who had the pleasure of his acquaintance.

"As an expression of our esteem", the Deputy Grand Master concluded, "we beg your acceptance of the accompanying piece of plate, in the hope that on our part it may be a continual memento to you of the good and friendly wishes of the brethren who have had the pleasure of your counsel and advice."

The piece of plate made in Providence, R.I. arrived on the S.S. Carlotta only a few hours before the Grand Master's departure on R.M.S. Africa on December 13, 1867, consequently, very few outside of Grand Lodge had the opportunity to see it. It was made from the design By E. L. Spike, Grand Jeweller of the Grand Lodge and well known in Halifax. It stood twenty-one inches in height, and was of pure silver and cost about \$500.00.

The design represented a globe on which were engraved emblems of the various degrees of Masonry. The globe was surmounted by a figure representing Charity, holding a cup. The latter bore the motto of his family "Dum spiro Spero" (While I breathe, I hope) and the following inscription:

"Presented to William H. Davies, Esq., MD. by the Freemasons of Nova Scotia as a token of their respect and esteem towards him, as the first and only Grand Master of the jurisdiction."



A newspaper of the day describing the gift said, "On the cover of the case were figures representing other emblems of the Craft, the whole forming one of the handsomest things of the kind we have ever seen. It reflects great credit both on the taste of Brother Spike and the skill of the manufacturers."

When Dr. Davies left the Province, his duties as Grand Master were assumed by the Deputy Grand Master, Stephen R. Sircom. In June, 1868, he was elected Grand Master, but retired the following year to enable Alexander Keith to head a united Grand Lodge.

Stephen R. Sircom was born in Bristol, England, in 1837. In Halifax, he was the senior partner in the dry-goods firm of Sircom and Marshall. He retired from the business in 1877 and moved to Massachusetts, where he opened a very prosperous business at Melrose. He died there in 1906. His son, Col. S. J. R. Sircom was prominent in military affairs in Halifax from 1878 until 1937.

Among the leaders who supported the new Grand Master were William Taylor, the Deputy Grand Master of 1866, who later, in 1870 and 1873, again held this office, and in 1881 was elected Grand Master; and the Grand Secretary, Charles J. MacDonald.

William Taylor was born at Windsor in 1821 and was educated at King's College, graduating in 1847. Entering the Anglican Ministry, he served as Rector of Rawdon for several years. Removing to Halifax he entered business. He served as an alderman for fifteen years and was active in school affairs. He was held in high estimation as a Masonic jurist and ritualist. He died February 26, 1888.

Charles J. MacDonald, Grand Secretary (1866-69), served as Grand Master 1890-92. Born in Halifax in 1841 and educated at Dalhousie College, he studied law with the Hon. John S. D. Thompson, and practised his profession until 1879, when he was appointed Post Office Inspector, continuing until his death in 1903. He served as an Alderman for three years, 1876-78, represented Halifax County in the Legislature 1878-79, and was for a time a member of the Cabinet. He was also active in Military circles, serving in the Fenian Raid campaign in 1866 and the North West Rebellion of 1885. He was later Lieut-Colonel of the 66th Halifax Battalion.

His Masonic career began in 1859 in Athole Lodge at the age of 18 years. He was present at every annual communication of the Grand Lodge from that time until his death in 1903. He proved a tower of strength in the early years of the Grand Lodge.

But there were Masonic jurists who did not agree with those mentioned above. As has already been noted, a union of the English and Scottish Lodges had been discussed since 1861. Its consummation was impossible as long as the Grand Lodge of England opposed it. In 1868 this opposition was withdrawn and the English Lodges were at last free to act independently. It was well that this was so, for in spite of Keith's best diplomacy, friction had increased between the Grand Lodge of Nova Scotia and the District Grand Lodge of England over both territory and the chartering of new lodges. There were at this time twenty-one English lodges in the Province, none of which recognized the authority of the Grand Lodge of Nova Scotia. Also the Grand

Lodge of England refused recognition and acted as if there were no such body as the Grand Lodge of Nova Scotia. When the Grand Lodge of Nova Scotia was formed, there was pending a petition from some brethren in Truro to the Grand Lodge of England requesting a warrant for a lodge to be established there. The Warrant was granted later as Cobequid Lodge No. 1190. It was accompanied by an assertion by the Grand Lodge of England that, notwithstanding the formation of a new body calling itself the Grand Lodge of Nova Scotia, it did not recognize the claim that the new Grand Lodge had such jurisdiction in Nova Scotia as to exclude the Grand Lodge of England in future. On learning of the issuance of this warrant, the Grand Lodge of Nova Scotia, demanded that it be withdrawn, but no action resulted.

The same situation occurred when the Grand Lodge of England issued a dispensation for Rothesay Lodge at Bridgetown in October 1866, and a warrant in December 1868. A final field of conflict was in Glace Bay where the Grand Lodge of England issued a dispensation for The Tyrian Youth Lodge in June 1867, and a Warrant No. 1234, in September 1868. The disputes were unfortunate. Charges and counter-charges were made which at best were far from Masonic. Clearly, some joint action was indicated. To precipitate it, at the quarterly meeting of the Grand Lodge of Nova Scotia in Truro, September 11, 1868, a resolution was moved by Bro. A. R. Payne, which, after reciting that a considerable period had elapsed since the formation of the Grand Lodge of Nova Scotia, during which period every effort had been made, consistent with a due regard to the display and authority of this Grand Lodge as the supreme ruling power, to unite under one Jurisdiction, all the Masonic Lodges in Nova Scotia, all without result, required that a notice be sent to all lodges working under any other authority to surrender their warrants before June 24 1869, and join the Grand Lodge of Nova Scotia. Those not doing so would be declared clandestine and illegal. After considerable discussion, the resolution was carried unanimously.

With the knowledge that the resolution of September was certain to produce a crisis and that in December, the Grand Lodge of England had intimated that, if its Nova Scotia lodges wished to form a separate and independent Grand Lodge, no difficulty or impediment would be met in receiving recognition, Grand Master Sircom, in consultation with his Grand Secretary, Charles J. MacDonald, approached two of Keith's chief associates in the District Grand Lodge of England, Allen H. Crowe and Benjamin Curren, with the suggestion that the four, with Keith, work out suitable terms for the long desired union. They were cordially received, and work on the terms began at once. The following agreement was reached:

(1) That on the 24th of June 1869, the two bodies meet at a place to be agreed upon when a formal vote would be taken by each body on the general question of union.

(2) That each body be represented by its Grand Officers; the masters and wardens of all subordinate lodges or their certified proxies; three immediate Past Masters; five principal past officers of the Grand Lodge and four principal past officers of the District Grand Lodge; and the representatives of other Grand Lodges near the Grand Lodge of Nova Scotia. No member of either body was to exercise more than three votes.

(3) That if the vote proved favourable to union, the election of Grand officers would

follow.

(4) That the new Grand Master be elected by open vote and that he be the Hon. Alexander Keith, who, if elected, would be immediately installed. He would then install the remaining officers.

(5) That the warrants of all subordinate bodies be endorsed by the new Grand Master as evidence of reissue.

(6) That a roll of the United Grand Lodge be prepared according to the seniority of the Lodges on satisfactory proof of the date of origin.

(7) That a committee be appointed to revise the Constitution.

(8) That a new Grand Lodge seal be adopted, bearing the words, "The Grand Lodge of Ancient, Free, and Accepted Masons of Nova Scotia," encircled.

(9) That a banquet be held in honour of the occasion.

A copy of these proposed articles for union was forwarded to the District Grand Lodge and was accepted by it with but one change. Since the inclusion of the representatives of other Grand Lodges applied to the Grand Lodge of Nova Scotia the District Grand Lodge wished the reference deleted. The Grand Lodge of Nova Scotia readily agreed, and so the change was made.

This completed the negotiations and before long the two rival groups reached an agreement to unite to one Grand Lodge of Nova Scotia and the dates of June 23 and 24, 1869 were fixed for the consummation of the Union, an agreement to that effect being signed by both groups in January 1869.

Before the above dates arrived, certain difficulties which existed in some of the lodges, chiefly of Scottish origin, had to be overcome, especially in view of the proposed renumbering. One problem concerned Athole Lodge, which had been divided. For several years there were two Athole Lodges No. 2, on the Registry of the Grand Lodge of Nova Scotia, and No. 361, still under the Grand Lodge of Scotland. If No. 361 joined the union, it would have to take a new name. This it did, becoming Acadia Lodge, now Number 14.

Another Scottish Lodge, Keith, had been listed as Number 3 of the Grand Lodge of Nova Scotia. Its ancestor, however, was Thistle, the first Scottish Lodge in Nova Scotia, established in 1827-28. In the re-numbering would it be considered forty-two years of age or only seventeen? It became No. 17, fourth of the Scottish lodges.

A third problem lodge was Scotia No. 4, which was to have legal difficulties. These were overcome, however, and it became No. 22 on the new roll. In 1874 it united with St. John's

Lodge, No. 2.

On the date agreed upon, June 24, the English District Grand Lodge, with 25 lodges on its roll, and Acadia (formerly Athole) No. 361, Scottish Constitution, united with the Grand Lodge of Ancient, Free, and Accepted Masons of Nova Scotia.<sup>3</sup>

The first officers of the enlarged Grand Lodge of Nova Scotia were:

Hon. Alexander Keith.....	M.W. Grand Master
James R. Forman.....	R. W. Deputy Grand Master
Charles J. MacDonald.....	R. W. Substitute Grand Master
J. Norman Ritchie.....	R. W. Senior Grand Warden
H. J. Marshall.....	R. W. Junior Grand Warden
A. K. MacKinlay.....	R. W. Grand Treasurer
H. C. D. Twining.....	R. W. Grand Secretary
W. S. MacDonald.....	R. W. Grand Clerk
Rev. D. C. Moore.....	R. W. Grand Chaplain
Charles White.....	Asst. Grand Chaplain
James Gossip.....	V.W. Senior Grand Deacon
D. Stirling.....	V. W. Grand Architect
J. Cornelius.....	V.W. Grand Jeweller
Alex. MacKay.....	V. W. Grand Bible Bearer
Douglas MacLeod.....	V. W. Grand Director of Ceremonies
George Hyde.....	V. W. Grand Sword Bearer
Prof. Norton.....	V. W. Director of Music
W. M. Ward and George J. Fluck.....	Grand Marshals
J. M. Taylor.....	Grand Tyler
Wm. Montgomery, J. J. Wylde, W. Blair, John Sutherland, H. F. Worrall, John White and J. Dempster.....	Grand Stewards

It is not hard to discover the master mind of the Hon. Alexander Keith behind the scenes during the negotiations for union and one deserved the honour of being the first Grand Master more than he; he had united the strife-torn Craft and restored harmony.

At 9:00 a.m., June 24, a large gathering of brethren assembled at Masons Hall with M. W. Bro. Alexander A. Stevenson, Grand Master of Canada presiding and M. W. Bro. B. Lester Peters of New Brunswick acting as presenting officer. M. W. Bro. Hon. Alexander Keith was presented, and after the oaths of office had been administered, was installed and proclaimed as Grand Master of the Craft in Nova Scotia.

A newspaper of the day described the scene as “truly beautiful. The glancing jewels with which members high up in the Order were decorated - the banners and other insignia of Masonry - all combined to make the ceremony a most impressive one, and the able manner in which

Messers. Stevenson and Peters discharged their duties added much to that impressiveness.”

Following the installation procession was formed for the purpose of attending a Service of worship in the St. Paul's Church. About six hundred Masons of all ranks took part in the parade, which was, perhaps, one of the most imposing ever witnessed in Halifax, as the brethren marched through streets, alive with people and profusely decorated with flags. When the procession reached Hon. Mr. Keith's house, it halted, faced to the front, and at the word from Mr. J. A. Grant, Marshal, gave three ringing cheers for the head of the Masonic body in Nova Scotia, and three for his lady.

“Seated in one of the carriages preceding that in which the Hon. A. Keith sat, was one of the oldest Masons in the Province, George MacKenzie, of Pictou. He was 90 years of age and had been a Mason for 71 years, and was Conductor of Port Rose Lodge, Stornaway, when Lord Broughan was inducted into the mysteries of Massonry. The old gentleman looked hale, walked firmly, and bid fair for the honour of being, in time, the oldest Mason in the world.”

“The procession moved off through Barrington, South, Hollis and George Sts. to St. Paul's Church, where the Rev. D. C. Moore preached an impressive sermon. His text was Hebrews XIII, 1st v.: 'Let brotherly love continue'.

“After the service the procession re-formed on the Grand Parade, when a photograph of the body was taken by Mr. Chase. This over, the procession continued, the line of march back to the Masonic Hall, where the brethren dispersed.”

Another newspaper had this to say:

“Typical of the old-fashioned celebrations was that held in Halifax by members of the Masonic fraternity on June 24, 1869. That day is the feast of Saint John, one of the most celebrated Christian patrons of Masonry, and it was duly celebrated here by members of the ancient fraternity from all parts of the province.

“The occasion was more than unusually interesting.: It was said at the time, “having for its principal object the healing of the differences of many years, and which healing alone could render the Institution healthy and useful. This happily is now accomplished; the structure is perfect and an uninterrupted career of success must be the inevitable result,” it was forecast.

The occasion ended with a banquet in the “skating rink, gotten up like all Masonic affairs in the best possible style; at which nearly six hundred sat down.”

## NOTES

<sup>1</sup> The Grand Lodge of Scotland later admitted to the neglect of the lodges overseas, and reprimanded the officers who were responsible for it.

The committee consisted of R. G. Romans of Keith, William Garvie of St. Mark, William Taylor of Burns, S. R. Sircom of Scotia, and Charles J. MacDonald of Athole.

<sup>3</sup>In addition to the eleven lodges numbered in 1866, the Grand Lodge of Nova Scotia had by 1869; Ophir of Tangier, Eureka of Sheet Harbour, Acacia of Amherst, Truro of Truro, Eldorado of Wine Harbour, Scotia of Yarmouth, Royal Albert of North Sydney, Solomon of Port Hawkesbury, Acacia of Bridgewater, Poyntz of Windsor (now Hantsport), Orient of Richmond (Halifax Co.), Western Star of Westville, Philadelphia of Barrington, Eastern Star of Dartmouth, Harmony of North East Harbour (Shelburne Co.), and W. H. Davies of Woods Harbour. Some of these were soon erased; others continue until now.

## **CHAPTER VIII**

### **THE GRAND LODGE OF NOVA SCOTIA, 1869-1900**

#### **CONSOLIDATION AND GROWTH**

The union of 1869 was a long sought and solid Masonic achievement. By it, twenty-five lodges previously under the Grand Lodge of England, and one lodge, Athole, renamed Acadia, under the Grand Lodge of Scotland, joined with an equal number of lodges already a part of the Grand Lodge of Nova Scotia, to form an organization of fifty-two lodges with a membership of 2,000.<sup>1</sup> In the ninety-seven years that have passed since then, the number of lodges has more than doubled, and the membership has increased seven-fold.<sup>2</sup> The Grand Lodge of Scotland has withdrawn from the Province altogether, and only one lodge, Royal Standard, remains under the Grand Lodge of England.<sup>3</sup>

As the leaders of both groups desired and anticipated, the union did end personal rivalries and disputes over the issuing of dispensations and warrants, but it did not, and could not, automatically establish a unified and smooth working Grand Lodge. This developed, however, more quickly than might have been anticipated. The “growing together” was not the result of organic union along; it was assisted by news that came, first from London as early as December 1869 and soon after from Edinburgh, that the Grand Lodge of the Old Land recognized the new Grand Lodge of Nova Scotia and were establishing fraternal relations with her; but, most of all, it came through wise leadership and a true spirit of brotherhood. It was comparatively easy to draft

a workable constitution, but time was needed to find a common ground on ritual, programmes, and politics. Although a relatively small geographic unit, the jurisdiction had English, Scottish, New England and some Irish traditions that had taken firm root. Even today we do not have complete uniformity, but in essential things we are one.

Once the expanded Grand Lodge was organized, its officers and members turned their attention to the promotion, or completion, of certain projects which were necessary to an efficient and forward-looking administration. These included an up-to-date roll of the lodges, a revised constation, an improved means of contact between Grand Lodge and the constituent lodges, the establishment of an adequate Fund of Benevolence, and the construction of a new and larger Masonic Temple as the headquarters for a growing organization.

