



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

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The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

The Nova Scotia Freemason is published electronically bi-monthly, June, August, October, December, February, and April Deadline for submissions is the 15th day of the preceding month

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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

Advertisement for Lodge or District activities, as well as Personal advertisements are printed free of charge.

Advertisements can be sent to the Managing Editor at barryimber@gmail.com

Deadline for next issue September 15th

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If egg is broken by outside force, life ends.
If broken by inside force, life begins.
Great things always begin from inside.



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 THE GRAND MASTER'S MESSAGE



To the Brothers of the Grand Lodge of Nova Scotia Ancient Free and Accepted Masons

First, let me congratulate the Installation Team, led by M.W. Carson Jackson.

Thank you to the Grand Lodge team of officers for taking office, and devoting your time to this great fraternity.

The Committees of this Grand Jurisdiction work hard on your behalf and need your support. The District Deputies and elected District Representatives are in place to take your concerns and ideas to the Board of General Purposes.

I will endeavour to make myself and other Grand Lodge elected officers available to you and your Lodge's special events.

The Grand Lodge has a new Grand Secretary, M. W. Bro. Daniel Campbell and we will make every effort to make his job as comfortable as possible. The staff are very capable and efficient, so if you need or want Grand Lodge Officers, you will need to book us through them. If you are planning a function and would like us to be present, please book early, our calendars fill up quickly, and we are working on first come, first served.

I would be remiss if I did not recognize the past efforts of our Past Grand Secretary M.W. Bro. Robert Northrup. He has a treasure trove of knowledge of our fraternity and I am sure he will be available to help us when needed.

The Past Grand Master Ponsford has left this Grand Lodge in good condition and he needs to be commended for his approach to upgrading the level of service. If any of you look at his schedule, you would see he attended approximately 20 functions every month, a hard act to follow.

The Chair of the Board of General purposes has worked hard this past year, replacing committees, and renewing Grand Lodge.

My intentions are to serve you and your Lodges. Please book early if you want Line Officers. Likewise, if you would like one specific officer.

Over the last 3 years, I have come to know and realize, that as Grand Master, I will need to make decisions that may not be popular, but please understand, that what I do will be in the best interest of this Grand Lodge, and will conform to the Constitution, Laws, Rules and Regulations. Brothers, over the last few years our Grand Jurisdiction has suffered, in my opinion, from too many committees and studies. It is now time for action, and the committees to go to action. My Brothers, this is your Grand Lodge and I am grateful for your allowing me to be your Grand Master.

George O'Leary

Grand Master



EDITORIAL

I have just spent a weekend away at a lodge with my wife (no, a resort lodge not a masonic one!). We had been invited to attend by three other couples to make up a group to spend Canada Day weekend chilling out; out of reach of cell phone reception and just communing with Nature and the odd libation. Don't get me wrong! This was not a "back to the woods" type of experience. Very comfortable chalets with an indoor pool, great restaurant facilities, and full services; they even stacked the wood by the fireplace when we decided that we would like a cosy atmosphere for our cribbage tournament.

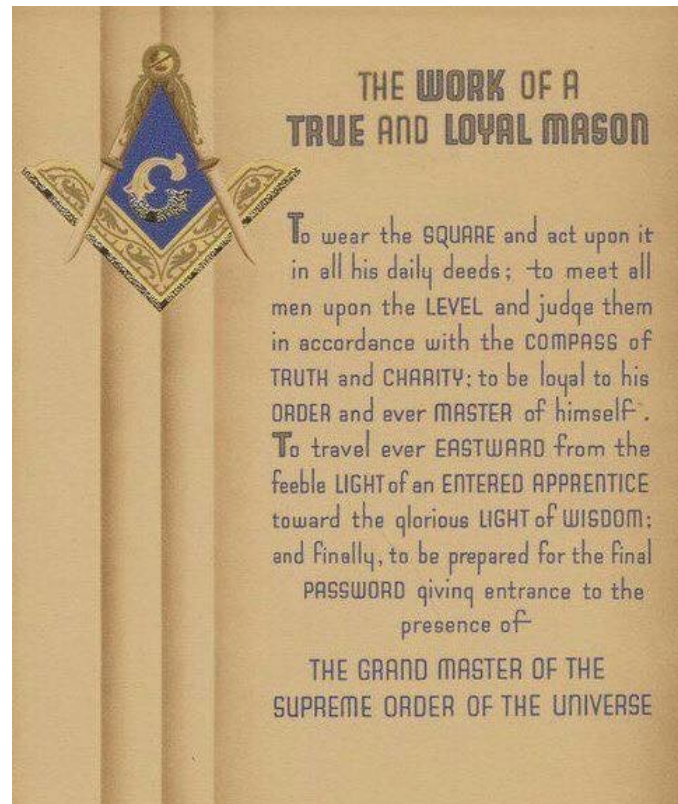
The weather was accommodating and on Canada Day itself we all visited the nearest town to participate in the Canada Day Parade. You might of guessed that we were all Masons and we supported the local Lodge in making a showing in the community. I had attended the resort on business some years before and knew that one could borrow bicycles, row boats, kayaks and canoes, and had told my wife about the experience as I had canoed through the Fall colours along the river. She was very keen to try it as she had never canoed before. To cut a long story short, a two hour canoe trip on the Saturday was followed up with a quick hour on Sunday before we all checked out and now have plans to investigate purchasing our own canoe.

It was such a great weekend we have all booked to come again next year for the Canada Day weekend..

Now I am home I was thinking about the experience and the fact that if it was not through Masonry I would not have met such great people and am reflecting on the friendships and experiences Freemasonry has provided me over the years. The pleasure that I get from associating with men who hold similar world views, who are open handed and hearted, who proffer friendship without expectation, who display generosity and kindness, cannot be evaluated. These are the exemplars that we try to emulate and it is humbling to know that if necessary I am confident that I can call upon them for assistance. We come from all walks of life and the Masonic Ties that bind us into that band of brothers is our shared experience in the Lodge.

I know that we have all heard the adage that "you get out of Masonry what you put into it" which is often stated to the new Mason when welcoming him to the Fraternity but I refute that assertion. What I have received from being a Mason far out weighs the effort and time I have put into the Craft. I know that at least one man has been made a "better man", albeit a small improvement, by being a Mason. The social, emotional and intellectual experiences that are provided through membership in the Craft is something that I hope my son will enjoy and I hope is something that all Masons do enjoy.

*Barry Imber
Managing Editor*





A Good Story

A young man passed a pawnbrokers shop. The money lender was standing in front of his shop, and the young man noted he was wearing a large and beautiful Masonic emblem. After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker, and addressed him: "I see you are wearing a masonic emblem. I am a Freemason too. It happens I am desperately in need of \$25.00 just now. I shall be able to repay it within ten days. You don't know me, but I wonder whether the fact that you are a Freemason and that I am a Freemason is sufficient to induce you to lend me the money on my personal note."

The pawnbroker mentally appraised the young man, who was clean cut. Neat and well dressed. After thinking a few seconds, he agreed to make the loan on the strength of the young man being a Freemason. Within a few days the young man repaid the loan as agreed and that ended the transaction.

About four months later the young man was in a Lodge receiving the Entered Apprentice Degree, he had not really been a Mason when he had borrowed the \$25.00. After he had been admitted for the second section of the degree, the young man looked across the Lodge room and saw the pawnbroker from whom he had borrowed the \$25.00. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker. Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor. As soon as the Lodge was closed he moved quickly for the door, but the pawnbroker had recognized the young man, headed him off and, to the young mans astonishment, approached him and greeted him with a smile and an outstretched hand.

