



**The
Freemasons**

*and the masonic family
of British Columbia
& Yukon*

MW Grand Lodge of Ancient Free and Accepted Masons
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First printing:	October, 1995	1,000
Revised	March, 1996	1,000
Revised	April, 2002	1,000
Revised	January 2005	online
Revised	January 2009	1,000

Should you wish to research Freemasonry further, our
masonic library, located at the Vancouver Masonic Centre,
1495 West Eighth Avenue, Vancouver, is available by
appointment to serious researchers.
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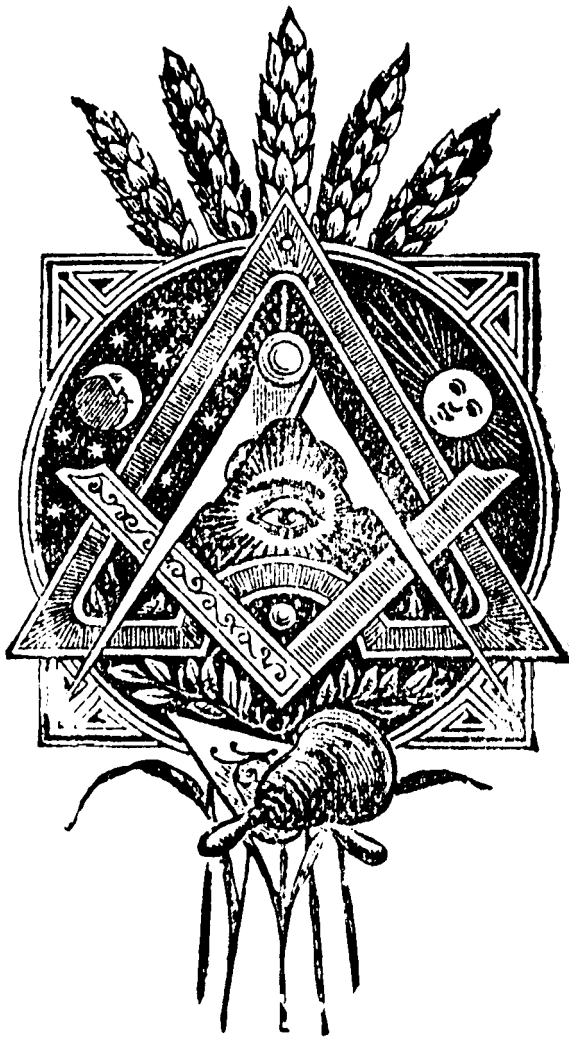




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*Socially and politically,
Freemasons have played
an important part in
the development of
British Columbia.*



An introduction

A freemason is a man who has taken an obligation to make of himself the best that he can, for himself, his family, and his community—a man who feels and adores the higher destiny of man; to whom faith, hope and charity are not mere words without any meaning.

What is Freemasonry? A fraternity designed to teach morality and ethics, and train good men to make themselves of service to themselves, their families and their communities. Freemasonry is not a religion, but it teaches its members to be active in their chosen faith. Freemasonry has no politics, but it teaches its members to be active in civic concerns.

What attracts a man to Freemasonry? Every man comes, of his own free will and accord, with his own individual needs and interests. One man may join so that he can associate with other men who believe that only by improving themselves can they hope to improve their world. Another man may join because he is looking for a focus for his charitable inclinations. And yet another may be attracted by a strong sense of history and tradition. Many join simply because they knew a friend or relative who was a freemason and they admired that man's way of living his life. All who join and become active, discover a bond of brotherly affection and a community of mutual support; a practical extension of their own religious and philosophical beliefs.

Freemasonry is not a charity, although it promotes charity in its members—in North America alone, freemasons contribute some three million dollars a day to operate children's hospitals, cancer clinics, burn wards, seniors' homes and other such facilities.

There are some 200 recognized masonic jurisdictions around the world and no central authority. They operate under a system of mutual recognition, working within a set of Landmarks of what qualifies as recognized Freemasonry.

Records strongly suggest a lineage to operative stonemasons' lodges or guilds of fourteenth century Scotland and an inner fraternity of the London Company of Masons. Whether operative and non-operative lodges existed concurrently or if operative lodges slowly accepted non-operative members into their ranks is still debatable. By the end of the seventeenth century most lodges were speculative, composed of people not actively working as stonemasons, and the ritual which involved the tools of stonemasonry as symbols was all that remained. There are three degrees in regular Craft freemasonry involving ritual and ceremonies.