As has been pointed out, the man who gave initial leadership in this new venture was the veteran Alexander Keith, now seventy-four, and age at which most officials retire; yet he held office for four years, 1869-73, and for the first two critical years was able to give sound advice, exercise patience and good will, and get necessary work done. In 1871 his health began to fail, and his eyesight became impaired. A visit to a specialist in New York during 1872 brought no permanent improvement, and his last days were spend in darkness. Under these conditions, many of his official duties devolved upon the successive Deputy Grand Masters: Allan Hill Crowe, Samuel G. Rigby, and the experienced William Taylor. The work, however, went on, and the records indicate that this last of the Keith eras was not the least in achievement.

Article VI of the terms of union in 1869 pledged the Grand Lodge of Nova Scotia to prepare a new list of lodges in which the English and Scottish lodges would be placed according to their proved antiquity. The roll was soon ready, and was the work of a strong committee under the chairmanship of William Taylor. It is still in use, although the names of many lodges have been added and some deleted. While it did not receive the immediate approval of all lodges, it was on the whole well done, as its lasting qualities have amply demonstrated.

Changes in the Constitution of 1866 to conform to the needs of the newly added lodges were discussed at the Quarterly Meetings of June and September 1869, and the revised edition soon became available, 1870. It was published for many years in the Proceedings of the Grand Lodge.<sup>4</sup>

Since 1870, there have been revisions in 1911, 1921, and 1942<sup>5</sup>. The latest printed edition is dated 1963<sup>6</sup>. The Constitution for some years has been available under separate cover; a copy is presented to each ruling master on his installation and to each newly-raised brother.

It has been suggested that uniformity of ritual has been more difficult to obtain than a working Constitution. Most of the “founding fathers”, however, thought uniformity a desirable goal, and worked strenuously to achieve it.

The first mention of a ritual for all lodges came as early as June 1869 when a committee of Grand Lodge was appointed with instructions to report later in the year, to study “the systems of work” used in the various lodges “with the view of establishing uniformity”, After a very

careful survey, the committee recommended that, in as much as the work called “The Ancient York Rite” appeared to be acceptable to most of the lodges, and as a change at the time might be attended by great inconvenience, the work styled “Ancient York Rite” be adopted generally, but with the understanding that those lodges using the Emulation Work according to the Grand Lodge of England and the Grand Lodge of Canada be permitted to use it “so long as they shall desire to do so.”

While the general intent of this recommendation is quite clear, exact details were difficult to establish. The “Ancient York Rite” undoubtedly meant the work used at that time in New York and Massachusetts, but it had variations. Thus when the motion to adopt the report of the committee was on the floor, a prominent member of Grand Lodge, Joseph Conway Brown, moved an amendment to have the Webb-York Rite, an offshoot of the original, not only substituted for the more ancient version, but adopted by all the lodges “without exception”. The majority of the brethren, however, were not prepared to impose a particular ritual on any lodge without the approval of its members. The amendment was, therefore, defeated and the original motion adopted. This situation has continued until the present day. There is an authorized ritual, but some lodges prefer not to use it.

With the adoption of the committee's report, Grand Lodge decided to encourage the use of the “Ancient York Rite” by having the degrees exemplified at the regular meeting in June 1872 under the direction of the Grand Lecturer, Newell Snow. St. Andrew's No. 1 as the senior lodge, worked the degrees in a manner worthy of the occasion.

In 1872, still in pursuit of that elusive uniformity, Grand Lodge requested the District Deputy Grand Masters, first appointed in that year, on obtaining a certificate from the Grand Lecturer that they were qualified to inspect the ritualistic work of the lodges under their care, to render all the assistance they could by means of personal talks with the Worshipful Masters, lectures to the brethren at Lodge meetings, and exemplifications of the degrees. This effort too met with very little success; many lodges continued to use the ritual to which they were accustomed. As the years passed, material from other jurisdictions crept in, so that it became difficult to tell what was the authorized ritual. At that time the best that could be done was to have the correct work exemplified at frequent intervals in Grand Lodge. “Custodians of the Work” were appointed to assist any lodge seeking guidance and instruction. There is no evidence, however, that these officials were overworked! More recently, printed copies of the authorized work have been made available.

Beginning at least as far back as the appointment of Alexander Keith to be chief assistant to John Albro, it became an important duty of the Deputy Grand Master to visit the lodges of the jurisdiction. In fact, as has been suggested, it was Keith's vigorous system of visitations which brought, or helped to bring, Freemasonry in Nova Scotia out of the “doldrums” of the thirties.

With the union of 1869, adequate visitation of all lodges by one individual became impossible. To make for more systematic visitation and to improve contacts between Grand Lodge and the constituent lodges, District Deputy Grand Masters were selected. They were first



appointed by Grand Master Keith in 1872. Originally five in number, they were to be the official representatives of the Grand Master, each in an allotted District. The first Districts were:

- (1) The county of Halifax
- (2) Western Nova Scotia (Lunenburg, Queens, Shelburne, Yarmouth, and Western Digby)
- (3) The Annapolis Valley (Eastern Digby, Annapolis, Kings and Hands)
- (4) Northern Nova Scotia (Cumberland, Colchester, Pictou, Antigonish, and Western Guysborough)
- (5) Eastern Nova Scotia (Eastern Guysborough and the Island of Cape Breton)<sup>7</sup>

As the number of lodges and members increased, new Districts were established and additional District Deputy Grand Masters chosen. There are today sixteen Districts in the province, and an individual lodge, Polaris No. 114 in Labrador. Where possible, A County constitutes a District. Halifax City has two Districts. Where there are few lodges, two counties are placed in one District. Once the District Deputy Grand Master held office for two years. The general term now is one year, except in the smaller Districts, with possible re-appointment. The office which carries with it the rank of Right Worshipful, enables Grand Lodge to use the services of competent Brothers who are familiar with Masonry in their own Districts. These officers also bring to their Districts a certain amount of ceremonial which otherwise would not be possible. The office is a reward for faithful service to the Craft lodge but it is, or ought to be, more than that; fitness and efficiency are essential.

In the hope of relieving the Grand Master of a certain amount of detailed administration and of giving each District additional self-government, the District Deputy Grand Masters were at one time authorized to issue dispensations for special events such as lodge concerts, picnics, and the like, which were then more frequent than they are today. Local pressures, however, led to certain abuses of the privilege, and it was finally withdrawn.

It has always been the pride of Freemasons everywhere that they have cared for the poor and distressed among them, including widows and orphans of deceased Brethren. Relief has been provided both by individual contributions as in earlier days and by assessment, which is more productive and equitable. We have noted that a Charity or Fund of Benevolence was established by the Grand Lodge of England soon after the union of the Ancients and Moderns in 1813 and that somewhat later Alexander Keith inspired his Brethren to establish such a fund in Nova Scotia. It is not surprising, therefore, that as soon as the union of 1869 was duly consummated, the enlarged Grand Lodge of Nova Scotia should concern itself with a Fund of Benevolence.

At the Quarterly Meeting of Grand Lodge in March 1870, the members voted that a "Fund of Benevolence" be set apart to be devoted entirely to "the objects of charity" and that a committee be appointed to frame rules for its administration.<sup>8</sup> Consideration was then given as to whether the money was to be raised by voluntary giving or assessment. The latter method was decided upon, and in 1872 it was decided that all members of the Craft in the jurisdiction should pay the sum of 25 cents, and that 50 cents should be taken from each initiation fee to establish

the desired Benevolence Fund. Lodge secretaries were to send in the money with their annual returns. The money was to be invested and the income paid to a committee appointed to receive it. The committee was to use it for such charitable purposes as in its judgement seemed best.

Evidently the assessment proved unpopular, for in 1873 it was abandoned in favour of voluntary contributions. The success, or rather the lack of success, of this method of securing funds may be measured by the fact that out of the sixty-four active lodges then in the jurisdiction, only twenty-one sent money for the Benevolent Fund and that the total amount received was only \$384.00. In 1874 the Grand Secretary, Benjamin Curren, noted that the Benevolent Fund was “suffering from lack of interest”.

When Alexander Keith died, \$2400 that he had held in trust was added to the general Fund of Benevolence. Since then there have been few additions to the capital other than the occasional investment of accumulated interest. Today the fund amounts to \$32,376.12.<sup>9</sup> Over the years it has provided assistance to many needy Brethren, and infrequent donations have been made to assist victims of disasters such as floods, fires, or epidemics. At first the fund was a part of the regular Grand Lodge Accounts. Since 1894 it has been kept as a separate fund and is paid out by the Grand Treasurer only on the authority of the committee appointed by Grand Lodge.

While these early problems were being discussed and settled by Grand Lodge, the venerable Grand Master, Keith, was obliged more frequently to absent himself from the deliberations because of ill health. He spent much time during 1872 seeking medical advice. He did attend the sessions of 1873, but it was to be his last Grand Lodge. He made only one more public appearance--when he journeyed to Amherst for the dedication of a new Masonic Hall, August 28. Thereafter, his decline was rapid. He died December 14, 1873.

Outstanding as a public minded citizen and a leader in Freemasonry, the deceased Grand Master was accorded a state funeral, which was the largest of its kind in Halifax, up to that time. In attendance were the Lieutenant Governor, judges of the Supreme Court of the Province, members of the Senate, House of Commons, Legislative Council and Assembly, and City Council, and the officials of such organizations as the North British Society and above all of Freemasonry, both from the Craft lodges and the Concordant Bodies. In all more than six hundred persons paid their respects to the departed leader.

On January 13, 1874, the Deputy Grand Master, William Taylor, called an emergent communication of Grand Lodge to pay a fitting token of respect to the late Grand Master. Masons of all ranks from every part of the province attended. In his address, Brother Taylor paid tribute to the qualities of leadership and to the character and human qualities of Alexander Keith and concluded with a Masonic exhortation. The Grand Master even in his last year of service had spoken of his deep and abiding interest in “the welfare and prosperity” of the Order, and of his desire to assist the work by his counsel and advice even though “age and infirmity” had prevented him from attending the meetings as frequently as he could have wished. “May the useful lessons that his long and active life set before us”, Taylor concluded, “be lasting and

beneficial to us. We may do well to be more careful and considerate in our legislation and other Masonic Matters, knowing that the influence of his more mature ideas and judgement are no more at hand to give us direction.”

## II

From the death of Alexander Keith until the next session of Grand Lodge, Masonic affairs were administered by Deputy Grand Master Taylor and Past Grand Master Sircom. Then, in June 1874, the Craft chose a new leader, who was to prove a tower of strength to Freemasonry in Nova Scotia, Colonel, later Major-General, John Wimburn Laurie, a man of zeal and ability, and a “born leader of men”!<sup>10</sup> He left the imprint of his personality upon the Craft throughout the province, and proved the ideal leader to carry on the Keith policy of unity and consolidation.

John Wimburn Laurie was born in London, England, October 1, 1835. A soldier by profession, he was educated at Harrow and Sandhurst. He also studied for a time at Dresden, Germany. He joined the British Army while still a youth and served in such campaigns as the Crimean War, 1854-56, and the Indian Mutiny, 1857. Throughout his active career as a soldier, he acquired many medals and decorations.

The new Grand Master was made a Mason in Albany Lodge, Newport, Isle of Wight, in 1854. He subsequently became a member of a number of other lodges in different parts of the world. In Nova Scotia he purchased an estate “Oakfield” not far from Halifax, and affiliated with St. John's Lodge No. 2. He was Grand Master of Masons in Nova Scotia for a total of ten years, the longest term in Grand Lodge since 1866. He had two terms: 1874-80 and 1882-86. Between 1880 and 1882, Grand Lodge was served by Allen H. Crowe, who died in office in November 1880, at the early age of forty-seven, and the veteran William Taylor, 1881-82. Since the two terms were for one year each, it is not out of place to call the whole period from 1874 to 1886, the age of John Wimburn Laurie.

As suggested, Laurie continued the policy of his predecessor, but he made it his own: integration, consolidation, and growth. Programmes were examined, tested, and if deemed successful, put to work. Among those who gave him assistance and support were A. H. Crowe, William Taylor, Dr. Lewis Johnstone, Rev. David C. Moore, Duncan Cameron Fraser, W. F. MacCoy, John W. Rhuland and Thomas B. Flint -- all of whom were later elected Grand Master. Three of the eight, Crowe, Moore, and Fraser, served as Deputy Grand Master under him. Also assisting were such experienced officials as Charles J. MacDonald, first Grand Secretary of the Grand Lodge of Nova Scotia, 1866-69; the first Grand Treasurer, Andrew K. MacKinlay, 1866-82; James Dempster, MacKinlay's successor as Grand Treasurer, 1882-1902, and Grand Master, 1903-04.

During the Laurie era a number of new lodges were constituted. These were: Laurie and Wimburn, named for the Grand Master, at Springhill and Oxford; Charity of Mahone Bay; Eastern Light at Guysborough; Ionic now at Middleton; North Star at Londonderry; Wallace at Wallace; and Hudson at Thorburn. The Grand Master visited these and many other lodges, bringing to them optimism, encouragement, sound judgement, and above all, a knowledge of

Masonry.

The outstanding achievement of the Age of Laurie, apart from the field of administration, was the completion of a new Masonic Hall or Temple, 1875-77. A new building was sorely needed, for the old wooden structure erected in the days of Richard Bulkeley and Edward Duke of Kent, three quarters of a century before, was clearly inadequate for the new age, and had fallen into a state of disrepair. It was under the control of trustees from four Halifax Lodges who lacked the funds to make the extensive repairs which were required. The standing debt of \$16,000 was another obstacle to improvement.

As early as the first meeting of the expanded Grand Lodge in 1869, it was realized that the growing organization needed new headquarters, and a committee was therefore appointed "to make inquiries as to the feasibility of erecting a suitable Masonic Temple for the accommodation of the Craft".<sup>11</sup> No immediate action resulted, and it took a threat to foreclose the mortgage,

**This page contains a picture of John Wimburn Laurie  
underneath the picture is written the words,  
JOHN WIMBURN LAURIE  
GRAND MASTER, 1874-80, 1882-86**

to bring matters to a head. To protect the investment they had in the building, members of Grand Lodge voted to place it under the control of an expanded Board of Trustees, until such time as Grand Lodge itself could be incorporated with power to hold property. Meanwhile attention was given to the possible construction of a new Temple.

To hear the report of the committee, a special communication of Grand Lodge was convened in June 1874. The committee recommended that a building be erected to occupy the entire lot owned by Grand Lodge - ninety by fifty-seven feet. This plan was adopted unanimously. Later, Grand Master Laurie decided that the project was too ambitious, and secured a modification, namely to build a Temple, or Hall, sixty feet square, at the corner of Granville and Salter Streets. The remainder of the lot could then be sold to provide much needed funds.<sup>12</sup> Construction began at once with a local contractor, Bro. S. M. Brookfield of St. Andrew's Lodge, in charge. The Corner-stone was laid with appropriate ceremony and due solemnity on August 31, 1875.

On that day, still memorable in the annals of Freemasonry in this jurisdiction, some nine hundred Masons gathered at the Skating Rink in South Park Street and to the music of "Freemasons' March", played by bands of the 63rd and 66th Regiments, paraded to the place in Granville Street where the corner-stone was to be laid. The Brethren then halted and opened ranks to permit the Grand Master and his accompanying officers to march through to their appointed places.

The ceremony began with the singing of the 100th Psalm. The Grand Chaplain, Rev. Henry Pryor Almon, read the Scripture, and Rev. A. W. Nicholson, offered prayer. This was

followed by the Lord's Prayer and the singing of a hymn. The stone was then given the customary "trial" by the Deputy Grand Master and the Grand Wardens, who pronounced it well and truly prepared. A large silver trowel was handed to the Grand Master, who spread the cement. The stone was lowered into place in three separate motions, after each of which the bands played appropriate music, and the Brethren gave public grand honours. The Grand Master struck the stone three times with the gavel, saying, "Well made, well proved, truly laid, true and trusty and may this undertaking be conducted and completed by the craftsmen according to the Great Plan, in Peace, Harmony, and Brotherly Love". Other formalities followed, including the pouring of corn, wine, and oil, upon the stone by the Deputy Grand Master and the Grand Wardens, the recognition of the Architect, Bro. David Stirling, a collection for the workmen, and appropriate addresses by the Grand Master and Rev. Canon George Townshend of Amherst. The Doxology and Benediction concluded what had been a colourful ceremony.<sup>13</sup>

The new Hall was completed during the early part of 1877 and was dedicated on June 6. The dedication was the occasion for another large parade and a Masonic service. This time the brethren marched from a drill-shed which stood on the grounds of the present Technical College. Arriving at the new edifice, the Grand Master, officers, and members of Grand Lodge proceeded to the "handsomely furnished Blue Room" where the ceremony was held with the organist and choir director of St. Paul's Church, Professor Samuel Porter, in charge of the music. The principal address was given by Grand Master Laurie, who in the course of his remarks pointed out that the Bible which had been used for the service had been presented by King George III to the late Bishop Charles Inglis who, as rector of Trinity Church, New York, in the early days of the American Revolution showed fearless devotion to the Crown. This outstanding memento of other days, with its royal monogram and arms, is now a treasured exhibit in the Grand Lodge Archives.