"Well, I see you were not a Freemason after all when you borrowed that \$25.00", the pawnbroker commented.

The blood rushed to the young mans face as he stammered, "No, I was not, but I wish you would let me explain. I had always heard that Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day I did not need the \$25.00. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I had heard about Freemasonry were true. You let me have the money on the strength of my being a Freemason, so I concluded that what I had heard about Masons was true, that they were charitable, that the do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that with this explanation you will forgive me for having lied to you."

The Pawn broker responded "Do not let that worry you too much, I was not a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it, and it was so pretty that that I put it on my lapel for a few minutes. I took it off the moment you left. I did not want anyone else borrowing money on the strength of my being a Freemason. When you asked for that \$25.00, I remembered what I had heard about Masons, that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25.00 would not be too much to lose to learn if what I had heard was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I had heard about Masons was true so I presented my petition to this Lodge. I was a candidate just ahead of you."

THE PALAU MARICEL

While on holiday in Sitges, a seaside resort some 35km southwest of Barcelona in Catalunya, Spain, RWBro. Leigh MacConnell came across The Palau Maricel. The Palau Maricel, or Maricel Palace, was built in 1910 by North American millionaire Charles Deering to house his private art collections. With the help of Miquel Utrillo Morlius, an engineer, it was built on the site of the old medieval free hospital at Sitges, and some elements of it, such as the gothic arches, were incorporated into the design of the new building. Today it is one of the most emblematic venues in Sitges for holding meetings, receptions, conferences, weddings and banquets in an incomparable setting.



A SENSE OF COMMUNITY ALONG THE "SHORE"

Several Masonic Lodges were represented at the recent Canada Day Parade in Sherbrooke. Members of Queen's Lodge 34, Sherbrooke were joined by visiting lodges, Eureka Lodge No.42, Sheet Harbour, and John Albro Lodge No.122, Bedford, and Alexandra Lodge No.87, Amherst. Also of note were the flag carriers in the background, students from St Mary's Academy in Sherbrooke.

We had an excellent day, together with an outstanding district turn out, blessed with perfect weather for the event and the atmosphere of camaraderie provided a venue which enables and helps to maintain a positive relationship among the various communities along the Shore.

Russ Mayne, DDGM Ant/Guys



WHENCE CAME FREEMASONRY ?

Freemasonry may be looked at in two lights: as a corporation and as a peculiar cult. In its first aspect its origin is fairly demonstrable, in the other it is involved in mystery. Its physical development can be traced with sufficient accuracy, its ethical evolution is a great puzzle. Let us attack the physical or corporate side first.

When our Saxon ancestors settled in England, they brought with them their own common law. Every man was a free-man, and their chiefs were popularly elected, not hereditary. For civil purposes the land was divided into tithings, a district supposed to be enough for the support of ten families, and ten tithings made a hundred. Our maps still attest this. Each tithing had its own court, and was responsible to the rest of the nation for the conduct of its own members. Here we see the principle of association which is so ingrained in our race.

Very shortly after-wards arose, beside these communities, others of a voluntary description, called guilds. We find them mentioned in the laws of Ina in the 7th century, and the "Dooms" of Athelstan in the 10th. England is the birth-place of the guilds, and the earliest were the Frith or Peace Gilds. Membership was not restricted to residence, neither was it compulsory as in the tithings. The primary object was the security, in person and property, of its members. There were fixed subscriptions, oaths of fealty, mutual insurance against fire and theft, monthly meetings terminating in a repast, bestowal of alms, pensions to decayed members, masses for the dead, usually the support of a proprietary altar in some church, burial allowances, and a sub division of the members into tens and hundreds, clearly indicating their origin.

About the time of the Conquest, Merchant Guilds appear : their name sufficiently denotes their character. They pursued the same objects and even insured their members against piracy and shipwreck. Many of these merchant Guilds in time came to own fleets of their own, both trading and military ; they also formed the governing powers of the large trading cities, and on the Continent were generally known as the Patrician Guilds.

Soon after the Conquest we meet with Trades Guilds : the artisan had at last learned to combine for his own interests. Their objects and methods were very similar. The support of an altar for their own especial use, the regulation of their trade, the control of competition, the insurance of good workmanship, the punishment of conduct either bad in itself or offensive to the guild, the preservation of trade secrets, mutual support and assistance, pensions and burial allowances, and the hindering of those who dared to practice the trade without having served a proper apprenticeship to one of its members, and joined the fellowship, Masons called these "cowans," as Freemasons still do ; modern unionists call them "blacklegs." In the cities these Trade Guilds soon forced from the Merchant Guilds an acknowledgement of their equality, and obtained an equal share in the municipal government. Hence such corporations as that of the City of London : the City Companies, are the lineal descendants of these old guilds.

Many other guilds were established, such as Church Guilds, Military and Knightly Guilds, but with these we have no concern. At the time of the Reformation it is computed that there were 34,000 different guilds in England, but Henry VIII. swept them almost all ruthlessly away, under the plea that they were bodies for superstitious observances. Some were saved by wealth or accident, and many Trades Guilds were especially excepted. However, they also declined in importance and utility, until now none remain in the true sense, the Companies in London and some other cities being no longer connected with the trades of the same names. For practical purposes they are replaced by the trade unions and masters' associations.

Among these guilds were the Masons-guilds in all cities; the present Company of Masons in London is the survival of such a guild. If the Freemasons' Lodges were the direct descendants of these guilds, my task would be done, but we are only indirectly connected with them, and more directly with a society or fraternity of Masons which existed side by side with them, and whose

genesis is somewhat of a mystery.

Very early we find indications in history of a subdivision in the Masons' Craft. In 1376 a list was drawn up for the City of London Council. The Masons furnished four representatives, the Freemasons two. The next year the two companies seem to have fused into one, and sent up six, and the London Company took the title of Freemasons. But in 1653 the London Company once more called itself Masons only, and shortly afterwards we know of the existence of a "Society of Freemasons of the city of London," quite distinct from them. But during all the middle ages we have evidence of the existence of bodies of Masons unconnected with the City Companies, and a distinction seems to be involved between Freemasons and Masons. In the Fabric Rolls of York Minster as early as 1355, we have mention of the Master and Wardens of the Masons, and of their lodge. At St. Alban's we meet them under a latin designation in 1200 and 1321. In one word it may be said that wherever there were cathedrals or churches being built, there we meet with Masons, usually styled Freemasons. The probability is, that the London Freemasons of 1376 were church builders, using the gothic style, and that the ordinary City Masons were simply house and wall builders, who required no great knowledge of the higher attributes of the art. Beyond this distinction of skill, there seem to have been other differences. A Guild-mason was resident in a municipality, and worked there in virtue of his guild and borough freedom. The freedom of the city was necessary : a York Mason would not be allowed to work in London, for instance, unless he joined the London Guild and took up the London freedom. Not so with the Freemason lodges. The Freemason worked in a lodge (the name is mentioned as early as 1200) and once admitted a member, he was welcome to work in any lodge in the country. If no work was available, he was helped to the next lodge. So that one Mason-guild did not acknowledge the rights of another Mason-guild; but one lodge recognised every other, and the validity of the membership once conferred. The Craft even then had about it some of the universality which is still its boast.

The word lodge is never connected with the City Masons, only with the Freemasons. It was originally the common workshop erected near the

church in progress, and the first work of the Freemasons was always to build the lodge before they started on the church. It was also the place of common recreation and meals; it was always kept closed, and apprentices were sworn to preserve the secrets of the lodge. The word ultimately acquired a more extended signification, till it came to mean not only the meeting place of the society, but the society itself.

Each Mason-guild framed its own laws, but they were not necessarily all identical. The Freemasons had but one code of laws for the whole country, and each lodge possessed a copy. The earliest copy of these laws known to us dated from about 1390, and the documents all state that the laws were granted and a charter confirmed by Athelstan about A.D. 926. Whether this be true or tradition only, it is not possible to decide, but there appears no ground for doubting it; and certainly we may presume the existence of written copies of these laws as early as the thirteenth century.

To these laws was prefixed a traditionary account of the origin and rise of the Craft, extending back to before the Flood, and coming down to the time of Athelstan. The Company or Guild-masons have preserved no traditionary history : no other trade in England or elsewhere can produce a similar document.

The Freemasons from the very first evidently had secrets, a Mason's-word, grips, &c., features totally lacking with the Guild-masons or any other trade.

All these facts go to prove that, though in exceptional cases, as in London, the two societies may have fused, yet they were two distinct bodies. Whether one originally sprang from the other or not is difficult to say. It constitutes a puzzle, interesting not only to Freemasons, and to architects, but to antiquaries of every kind.

As long as church-building on a large scale continued, these fraternities of Freemasons were apparently attached to every Cathedral, formed as it were a part of the staff. But first came the Wars of the Roses and architecture languished, only to revive for a time under the earlier Tudors. Then came the Reformation and church-building practically ceased, and Masonry would appear to have almost died out. The lodges managed to preserve their existence however, for we next meet

with them in a somewhat altered condition of development. Many facts go to prove that they were still the same bodies; their name, the possession of the same code of laws and legends, their recognition by the lodges which had remained purely operative, and a sprinkling of working Freemasons in all of them. But the generality were composed in large part of gentlemen and others unconnected with the building-trade: and many of them had ceased to concern themselves with the building operations of the times. The change must have been the gradual work of the 15th and 16th centuries, but we have no record of the circumstances which brought it about. Gentlemen probably formed part of the lodges from the earliest times, manuscripts of the 14th century seem to vouch for this; but how the preponderance of gentlemen arose, is not accounted for as yet. In Scotland we see the same process, except that many more of the old lodges there retained an active interest in building, but lodge minutes of the 16th century already show us in that country noblemen and gentlemen members of the fraternity, and the proportion grew larger year by year.

Perhaps the best description I can give of the state of the Craft in the 17th century is the following, taken from Dr. Plot's Natural History of Staffordshire, published in 1686.

"To these add the customs relating to the County, whereof they have one of admitting men into the Society of Freemasons, . . . though I find the custom spread more or less all over the Nation : for here I found persons of the most eminent quality that did not disdain to be of the Fellowship. Nor indeed need they, were it of the antiquity and honor that is pretended in a large parchment volume they have amongst them, containing the history and rules of the Craft of Masonry. Which is there deduced not only from Sacred Writ, but profane story, particularly that it was brought into England by St. Amphibal, and first communicated to St. Alban, who set down the charges of Masonry, and was made paymaster and governor of the King's work, and gave them charges and manners as St. Amphibal had taught him, which were after confirmed by King Athelstane, whose youngest son Edwyn loved well Masonry, took upon him the charges, and learned the manners, and obtained for them of his Father,

a Free-charter. Whereupon he caused them to assemble at York, and to bring all the old books of their Craft, and out of them ordained such Charges and Manners as they thought fit : which Charges in the said Schrole or Parchment Volum, are in part declared : and thus was the Craft of Masonry grounded and confirmed in England. It is also there declared that these Charges and Manners were after perused and approved by King Henry VI. and his Council, both as to 'Masters and fellows of this right worshipful Craft.

"Into which Society when any are admitted, they call a meeting (or Lodge, as they term it in some places), which must consist of at least 5 or 6 of the Ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the custom of the place : this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they travel : for if any man appear, though altogether unknown, that can show any of these signes of a Fellow of the Society, whom they otherwise call an accepted Mason, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a Steeple (what hazard or inconvenience soever be run), to know his pleasure, and assist him : viz : if he want work he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had : which is one of their articles : and it is another, that they advise the Masters they work for, according to the best of their skill, acquainting them with the goodness or badness of their materials : and if they be anyway out in the contrivance of their buildings, modestly to rectify them in it: that Masonry be not dishonoured: and many such like that are commonly known: but some others they have (to which they are sworn after their fashion), that none know but themselves, which I have reasons to suspect are much worse than these."

The official written history of the society only dates from 1717, previous to which we must glean what we can where we can, but the foregoing extract from Dr. Plot will readily be recognised by any Mason here present as a fairly accurate

a accurate description of our Society, and not very different from to-day.

We have indications of the existence of some of these lodges which so attracted Plot's attention.

The antiquary, Elias Ashmole, thus writes in his diary, under date 16 October, 1646 :

"I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire. The names of those that were then of the Lodge, Mr. Rich. Penkett Warden, Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam, Rich: Ellam & Hugh Brewer."

These names have all been identified a few years ago, with the result that not one of them was a working stonemason. A copy of the laws previously referred to exists in the British Museum (Harleian MSS., NO. 2054). It is written by Randle Holme of Chester, the third of five of that name, all of whom were gentlemen and heralds ; the date is about 1665. On the back is a list of lodge members, including Randle Holme himself. Out of the 26 names 18 have been identified, and only four of these were working stonemasons. In his "Academie of Armory," he draws a distinction between Masons and Freemasons. "I cannot but honour the Fellowship of the Masons because of its Antiquity: and the more, as being a member of the Society, called Freemasons.

In March, 1682, Ashmole records in his diary

10. - About 5 p.m., I recd a Summons to appr at a Lodge to be held next day, at Masons Hall, London."

11.- Accordingly I went, & about Noone were admitted into the Fellowship of Freemasons, Sir William Wilson, Knight, Capt. Rich: Borthwick, Mr. Will: Woodman, 'Mr. Wm. Grey, Mr. Samuel Taylor & Mr. William Wyse.

I was the Senior Fellow amongst them (it being 35 yeares since I was admitted), There were present beside myselfe the Fellowes after named. Mr. Tho: Wise Mr of the Masons Company this prsent yeare " [& eight others whom I need not name.] Wee all dyned at the halfe Moone Taverne in Cheapside, at a Noble dinner prepared at the charge of the New-accepted Masons."

From the place of meeting being Masons Hall, it might be inferred this was a meeting of the Company or Guild, more especially as out of the 16 persons named 10 belonged to the City Company, but the other six never did ; and out of the six candidates for initiation two were already members of the City Company. Besides, in the extract, Ashmole, who never belonged to the Company, draws a distinction between the Masons Company and the Fraternity of Freemasons.

In the very same year we find the distinction again drawn very sharply. I have several times referred to our Code of Laws, or Roll of the Charges. Such a roll is in the possession of the Lodge of Antiquity, London, the oldest lodge in the country. It is signed, "William Bray, Freeman of London and Freemason. Written by Robert Padgett, Clarke to the Worshipful Society of the Freemasons of the City of London, ... 1686." Padgett was not the Clerk to the Masons' Company, to which neither he nor Bray ever belonged. Therefore the Society and the Company must have been distinct entities.

Aubrey, in his "Natural History of Wiltshire," speaks of the Fraternity of Freemasons, and in an additional note written in 1691, on the back of Folio 72, uses the same term.

In 1693 we have palpable evidence of a long pre-existing lodge at York; and in 1705, Sir George Tempest, Bart., was the Master, and all the members practically were gentlemen.

In 1701 there was a lodge at Alnwick. The members appear to have been exclusively stonemasons, and they never joined the Grand Lodge of England, or the new system, at all ; whilst so late as 1763 they still remained essentially a trades lodge. Yet they possessed the same laws and a scroll of the Charges, and called themselves the Fellowship and Company of Freemasons."