The new building was placed under the care of trustees. There was a considerable debt on the building, which by 1893, consisted of a mortgage of \$21,000 and debentures amounting to \$12,160. The Grand Master from 1892-1894, Duncan Cameron Fraser, sponsored a Masonic Fair in 1893 which proved so successful that the mortgage was reduced to \$15,000.00. The financial burden, however was still great and was discussed at every meeting of Grand Lodge until well into the new century.

In the midst of his second term of service as Grand Master, Major-General Laurie left Nova Scotia to serve with Her Majesty's regular soldiers and volunteers to quell the uprising of Metis and Indians in the Northwest known as the Second Riel Rebellion. For this reason he was not in his place at Grand Lodge in June 1885. In his absence the meetings were conducted by the Deputy Grand Master, Lieutenant Col, William E. Starratt of Rothesay Lodge, Bridgetown. A telegram was read from the Grand Master stating that he had granted a dispensation to a lodge, "Wimburn Laurie" at Moose Jaw, in the present province of Saskatchewan, the members of which belonged to the armed forces. The lodge was of short duration. When the troops left the West, the dispensation was withdrawn.

The Grand Master's telegram was received with applause, as was also his message to the

Craft. Explaining why he was not with them in Nova Scotia, he wrote: "I was early taught in Masonry that a good Mason recognizes the duty he owes to his Sovereign and his Country; and I am sure that the Grand Lodge meeting today will not consider me wanting in my duty to the Craft because I am not present in the Chair of Royal Solomon in the East, but am addressing you from the great Prairie of the Northwest, where in common with many another brother, I am doing my share towards upholding law and order, and the authority of the Queen".<sup>14</sup>

General Laurie was elected Grand Master for the tenth time in June 1885, but, on this occasion, in absentia. He did not actually serve during the succeeding year, for in July 1885, he sailed for England to look after certain family affairs; while there, a war broke out between two Balkin countries, Servia and Bulgaria. He immediately offered his services to the British Government, and was sent to Servia as Commissioner under the British Red Cross. While there, he was for a time in command of two military hospitals. He was not present at Grand Lodge in 1866 and declined re-election. Later, he returned to Canada and from 1866 to 1891 represented Shelburne County in the House of Commons. In that role, as well as that of Past Grand Master, he attended the Grand Lodge Golden Jubilee Service in honour of Queen Victoria in 1887. Some years later, he went again to England, and from 1895 to 1906, sat in the "Mother of Parliaments" as the member for Burrough of Pembroke. In 1897, he was appointed Provincial Grand Master of Masons in South Wales under the Grand Lodge of England. He held that office until his death in 1912. His body was returned to Nova Scotia for burial at "Oakfield".

In Laurie's absence from the Grand Lodge in 1886, the meetings were in charge of the Deputy Grand Master, W. G. Ross. In the election of that year, Dr. Lewis Johnstone, of Keith Lodge No. 23, was elected Grand Master. He was re-elected in 1887, and thus had the honour of presiding over Grand Lodge in the year of Queen Victoria's Golden Jubilee, 1887. He had long been active in the Craft, both in his own lodge and in Grand Lodge. He was an experienced administrator, having assumed the duties of Grand Master on the untimely death of Allen Hill Crowe in 1880.

To observe the Golden Jubilee, M.W. Bro. Johnstone summoned Grand Lodge to an Emergent Communication on June 22, 1887. After the official opening, the brethren formed a procession and marched to St. Paul's Church led by the band of 63rd Volunteer Battalion. They presented an unusually fine appearance in regalia, white gloves and ties, and black silk hats. Attending them were members of the Royal Arch, the Knights Templar, and the Scottish Rite.

The Jubilee Sermon was preached by Rev. David Christmas Moore, Past Grand Chaplain. He paid an eloquent tribute not only to the revered Queen but also to the value of monarchical government of which she was the symbol.

When the brethren returned to the Lodge Room, Major-General Laurie moved an address of loyalty and devotion to the Queen. It was passed unanimously and with enthusiasm. Subsequently, it was graciously acknowledged by Her Majesty. Votes of thanks were extended to the Rector of St. Paul's, Dr. Charles Hole and to his vestry, and enthusiastic appreciation was

expressed to the choirmaster, Professor Porter, who conducted the choir in the singing of the anthem "Zadok the Priest", which had been written especially for the Golden Jubilee Service in Westminster Abbey by John Frederick Bridge. The guest preacher, Rev. D. C. Moore, was also thanked by the Craft. A year later, they chose him Grand Master.

### III

A study of the growth and development of Freemasonry in the jurisdiction suggests that the year of Her Majesty Queen Victoria's Golden Jubilee could be described as nearing the end of the formative period of the Grand Lodge of Nova Scotia. Thereafter, there were to be many new projects and developments, but for these, the framework was already built.

In the thirteen years between the Jubilee and the end of the Century, Grand Lodge elected six Grand Masters: Rev. D. C. Moore, 1888-90; Charles J. MacDonald, 1890-92; Duncan Cameron Fraser, 1892-94; William F. MacCoy, 1894-96; John W. Rhuland, 1896-97; and Thomas Flint, K.C., 1897-1900. Of these, four, Moore, Fraser, MacCoy, and Rhuland, had served as Deputy Grand Master.

In this period a number of new lodges were formed: Mechanics No. 78, Caledonia; Canso No. 79, Canso; Mariners No. 80, Louisbourg; and LaHave No. 81, Riverport.

During 1889 Grand Lodge lost its able and scholarly Grand Secretary, Dr. Benjamin Curren, after whom the lodge, No. 68 at Hopewell, Pictou County was named. A native of Windsor, he was educated at Kings College and devoted his earlier years to teaching, a profession in which he proved both skilled and wise. Grand Secretary for more than twenty years, he brought to the office wide knowledge, especially in the field of Masonic Jurisprudence. He was also Grand Secretary for the Royal Arch and Knights Templar. In both of these important offices he exercised great ability and sound judgement. He proved a tower of strength to the ruling Grand Masters.

In the year of Dr. Curren's death, Grand Lodge lost two other well known members of the Craft; Andrew K. MacKinlay and Colonel James Poyntz. The former was a son of a mayor of Halifax and himself served as an alderman. He was Grand Treasurer from 1866 to 1888. His death occurred while he was on a trip to England, November 10. Colonel Poyntz was a veteran of the Peninsular War against Napoleon Bonaparte. He came to Halifax in 1844. A founder of Welsford Lodge, named for another soldier, 1861, he later gave his name to a second Hands County Lodge, Poyntz No. 44 at Hantsport.

When Grand Lodge met in June 1890, the Halifax city lodges decided to show their united devotion to things Masonic and their appreciation of the work being done by entertaining the Grand Master, Rev. D. C. Moore, his officers, and the representatives of the lodges at a banquet in the Halifax Hotel. Guests for the occasion included the United States Consul-General to Canada, Bro. W. G. Fry, who responded to the toast "To Other Grand Lodges", the Premier of the Province, Hon. William Fielding, and the Attorney-General, Hon J. Wilberforce Longley, a member of the Lodge of St. Mark.



In the course of this narrative, biographies of such Grand Masters as Davies, Sircom, Keith, and Laurie have been given. Something must now be said of the other Grand Masters before 1900, who, although not as well known as their predecessors, made their own contributions to the welfare of the Craft.

Allen Hill Crowe was Grand Master for less than a year. He was a Past Master of St. Andrew's No. 1 and was known as a skilled and informed Mason. He was prized for his sympathetic understanding and wise counsel.

William Taylor may be described as an "old faithful". He helped to form the Grand Lodge of Nova Scotia, presided over the founding convention, and installed the first officers. He also chaired the committee that drew up the present roll of lodges. He was Deputy Grand Master in 1868, 1870, and 1871, but Grand Master for only one year, 1881-82. A member of Burns Lodge No. 10, he was known for his skill in finance and his wide knowledge of ritual and jurisprudence. He died February 26, 1888.

Dr. Lewis Johnstone was born in Wolfville. He graduated from Acadia College and the Medical School of the University of Pennsylvania. His professional life was spent in Stellarton, where he was a beloved physician and an active member and Past Master of Keith Lodge No. 23. He was Deputy Grand Master, 1880-81, and Grand Master, 1886-88. He died January 31, 1899 at the age of seventy-five.

Rev. David Christmas Moore was born in England, where he was made a Mason. On coming to Nova Scotia in 1875 as Rector of Pugwash, he affiliated with Acadia Lodge No. 13, and in 1877 served as Master. Transferred to Stellarton in 1878, he joined Keith No. 23. In Grand Lodge he was for several years Grand Chaplain, 1878-81, 1885-87, and 1890. He was Grand Master from 1888 to 1890. On retirement he returned to England and died there March 17, 1905, at the age of eighty.

Charles J. MacDonald was a Halifax lawyer and a member of Athole Lodge No. 15. He was educated at Dalhousie College and studied law with John S. D. Thompson, later a Prime Minister of Canada. In 1879 he was appointed Post Office Inspector for Halifax, a position which he held for over thirty years. He was initiated in Athole Lodge in 1859 when but eighteen years of age, and was the first Grand Secretary of the Grand Lodge of Nova Scotia, serving until the union of 1869. It was his boast that he had not missed a session of Grand Lodge during his Masonic career. He served as Grand Master from 1890-1892. In his earlier years, 1878-79, he represented Halifax County in the Legislature, and was made a Minister of the Crown. He was also active in civic and military affairs, serving with Major-General Laurie in the Riel Rebellion. He died in Halifax in 1903. He was considered one of the "founding fathers" and in the formative years of Grand Lodge was a tower of strength to the Craft.

Hon Duncan Cameron Fraser was born in Pictou County in 1845. He studied at Dalhousie College, B. A., 1872, and was called to the Nova Scotia Bar in 1873. In 1878 he was

appointed to the Legislative Council, but resigned the same year to enter the Assembly. He was re-appointed to the Council in 1888, but in 1891 was elected to the Assembly for the County of Guysborough. He held this office until 1894. It was while a member of the Assembly that he was elected Grand Master. He served two years, 1892-94. He had been Deputy Grand Master in 1883-84 under General Laurie. In 1904 he was appointed to the Supreme Court of Nova Scotia, and from 1906 until his death in 1910 he held the office of Lieutenant Governor.

William F. MacCoy was one of the able members of St. John's Lodge No. 2, which he served as Worshipful Master. In 1889 he was elected Deputy Grand Master; He served as Grand Master from 1894-1896.

John W. Rhuland was a member of Acadia Lodge No. 14. In Grand Lodge he was elected Deputy Grand Master in 1887, and Grand Master in 1896. He held the latter office only one year.

Thomas B. Flint was born in Yarmouth in 1847. He studied law and was called to the Bar in 1872. For a number of years he represented his native County in the House of Commons. From 1902-1907 he was the highly efficient and respected Clerk of the House of Commons in Ottawa. Grand Master for two years, 1897-99, his term of office has been called one of "progress and achievement".

## NOTES

<sup>1</sup> The list as later compiled by a Committee was at once published in the **Proceedings of Grand Lodge**, 1869 and after. The list printed at the end of this history tells its own story. The lodges included were from St. Andrew's No. 1 to Harmony No. 52. Nine of the originals no longer exist; Union No. 18, Davies No. 21, Scotia No. 22, Westport No. 25, Widow's Friend No. 27, Eldorado No. 32, Cobequid No. 37, Ophir No. 40, and Orient No. 49. A glance at the **Proceedings** for 1965 will show these numbers missing in the list of lodges.

<sup>2</sup> Our youngest lodge Norwood at New Ross is No. 135, but for reasons given above, there are today only 118 active lodges. The total membership at the end of 1965 was 13,557.

<sup>3</sup>Royal Standard is still under the Grand Lodge of England, No. 398.

<sup>4</sup>See the **Proceedings**, 1869 and after

<sup>5</sup>Harris, R.V., **Annotations for the Constitution of the Grand Lodges, A.F. & A.M., of Nova Scotia, 1944-46 p.4**

<sup>6</sup> **Constitution of the Grand Lodge of Nova Scotia**, revised to June 1863, signed by R. Clifford Levy, Grand Master and Harold F. Sipprell, Grand Secretary.

<sup>7</sup> The first five District Deputy Grand Masters were: A. H. Crowe, J. M. Cole, Fraser Dakin, Alex C. Page, and Lt. Col. C. Crewe-Reade.

<sup>8</sup> **Proceedings**, 1870, pp.2 and 31.

<sup>9</sup> For the present standing of the Benevolent Fund, see the Annual Report of the Grand Treasurer, **Proceedings**, 1965, p.32.

<sup>10</sup> **Proceedings**, 1880, p.47.

<sup>11</sup> **Proceedings**, 1869, P.97, and 1870, p. 22.

<sup>12</sup> **Proceedings**, 1875, p. 23.

<sup>13</sup> The articles deposited in the corner-stone included a Bible, contents of the boxes of 1800 and 1850, Masonic documents, newspapers, coinage of the time, and other items of historic interest. The stone can be seen by those interested at the foot of the wall of the Masonic Hall, Granville Street--the north-east corner of the building.

<sup>14</sup> Grand Lodge Archives.

<sup>15</sup> Harris R.V., **John Wimburn Laurie**, Published by Grand Lodge, 1952.

## CHAPTER IX

### THE GRAND LODGE OF NOVA SCOTIA, 1900-1932

#### FURTHER ACHIEVEMENTS

Addressing Grand Lodge in 1897, the year of Queen Victoria's Diamond Jubilee, the Grand Master, J. W. Rhuland, spoke with pride of the fact that Her Majesty's father, husband, son, and grandson were Freemasons and that it was from the very heart of her prosperous Empire that "our beloved order spread throughout the world." Turning to his own province, he was equally proud of what had been achieved. "The Craft of this jurisdiction", he declared, "is in a healthy state. A new life seems to have been inspired during the year, and reports of advancement come from every section of the province"<sup>1</sup>

The Grand Master's statement reflected the optimism that characterized the last part of the 19th Century, but it was more than mere Victorian pride, only twenty-eight years had passed since the union of the English and Scottish lodges. There were the fifty-one lodges with an average membership of about forty. As the century drew to a close, the number of lodges had increased to sixty-four and the average membership to fifty-five. More significant still, the "growing together", of which the framers of the union dreamed, had been achieved, and the members of the Craft were ready to undertake new and larger tasks. One project which soon became of primary importance, was the establishment and maintenance of the Nova Scotia Freemasons' Home at Windsor. It is with this, and other achievements of the first third of the

20th Century that the present chapter is concerned. For purposes of organization it is divided into two parts, the pre-war period, 1900-1915, and the war and its aftermath, 1915-32.<sup>2</sup>

In the first period there were eight Grand Masters. Five of them held office for only one year; one served for two years; one for three years; and one for five years. Their names and dates they were head of the Craft follow:

Theodore A. Cossman.....	1900-01
Thomas Trenaman, MD.....	1901-02
Luther B. Archibald.....	1902-03
Hon. William B. Ross.....	1903-04
Charles R. Smith, K.C.....	1904-09
W. Marshall Black.....	1909-11
Agustus J. Wolff.....	1911-12
W. Medford Christie, K. C.....	1912-15

At the time of his election in 1900, Theodore A. Cossman was the Senior Past Master of the Lodge of St. Mark, No. 38. He had been Deputy Grand Master, under William Taylor back in 1881-82. He was Grand Master for one year. Later as a Past Grand Master, he rendered outstanding service to the Craft as chairman of the Masonic Fair Committee of 1906. During the period he was known as a safe and wise counsellor and a warm-hearted man. He died in 1916.

Thomas Trenaman was a highly regarded physician, who for a number of years served the city of Halifax as Medical Health Officer. In Masonry as a member of St. Andrew's Lodge No. 1, where he had been Worshipful Master. He was also a Past District Deputy Grand Master for the Halifax District, and had served as Deputy Grand Master under Thomas Flint, K.C. in 1909. He was Grand Master for one year. At the time of his death in \_\_\_\_\_, he had been an active Mason for forty-three years.

Arthur B. Archibald was an active member and Past Master of Truro Lodge No. 43, Deputy Grand Master under Rev. D. C. Moore, 1888-89, he was elected Grand Master in 1902. He was in office for one year. An official in the Intercolonial Railway he brought to Freemasonry a wealth of executive \_\_\_\_\_. One of the first members of the Board appointed to manage the \_\_\_\_\_ of the Nova Scotia Freemasons Home, he gave generously of both time and talents. It was said of him that he completed difficult tasks with \_\_\_\_\_ and efficiency. He died in 1918.