A petitioner for relief in 1732, informed Grand Lodge that the Duke of Richmond had made him a Mason at Chichester in 1696.

In 1705 a scroll of the Charges was endorsed to this effect, that at a private lodge held at Scarborough before William Thompson, President, and other Freemasons, six persons, who sign below, were "admitted to the Fraternity." These and other proofs I could give, all show that the Masons' lodges existed in great numbers, that

In 1705 a scroll of the Charges was endorsed to this effect, that at a private lodge held at Scarborough before William Thompson, President, and other Freemasons, six persons, who sign below, were "admitted to the Fraternity."

These and other proofs I could give, all show that the Masons' lodges existed in great numbers, that they were independent of the Guilds, that they were usually called "Fraternity," or "Society," that some were composed solely of workmen, others of gentlemen, and others of both combined. But, as I said before, although they were evidently the successors of the church-building lodges of Freemasons, how these arose in the first instance, and why they gradually developed into the bodies we meet at a later time, are questions of the utmost difficulty.

We are now arrived at that point where written history renders our task easy. In 1716 four of these lodges existed in London: they were the lodges which met at

"The Goose and Gridiron alehouse," in St. Paul's, Churchyard.

"The Crown alehouse," in Parker Lane, near Drury Lane.

"The Apple Tree tavern," in Charles St., Covent Garden.

"The Rummer & Grapes tavern," in Channel Row, Westminster.

They met and resolved to form a Grand Lodge or Central Authority, and choose a Grand Master. This resolution was carried out on the 24th June, 1717, when Mr. Antony Sayer, Gentleman, was elected Grand Master. He was followed in 1718 by George Payne, Esq., in 1719 by Dr. John Theophilus Desaguliers, in 1720 by Payne again, and in 1721 by John, Duke of Montague. From that date the Grand Lodge has always had at its head either a nobleman or a prince of the blood. New lodges were formed and warranted, pre-existing ones joined the new organisation, and the society rapidly increased in strength and importance. In 1729 the Irish lodges established the Grand Lodge of Ireland and in 1736 Scotland followed suit. Meanwhile, in 1725, the old lodge at York, of which I have already spoken, assumed the titles and functions of a Grand Lodge, but there was no rivalry between it and London. During a rather fitful career it established some few lodges

of its own, but they and their mother lodge all died out before the close of the century.

More important was a schism which occurred in 1751, which resulted in six lodges establishing a rival Grand Lodge in London. The new comers styled themselves "Ancient" Masons, and thus forced on the original Grand Lodge the perfectly erroneous designation of "Moderns." But in 1813, the 388 lodges of the older organisation, and the 260 of the newer, with their respective Grand Lodges, combined to form the present "United Grand Lodge of the Free and Accepted Masons" of England, which now numbers over 2000 lodges in all parts of the world.

This extract is from a longer article entitled "What is Freemasonry?" by W. Bro. George William Speth in 1893.

As the UGLE begins its celebrations of the three hundredth anniversary of established Freemasonry it is interesting to reflect on the perceived origins of the order.
- Ed

FATHER'S LODGE

Father's lodge, I well remember, wasn't large as lodges go;

There was trouble in December getting to it through the snow.

But he seldom missed a meeting; drifts or blossoms in the lane,

Still the Tyler heard his greetings, winter ice or summer rain.

Father's lodge thought nothing of it: 'mid their labors and their cares

Those old Masons learned to love it, that fraternity of theirs.

What's a bit of stormy weather, when a little down the road

Men are gathering together, helping bear each other's load?

Father's lodge had made a village: men of father's sturdy brawn

Turned a wilderness to tillage, seized the flag, and carried on,

Made a village, built a city, shaped a county, formed a state,

Simple men, not wise nor witty - humble men, and yet how great!

Father's lodge had caught the gleaming of the great Masonic past;

Thinking, toiling, daring, dreaming, they were builders to the last.

Quiet men, not rich nor clever, with the tools they found at hand

Building for the great forever, first a village then a land.

Father's lodge no temple builded shaped of steel and carved of stone;

Marble columns, ceilings gilded, father's lodge has never known.

But a heritage of glory they have left, the humble ones -

They have left their mighty story in the keeping of their sons.

- Douglas Malloch

VISITORS FROM NEW HAMPSHIRE



On July 9-11th John Albro Lodge hosted visitors from New Hampshire for their biennial visit to Halifax. For the past twelve years John Albro and Rising Sun Lodge from Nashua have visited each other, one year in Halifax and the next in Nashua, where masons from the two jurisdictions have enjoyed masonic friendship and hospitality.

This year a Meet and Greet BBQ took place on the roof top Dartmouth condominium provided by RWBro. Sid Chedrwe. The Following day a chicken and steak BBQ was arranged at the Bedford Masonic Hall. RWBro. Larry Gullett and WBro. Guy Martineau Master of Rising Sun, took over the cooking duties and provided an exceptional meal for the masons and their ladies. A bus tour of Halifax was part of the days activities, taking in such sites as the burial site of the victims of the Titanic.

Saturday saw the masons and their ladies meeting at the lodge for a memorial service of those that had passed to the Grand Lodge Above and the members of Rising Sun performed the play "The Rose on the Altar". The WM of Rising Sun presented John Albro with a framed record of the history of their joint meetings and visitations.

Two Past Grand masters from New Hampshire were in attendance as well as three from Nova Scotia as well as representatives from different lodges from both Jurisdictions. This ongoing demonstration of friendship and cross border masonic brotherhood was first initiated by MWBro. Owen Walton and RWBro. Larry Gullett who had met several years ago in Florida. There is an open invitation for all masons to participate in

these yearly activities and is an event that has formed lasting personal friendships.



Top: The meet and Greet on Thursday: Above: Both WM's address the group. Below: WBro. Guy Martineau and RWBro. Larry Gullett preparing the BBQ while RWBro. Rob Hillier looks on.





The guests from New Hampshire were piped into the lodge and welcomed by the WM of John Albro.



The New Hampshire cast of The Rose on the Altar

WBro. Guy Martineau presenting the framed history of the visitations to John Albro Lodge.

A VISIT TO A BROTHER

On June 22, 2016 I visited a school teacher of my youth who is a resident at Melville Heights Seniors Residence in Halifax.

When I entered his apartment he was at his new computer, where, I gathered, he spends a good bit of time. He was not at all happy with the new operating system. He was beginning to get familiar with it but said he would rather have the old "Windows 7" back.

What I have just stated would not be at all uncommon were it not for the fact that this brother, Robert L. Danson, will be celebrating his 101st birthday September 8, 2016 and who received his 65 year bar just this past spring.

Brother Danson reads the local newspaper every day and tells me he always does the Sudoko puzzle. Quite remarkable for a 101 year old who is a wonderful and knowledgeable conversationalist.

Owen Walton PGM



WENTWORTH LODGE PLAQUE

At the June Wentworth Lodge No.108 meeting, the original Masonic Cornerstone Plaque from the old Dartmouth Masonic Hall on Octerloney Street in Dartmouth, was presented to the lodge Master, WBro. Quentin Hardy by RWBro. Peter Douglass and RWBro. Phillip Randall.

The plaque had gone missing for many years after being salvaged from the demolished hall. Discovered recently in the lodge archives by RWBro. Phil Randall, it was fully restored by Junior Warden, Bro. Craig MacFadgen.

It had been originally constructed by RWBro. Peter Douglass and was made of solid brass with solid lead letters and the names of all 105 members of the lodge in 1965 were inscribed on the back of the plaque.

After a pattern was first drawn out on paper, a wooden model was then made to scale and placed front down, into a block area of sand to form an impression. After the model was lifted out of the sand, very hot, liquid molten brass was poured into the depression, cooled, retrieved, cleaned and polished. Solid lead letters were then added identifying the building, lodge and date. Quite a piece of history brought back to life for all to see and will be placed in the newly renovated Masonic lodge hall in Dartmouth.



2016 MASONIC TOUR OF OAK ISLAND
 ANNOUNCING THE 3RD BIENNIAL SPECIAL TOUR OF OAK ISLAND FOR FREEMASONS.
SATURDAY AUGUST 27TH 2:00- 4:00 P.M.
 THIS EVENT IS OPEN TO ALL NOVA SCOTIA MASONS , THEIR FAMILIES AND GUESTS.

COME JOIN US FOR A FUN-FILLED DAY OF FAMILY & FELLOWSHIP ON THE SITE OF THE TREASURE HUNT AS SEEN ON HISTORY CHANNEL'S *THE CURSE OF OAK ISLAND!*



TAKE PART IN THE UNVEILING OF A MEMORIAL PLAQUE DEDICATED TO ALL FREEMASONS WHO HAVE BEEN INVOLVED IN THE OAK ISLAND TREASURE HUNT SPANNING TWO CENTURIES!

Price: \$15.00 (tax incl.) per adult. Children under 16 free!

To book spots on the tour send an email to kelwhancock@gmail.com

With your: Name, Lodge, & number in your party. (please specify number of kids under 16)
 In response you'll receive a confirmatory email and electronic info brochure



**A PORTION OF THE PROCEEDS WILL BE DONATED TO THE SCOTTISH RITE CHARITABLE FOUNDATION
 HALIFAX LEARNING CENTRE FOR CHILDREN**



THE BLUE FORGET-ME-NOT QUESTION:

In 1996, I received a letter from Bro. Allen Roberts, announcing that I had been elected a member of the Masonic Brotherhood of the Blue Forget-Me-Not, and explaining that this symbol was born in the face of Nazi persecution of Freemasonry under the Hitler Regime. It advised that "although the dictator ordered thousands of Freemasons murdered, tortured and incarcerated, those who would not renounce the Craft and its teachings continued to practice Freemasonry in secret. So that they might know each other, a little flower was selected as their emblem."

Together with this letter, Bro. Roberts sent me a pamphlet of twelve unnumbered pages, *The Masonic Brotherhood of the Blue Forget-Me-Not*. On page 3 a short text of three paragraphs, possibly written by Roberts himself, began thus: "As early as 1934, it became evident that Hitler and his Nazi dupes would endeavour to eradicate Freemasonry. The Grossloge zur Sonne (Grand Lodge of the Sun) needed a more subtle symbol than the Square and Compasses to identify its brethren. An unobtrusive little blue flower, the forget-me-not, was chosen as its symbol." The second paragraph quoted words by David C. Boyd from a paper issued in *The Philalethes* in April 1987; then followed the prerequisites for becoming a member of the group. Page 4 was devoted to a meeting of the Grand Chapter of Royal Arch Masons in the Province of Ontario in April 1973 and to an address on the little blue flower made by a visitor named Gunter Gall. Pages 5 and 6 explained who the Founders were, and stated that the first awards were made on January 1, 1971. The remaining pages contained the list of members who have been awarded the Masonic Brotherhood of the Blue Forget-me-Not (Masonic educators and writers) January 1, 1971 to January 1, 1993.

This fascinating story concerning German Freemasons wearing this badge is, however, a myth.

In 1926, the Grand Lodge of Bayreuth commissioned a forget-me-not pin to be given all delegates at their annual general meeting. In 1934, the Nazis promoted the so-called "Winterhilfswerk", which was a street collection to raise money, ostensibly for charity to assist the indigent and poor in winter, but, in fact, the funds were used to finance re-armament. Their pins were

used as a form of receipt for the so-called "voluntary" donations to this charity making the wearing of these pins highly advisable especially as they were changed every year to demonstrate to the party that they had contributed. Various designs were used in many parts of the country including the Forget-Me-Not. They used the same factory in Selb, near Bayreuth, to produce them, just as the Masons had.

During the suppression of Freemasonry, it was alleged that the brethren used this symbol as a means of recognition. In the following years some brethren of the Grand Lodge of Bayreuth, who had kept in contact despite their Lodges being dissolved, used this little blue flower as a symbol of defiance claiming it to be jewellery that was permitted, because any display of any tokens or symbols apart from that of the Nazi party were strictly forbidden.

The little blue flower later became well known and was soon wrongly perceived as the official Freemason's badge in Germany. It was also used in other countries; a Lodge in Toronto gave my badge to me. The story became blown completely out of proportion, as it was alleged that this symbol was used in the Nazi era by many German Freemasons to identify themselves as brothers. It was also alleged that it was used in concentration camps. However, nothing could be further from the truth, as only the brethren in Bayreuth knew about this connection to Freemasonry. In any case, nothing could have been more frightening for the brethren than to make themselves known to the Gestapo. Would you have worn one if you had been a Mason at that time? I doubt it.

Nor is the use of the flower restricted to Freemasons.

In a German legend, God had named all the plants when a tiny unnamed one cried out, "Forget me not, O Lord!" God replied, "That shall be your name." Another myth tells when the Creator had finished giving the flowers their colours, He heard one whisper "Forget me not!" There was nothing left but a very small amount of blue, but the forget-me-not was delighted to wear such a light blue shade.

Henry IV adopted the flower as his symbol during his exile in 1398, and retained the

symbol upon his return to England the following year.

In 15th century Germany, it was supposed that the wearers of the flower would not be forgotten by their lovers. Legend has it in medieval times, a knight and his lady were walking along the side of a river. he picked a posy of flowers, but because of the weight of his armour he fell into the river. As he was drowning, he threw the posy to his loved one and shouted "forget me not". Therefore it was worn by ladies as a sign of faithfulness and enduring love.

Margaret Freeman, who cites the use of the Forget-Me-Not as a token of steadfastness by several 14th century German poets, speculates that the colour blue, associated with fidelity in the Middle Ages, may have contributed to the flowers meaning.

Prior to becoming the tenth province of Canada in 1949, Newfoundland (then a separate British Dominion) used the Forget-Me-Not as a symbol of remembrance of that nation's war dead. This practice is still in limited use today, though Newfoundlanders have adopted the Poppy as well.

Other groups such as Alzheimer's Society also use it.

In English Freemasonry, it is more commonly now worn to remember those that have died, as a symbol that you have gone but are not forgotten.

This was part of a lecture delivered October 2012 by WBro. David Lewis at Lyceum Lodge of Research No. 8682, UGLE, Parktown, Johannesburg, South Africa entitled "Freemasonry under the Nazis". All of the lecture can be read on website of Lyceum Lodge of Research (www.lyceumlodge.com) and click "Past Lectures".

Submitted by Leigh MacConnell.

Source: "The Square" quarterly magazine, June 2015.



Is it acceptable to have an open Ritual in Lodge?

The answer can be summed up in five words: No! Absolutely not! Definitely not!

There are supposed to be only two books open when a lodge is at work. The first is the VOSL. The other is the prompter's copy of the Ritual (and/or the Ceremony of Installation.)

It is a mandate from the Grand Lodge that you are not to have a ritual book open in lodge.

Extenuating Circumstances: – are there any?

Let's suppose you are going to be participating in the work that evening and you have momentarily forgotten a word in your assigned lecture. This has happened to all of us.