Hon. William B. Ross was born in Victoria County, Cape Breton and joined The St. Andrew's Lodge of Cape Breton No. 7. When he moved to Halifax, he affiliated with Virgin Lodge No. 3, where he was Worshipful Master in 1882-83. Two years later, 1885, he was elected Deputy Grand Master under J. W. Laurie. As this was the last year of the Laurie era, and the Grand Master was either in the Northwest or in England, Ross was elected Grand Master and presided at Grand Lodge in 1886. On the death of Benjamin Curren in 1869, Ross was chosen to succeed him as Grand Secretary and held the office until 1900. In 1903 he was elected Grand Master, but retired in 1904. Interested in Masonic history, his address to Grand Lodge entitled *Freemasonry*

*in Nova Scotia* was later published in pamphlet form (1910). In addition to his Masonic duties, Ross found time to represent his native county in both the Provincial Assembly and the House of Commons. For twenty-six years, 1874-1900, he was Collector of Customs for the port of Halifax. Appointed to the Senate in 1904, he continued a member of Canada's Upper House until his death in 1912.

Charles R. Smith, K.C. lived in Amherst. He was a Past Master of Acacia Lodge No. 8, and had served his District as Deputy Grand Master. During the year 1898-99, he was Deputy Grand Master under

**A PHOTOGRAPH APPEARS ON THIS PAGE  
OF  
WILLIAM B. ROSS  
beneath the picture is written**

**HON. WILLIAM B. ROSS,  
Grand Secretary, 1889-1900  
Grand Master 1903-1904**

**A PHOTOGRAPH APPEARS ON THIS PAGE OF  
CHARLES R. SMITH  
beneath which is written**

**CHARLES R. SMITH, K.C.,  
Grand Master, 1904-09**

a fellow lawyer, Thomas Flint. He was Grand Master from 1904 to 1909, the longest term of office since the days of Major-General Laurie. It was while he was in office that the Nova Scotia Freemasons' Home was purchased and equipped. As a Lawyer, he was interested especially in Masonic Jurisprudence. His long term of office enabled him to become widely known, not only in his own jurisdiction, but in many other jurisdictions as well. His period of service to the Craft has been called one of "unprecedented progress". He died in 1937.

William Marshall Black belonged to St. John's Lodge No. 2, where he was Senior Warden, 1897-98 and Master in 1898-99. He does not seem to have held any office in Grand Lodge prior to his election as Grand Master in 1909. He was in office when the Nova Scotia Freemasons' Home was dedicated. He died in 1917. For a number of years he was a resident of Wolfville and was not an infrequent visitor at St. George's Lodge No. 20.

Augustus J. Wolff was at one time mayor of Lunenburg. He belonged to Unity Lodge No. 4, and had served the South Shore as District Deputy Grand Master. In 1898, he was elected Senior Grand Warden, and in 1903, Deputy Grand Master. He was Grand Master for one year, 1911-12.

William Medford Christie, K.C. was Grand Master from 1912 to 1915 and was, therefore, in office when the First World War began. He was a member and Past Master of Welsford Lodge No.26. In 1905 he was elected Senior Grand Warden, and in 1912, Grand Master. As a resident of Windsor, he was an enthusiastic supporter of the Nova Scotia Freemasons' Home. He gave generously of his time and abilities to the promotion of Freemasonry in general. He died in 1923 at the age of seventy-two.

A suggestion that a Masonic Home be established for the three Maritime jurisdictions was made in 1896 by the Grand Secretary of New Brunswick to the Grand Lodges concerned. No immediate action was taken, but the following year, Grand Master Rhuland proposed that, since 1897 was the Diamond Jubilee of Queen Victoria, it would be an appropriate time “to erect such a monument of mercy for our worthy poor and indigent brethren, to be called the Diamond Jubilee Masonic Home, and in that way put our Masonic charity into actual practice.” In spite of this happy proposal, which combined the patriotic with the charitable appeal, the brethren decided the Grand Lodge did not have the necessary funds for such a venture, and, so, for the time being, the project was dropped.<sup>3</sup>

Early in 1904, it was reported in Halifax that a Past Master of Virgin Lodge, Dr. Charles E. Puttner, who had served as Grand Steward, and was later, 1907, Deputy Grand Master, was proposing to establish a “Home for Aged Men.” To obtain the cooperation of the Craft, he, with the assistance of four fellow Masons, sent a circular letter to the lodges of the jurisdiction requesting support for his plan in order that suitable provision might be made to open the Home for needy Masons. The proposal was heartily endorsed by the assembled representatives of the city and some outside lodges. It was the opinion of those present that, while a Home for Masons only might not be at once possible, the Puttner plan offered something practical for immediate action and should therefore be supported. To raise the funds required for the modest project, the brethren suggested a per capita tax of 25 cents a year. With 4000 Masons in the Jurisdiction, such a tax would provide \$1000 annually, which, it was estimated would support ten brethren in the Home. It was agreed that the institution should be non-sectarian and that applicants for admission should be sponsored by their own lodges and approved by a Board of Grand Lodge, appointed for that purpose No Mason below the age of sixty would be accepted.

When the Puttner plan came before Grand Lodge in 1904, it evoked considerable discussion, especially regarding finance. The general proposal was quite acceptable, but, instead of adopting the 25 cent assessment, Grand Lodge decided to assume the responsibility of paying annually the sum of \$900 for the support of aged and indigent brethren in the proposed Home. The newly-installed Grand Master, Charles R. Smith, thereupon appointed a Board of Trustees, consisting of nine members, one from each of the city lodges.<sup>4</sup>

In order to raise the needed \$900, voluntary contributions from the lodges were solicited. The initial results were disappointing, only a little over \$400 being received. Most of this money came from the smaller lodges; the more healthy ones had not yet taken the project seriously.

The failure to obtain the needed \$900 by voluntary giving forced Grand Lodge in 1905 to decide whether to make further appeals, resort to an assessment, or abandon the project. The second alternative was chosen, and on motion by Past Grand Master, L. B. Archibald, the assessment was made 25 cents per member, quite a familiar amount. The brethren were bowed and determined to do more than talk. Then, instead of continuing with the Puttner plan, it was voted that Grand Lodge should establish a small Home specially for Masons. It should preferably be on a farm where part of the food supply could be raised. In such a Home aged couples who were unable to support themselves could spend their declining years together in



comfort. There was a real appeal; Masons would be doing something worthwhile “to help, aid and assist” their brethren who were less fortunate than themselves. The wide support which the project received gave a new sense of unity and responsibility to the now forty year old Grand Lodge.

Once the decision had been made to establish a Nova Scotia Freemasons' Home, there was no turning back. Within a month after Grand Lodge had acted, June 1905, Grand Master Smith sent a communication to all of the lodges in the jurisdiction announcing that a meeting of the Craft was called for October 26 to consider the advisability of establishing a Freemasons' Home, and requesting that delegates attend from each lodge.

When the Conference opened, it was found that most of the lodges were represented. The Grand Master outlined the plan for a Home, and suggested that the initial funds be raised by means of a Masonic Fair to be held in Halifax in September 1906, at the same time as the Dominion Exhibition. The proposal was adopted with enthusiasm, and committees were appointed to make the Fair a reality.

In the months that followed, Grand Master Smith, as he visited the individual lodges, requested support for the Fair, and received it. In every community where there was a lodge the Masons and their wives made articles to be sold in various booths, and otherwise rendered assistance. In Halifax, a Fair Committee was appointed with Past Grand Master Cossman as chairman. To obtain the aid of the ladies, the Grand Master and Chairman Cossman invited them to a special conference. They responded enthusiastically and worked diligently. Their participation was an important factor in the success of the Fair.

The Masonic Fair of September 1906, nearly sixty years ago, was held in the Armories then comparatively new. On the first day a special session of Grand Lodge was convened and the brethren marched from the Masonic Hall to the Armories where Past Grand Master Duncan C. Fraser, now the Lieutenant-Governor of the Province, declared the Fair duly opened. The large building was filled with people, and the enthusiasm of the opening day continued throughout the Fair, making it a great success. A popular number on the programme was a drill staged by a number of young ladies and called the “Masonic March” It was staged each evening during the Fair, and delighted thousands of spectators. Each of the city lodges, the two Royal Arch Chapters, the Scottish Rite, and the Knights Templar had booths of various kinds, which the Masons and their ladies supported to the full. At the next session of Grand Lodge, June 1907, the Grand Master expressed his personal thanks and appreciation, and those of the Grand Lodge to Bro. Cossman and those who assisted him, both men and women.<sup>5</sup>

Financially the Fair was even more successful than its promoters anticipated. It brought at least \$17,400 to the treasury, which, with what had been raised in other ways made the total Masonic Home Fund \$21,000.<sup>6</sup>

With the required funds at hand, the Grand Master in February 1907, appointed a representative committee of seven, three from the city lodges and four from those outside, to

seek a suitable property for the proposed Home.

**THIS PAGE DISPLAYS A PICTURE OF THE HOME  
IN SIDEWAYS DIRECTION, UNDERNEATH OF WHICH IS WRITTEN**

**Nova Scotia Freemasons' Home, Windsor, N.S.**

The committee reported at the session of Grand Lodge in June 1908. They had investigated several properties but found one more to their liking than the others. It was a farm known as "Fairfield" which had once belonged to the Chief Justice of Nova Scotia, Sampson Salter Blowers.<sup>7</sup> Subsequently, it has been owned by a son-in-law of Judge Blowers, Judge William Blowers Bliss, and then by a former Grand Chaplain, Rev. Henry Pryor Almon, D.D. The property consisted of about forty acres, much of it not then being cultivated. The buildings had been painted recently on the outside, but would need intensive internal renovation, including paint. An option to purchase the farm for \$5000 had been secured. It was known that there were five guests that would seek admission as soon as the Home was ready, and seven others had expressed interest. From a study of costs in other jurisdictions, it was estimated that \$200 would be needed to support each guest who was admitted.<sup>8</sup>

The recommendations of the committee were adopted, and "Fairfield" was purchased for the sum agreed upon. It was renamed the Nova Scotia Freemasons' Home. Thus the years 1908 and 1909 saw the beginning of a new era in the development of Freemasonry in Nova Scotia. The Craft could now demonstrate in a tangible way the Masonic principles of "Brotherly Love, Relief, and Truth."

As soon as the purchase was completed, renovations began. These included painting the interior of the house, installing a heating plant, electric lights, and water pipes, and repairs to the farm buildings and fences. With the necessary furnishings for the house, the total amount expended was \$6000. The responsibility for the work was in the hands of trustees. The first Board of Trustees consisted of the Grand Master (Smith), Past Grand Master Thomas Cossman, Grand Treasurer James Dempster, Grand Secretary, Thomas Mowbray, W. M. Christie, W. Marshall Black, and John C. Gass. They and their successors were to establish the Home, make by-laws and regulations for its administration, and control its finances.

One of the first official acts of the new Board was to appoint Rev. John B. Merrill as

manager and his wife as Matron of the Home, February 1, 1909. Nine days later, the first guest was admitted. He was Isaac Walters of Royal Sussex Lodge No. 6, Halifax..

The official opening of the Nova Scotia Freemasons' Home was held on August 25, 1909 with the Grand Master, W. Marshall Black, presiding. Special trains from Halifax and Annapolis Royal brought the Grand Lodge officers, members of the Craft, and many visitors to Windsor for the occasion.<sup>10</sup>

The ceremonies began with the opening of a special communication of Grand Lodge. This was followed by the presentation by Grand Master Black of a Past Grand Master's Jewel to Charles R. Smith in recognition of his five years as head of the Craft, and his success in having the Home established. The recipient of the honour replied expressing his thanks and appreciation. The official dedication of the Home followed. Past Grand Master Smith giving an eloquent address, told the story of the Home from its inception. Other speakers were Judge J. W. Longley, a Past Master of the Lodge of St. Mark and Right Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, and a Past Grand Chaplain of the Grand Lodge of Canada in the Province of Ontario. Both congratulated the Grand Lodge of Nova Scotia on the completion of such a well-equipped Home.

During the day, music was supplied by the Windsor Brass Band. The Home was opened for inspection and hundreds of visitors expressed admiration of the beauty of the location, and the facilities provided for the guests.<sup>11</sup>

From the first it was evident that the Nova Scotia Freemasons' Home was meeting a real need. Soon every room was occupied and there was a substantial waiting list. By 1912 further expansion had become imperative. The request of Grand Lodge and the Board of Trustees, Bro. Leslie R. of Aylesford, a member of Harmony Lodge No. 52, was engaged as Architect to submit plans for an extension to the old building. The plans called for the construction of a wing on the south side of the building which would accommodate twenty-two guests and provide living quarters for the Superintendent, Matron, and other employees. The plans were approved, and construction began. The wing was completed and opened in 1913, just before the beginning of the Great War. The subsequent history of the Nova Scotia Freemasons' Home will be told in Chapter X.

## II

The second period under review, 1915-32, covering the war and its aftermath, was one of great stress and change. During the seventeen years there were eight Grand Masters. All rendered loyal and devoted service, and have laid down their working tools. They were as follows:

Donald F. Fraser.....	1915-1918
John Hay.....	1918-1919
George D. MacDougall.....	1919-1921
J. Murray Lawson.....	1921-1922

James Henry Winfield.....	1922-1925
Arthur J. Davis.....	1925-1927
John C. MacKay.....	1927-1929
Martin Luther Fraser.....	1929-1932

It will be noted that of the eight, two served for one year, three for two years, and three for three years. The first, D. F. Fraser, carried the burden of the war years; Hay, Macdougall, and Lawson were a part of the early aftermath; Winfield, Davis, and MacKay were in office during the boom years of the late twenties; Martin L. Fraser experienced the first years of the great depression. A brief biography of each will make us better acquainted with them.

Donald F. Fraser was a member and Past Master of Queens Lodge No. 34, and a founder of Euclid Lodge No. 92. In Grand Lodge he was Senior Grand Warden in 1908, and Deputy Grand Master under W. M. Christie in 1914. A man of strong personality and great ability, he was a tower of strength to the Craft, especially to the Nova Scotia Freemasons' Home. Engaged in newspaper work he became active in civic and political affairs and represented Pictou County in the Provincial Assembly for twelve years. He died April 1, 1946.

John Hay was one of the Senior Past Masters of Truro Lodge No. 43 when he was elected Deputy Grand Master in 1915. He had previously served as District Deputy Grand Master, 1901. He was ever faithful and zealous in the cause of Masonry, but is best remembered for his service as a member of the Ritual Committee and as Grand Lecturer. He was chiefly responsible for the inauguration of an Endowment Fund for the Nova Scotia Freemasons' Home. He died in January 1925.

George D. Macdougall was a Past Master of The St. Andrew's Lodge of Cape Breton No. 7. In 1912 he was elected Deputy Grand Master, and was Grand Master for two years, 1919-1921. He was a Mechanical Engineer who held high office in the Dominion Iron and Steel Corporation in Sydney. He brought to Freemasonry a keen and accurate mind in the fields of history, ritual and jurisprudence. He was active in the Concordant Orders and during his active life headed three of them. Macdougall Council, R. & S.M., in Sydney, bears his name. He died December 29, 1945.

J. Murray Lawson was an active citizen of Yarmouth, where he edited the *Herald and Telegram*. He was a Past Master of Scotia Lodge No. 31 and had served as Senior Grand Warden 1892, and Deputy Grand Master in 1900. He was considered an authority on Masonic Ritual and History, and wrote a number of important articles in these fields. He died in May 1925.

James Henry Winfield was a member of Virgin Lodge No. 3, where he had served as Worshipful Master. In Grand Lodge he was Junior Grand Warden in 1912, and Deputy Grand Master in 1913. He was Grand Master for three years, 1922-1925. Connected with the Maritime Telegraph and Telephone Company, he brought to Freemasonry a trained mind and executive

experience. He did much to put the financial affairs of Grand Lodge, Freemason' Hall, and the Nova Scotia Freemason' Home on a solid foundation. His ability, courage, foresight, and resourcefulness were invaluable to the Craft. Interested in Masonic history, he was appointed our first Grand Historian in 1916. He died June 1, 1963.

Arthur J. Davis was a Past Master of Royal Sussex Lodge, No. 6. He brought to Grand Lodge the business experience of half a century. As a business executive, and Freemason, his career was marked by forgiveness, courage, and industry. After two years as Grand Master, 1925-1927, he served six years, 1928-1934 as Grand Treasurer. He was also of the Home, and President of Freemasons' Hall Limited. He died in 1934.