In such circumstances, you may discretely open your Ritual (and/or Ceremony of Installation), refresh your memory just as quickly as you can, and then CLOSE YOUR BOOK.

Here's a bigger question for you to think about. Take the situation when a brother doesn't know his work. He just isn't prepared.

Since our goal is to make each degree as memorable and as impressive as we can for the candidate, is it permissible for that brother to read his part – rather than the candidate hear the work done twice – once by the prompter and then for a second time by the brother who doesn't know his work?

The answer is, of course, still the same. NO!

Why? Well, such an approach would solve the problem at tonight's meeting. But what about next month, should that brother still not know his work? Shall he read his part again, for the second time? What about the third time?

You know the old maxim. After something has been done wrong twice in a lodge, it then becomes a "lodge tradition".

It is your responsibility to learn your work and to become proficient in any work you have been assigned or volunteered to perform.

Adapted from PROTOCOL & ETIQUETTE ESSENTIALS the GLOCP. & E. Committee Issue No. 36 – February 2016

GUYS BOROUGH'S NEW HEALTH CENTRE



A proud day for the people of Guysborough and area with the official opening of the Dr. Anita Foley Health Services Centre. And a proud day for the family of Dr. Foley. For 40 years she has tirelessly served this region and for 7 months one time when she was the ONLY Doctor they had, she worked all day, every day and was on call 24/7, for ALL of those 7 months, all by herself, to ensure the emergency Dept was never shut down, or worse, the Hospital closed! Over 500 people in attendance for this Grand Opening.

A huge thank you to Eastern Light Masonic Lodge #72 for pushing so hard to have this new leading edge wing named for Dr Foley, and in particular thanks to Past District Deputy Grand Master for Antigonish-Guysborough Counties, RW Brother Darrell Grant, without whom, this would not have happened.



THE MASONIC WINDOW: TOWN HALL OF LERWICK, SHETLAND ISLANDS.

The main feature of the stairway leading to the Main hall is the stained glass window on the landing, depicting Lord Aberdour afterwards Earl of Morton, Grand Master Mason of Scotland, delivering a lecture on Freemasonry. Nova Scotian Freemasons may see some similarity between the neck jewel of the Grand Master of Scotland and the jewel worn by the Most Worshipful the Grand Master of Masons in Nova Scotia.

Every Grand Master of Nova Scotia since Dr. William H Davies, the first Grand Master of Nova Scotia, has worn the beautiful collar and jewel, which was purchased from Brother Hay of Edinburgh in the late 1860's.



A SPECIAL DAY FOR SACKVILLE LODGE

Sackville Lodge #137. June 24th, 2016. The Feast of St. John The Baptist Day. The Grand Master of Masons in Nova Scotia, M.W.Bro. George O'Leary, accompanied by his Officers, led the traditional Masonic ceremony of laying the cornerstone at Sackville Lodge's new building (yet to be finished), at 57 Gloria Ave., Lower Sackville. The Worshipful Master of Sackville Lodge and his Officers and Members, and other area Masonic Lodges participated in this impressive ceremony.



CAPTAIN FRYATT

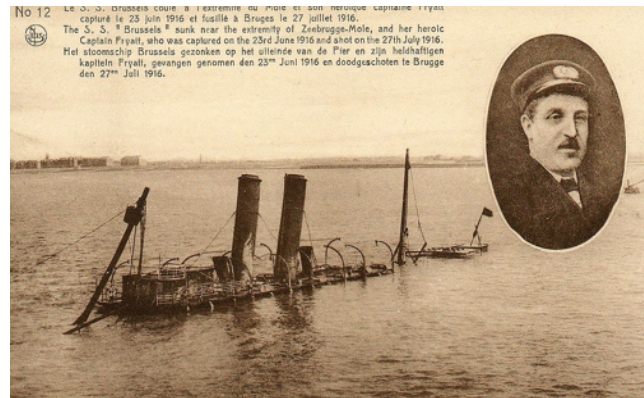
Charles Algernon Fryatt (2 December 1872 – 27 July 1916) was a British mariner who was executed by the Germans for attempting to ram a U-boat in 1915. When his ship, the SS *Brussels*, was captured off the Netherlands in 1916, he was court-martialled and sentenced to death although he was a civilian non-combatant. International outrage followed his execution near Bruges, Belgium. In 1919, his body was reburied with full honours in the United Kingdom.

Fryatt was born on 2 December 1872 in Southampton, the son of Charles and Mary Fryatt. He attended Freemantle School in the late 1870s. In 1881, Fryatt's family lived at 22 Trinity Terrace, in St Mary's, Southampton, but later moved to Harwich, Essex where he attended the Corporation School. He and his wife, Ethel, had seven children; six girls and one boy. The children were Olive, Victoria, Doris, Vera, Mabel, Charles and Dorothy. The younger Charles later followed his father into the merchant navy, training at HMS *Worcester*.

On leaving school, Fryatt entered the Mercantile Marine, serving on SS *County Antrim*, SS *Ellenbank*, SS *Marmion* and SS *Harrogate*. In 1892, Fryatt joined the Great Eastern Railway as a seaman on SS *Ipswich*. Fryatt's father had been the First Officer on SS *Cambridge*. Fryatt rose through the ranks, serving on various ships. His first command was SS *Colchester*. In 1913, he was appointed master of SS *Newmarket*.

On 3 March 1915, Fryatt's command, SS *Wrexham*, a Great Central Railway ship, was attacked by a German U-Boat. The ship was chased for 40 nautical miles (74 km). With deckhands assisting the stokers, the vessel made 16 knots (30 km/h) when it would normally have been pushed to make 14 knots (26 km/h). *Wrexham* arrived at Rotterdam with burnt funnels. The Great Eastern Railway presented Fryatt with a gold watch for this feat. The watch was inscribed *Presented to Captain C. A. Fryatt by the chairman and Directors of the G.E Railway Company as a mark of their appreciation of his courage and skilful seamanship on March 2nd, 1915*. Later that month he was in charge

of *Colchester* when it was unsuccessfully attacked by a U-boat.

**SS *Brussels* scuttled at Zeebrugge, October 1918**

On 28 March 1915, as captain of the SS *Brussels*, he was ordered to stop by U-33 when his ship was near the Maas lightvessel. Seeing the U-boat had surfaced to torpedo his ship, Fryatt ordered full steam ahead and proceeded to try to ram U-33, which was forced to crash dive. This action was in compliance with orders issued by Winston Churchill to captains of merchant ships. These orders included treating the crews of U-boats as felons and not as prisoners of war, in consideration of the German Empire's policy of unrestricted submarine warfare. White flags were to be ignored. Churchill's order also stated that survivors from U-boats might be shot if this was more convenient than taking them prisoner. If a captain were to surrender his ship he would be prosecuted by the British. The Germans became aware of these orders when they found a copy of them upon capturing the SS *Ben Cruachan* in October 1915. For this second action, Fryatt was awarded a gold watch by the Admiralty.^[9] The watch was inscribed *Presented by the Lords Commissioners of the Admiralty to Chas. Algernon Fryatt Master of the S.S. 'Brussels' in recognition of the example set by that vessel when attacked by a German submarine on March 28th, 1915*. Fryatt was presented with a certificate on vellum by the Lords Commissioners of the Admiralty. He was also praised in the House of Commons.

On 25 June 1916, *Brussels* left Hoek van Holland bound for Harwich. Lights were shown from the beach and a flare was fired. A passenger is reported to have remained on deck and signalled to shore.^[12] Five German destroyers surrounded *Brussels*. The passengers were told to prepare to take to the lifeboats and orders were given for official papers to be destroyed, which was done successfully. *Brussels* was taken by the Germans, and the radio was destroyed. She was escorted into Zeebrugge and then to Bruges.