John C. MacKay was a Past Master of The St. Andrew's Lodge of Cape Breton No. 7. In Grand Lodge he served as Grand Lecturer, 1914; Junior Grand Warden 1917; Deputy Grand Master 1925; and Grand Master 1927-1929. He was interested in all branches of Freemasonry, especially in the work. As Grand Lecturer he was an active member of the committee that prepared the present authorized ritual. He was a man of personality, a loyal friend and an outstanding leader. MacKay Lodge No. 113 of Sydney is named for him. He died December 2, 1948.

Martin Luther Fraser was a founder and a Past Master of the junior of New Glasgow, Euclid No. 92. He was District Deputy Grand Master, and Deputy Grand Master, 1928. He was Grand Master for three years 1929-1932, and hence was in office when the great depression began. He the Nova Scotia Freemason' Home as a member of its Board for -five years, and exerted a quiet but effective influence on the welfare of the Craft. He was for a time chairman of the Board of Jurisprudence, from 1953 to his death in April 1955, he served as President of the Canadian association of Grand Lodges.

The Great War of 1914-1918 came with suddenness and fury to millions of in many countries who did not want it and were ill-prepared to face it. To Great Britain, the Age of Victoria was still a precious memory, and there opes that the new century would be like it. This was not to be. Four years of war drained the country of her man-power and material resources. ominions, too, made sacrifices. Canada had some 600,000 under arms, more than 400,000, served overseas; 51,000 were killed in action or from wounds, and 175,000 were wounded or otherwise injured.

Freemasons in Nova Scotia, as in the rest of Canada, felt the shock of but played their part in it. Every lodge in the jurisdiction had men in uniform, some of whom held positions of leadership and responsibility. The number of the Craft in Nova Scotia to join His Majesty's forces reported to the Grand Secretary's office was 471. The actual number who were killed or died of wounds has never been officially tabulated, but many are remembered by plaques or tablets on the walls of lodge rooms.

In order to contribute financially to the war effort, Grand Lodge established a Patriotic Fund to which many lodges and individuals made contributions. Masons and their families also

assisted through the Red Cross and many other non-military organizations.

In the midst of the war came the Explosion of December 6, 1917, which killed or permanently injured hundreds of the citizens of Halifax and laid waste the whole north end of the city. Sixty-five members of the Craft and their immediate families were among the casualties. A Relief Fund instituted by Grand Lodge reached the sum of \$20,000, and helped to care for some one hundred and fifty who were injured or made homeless. With the end of the relief work \$3000 which had not been used was added to the Grand Lodge Fund of Benevolence. Halifax was the only city on the North American continent to experience so directly the horrors of modern warfare. The assistance rendered by Freemasons in the days that followed the Explosion will ever be a source of satisfaction to the Craft.

In every organization there are always some members who are interested in its past. This has been true of the order of Freemasonry. In Nova Scotia, within two years after the union of 1869, a committee was appointed by Grand Lodge, 1871, to make a list of the many records, documents, minute books, and the like, which were in what might be called the Masonic Hall Archives. This work was not carried out with any great speed and it was eight years before the committee made a report. Meanwhile the collection of documents and relics continued to increase. In 1875 several priceless items of Masonic interest were turned over to Grand Lodge for safe keeping. These were placed in the library of sorts, which had been established in 1874, and were put away so well that their existence was forgotten. Then in 1878, Grand Lodge received as a gift from the family of the late Hon. Alexander Keith, a number of items which he had treasured:

- (a) the jewels of the late Provincial Grand Lodge of Scotland.
- (b) a full length portrait of the long time Provincial Grand Master by John Valentine.
- (c) the handsome silver candelabrum and centerpiece which he had received as a Silver Jubilee gift in 1865.
- (d) the silver trowels used by him in laying the cornerstones of important public buildings.
- (e) the Keith regalia, together with jewels, numerous diplomas and many books.

These were accepted by Grand Lodge and carefully stored, but again, no special attention was given to them.

In 1879 the committee appointed in 1871, finally reported. They noted among many other documents and relics Grand Lodge had:

- (a) A copy of the original petition for the first Masonic Lodge in Halifax, now St. Andrew's No. 1, dated 1750 and signed by Edward Cornwallis and associates. This contains the

certification of the founder of Freemasonry in Nova Scotia; our first Provincial Grand Master, Erasmus James Philipps.

(b) The original warrants for Lodges No. 2 and No. 3 in Halifax issued by the “Ancients” and signed by the Grand Secretary, Lawrence Dermott.

(c) The warrant from the Grand Lodge of England (Ancients) for Lodge No. 155, Halifax, No. 4, P.R.N.S., now St. Andrew's, signed in three places by Lawrence Dermott.

(d) The original warrant of June 1784, appointing John George Pyke, Provincial Grand Master (Ancients).

(e) A continuous line of minute books and registers of members of all the fifty-six lodges of the English Provincial Grand Lodges of Nova Scotia from 1784 to 1869, and of the nine Scottish lodges from 1845-1866.

(f) Scores of original warrants, certificates, demits, and other documents dated from 1786 to 1869.

(g) A sermon preached by Rev. Joshua Weeks to Grand Lodge in 1784 by Loyalist members of Lodge 169, and scores of other historic items dating from 1784.

(h) Two Masonic charts brought to Shelburne in 1784 by Loyalist members of Lodge 169, and scores of other historic items dating from 1784.

While all this material was accumulating, little was done to have it catalogued and made available to the Craft. Several Grand Masters suggested the work should be done, and, in 1910, W. Marshall Black, then Grand Master, proposed the appointment of a Grand Historian. This brought no immediate action, but the appointment of such an officer was authorized in , and the following year, under Grand Master Donald F. Fraser, J. H. Winfield became our first Grand Historian. Those who have held the office are as follows:

J. H. Winfield.....	1916-1917
Donald F. Fraser.....	1918-1919
J. Pimsoll Edwards.....	1920-1921
R. V. Harris.....	1922-1932
J. H. Winfield.....	1933-1934
R. V. Harris.....	1935-1945
Hon. John Doull.....	1946-1960
R. S. Longley.....	1961-1964
E. T. Bliss.....	1965-1966

During the war years, the semi-centennial of the Grand Lodge was fittingly observed. The programme consisted of music by a Masonic quartette, an address by the Grand Master,



William Medford Christie, a brief outline of the events of 1866 by T. A. Cossman, and an oration by Bro. Charles R. Smith.

In 1915, a number of brethren interested in the history of Freemasonry in Nova Scotia applied to the Grand Master, D. F. Fraser, for a warrant for a Lodge of Research patterned after the famous English Quatuor Coronati Lodge. Bro. Cossmann was the first Master, with Bros. Charles R. Smith and W. M. Christie as Wardens.

Four meetings were held in the first year when the following papers were read:

- (a) A biographical sketch of Theodore A. Cossmann (recently deceased) by W. Bro. Mr. Justice J. W. Longley.
- (b) Early Freemasonry in Colchester County by M.W. Bro. L. B. Archibald.
- (c) The Bicentenary of the Grand Lodge of England by R. W. Bro. J. Murray Lawson

All these papers were printed and circulated to the members of the Lodge. In the first ten years, nineteen meetings were held, at which 38 papers were read.

In 1919, the Grand Historian, D. F. Fraser, reported that the classifying and binding of the many documents and records of the period 1784-1869, had been completed.

In 1920, Grand Lodge directed that every lodge should appoint a lodge historian, or committee, to write the history of the lodge, but only a very few lodges made such appointments, and of these only one or two made any attempt to write a history, even when the Secretary of the Lodge of Research volunteered to assist.

Since that time continued pressure by Grand Lodge and by successive Grand Historians has led to the appointment of historians by most of the lodges, and to the completion of the histories of about one-third of the constituent lodges.

In 1922 the Grand Historian, R. V. Harris, began to write a complete history of Freemasonry in the jurisdiction which, from 1738 to 1869, included all four Atlantic Provinces which at various periods were under the jurisdiction of one or more of our Provincial Grand Masters. The writing of such a history proved a gigantic task and involved much research over the next or more years, and led to the orderly compilation of more than 150 chapters based on the hundreds of documents sorted out by the earlier committee of 1871-1880. This present volume is written largely from the manuscript volumes compiled at that time.

While W. J. Winfield was Grand Master, he inaugurated in 1924-25 the District Meetings for the purpose of bringing together the members of the Craft in each Masonic District for an exchange of views, Masonic instruction and fraternal intercourse. Without exception, the attendance of each both large and enthusiastic, and as a result such meetings have become a permanent feature of our Masonic life.

At a number of the early meetings, the Grand Lecturer exemplified one of the degrees for the benefit and instruction of the brethren. On several occasions a church service was held. A question and answer period was an feature and aroused much interest. Most of the questions dealt with “work”, the constitution, the qualifications of petitioners, relations with the Order of the Eastern Star, and matters of concern to the Craft. Addresses of prominent speakers were sometimes included in the programme; Grand Lodge officers not installed at the annual session were invested and installed in office. While started as an experiment, the District Meeting seems to have become a permanent institution among us.

In 1923, Grand Lodge set up a Board of Jurisprudence, consisting of all Past Grand Masters, to review all judicial rulings and advise the Grand Master of matters on which he might require advice. The Constitution had not been revised since 1900, but numerous rulings had since been made regarding its interpretation. In 1909, Bro. W. Marshall Black, P.G.M., compiled a useful list of decisions and rulings of Grand Masters, but by 1919-1920, it was too out of date.

The first undertaking of the new Board was the annotation of the constitution covering the period 1866 to 1923, which was completed and published in 1923.

One ruling of Grand Lodge, made on the recommendation of the Board of Jurisprudence, was the definite prohibition of bingo games and other forms of lotteries as a means of raising money for Masonic purposes.<sup>12</sup>

The matter of physical qualifications of candidates for degrees came before Grand Lodge in 1919. Previously many petitioners had been excluded from Masonry because of the rigid adherence of the Craft to the doctrine of “The Perfect Man”. Some had been excluded because they lacked a leg or arm, or even a finger. In the opinion of many this was “going altogether too far”; as one Past Grand Master put it, “it was better to accept a man with a wooden leg, than one with a wooden head”. After the end of the war, Grand Lodge in 1920 recommended that in future, the Grand Master should place upon each case an interpretation “most liberal to the sailors and soldiers who had fought the battles of our Country and for whom we all have honour and esteem.”

One of the major achievements of the post-war era was the construction of a new building on Barrington Street to supplement the Masonic Temple built in the days of General Laurie, 1875-77.

As has been noted, the original building involved Grand Lodge in considerable debt which by 1894 had been reduced to \$15,000. Shortly after this date, the Grand Secretary, later Grand Master, then Senator, Hon. W. B. Ross, with the authority of Grand Lodge set up a Sinking Fund into which annual payments were made. By 1908, the debt was liquidated and the mortgage was burned by Hon. W. B. Ross, then eighty-four years old, at a special ceremony of Thanksgiving attended by 200 brethren.

With, the property free of debt, the trustees began to think in terms of a much-needed expansion. It was then (1910) realized that a mistake had been made in selling “the corner lot”. Learning that this lot could be re-purchased, the trustees and other members of the Craft organized the Masonic Realty Company Limited with J. H. Winfield, later Grand Master, as president, and secured the lot for \$17,000. The Company then offered the lot to Grand Lodge for the purchase price. The offer was gratefully accepted.

Not wishing to acquire a further debt, Grand Lodge left the initiative for the construction of a new building to the Halifax Lodges. Representatives from these lodges met for a discussion of plans and agreed that they would be responsible for the entire cost of the proposed building. Grand Lodge approved the project at the Annual Communication in 1913, but with the outbreak of the War the following year, no further action was taken until after the Peace Treaty of 1919.

The cornerstone of the new Temple was laid, May 2, 1924, by J. H. Winfield, Grand Master. The contractor was the Brookfield Construction Company, which had erected the first building nearly a century earlier. As had been planned, the City Lodges assumed responsibility for the cost, and organized Freemasons' Hall Limited, which is still in existence. Since 1924, Grand Lodge has been a tenant of this Company.

**THIS PAGE CONTAINS A PICTURE  
OF  
FREEMASONS' HALL IN  
1875 AND AGAIN IN 1925**

The popularity of the Craft with the public in the Halifax area has through the years been greatly promoted by the formation of Masonic Choirs and orchestras. The first such effort was made in 1922 when such a group was organized by Professor Horace Wilson consisting of 75 voices and an orchestra. This choir rendered excellent service on many occasions arranging public concerts and assisting at the installation ceremonies of various lodges. In later days the direction of the Choir passed to Bro. W. Percy Burgoyne. The present Temple Choir, directed by Bro. Ralph S. Willis was morned in 1949 and has since rendered notable and loyal service.

#### NOTES

1. **Proceedings**, 1897, p. 24.
2. The date 1915 was chosen instead of 1914 to coincide with the term of office of the last Grand Master of the pre-war era.
3. In 1898 Grand Master Flint declared that “Just at present I see no very clear way to practical work in this desirable direction.” **Proceedings** 1898, Grand Master's Address. Six years later, Grand Master Ross noted that with a mortgage of \$10,000 on the Masonic Hall, and \$15,160 in debentures to liquidate, little could be done on the Masonic Home project, even though reports from other jurisdictions indicated clearly the value of such institutions. **Proceedings** 1904.

4. The Grand Master stated that it had first been his intention to include representatives from lodges outside of Halifax, on the Board of Trustees, but had decided that the Home would be of primary concern to the city lodges only.
5. Those in charge of the Fair in addition to the Grand Master and Chairman Chessman, were Dr. Trenaman, Grand Treasurer Dempster, and James H. Terry, who acted as Secretary
6. It was reported in **Proceedings** that the total raised through the Fair was actually \$19,221.17, with enough additional expected to provide a grand total of \$20,000.00. With other money in sight, the Home Fund reached \$21,000.
7. S. S. Blowers was Chief Justice from 1797 to 1833.
8. The cost in American jurisdictions varied from \$145 to \$295 per guest.  
The committee making the recommendation consisted of the Grand Master (ex officio), Past Grand Master Wolff, W. Marshall Blacke, W. Medford Christie, J.B. Douglas, William Crowe, J. C. Gass and Thomas Mowbray.
9. Other admissions followed, Thomas Lownds, a Past Master of St. Andrew's No. 1, February 15, and John W. Higby of Scotia Lodge No.31, Yarmouth, and his wife, March 1.
10. Masons came to the official opening from all parts of the province. Among those unable to be present were the Lieutenant-Governor, Hon. D.C. Fraser; the Chief Justice, Sir Charles Townshend; and the Grand Chaplain, Rev. Henry D. DeBlois.
11. The members of Welsford Lodge No. 26, their wives, and other assistants served refreshments throughout the afternoon.
12. Because it was raised by a lottery, Grand Lodge in 1937 declined to accept a donation of \$7,400 from another organization.

## **CHAPTER X**

### **THE GRAND LODGE OF NOVA SCOTIA, 1932-66**

#### **THE PRESENT AGE**

It is always difficult for an historian to discuss the age in which he lives. It is too recent to be in perspective and the actors are still on the stage. It was said of the Roman writer Polybus many centuries ago that he could describe with complete objectivity the events of every country and age but his own. This problem has not diminished, especially as it concerns the story of Freemasonry during the “hungry thirties”, a second world conflict, the, “cold war”, and an age of unrest in which all institutions and modes of thought including our own, are being tested as never before. It would seem, therefore, that this chapter should be considered a resume of current events, rather than a detailed history.

During the thirty-four years, which in actual time is more than a third of the century our Grand Lodge has existed, the Craft has been served by twenty Grand Masters. Eight were in office one year, two for three years, and the remainder for two years. Their names are as follows:

Reginald V. Harris, Q.C.....	1932-35
Melbourne M. Gardner.....	1935-36
Norman T. Avard.....	1936-39

Angus J. MacDonald.....	1939-41
Hon. Geoffrey Stevens.....	1941-43
William T. Powers.....	1943-44
Melbourne R. Chappell.....	1944-46
A. Herman MacMillan.....	1946-48
David A. O'Neill.....	1948-49
Rev. George R. Thompson.....	1949-50
Harry M. Standish.....	1950-52
Perry S. Cochrane, M.D.....	1952-54
Jeptha S. Munroe, M.D.....	1954-56
Judge Kenneth L. Crowell.....	1956-58
Rev. Donald M. Sinclair, M.D.....	1958-59
Col. Cyril H. Colwell.....	1959-60
W. Everett Moseley, Q.C.....	1960-62
Gordon S. Walker.....	1962-63
Judge R. Clifford Levy.....	1963-64
Ronald S. Longley, Ph.D.....	1964-66

Of the twenty, fifteen are living and as Past Grand Masters are members of the Advisory Board of Grand Lodge. Several serve on the Board of Trustees for the Nova Scotia Freemasons' Home or as members of various committees and continue to serve the Craft. Five are no longer with us, but are well remembered.