Bruges Town Hall, where Fryatt's Court Martial took place

was the inscriptions on his watches. Fryatt was tried at a Court Martial on 27 July 1916. The Court Martial was held at Bruges Town Hall. He was found guilty of being a franc-tireur and sentenced to death. The sentence was confirmed by the Kaiser.^[9] At 19:00, Fryatt was executed by firing squad^[11] and was buried in a small cemetery just outside Bruges that the Germans used for burying Belgian "traitors". The grave was later visited by diplomat Sir Walter Townley (British Ambassador to the Netherlands from 1917 to 1919, and his wife.

An execution notice was published in Dutch, French and German announcing the death of Fryatt. It was signed by Admiral Ludwig von Schröder. A translation of the execution notice reads as follows:

NOTICE. The English captain of a merchant ship, Charles Fryatt, of Southampton, though he did not belong to the armed forces of the enemy, attempted on March 28th, 1915, to destroy a German submarine by running it down. For this he has been condemned to death by judgment this day of the Field Court Martial of the Naval Corps, and has been executed. A ruthless deed has thus been avenged, belatedly but just. Signed VON SCHRÖDER, Admiral Commandant of the Naval Corps, Bruges, July 27th, 1916.



Notice of execution in German, Dutch and French

On 2 April 1919, a German International Law Commission named the "Schücking Commission", after its chairman Walther Schücking, reconfirmed Fryatt's sentence:

"The execution by shooting of Captain Charles Fryatt, which was given by the Court Martial Bruges, due to the sentence of the court martial proceedings on 27 July 1916, contains no violation of international law, The Commission apologizes most vividly for the hurry in which the judgement was enforced."

The Commission's ruling was not unanimous. Two members of the legal review panel, Eduard Bernstein and Oskar Cohn, dissented because in their opinion Fryatt's sentence had been a severe infringement of international law.

On 31 July 1916, British Prime Minister H. H. Asquith issued a statement in the House of Commons.

Fryatt and his crew were sent to the civilian internment camp at Ruhleben, near Berlin. On 16 July 1916, it was reported in the Dutch newspaper *De Telegraaf* that Fryatt had been charged with sinking a German submarine.^[1] The Germans knew that *U-33* had not been sunk. At the time of the trial she was on active service as part of the Constantinople Flotilla. The basis for the charge

I deeply regret to say that it appears to be true that Captain Fryatt has been murdered by the Germans. His Majesty's Government have heard with the utmost indignation of this atrocious crime against the laws of nations and the usages of war. Coming as it does contemporaneously with the lawless cruelty towards the population of Lille and other occupied districts of France, it shews that the German High Command, under the stress of military defeat, have renewed their policy of terrorism. It is impossible of course to conjecture to what atrocities they may proceed. His Majesty's Government desire to repeat emphatically their resolve that such crimes shall not, if they can help it, go unpunished. When the time arrives they are determined to bring to justice the criminals whoever they maybe and whatever position they may occupy. In such cases as these the authors of the system under which such crimes are committed may well be the most guilty of all. The question of what immediate action can be taken is engaging the earnest attention of the Government and I hope very soon to announce to the House of Commons what we can do.

Lord Claud Hamilton, MP, Chairman of the Great Eastern Railway, denounced the execution as "sheer, brutal murder". The Mayor of Harwich opened a fund to erect a permanent memorial to Fryatt. A similar fund was opened in the Netherlands.

In the United States, *The New York Times* denounced the execution as "a deliberate murder". The *New York Herald* called it "The crowning German atrocity". In the Netherlands, the *Nieuwe Rotterdamsche Courant* described the execution as "arbitrary and unjust", while the *Handelsblad Holland* called it "A cowardly murder inspired by hatred and revenge". In Switzerland, the *Journal de Genève* said "It is monstrous to maintain that armed forces have a right to murder civilians but that civilians are guilty of a crime in defending themselves".^[18] The Dutch branch of the League of Neutral States presented the Great Eastern Railway a memorial tablet which was erected at Liverpool Street station. The memorial was unveiled on 27 July 1917, exactly a year after Fryatt's execution. The scrap value of *Brussels* was donated towards the cost.



The Great Eastern Railway awarded Fryatt's widow a pension of £250 per annum. The Government granted her an extra £100 per annum pension on top of her entitlement. Fryatt's insurers, the Provident Clerk's Association, paid the £300 that Mrs Fryatt was entitled to immediately, dispensing with the usual formalities. The Royal Merchant Seaman's Orphanage offered to educate two of Fryatt's seven children. The King expressed his indignation and abhorrence at the execution of Fryatt in a letter to Mrs Fryatt. In the letter, he also wrote "The action of Captain Fryatt in defending his ship against the attack of an enemy submarine was a noble instance of the resource and self-reliance so characteristic of his profession."

The incident inspired an Australian film, *The Murder of Captain Fryatt* (1917).

In 1919, Fryatt's body was exhumed and returned to the United Kingdom for burial. His coffin was landed at Dover, and transported in South Eastern and Chatham Railway PMV No.132 to London. On 8 July 1919, his funeral was held at St Paul's Cathedral. Hundreds of merchant seamen and widows of merchant seamen and fishermen attended. Representing the Government were many members of the Admiralty, the Board of Trade, the Cabinet and the War Office.

The band of the Great Eastern Railway, augmented by drummers from the Royal Marines,



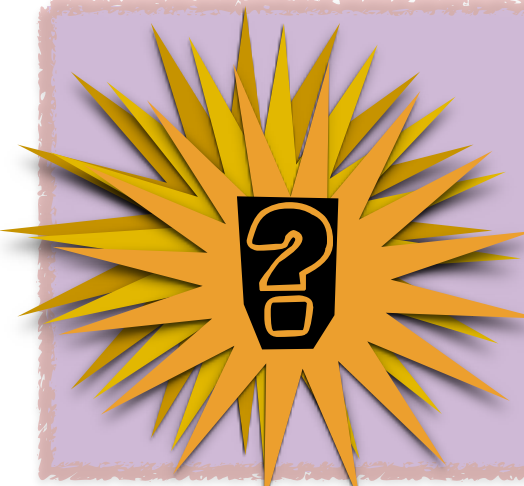
The van in which Charles Fryatt's body was transported from Dover to London. Seen before restoration.



played the *Dead March*. *Eternal Father*, *Strong to Save* and *Abide with Me* were sung, and a blessing given by the Bishop of London. The route of the coffin to Liverpool Street station was lined with people. Fryatt was buried at All Saints' Church, Upper Dovercourt. His coffin was carried from the station to the church on a gun carriage. His widow was presented with the insignia of the Belgian Order of Leopold that had been posthumously awarded to Fryatt. Fryatt was also posthumously awarded the Belgian Maritime War Cross.

He was a member of Star In the East Lodge No. 650 UGLE, in Harwich, which is holding an exhibition to commemorate his life and the hundredth anniversary of his death.





Got some News? Got an event coming up? Want people to know? Want people to come? then let us know and we'll spread the word.

PRINCE OF WALES LODGE

A second lodge hall consecration ceremony took place this month on July 9th, 2016. Prince of Wales Lodge No.29 in Milton, has moved to a new location.

The MWTGM, MWBro. George O'Leary, officiated at the ceremony, laying the corner stone and consecrating the new lodge hall.