William T. Powers was a resident and business man of the town of Lunenburg. A member of Unity Lodge No. 4 was active in the local lodge and in Grand Lodge. He was Worshipful Master of Unity, and served Grand Lodge as Senior Grand Warden, 1940, and Deputy Grand Master in 1941. He was Grand Master for one year, 1943-44. A member of the Craft for forty-two years, he gave Freemasonry leadership and unselfish service. He was also interested in his church and community. He died in 1955.

Hon. Geoffrey Stevens was an active member and a Past Master of Eastern Star Lodge No. 51, of Dartmouth. In Grand Lodge he was elected Deputy Grand Master in 1938 and Grand Master in 1941. He was in the Grand East for two years. For twenty-seven years he sat in the Provincial Assembly, and for some years was a member of the Government. A Mason for forty-three years, he died in 1963.

Dr. Perry S. Cochrane was made a Master Mason in Inverness Lodge No. 83, where he served as Worshipful Master. Moving to Wolfville in the middle twenties, he affiliated with St. George's Lodge No. 20. While a busy and successful Physician and surgeon, he found time to serve his adopted lodge with zeal and efficiency, and to take an active part in the Concordant Orders. Over the years he held many offices, and presided in our Grand East. Grand Master for two years, 1952-54, he was a popular and dynamic leader. He died in 1964.

Colonel Cyril H. Colwell, was a Past Master of Virgin Lodge No. 3. In Grand Lodge he

as a popular Grand Director of Ceremonies before being elected Deputy Grand Master in 1956. He was Grand Master for one year, 1959-60. After becoming a Past Grand Master, he took a keen interest in the Order of DeMolay, and was the hard working "Dad" for the jurisdiction. He brought to this office his keen interest in boys, a dynamic personality, and a desire to serve. Colonel Colwell was a member of the well known firm of Colwell Brothers of Halifax. Interested in military affairs, he served in the militia, and was an active participant in World War I, and to a lesser degree in World War II. He was active in his church and in community affairs. He died in 1965.

Gordon S. Walker joined Temple Lodge No. 57, in Mulgrave, but affiliated with Solomon Lodge No. 46, Port Hawksbury, where he served in a number of offices, including Worshipful Master. He was District Deputy Grand Master 1933-34, and was elected Deputy Grand Master in 1959. He was Grand Master for one year, 1962-63. He was also active in the Concordant Orders, and held many offices, including Grand High Priest of the Grand Chapter. In the business world he was a successful banker, operating his own bank. He died in 1966.

One of the most interesting events in which Grand Lodge has participated since 1932 was the bicentenary of the beginnings of Freemasonry in Nova Scotia, 1938. Although the western world was still in the grip of the great depression, the anniversary was an outstanding success, and brought together representatives of the Grand Lodges of England, Scotland, and Ireland, of all Canadian Grand Lodges, and of twenty-one Grand Lodges in the United States.

The celebration began on Sunday, July 10, 1938 with a Thanksgiving service in the old and historic Church of St. Paul's. It was in this church, as we have noted, that the first Masonic service in Nova Scotia, and Canada as well, was held nearly one hundred and ninety years before. The preacher for the bicentennial service was the President of the University of Toronto, the Hon. and Rev. H. J. Cody, D.D., who was an active and distinguished member of the Craft.

On Monday, July 11, the Grand Master of Masons in Nova Scotia, Norman T. Avard, opened a special communication of Grand Lodge to welcome the official representatives of other jurisdictions; twelve from Great Britain, thirty-one from the United States, and twenty from other parts of Canada. When the introductions were over, Grand Lodge and guests proceeded to St. Paul's cemetery where a native granite Ashlar, the gift of the Grand Lodge of Massachusetts to mark the grave of our first Provincial Grand Master, Erasmus James Philipps, was duly unveiled and dedicated. Making the official presentation was the Grand Master of Massachusetts, Joseph Earl Perry. The ceremony was followed by a luncheon at the Lord Nelson Hotel, at which the guest speaker was the Grand Secretary of New York, Charles H. Johnson. In the afternoon, the brethren assembled at the Garrick Theatre to enjoy a Masonic Play, "As it was in the Beginning", which was written by Past Grand Master, R. V. Harris, and acted by members of the local lodges. The afternoon activities concluded with a reception at Government House where the guests were received by His Honour, Robert Irwin, a member of Albert Lodge No. 30, of Shelburne.

On the evening of the 11th, the bicentennial banquet was held in the Nova Scotian Hotel, at which Grand Master Avard presided. Following the usual toast to His Majesty, King George



V, Past Grand Master Harris, Grand Historian, proposed a toast, “The Sources of Canadian Freemasonry” which was responded to by J. E. Perry, Grand Master of Massachusetts; Raymond M. Brooke, Deputy Grand Master of Ireland; Sir Francis Davis, Deputy Grand Master of England; and Sir Norman Ewing, Grand Master of Scotland. Other toasts were proposed to the Grand Lodge of Canada and the United States.<sup>1</sup>

On July 12, Grand Lodge and the guests began a tour of the Annapolis Valley. The first stop was at the Nova Scotia Freemasons' Home in Windsor where the party was greeted by the Mayor, Bro. Ira B. Lohnes and the Worshipful Master of Welsford Lodge No. 26, Rev. Gerald White. The next pause was at Grand Pre where the visitors were shown the site of the early French Village, and were presented with a copy of Longfellow's **Evangeline**. At Kentville there was a stop for lunch at which the speaker was Lord Farnham, D.S.O., Provincial Grand Master of Meath.

The highlight of the tour was the visit at Annapolis Royal, the cradle of Freemasonry in Canada, and the home for many years of our first Provincial Grand Master, Erasmus James Philipps. It was here the Philippa Lodge and been established two centuries ago. The Visitors were received by the Mayor of the town, who was also the Master of Annapolis Royal Lodge No. 33.

Sir Norman Eking thanked his worship for the warm welcome which had been accorded the visitors, after which Bro. Fred W. Harris of Annapolis Royal read a paper on the role of the town played in the History of Freemasonry in Nova Scotia and Canada. (“Annapolis Royal as the Cradle of Freemasonry in Canada”). Later the guests visited the museum at Fort Anne, where Sir Francis Davies, on behalf of the Grand Lodge of England, unveiled a tablet to the memory of Erasmus James Philippa.

The last call was made at Digby where a closing banquet was held at the Pines Hotel. This was followed by farewell addresses and lively conversations. The visitors then crossed the Bay of Fundy to Saint John. Those from Canada and the United States returned home, but the guests from overseas spent several weeks in visiting the Grand Lodges of Canada and those of Massachusetts and New York in the United States<sup>2</sup> In this way, the bicentenary did more than recall an event of long ago. It gave a lift to the Craft, not only in Nova Scotia, but in many other jurisdictions as well.

A bicentennial jewel issued by the Grand Lodge of Nova Scotia was worn with pride by both members and visitors. A number of the jewels have found their way to the Archives of Grand lodge and local lodges. Others are still treasured by the brethren who wore them more than a quarter of a century ago.

The Nova Scotia Freemasons' Home, which had been instituted with enthusiastic support in 1908-09, has continued to hold the interest of the brethren for over half a century, and is still central in Grand Lodge planning. As we have seen, the first addition to the Home, a wing with

accommodation for twenty-two additional guests was opened in 1913. By 1925, however, further accommodation was required; to supply this need and a fire-proof wing containing 14 single and 6 double rooms and an infirmary suite was opened in 1931. In 1945, the Grand Master, A. H. MacMillan, appealed for an addition to this wing, and by 1951 the "Peace Memorial Wing" containing an enlarged infirmary and additional guest rooms was opened. Before another decade had passed those responsible for the administration realized that a further increase in accommodation was necessary. As the Home would be fifty years old in 1959, a Golden Jubilee Fund to increase both the physical plant and the Endowment Fund seemed appropriate. The objective, was set at \$300,000.00, which was to be divided equally between plant and endowment. The latter was emphasized as well as the former, since it had become obvious that the existing revenue would be insufficient to carry the increased cost of more guests, a larger staff, and higher insurance. An endowment totalling \$500,000.00 was not considered excessive. The task of finding the \$300,000 was given to a committee with Past Grand Master, Harry M. Standish, as Chairman. The Chairman worked long and hard. His services were recognized by Grand Lodge by a gift of a Past Grand Master's regalia and by the Home by naming the Dining Room in his honour, the "Harry Mildenhall Standish Room".

The campaign began with the assumption, which has been quite common to the Craft over the years, that the \$300,000 could be raised by voluntary subscriptions. As had happened in the past, some lodges and many individual Masons, gave generously and at once; others, however, did not. After nearly two years of effort, it became evident that the full amount could not be raised in this way. Thus at the regular communication of Grand Lodge in June 1961, it was decided to complete the fund by an assessment of \$1.00 per capita annually for six years. The "Jubilee Wing", providing additional single and double guest rooms, and enlarged dining room, kitchen and service area, an assembly room, and an elevator was officially opened by Grand Master Judge R. Clifford Levy in June 1963.

To finance construction, it was necessary to negotiate a loan from the bank. By the end of 1965 the loan was paid in full. When the fund is completed, it will provide a much needed increase in the present endowment.<sup>3</sup> The Home is currently maintained by the \$2.00 per capita assessment on our membership, the income from endowment, and the major portion of Old Age Security cheques which each guest pays to the treasury. Since the assessment and old age security payments remain relatively constant, any rise in the cost of maintenance must be covered by additional income from endowment. The need for a substantial endowment fund is therefore apparent.<sup>4</sup>

In the modern age, as in the past, efforts have been made to obtain a uniform ritual for the entire jurisdiction. A survey made in 1934 revealed that, in spite of previous campaigns, only eleven lodges were using the authorized ritual. This meant that a variety of rituals was still in use. Of the three senior lodges, St. Andrew's used the authorized ritual, while St. John's and Virgin retained the English or Emulation work. The three worked their degrees in such a manner as to be examples to other lodges, but that did not constitute uniformity. In fact, for fifteen years conditions remained as they had been for the previous sixty-five years. Then in 1947 Grand Lodge decided to print copies of the authorized work and to make them available for a moderate

price at headquarters in Halifax.<sup>5</sup> The first edition of 1948 was soon exhausted, and a new edition with corrections was prepared and published in 1953. A still later edition carries the date 1956. With the ritual thus available, many lodges adopted it. From the statistics now gathered, it appears that out of the 118 lodges on the roll, 106 use the authorized work, St. John's and Virgin continue with the Emulation work and the remaining ten have a variety of unauthorized rituals. Complete uniformity has not yet been achieved, but it is much nearer in 1966 than it was even two decades ago.

The number of Freemasons in the jurisdiction has increased considerably since 1932, but the increase has not been uniform or consistent. During the depression years, the membership decreased; in the boom years after 1945, it rose rapidly, even more rapidly than after 1918. These conditions might be expected and can be considered normal. Less understandable is the decline since 1958. Before commenting on this somewhat disturbing phenomenon, a glance at the variations over the three decades may prove informative:

<b>Year</b>	<b>Number of Lodges</b>	<b>Membership</b>
1915	74	6,765
1920	77	8,133
1925	79	9,662
1930	81	9,958

These were war and post-war years and the increase is constant. With the thirties came a decline.

<b>Year</b>	<b>Number of Lodges</b>	<b>Membership</b>
1932	81	9,875
1934	83	9,263
1936	83	8,756
1938	83	8,492
1940	83	8,358
1942	83	8,171

Here was a loss of 1704 or about 18% in twelve years. with the war time economy after 1942, the losses were soon regained, and membership rose by 1957 to the highest in our history:

<b>Year</b>	<b>Number of Lodges</b>	<b>Membership</b>
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1943	83	8,843
1945	84	9,624
1947	88	11,814
1949	95	12,588
1951	104	13,630
1953	107	14,494
1955	108	14,735
1957	111	14,860

The second twelve years show a gain of over 6000 or about 80%. There was also a great increase in the number of lodges. This was due in part to new members, and in part to a change in places of abode. Many whose work took them to the city lived in the suburbs and preferred to attend lodge there rather than return to the city for meetings in the Masonic Hall. Also there was at least some realization that lodges with smaller numbers offered greater opportunities for holding office, and for being of service to the Craft. The figures for the period 1958-66 do not show fewer lodges, but do record a decline in membership:

<b>Year</b>	<b>Number of Lodges</b>	<b>Membership</b>
1958	111	14,851
1959	113	14,794
1960	113	14,662
1961	113	14,512
1962	115	14,263
1963	117	13,971
1964	118	13,733
1965	118	13,558

The fact that the decline or “slowing down” is not confined to Nova Scotia but is almost universal on the North American continent makes it necessary to examine our own policies and objectives to see that they are adequate for the new age, and also to seek causes and remedies in the condition of our Western Society. The remedies suggested have been many and varied: more Masonic education; more social activities, the promotion of DeMolay as a future source for both membership and leadership; more Lodge visitations, within the District, between Districts, and even between jurisdictions; greater effort to prevent demits and suspensions; and discreet publicity for Masonic activities. Above all, members of the craft are exhorted to show the value of Freemasonry in their lives. Some shrug off the losses as “getting rid of deadwood”, Others would modernize the Order in the direction of a Service Club. This suggests unnecessary panic rather than reality, but it is important that all members become conscious of the changes that a multiplicity of organizations and television have made in our lives and seek to accommodate our activities to them.

In an effort to increase interest in lodge work, and to reward meritorious and long service Grand Lodge has established a number of awards. The best known and most popular is the Fifty Year Jewel, which has been awarded since 1936. In the thirty years, 1935-65, 975 brethren have been given this jewel. For those who qualify, a bar to the jewel is awarded for each additional ten years of membership.

In 1921 Grand Lodge instituted a bronze medallion to honour the memory of our First Provincial Grand Master, Erasmus James Philippa. The Erasmus James Philippa medallion is now awarded to brethren of the Grand Lodge of Nova Scotia who have rendered distinguished service to Freemasonry, and to visitors from other jurisdictions who hold high rank in their own Grand Lodges. In forty-five years the medallion has been given to 158 Masons.

The Meritorious Service Medal of Grand Lodge was first given in 1950. It is awarded on the recommendation of an Awards Committee to brethren "who in the opinion of the committee have no possible chance of becoming Masters or Past Masters, but who have fully earned the esteem and respect of their brethren for good work, conscientiously and well done" In the fifteen years, 1950-65, sixteen of these awards have been made.

One of the most important officers in every Lodge is the Secretary. He is responsible for keeping the records, and he is the chief contact between the brethren of his lodge and Grand Lodge. To reward the faithful, and to encourage efficiency, Grand Lodge in 1953 instituted a Lodge Secretaries Long Service Jewel, Eighty-six of these medals have been awarded.

At the very beginning of the period, 1932-35, the Grand Master of those years, Reginald V. Harris, sought to arouse a deeper interest in Masonic education, more proficiency in working the degrees, and a greater spirit of comradeship and fellowship among the members of the different lodges by means of lectures or talks in the lodges and something tangible which could be offered as an award or prize for a winning team, both ritualistic and athletic. To make members aware of past Masonic History, tradition, legend, and teachings, the Grand Master prepared some thirty addresses on a variety of subjects which were given in many lodges of Halifax and Dartmouth. These were later mimeographed and a copy of each was sent to the lodges of the jurisdiction. Some of them can still be obtained in lodge libraries or in the recesses of Secretaries' desks. Others are available at the Grand Lodge Office in Halifax.

In order to improve ceremonial work, the Grand Master offered a Proficiency Shield for annual competition. It was first won by Curren Lodge No. 68 in 1936. The competition continued for several years.

In order to increase the fellowship among the brethren in each District and eventually throughout the jurisdiction, and to arouse a healthy spirit of rivalry, the Grand Master offered for annual competition a Silver Curling Cup. Playdowns were at first by Districts after which the District winners met to decide the championship for the Jurisdiction. In those earlier days, this competition proved very popular, and some District cups were presented by interested members of the Craft. In more recent times with the construction of large rinks in many of the Nova

Scotia towns and the multiplicity of cups being offered for local and provincial competition, a final playdown became almost impossible. Play for District cups, however, continues, and provides an opportunity for the competitors from the lodges to meet for play and fellowship. The large cup is still awarded, but today as a challenge cup. Too many activities at the local level have even reduced the number of challenges being offered..

Since 1962, the Past Grand Masters' Achievement Trophy has been a stimulant to the lodges. It is awarded annually for advances in membership, attendance, education, community service, etc.; the first winner was Woodlawn Lodge No. 131.

An important development of recent years was the formation in 1945 of an Advisory Board. This organization, now required by the constitution, is an Executive Committee, but it is also, as the name suggests, an advisory body. It consists of the Grand Master, Deputy Grand Master, Grand Wardens, Past Grand Masters, Grand Secretary, Associate Grand Secretary, Grand Treasurer, with additional appointments as needed to assure representation from every District. This body has a general oversight over the promotion and extension of Freemasonry in the province, gives advice as needed, and coordinates the work of the boards and committees. It meets quarterly.

Some years ago, the question was raised as to whether a blind person could be made a Mason. It was considered by the Board of Jurisprudence, whose members sought information and advice from other Jurisdictions both in Great Britain and the United States. With the approval of the Board, the Grand Master of that day ruled in 1955, that Dr. Samuel R. Hussey, a well-known figure in the field of education for the blind and himself without sight, was eligible to be made a member of the Craft. The three degrees were conferred upon Dr. Hussey in a generally moving manner. It was here interpreted that "Light in Masonry" should mean *spiritual* rather than *physical* light.

In this our centennial year as a Grand Lodge we have much for which to thank the Great Architect of the Universe. We are a Fraternity of 118 lodges and nearly 14,000 members. Sixty-four of the lodges were formed before 1900, the remaining fifty-four belong to the present century. Of these, thirty-seven have been formed since 1932, an average of better than one a year. The names, with the dates of institution are to be found at the end of the book, and so need not be listed here. A centennial is a time for retrospect and sober rejoicing. We should not, however, rest on our oars. We are evidently in a period of "levelling off", and so must do our best to see that "levelling off" does not become retrogression or decline. To prevent this, we should begin a new century with confidence and zeal.

As was pointed out at the beginning, much detail regarding Freemasonry in Nova Scotia has had to be omitted. It is hoped, however, that sufficient has been written to give the reader an understanding of our past, and how we came to be the Grand Lodge of Nova Scotia. If this has been achieved, this little book will have served its purpose well.

## NOTES

<sup>1</sup> The toast to the Grand Lodges of Canada was proposed by John H. Anderson, P.G.M., and Grand Secretary of North Carolina and responded to by Hon. W. J. Dunlop of Ontario, G.M., and John E. Sinclair of Prince Edward Island, P.G.M.

“The Grand Lodges in the United States” was proposed by C.M. Kingston, P.G.M. of British Columbia, and responded to by L. P. Stewart, Grand Master of the District of Columbia, and Hon. Robert R. Lewis, Grand Master of Pennsylvania.

<sup>2</sup>The overseas visitors were guests at all Canadian Grand Lodges, either in regular or special communications. They were also guests of the Sovereign Great Priory in Saint John, and of the Grand Lodges of Massachusetts and New York.

<sup>3</sup>The present endowment, according to the Grand Treasurer's Report in 1965 is \$424,318.14.  
**Proceedings 1965, p.31**

<sup>4</sup> The cost per guest has risen sharply in recent years. It has been estimated that to retain the Home without the money now received through Old Age Security, an assessment of \$6.00 would be needed.

<sup>5</sup> The present sale price is \$2.50 per copy.

## THE ROLL OF LODGES

**N.B. The lodges marked with an asterisk are extinct.**

### **SAINT ANDREW'S LODGE NO. 1**

Halifax

Founded as the "First Lodge," 1750: No. 4, P.R.N.S., 1768: No. 155 E.C. (Anc.)  
26 March 1768; named Saint Andrews, 1781; No. 188 E.C., 1814; No. 137, 1832;  
No. 118, 1863; No. 1 G.R.N.S., 1869; Eng. Cent. Warrant, 9 Feb. 1871

### **SAINT JOHN'S LODGE NO. 2**

Halifax

Disp. 11 May 1780; No. 211 E.C. (Anc.), 30 June 1780; No. 265 E.C., 1814 No. 187;  
Scotia Lodge No. 22 amalgamated with Saint John's, 6 Apr. 1874.

### **VIRGIN LODGE NO. 3**

Halifax

Disp., Virgin Lodge, 21 Jan. 1782; Artillery Lodge No. 2, P.R.N.S., 9 Sept. 1784; Virgin Lodge No. 2, 2  
G.R.N.S. 1869.

### **UNITY LODGE NO. 4**

Lunenburg

No. 704 E.C., 22 Sep. 1821; No. 47, 1863; No. 4; G.R.N.S. 1869

### **ALBION LODGE NO. 5**

New Glasgow

Disp., Oct. 1838; No. 692 E.C., 30 April 1840; No. 470, 1863; No. 5 G.R.N.S. 1869

### **ROYAL SUSSEX NO. 6**

Halifax

No. 904 E.C., 22 Sept. 1841; No. 479, 1863; No. 6, G.R.N.S. 1869.

### **THE SAINT ANDREW'S LODGE OF CAPE BRETON NO. 7** Sydney

Cape Breton Lodge, Disp. 31 Oct. 1800; No. 326 E.C. (Anc.), 1 Oct. 1801; No. 415, 1814; present m



- ACACIA LODGE NO. 8** Amherst  
Cumberland Harmony Lodge No. 51 P.R.N.S., 1825; No. 840 E.C., 1829; No. 569, 1832; McGowan Lodge No. 330 I.C., 10 Jan. 1854; No. 4, G.R.N.S. 1866; present name, 1867; No. 8, 1869.
- ZETLAND LODGE NO. 9** Liverpool  
Est., 1847; No. 821 E.C., 22 Mar. 1849; No. 562. 1863; No. 9 G.R.N.S., 1869
- BURNS LODGE NO. 10** Halifax  
No. 352, S.C., 1848; No. 1, G.R.N.S., 1866; No. 10, 1869
- NEW CALEDONIA LODGE NO. 11** Pictou  
Disp. 3 Jan. 1810; No. 35, P.R.N.S., Disp., 1829; No. 826 E.C., Oct., 1849; No. 565 E.C., 1863; No. 11 G.R.N.S., 1869
- HIRAM LODGE NO. 12** Yarmouth  
Disp., 11 Oct. 1848; No. 868 E.C., 4 Sept. 1851; No. 596 E.C., 1863; No. 12, G.R.N.S 1869
- ACADIA LODGE NO. 13** Pugwash  
Disp., 23 Oct. 1850; No. 888 E.C., 14 Jan. 1853; No. 612, 1863; No. 13, G.R.N.S. 1869
- ACADIA LODGE NO. 14** Halifax  
Acadia Lodge No. 416 S.C., 2 Dec. 1844; No. 345, 1848; Athole Lodge No. 361 S.C., Feb. 1852; No. 2, G.R.N.S., 1866 No. 15, 1869.
- ATHOLE LODGE NO. 15** Halifax  
Acadia Lodge No. 416, S.C., 2 Dec. 1844; No. 345, 1848; Disp. 5 Dec. 1851; No. 361 S.C. Feb. 1852; No. 2, G.R.N.S. 1866; No. 15, 1869.
- THE KEITH LODGE NO. 16** Bear River  
Disp. May 1851; No. 911 E.C., 30 Jan. 1854; No. 628, 1863; No. 16, G.R.N.S.; 1869.
- KEITH LODGE NO. 17** Halifax  
Thistle Lodge No. 393 S.C., 5 Feb. 1827; No. 322, 1829; Keith Lodge No. 365, 1852; No. 3, G.R.N.S.. 1866; No. 17, 1869
- \*UNION LODGE NO. 18** Halifax  
Disp. 1855; No. 994 E.C., 3 Dec. 1856; No. 693, 1863; No. 18, G.R.N.S. Warrant forfeited Jun. 1916.

- ROYAL ALBERT LODGE NO.19** North Sydney  
Disp., P.R.N.S. (Scot.), 5 Feb. 1857; No. 379 S.C., 1857; No. 18, G.R.N.S.;  
13 Mar. 1868; No. 19, 1869
- ST. GEORGE'S LODGE NO. 20** Wolfville  
Disp. 22 Nov. 1784; No. 11, P.R.N.S., 19 May 1785, at Cornwallis;  
No. 832 E.C., 1829; No. 56, 1832; transferred to Lower Horton, 1858; No. 1151,  
1860; No. 20, G.R.N.S., 1869
- \*DAVIES LODGE NO. 21** Wilmot  
Disp., 1859, as Virgin Lodge No. 425 S.C., 1860; Name changed to Davies  
No. 5, G.R.N.S., 1866; No. 21, 1869; Warrant surrendered 1870.
- \*SCOTIA LODGE NO. 22** Halifax  
Disp., 23 Aug. 1859; No. 411 S.C., 1859; No. 4, G.R.N.S., 1866; No. 22, 1869;  
amalgamated with St. John's No. 2, 6 Apr. 1874
- KEITH LODGE NO. 23** Stellarton  
Disp. June 1860; No. 1172 E.C., 14 June. 1861; No. 870, 1863; No. 23;  
G.R.N.S. 1869
- CONCORD LODGE NO. 24** Clarke's Harbour  
Disp. P.R.N.S., (Scot.), Mar. 1860; No. 436 S.C., 1 Aug. 1864; No. 8  
Harbour, 1883. G.R.N.S., 20 M
- \*WESTPORT LODGE NO. 25** Westport  
Disp., 29 Feb., 1861; No. 1225, E.C. 23 Aug., 1862; No. 923, 1863; No. 25,  
G.R.N.S., 1869; Warrant surrendered, June 1884.
- WELSFORD LODGE NO. 26** Windsor  
Disp. Jul. 1861; No. 1226 E.C., 23 Aug. 1862; No. 924, 1863; No. 26,  
G.R.N.S., 1869.
- \*WIDOW'S FRIEND LODGE NO. 27** Weymouth  
No. 1255, E.C., 30 Mar. 1863; No. 953, 1863; No. 27, G.R.N.S., 1869;  
Warrant surrendered, 8 June 1874.
- SCOTIA LODGE NO. 28** Canning  
Disp., May 1861; No. 1263 E.C., 24 Apr. 1863; No. 961, 1863; No. 28, G.R.N.S.  
1869.
- PRINCE OF WALES LODGE NO. 29** Milton  
Disp. Apr. 1861; No. 1266 E.C., 30 Apr. 1863 at Liverpool; at Milton, No. 964,  
1863; No. 29 G.R.N.S., 1869

- SCOTIA LODGE NO. 31** Yarmouth  
Disp., 27 Mar. 1863; No. 430 S.C., 9 May 1864; No. 19 G.R.N.S., 13 Dec. 1866; No. 31, 1869
- \*ELDORADO LODGE NO. 32** Port Hilford  
Disp., P.R.N.S. (Scot.), 27 March 1863; No. 484 S.C., 1 Aug. 1864 at Wine Harbour; No. 16 G.R.N.S., 4 Jun. 1867; No. 32, 1869; removed to Port Hilford, 1869; amalgamated with Queen's Lodge No. 34, Sherbrooke, 8 Jun. 1910
- ANNAPOLIS ROYAL LODGE NO. 33** Annapolis Royal  
Disp., May 1862; No. 1047, E.C., 22 Dec. 1864; No. 33, G.R.N.S., 1869
- QUEEN'S LODGE NO. 34** Sherbrooke  
Disp., S.C., Dec. 1864; No. 10 G.R.N.S., 20 Mar. 1866; No. 34, 1869
- SAINT MARK'S LODGE NO. 35** Baddeck  
Disp., P.R.N.S., (Scot.), Jan. 1865; No. 451 S.C., 6 Nov. 1865; No. 9, GRNS, 29 Mar. 1866; No. 35, 1869
- THE THISTLE LODGE NO. 36** Port Morien  
Disp. Dec. 1865; No. 1109 E.C., 25 Apr. 1866 at Block House, Cow Bay; No. 36 G.R.N.S., 1869
- \*COBEQUID LODGE NO. 37** Truro  
No. 1190 E.C., 14 Aug. 1867; No. 37 G.R.N.S., 1869; Warrant surrendered 31 Mar. 1881
- THE LODGE OF ST. MARK NO. 38** Halifax  
No. 11 G.R.N.S., 16 Jun. 1866; No. 38, 1869
- ACADIA LODGE NO. 39 (Acacia?)** Bridgewater  
Disp. S.C. No. 22 G.R.N.S., 14 Jun. 1868; No. 39, 1869
- \*OPHIR LODGE NO. 40** Tangier  
Disp., P.R.N.S. (Scot.), 17 Nov. 1864; No. 457, 6 Aug. 1866; No. 12, G.R.N.S., 8 Mar. 1867; No. 40, 1869; Warrant surrendered Sept. 1870.
- ROTHSAY LODGE NO. 41** Bridgetown  
Disp. Oct. 1866; No. 1245 E.C., Dec. 1868; No. 41, G.R.N.S., 1869
- EUREKA LODGE NO. 42** Sheet Harbour  
Disp. No. 13 G.R. N.S., 9 Mar. 1867; No. 42, 1869

- TRURO LODGE NO. 43** Truro  
No. 15, G.R.N.S., 14 Jun. 1867; No. 43, 1869
- POYNTZ LODGE NO. 44** Hantsport  
Disp. 15 Mr. 1867; No. 21, G.R.N.S., 3 Sept. 1868; No. 44, 1869;  
warrant surrendered, 1897; restored, 9 Jun. 1920.
- THE TYRIAN YOUTH LODGE NO. 45** Glace Bay  
Disp., Jun. 1867; No. 1234 E.C., 15 Sept. 1868; No. 45 G.R.N.S. 1869
- SOLOMON LODGE NO. 46** Port Hawkesbury  
No. 19 G.R.N.S., 13 Mar. 1868; No. 46, 1869
- PHILADELPHIA LODGE NO. 47** Barrington Passage  
No. 25 G.R.N.S., 11 Sep. 1868; No. 47, 1869
- WIDOW'S SON LODGE NO. 48** River Philip  
No. 22 G.R.N.S., 1 Sep. 1867; No. 48, 1869
- \*ORIENT LODGE NO. 49** Halifax  
No. 23, G.R.N.S., 1866; No. 49, 1869 This Lodge ceased  
working and 32 of its members affiliated with Burns Lodge Lodge No. 10,
- WESTERN STAR LODGE NO. 50** Westville  
No. 24 G.R.N.S., 11 Dec. 1868; No. 50, 1869
- EASTERN STAR LODGE NO. 51** Dartmouth  
No. 26, G.R.N.S. 11 Dec. 1868; No. 51, 1869
- HARMONY LODGE NO. 52** Aylesford  
Disp. 2 Feb. 1866, P.R.N.S. (Scot.): No. 27, G.R.N.S., 17 May 1869
- \*HIRAM LODGE NO. 53** Goldenville  
No. 28, G.R.N.S., 1869; No. 53; 14 Sept. 1869; Warrant surrendered,  
9 Oct. 1889
- KING SOLOMON LODGE NO. 54** Digby  
Digby Lodge No. 6, 29 Sept. 1784, P.R.N.S.: withdrawn, 1824; restored,  
20 Sept. 1827 as Saint Marys Lodge No. 55; No. 843 E.C., 10 Mar. 1829;  
No. 572, 1832; disp., P.R.N.S. (Scot) 13 Dec. 1866; warrant, 1868;  
No. 54, G.R.N.S., 1870
- \*MORIEN LODGE NO. 55** Port Morien  
No. 55, 4 Mar. 1870; amalgamated with The Thistle Lodge No. 36, 1896

- \*HARMONY LODGE NO. 56** Port Clyde  
Disp. 1867; No. 56, 2 Sep. 1870; warrant surrendered 8 Jun. 1892; restored 11 Jun. 1908; amalgamated with Philadelphia Lodge No. 47, Jun. 1944.
- TEMPLE LODGE NO. 57** Mulgrave  
Disp. Sep. 1869; No. 57, 2 Sept. 1870; warrant surrendered, Jun. 1892; restored 11 Jun. 1909
- KENTVILLE LODGE NO. 58** Kentville  
Disp. 27 July 1870; No. 58, Sept. 1870
- \*MANITOBA LODGE NO. 59** New Glasgow  
Warrant No. 59, 2 Dec. 1870; consolidated with Albion Lodge No. 5, 27 August 1871
- LEMAN LODGE NO. 60** Petite Riviere  
Disp. 5 Dec. 1870; No. 60, 1 Mar. 1871; Warrant surrendered, June 1874.
- CLARKE LODGE NO. 61** Chester  
Disp., 1870; warrant, 1 Mar. 1871
- TAYLOR LODGE NO. 62** Lockeport  
Disp. 27 Sept. 1871; warrant, 5 Jun. 1872
- CORINTHIAN LODGE NO. 63** Great Village  
Disp. 26 Oct. 1871; No. 63, 5 June 1872; ceased working, 12 Nov. 1889; warrant renewed, 11 Jun. 1895
- \*RICHMOND LODGE NO. 64** Arichat  
Disp. 6 Jan. 1872; warrant, 5 Jun. 1872; warrant surrendered Jun. 1891
- FREEPORT LODGE NO. 65** Freeport  
No. 65, 5 Jun. 1872; Warrant forfeited July 1879; restored, 2 Jun. 1907
- SIRCOM LODGE NO. 66** Whycocomagh  
Disp. 24 Jun. 1872; No. 66, 5 Jun. 1873
- MINAS LODGE NO. 67** Parrsboro  
Disp. 11 July 1872; No. 67, 4 Jun. 1873
- CURREN LODGE NO. 68** Hopewell  
Disp. 17 Mar. 1873; No. 68, 3 Jun. 1874; amalgamated with Keith No. 23,