70 YEAR PRESENTATION

On May 25th brothers from Widow's Son Lodge #48 went to the home of Fred and Bonnie Spencer. They presented him with his 70 Year Jewel. The following is a write up of our distinguished brother by RW Bro. Bill Merriam:

VW Bro. Fred was born in River Philip, 1926. He submitted his Petition for Initiation in Sept. 17, 1946 to Widow's Son Lodge #48. Was Initiated Oct. 15, 1946, Passed on Nov. 14th and Raised on Dec. 17, 1946. VW Bro. Fred served in all Offices of the Lodge and in June 1976 he served as Grand Steward for the Grand Lodge of Nova Scotia. VW Bro. Fred was self employed as he and his wife Bonnie operated a store in River Philip for many, many years. World War II came along and he enlisted in the Canadian Navy where he served until the war ended in 1945. He then returned to River Philip to carry on his career, proprietor of his & Bonnie's store for many years after the war. VW Bro. Fred was a very faithful Mason, never missing his monthly meetings and enjoying fellowship with his Brothers. The last couple of years have not been good to him as his health has not been the best but he still loves to have Brothers visit with him. He doesn't attend Lodge now but his wife Bonnie keeps him abreast of the Lodge activities through his Lodge notices sent to him each month. We miss you in Lodge VW Bro. Fred, congratulations on your 70 years as a Mason.



In the photograph we see left to right: RW Bro. Bill Merriam, VW Bro. Gary Sterling, W Bro. Bruce Stewart and seated, VW Bro. Fred Spencer.

Annapolis Royal Lodge No. 33 - First Constituted Lodge in Canada - commemorative 'Annapolis Royal NS Birthplace of Freemasonry 1738' coffee mugs. Available for purchase at the Masonic Temple during Annapolis Royal Farmers and Traders Market - May to October 2016.



IN AND AROUND THE JURISDICTION



W.M., Bro. Waddie Long of Solomon Lodge in Port Hawkesbury, with three newly raised Master masons: Brothers Jude and Max Long and Bob Langdon, who are shown here posing with the members of the Western Star #50 Drama Team in costume

Valley Lodge No.90. Third degree drama team with 3 newly raised Brothers. June 1, 2016



The Thistle 36 in Port Morien C.B.. Present were 3 DDGM's who have formed a good Masonic bond and were getting together for one last time before their terms were done. RW Bro. Johnn Dillon CB Ctr, RW Bro Peter Buschmann CB N/S and RW Bro. Darrel Grant Ant-Guys.



To the victors go the spoils. Congratulations to Bedford Lodge No. 104, the winners of the 2016 Learning Centre Golf Tournament. Thanks to all the players, sponsors and volunteers for making this such a great event.

Emma MacDonald was the successful recipient of the Sherbrooke, Queens Lodge Freemasons Bursary of \$600.00 for 2016. The presentation was made by DDGM Ant/ Guys, Russ Mayne, at her graduation from St Mary's Academy on June 27th, in Sherbrooke, NS. The members of Queens Lodge wish her every success in her chosen field and our congratulations, as another fine example of excellence, enters the halls of higher learning.



For the first time in Royal Nova Scotia International Tattoo history the Most Worshipful The Grand Master of Masons in Nova Scotia was invited, as an honoured guest, to "take the salute". Pictured at far right, W Bro. Gilbert Day of Equity Lodge who was invited to take the salute as a living descendant of a member of No. 2 Construction Battalion; an historic black unit - Canada's first- from WWI. Most Worshipful Bro. George R. O'Leary and Lady Sharon attended a matinee performance on July 2nd. A good day for the Fraternity in Nova Scotia!



On June 26th RWBro. Harry Daine was guest of honour at a celebration of his 80th birthday at Freemason's Hall. A Past Grand Organist, Bro. Daine has been a fixture at lodges and concordant bodies where his musical skills have enlivened the proceedings. Right; RWBro. White with RWBro. Daine.

MWBro. Peter Ponsford with MWBro. George Grant presenting a 65 year Bar to RWBro. Peter Douglass in Wentworth Lodge.



The Learning Centre in Dartmouth welcomed visitors from Keith Lodge No. 17 as they presented a cheque in the amount of \$2000 to the Centre in connection with the Masonic Foundation of Nova Scotia's shared funding program. In the photo, Pieter Hydenrich, representing Keith Lodge, makes the presentation to Thelma Gregan and Kent Clarke.





Lady Bella at the Apple Blossom Parade



The Most Worshipful Grand Master and The Right Worshipful Senior Grand Warden at the 112th Battalion CEF Commemorative Service at Christ Church, Windsor, NS



District Deputy Grand Master Holger Mueller Sparenberg of Annapolis Royal Lodge No. 33 visiting the Keith's Lodge No. 16 in Bear River NS - on the occasion of the passing Brother of Tom Brown to the Fellow Craft Degree.



The "Has Beans"- an impromptu vocal group made up of PGM's George Grant (NS) Alison Cole (PEI), Jean Reid (PQ) and Steve Allen (NB) who serenaded the incoming Grand Master of the Grand Lodge of PEI.



The Warden sons Cornwallis Lodge #95 Senior Warden Mike Swinimer's son Bro Donavon Swinimer and Junior Warden Jim Logan's son Bro Jordan Logan were raised to Master Masons at Cornwallis's June meeting.



Congratulations to Bro. Shane Buchan on receiving his 25 years of service pin in Kentville from SGW, RWBro. Jim Luddington.

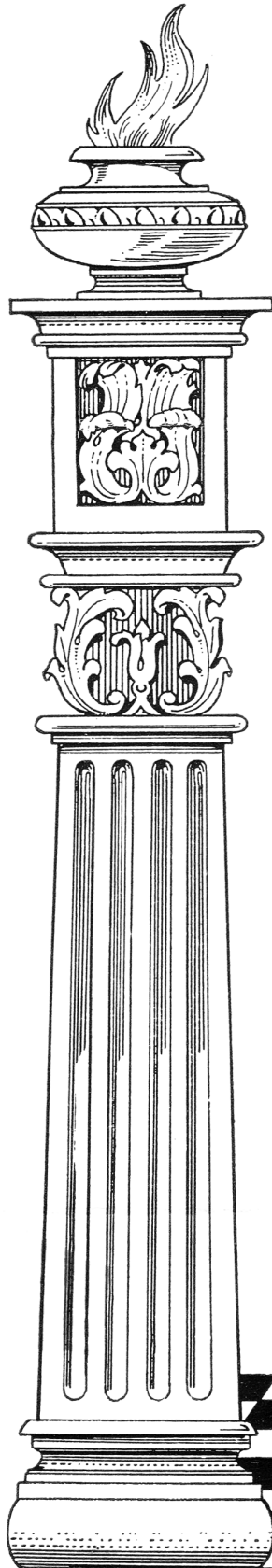


Cornwallis Lodge #95 Dartmouth did their annual Great Nova Scotia Pick Me Up Clean Nova Scotia in the area around ANAF Veterans Club our lodge meeting building and Lakecrest Ave Dartmouth. Great to make our lodge's neighbourhood a little cleaner for everyone.



W. Bro. James Murray
Ruling Master,
Acacia Lodge No. 8

May it be his portion to hear those words
“Well done, thou good and faithful servant”



**AN INVITATION IS EXTENDED
TO JOIN THE
BROTHERS OF
KING SOLOMON LODGE #54
IN CELEBRATING
225 YEARS
OF
FREEMASONRY IN DIGBY
& REDEDICATION SERVICE**

Tuesday

September 6th 2016

At

King Solomon Lodge

Corner of King & Mount Streets

Supper at 6pm - \$10.00

[please confirm your meal by Sunday 28th August]

Lodge Opens at 7:30

**The Most Worshipful the Grand Master
will be in attendance.**