24 Dec. 1895; warrant restored, 9 Jun 1920

**CHARITY LODGE NO. 69**

Disp. 22 Dec. 1874; No. 69, 27 Mar. 1877

Mahone Bay

**LAURIE LODGE NO. 70**

Disp. 12 Mar. 1875; No. 70, 7 Jun. 1877

**\*GRANVILLE LODGE NO. 71**

Disp. 4 Mar. 1875; No. 71, 7 Jun. 1876; amalgamated with Annapolis Royal  
No. 33, Feb. 1887

New Caledonia (Granville Ferry)

**EASTERN LIGHT LODGE NO. 72**

Disp., 30 Mar. 1875; No. 72, 7 Jun. 1876

Guysborough

**IONIC LODGE NO. 73**

Disp. 2 Apr. 1875; No. 73, 7 June 1876

Middleton

**NORTH STAR LODGE NO. 74**

Disp. 9 Oct. 1875; No. 74, 7 Jun. 1876

Londonderry

**WIMBURN LODGE NO. 75**

Disp. 19 Oct. 1877; No. 75, 6 Jun. 1878

Oxford

**WALLACE LODGE NO. 76**

Wallace

**HUDSON LODGE NO. 77**

Disp. 15 May 1881; No. 77, 7 Jun. 1882

Thorburn

**MECHANICS LODGE NO. 78**

Disp. 1 Jun. 1887; No. 78, 8 Jun. 1888

Caledonia

**CANSO LODGE NO. 79**

Disp. Jun. 1888; No. 79, 14 Jun. 1889

Canso

**MARINERS' LODGE NO. 80**

Disp. 11 Feb. 1891; No. 80, 6 Apr. 1892

Louisbourg

**LAHAVE LODGE NO. 81**

Disp. 24 Aug. 1889; No. 81, 27 Jun. 1900

Riverport

**ZARTHAN LODGE NO. 82**

Disp. 26 Sept. 1902; No. 82, 12 Jun. 1903

Pubnico

<b>INVERNESS LODGE NO. 83</b> Disp. 25 Apr. 1902; No. 83, 9 Jun. 1904	Inverness
<b>SYDNEY LODGE NO. 84</b> Disp., 2 May 1905; No. 84, 15 Jun. 1905	Sydney
<b>ROYAL OAK LODGE NO. 85</b> Disp. 15 Oct. 1904; No. 85, 12 Jun. 1907	Sydney Mines
<b>KING EDWARD LODGE NO. 86</b> Disp. 16 Apr. 1907; No. 86, 10 Jun. 1908	River Hebert
<b>ALEXANDRA LODGE NO. 87</b> Disp. 21 Oct. 1909; No. 87, 8 Jun. 1910	Amherst
<b>MAPLE LEAF LODGE NO. 88</b> Disp. 27 Nov. 1911; No. 88, 12 Jun. 1913	New Waterford
<b>DUFFERIN LODGE NO. 89</b> Disp. 31 Mar. 1913; No. 89, 9 Jun. 1914	Port Dufferin
<b>VALLEY LODGE NO. 90</b> Disp. 27 Apr. 1914; No. 90, 8 Jun. 1915	Berwick
<b>DORIC LODGE NO. 91</b> Disp. Jun. 1916; No. 91, 13 Jun. 1917	Trenton
<b>EUCLID LODGE NO. 92</b> Disp. 24 Apr. 1918; No. 92, 12 Jun. 1918	New Glasgow
<b>HILLCREST LODGE NO. 93</b> Disp. 9 May 1920; No. 93, 8 Jun. 1921	New Germany
<b>EVANGELINE LODGE NO. 94</b> Disp. 4 May 1921; No. 94, 14 Jun. 1922	Lawrencetown
<b>CORNWALLIS LODGE NO. 95</b> Disp. 4 Jan. 1926; No. 95, 9 Jun. 1926	Dartmouth
<b>STORMONT LODGE NO. 96</b> Disp. 20 Sept. 1927; No. 96, 13 Jun. 1928	Isaac's Harbour

<b>RICHMOND LODGE NO. 97</b> Disp. 22 Sept. 1930; No. 97, 10 Jun. 1931	Saint Peter's
<b>STEWIACKE LODGE NO. 98</b> Disp. 20 Oct. 1933; No. 98, 13 Jun. 1934	Stewiacke
<b>MARKLAND LODGE NO. 99</b> Disp. 30 Nov. 1934; No. 99, 10 Jun. 1936	Kingston
<b>MARGAREE LODGE NO. 100</b> Disp. 1943; No. 100, 14 Jun. 1944	Frizzelton
<b>W. D. LAWRENCE LODGE NO. 101</b> Inst. 25 Oct. 1946; warrant, 26 Jun. 1947	Maitland
<b>KEYSTONE LODGE NO. 102</b> Inst. 13 Nov. 1946; warrant 26 Jun. 1947	Tatamagouche
<b>ATLANTIC LODGE NO. 103</b> Inst., 11 Mar. 1947; warrant 26 Jun. 1947	Fairview
<b>BEDFORD LODGE NO. 104</b> Inst. 17 Feb. 1947; warrant, 26 Jun. 1947	Bedford
<b>COMPOSITE LODGE NO. 105</b> Inst., 28 May 1947; warrant, 10 Jun. 1948	Halifax
<b>EQUITY LODGE NO. 106</b> Inst. 11 Mar. 1948; warrant, 17 Jun. 1949	Halifax
<b>ASHLAR LODGE NO. 107</b> Disp. 1 Feb. 1948; warrant, 17 Jun. 1949	Musquodobit Harbour
<b>WENTWORTH LODGE NO. 108</b> Disp. 20 May 1948; warrant 17 Jun. 1949	Dartmouth
<b>CABOT LODGE NO. 109</b> Inst. 23 Sept. 1948; warrant 17 Jun. 1949	Cape North
<b>UNIVERSITY LODGE NO. 110</b> Inst. 3 Dec. 1948; warrant, 17 Jun. 1949	Halifax
<b>TUSCAN LODGE NO. 111</b>	Weymouth



	Inst. 8 Apr. 1949; warrant, 8 Jun. 1950	
<b>FELLOWSHIP LODGE NO. 112</b>	Inst. 27 Apr. 1949; warrant, 8 Jun. 1950	Truro
<b>MACKAY LODGE NO. 113</b>	Inst. 9 May 1949; warrant, 8 Jun. 1950	Sydney
<b>POLARIS LODGE NO. 114</b>	Inst. 18 Jan. 1950; const. 18 Nov. 1950	Goose Bay Airport, Labrador
<b>ELM LODGE NO. 115</b>	Inst. 22 May 1950; const. 6 Aug. 1951	Upper Stewiacke
<b>SUNRISE LODGE NO. 116</b>	Inst. 26 Sept. 1950; const. 23 Jul., 1951	Afton
<b>*MERIDIAN LODGE NO. 117</b>	Inst. 28 Sept. 1950; warrant, 27 Jun. 1951; amalgamated with Stormont Lodge No. 96, 1 Jan. 1958	Cross Roads, Country Harbour
<b>SAINT MARGARET'S LODGE NO. 118</b>	Inst. 31 Jan. 1951; const. 30 Aug. 1951	Hd. of Saint Margaret's Bay
<b>FIDELITY LODGE NO. 119</b>	Inst. 2 Feb. 1951; const. 28 Sept. 1951	Dartmouth
<b>GOLDEN FLEECE LODGE NO. 120</b>	Inst. 9 Feb. 1951; const. 11 Jul., 1951	Port Maitland
<b>DUKE OF KENT LODGE NO. 121</b>	Inst. 9 Oct. 1951; const. 3 Nov. 1952	Spryfield
<b>JOHN ALBRO LODGE NO. 122</b>	Inst. 29 Nov. 1951; const. 29 Oct. 1952	Dartmouth
<b>KING GEORGE LODGE NO. 123</b>	Inst. 8 Mar. 1952; const., 13 Mar. 1953	Debert
<b>HEATHER LODGE NO. 124</b>	Inst. 25 Sept. 1952; const. 16 Jul. 1953	Framboise
<b>C. W. SAUNDERS LODGE NO. 125</b>	Inst. 20 Mar. 1953; const. 19 Oct. 1954	Elmsdale

<b>FAIRVIEW LODGE NO. 126</b> Inst. 29 Mar. 1954; const. 19 Oct. 1955	Fairview
<b>EAST GATE LODGE NO. 127</b> Inst. 2 Jun. 1956; warrant, 26 Sept 1957	Westmount
<b>UNIACKE LODGE NO. 128</b> Inst. 27 Nov. 1957; warrant 22 Sept. 1958	Mount Uniacke
<b>WHITE ENSIGN LODGE NO. 129</b> Inst. 29 Nov. 1957; const. 26 Sept. 1958	Halifax
<b>AD ASTRA LODGE NO. 130</b> Inst., 30 Mar. 1959; const. 25 Nov. 1959	Halifax
<b>WOODLAWN LODGE NO. 131</b> Inst., 14 May 1959; const. 14 Jan. 1960	Dartmouth
<b>HORTON LODGE NO. 132</b> Inst. 17 Jan. 1962; const. 19 Sept. 1962	Kentville
<b>ARGUS LODGE NO. 133</b> inst. 21 Feb. 1962; const. 23 Oct. 1962	Kingston
<b>THE SHORE LODGE NO. 134</b> Inst., 15 April 1963; const., Nov. 23, 1964	Cheverie
<b>NORWOOD LODGE NO. 135</b> Inst. 29 May 1964; const., 19 Nov. 1945	New Ross

## INDEX

Acadia Lodge (Dartmouth & Halifax).....	
Advisory Board.....	
Albro, John.....	
Ancient York Rite.....	
Annapolis Royal.....	
Anti-Masonic Agitation.....	
Archibald, L. B. ....	
Artillery Lodge (see Virgin Lodge).....	
Athole Lodge.....	
Avard, N.T.....	
Belcher, Jonathan.....	
Benevolence, Fund of.....	
Bicentenary Celebration.....	
Black, Wm Marshall.....	
Blind Candidate.....	
Bliss, E. T.....	
Boston, First Lodge.....	
Bridge, Benjamin.....	
Brown, J.C.....	
Bulkeley, Richard.....	
Burns Lodge.....	
Campbell, Wm.....	
Canada, Grand Lodge of.....	
Charity Committee.....	
Choirs, Masonic.....	
Christie, W.M.....	
Clarke, Dr. Duncan.....	
Cochrane, Dr. P. S. ....	
Cody, John.....	
Colville, Lord.....	
Colwell, C.H.....	
Comyns, Robert.....	
Constitution.....	
Conventions of 1866.....	
Cornwallis, Hon. Edward.....	
Cornwallis Lodge No. 15.....	

Cossmann, T.A.....  
 Coxe, Daniel.....  
 Crowe, A.H.....  
 Curling Cup.....  
 Curren, Dr. Benjamin.....  
  
 Dalhousie, Earl of.....  
 Davies, Dr. Wm. H.....  
 Davis, A. J.....  
 Dempster, Jas.....  
 Dermott, Lawrence.....  
 Districts.....  
 District Deputies.....  
 Doull, Hon. John.....  
 Drummond, Josiah H.....  
  
 Edwards, J.P.....  
 Emulation Work.....  
 England, Grand Lodge (1717) (“Moderns”).....  
 England, Grand Lodge (1751) (“Ancients”).....  
 England, United Grand Lodge (1813).....  
 Fair, Masonic.....  
 Fife, C.N.....  
 Fifty-Year Jewel.....  
 First Lodge, Boston.....  
 First Lodge, Halifax.....  
 Flint, Hon. T. B.....  
 Fraser, Don F.....  
 Fraser, Hon. Duncan C.....  
 Fraser, Martin L.....  
 Freemasons' Hall, (see Meeting places). .....  
  
 Golden Jubilee (see Home).....  
 Grand Lodge of Nova Scotia (1866).....  
 Great War (1914-19).....  
  
 Halifax Disaster (1917).....  
 Hamilton, Otho.....  
 Harris, R.V.....  
 Hay, John.....  
 Hiram Lodge No. 7 (N.B.).....  
 Historians, Grand.....  
 Historians, Lodge.....  
 Historic Relics.....

Home, Nova Scotia Freemasons' .....

Incorporation.....

Inglis, Bishop Charles.....

Johnstone, Dr. Lewis.....

Jubilee, Queen Victoria.....

Jurisprudence, Board of.....

Keith, Alexander.....

Keith Lodge (Halifax) and also see Thistle.....

Kent, Duke of.....

Knox, Capt. John.....

Laurie, J. Wimburn.....

Lawrence, Charles.....

Lawson, J. Murray.....

Levy, Judge R. C.....

Lodge No. 2 (Halifax) (1757).....

Lodge No. 3 (Halifax) (1753).....

Lodge No. 4 (Halifax).....

Lodge No. 109 (Halifax).....

Lodge No. 155 (Halifax)(Anc.).....

Lodge Secretaries' Long Service .....

Longley, R.S.....

Lotteries.....

McCoy, W. F. ....

Macdonald, Chas. J.....

Macdougall, Geo. D. ....

MacKay, John C.....

MacKinlay, A.K.....

MacMillan, A. H. ....

Maine, Grand Lodge of .....

Meeting Places (Halifax).....

Meritorious Service Medal.....

Military Lodge (N.W.T.).....

Moore, Rev. David C. ....

Morgan, Wm.....

Murray, Alexander.....

Museum.....

Nesbitt, William.....

Parr, John.....  
 Past Grand Masters' Achievement Trophy.....  
 Peters, B. Lester.....  
 Philipps, Erasmus J.....  
 Philipps Medallion.....  
 Physical Qualifications.....  
 Powers, Wm. T. ....  
 Poyntz, Col. James.....  
 Price, Henry.....  
 Proficiency Shield.....  
 Provincial Grand Lodge (1757).....  
 Provincial Grand Lodge (1784).....  
 Provincial Grand Lodge (1829).....  
 Provincial Grand Lodge (Scot.).....  
 Puttner, Dr. C. E. ....  
 Pyke, John George.....  
  
 Quarterly Communication (1780-84).....  
 Research, Lodge of.....  
 Rhuland, John W.....  
 Ritual.....  
 Roll of Lodges.....  
 Ross, Hon. Wm. ....  
 Royal Standard Lodge.....  
  
 St. Andrew's Lodge, Halifax  
     (also see 1st. Lodge No. 4, No. 155).....  
 St. George's Lodge (Charlottetown).....  
 St. George's (Cornwallis).....  
 St. John's Lodge No. 211 (Halifax).....  
 St. Paul's Church (Halifax).....  
 Sanders, Pardon.....  
 Scotland, Grand Lodge of.....  
 Scottish Lodges.....  
 Semi-Centennial Celebrations.....  
 Shirreff, Wm. ....  
 Sircom, S. R. ....  
 Skene, Wm. ....  
 Smith, Charles R. ....  
 Snow, Newell.....  
 Standish, Harry M.....  
 Starr, John Leander.....

Stevens, Hon. Geoffrey.....  
 Stevenson, Alex. A. ....  
 Stone, Masonic (1606).....  
 Sussex, Duke of.....  
  
 Taylor, Wm. ....  
 Temple Choir.....  
 Thistle Lodge (Halifax).....  
 Trenaman, Dr. Thos. ....  
  
 Uniacke, R. J. ....  
 Union of 1869.....  
 Union Lodge, Halifax (1787).....  
 Unity Lodge, Lunenburg.....  
  
 Virgin Lodge (Artillery) Halifax.....  
  
 Walker, G. S. ....  
 Webb-York Rite.....  
 Weeks, Rev. J. W. ....  
 Wentworth, Sir John.....  
 Wilson, Wm. Mercer.....  
 Winfield, J. H. ....  
 Wolff, Augustus.....  
 Work, see Ritual.....