Freemasonry has been labeled atheistic and pagan since it removed Christian references in its ritual in 1813, and dangerously radical because it would not support oppressive regimes. History shows that Freemasonry has always been outlawed under totalitarian regimes.

Before an initiate receives a degree, and takes an obligation of secrecy, he is assured that the mysteries are founded on the purest principles of piety and virtue and that any vows are not inconsistent with his civil, moral or religious duties.

Why are the rituals and ceremonies secret? Tradition, more than anything — there have been times and places where promoting equality, freedom of thought or liberty of conscience was dangerous. The lessons are not secret but the presentation is kept private to promote a clearer understanding in good time.

But the true secrets of a freemason are not contained in the ritual. A freemason who is true to his obligation will not reveal the modes of recognition but they are not truly secret; this is demonstrated by the number of exposures that have been published over the centuries. The secrets of a freemason are those personal, private, and lawful, aspects of a man's life that he may choose to share with a brother, a brother who will keep those secrets. This is not secretiveness, this is discretion. There is also that secret which is not kept secret but is only revealed to those who realize the happiness that comes from living a good life.

The history and philosophy of Freemasonry has been a topic of great study, and much information is available through our Grand Lodge website freemasonry.bcy.ca. ■

The attraction of Freemasonry

There are two questions that are often asked by freemasons and non-masons alike:

1. What attracts men to Freemasonry?
2. Once a man becomes a freemason what attracts him to become active and to devote so much time to its work?

There are probably as many answers to these questions as there are freemasons because there are so many facets to the organization, and its attractions are so varied, that not all members have joined or become active for the same reason.

Nevertheless, there are certain basic tangible and intangible things which have made Freemasonry the largest and oldest fraternity, as well as the largest philanthropic organization, in the world.

Freemasonry has existed because it supplies the answer to many human needs. Man is a social creature and many a non-member is attracted to Freemasonry by the close friendship that exists between its members.

That elusive tie that binds all freemasons together actually exists. Notice how often freemasons who have never met before immediately become friendly. This is no accident but the result of knowing that each was recommended to membership by a good man, was subjected to an investigation, has taken part in ceremonies that obligate them to high moral standards and has taken the responsibility to be a conscientious and honourable individual as well as to be charitable in thought, word and deed. Another factor is the number of great men who have been members of the masonic fraternity in all ages. But the most important element that commands the attention of the public is the charitable work that is done by the freemasons and the masonic family.

The non-member is also attracted by the spirit of tolerance that exists in Freemasonry. The tenets of Freemasonry teach that every freemason should espouse brotherly love, relief and truth. Brotherly love in the sense that all men are created equal; on this principle Freemasonry unites men of all nationalities and religious beliefs and conciliates true friendships amongst those who might otherwise remain at a perpetual distance.

Clearly Freemasonry is attractive to non-members for the many fine activities that are engaged in by its members as well as the quality of its membership. Freemasons spend time in working for the Craft because of its many personal satisfactions and the knowledge that Freemasonry does its part in making this a better world in which to live. ■

“*Freem*”

What they say about Freemasonry....

Margaret C. Jacob, in her book *Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe*, published in 1991 by Oxford University Press: “Perhaps we have finally located the earliest moments in the formation of modern civil society.”

“Central to masonic identity was the belief that merit and not birth constitutes the foundation for social and political order.

“Modern civil society was invented during the Enlightenment in the new enclaves of sociability of which Freemasonry was the most avowedly constitutional and aggressively civic.

“Freemasonry was one of the social practises that transmitted to the continent a vocabulary that put freedom and equality central on the word list.

“We should never under estimate the emotional pull of masonic rituals, the intensity of loyalty they could inspire.”

Norman Vincent Peale, minister and author: “To me, Freemasonry is one form of dedication to God and service to humanity.”

General Douglas MacArthur: “Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man.”

Harry S Truman, president of the United States: “We represent a fraternity which believes in justice and truth and honourable action in your community... men who are endeavouring to be better citizens... to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly.

“Although I hold the highest civil honour in the world, I have always regarded my rank and title as a Past Grand Master of Masons the greatest honour that had ever come to me.” ■

Masons Care”

Freemasonry in Canada

1634-1871

- 1634** First record of a freemason in Canada, then known as New France. Lord Alexander, Viscount Canada, son of the first Earl of Stirling, Scotland, Master of Work to King Charles I, founded a colony of Scots on the banks of the St. Lawrence River. Lord Alexander was a member of Edinburgh Lodge No. 1 at Mary's Chapel, which has records dating from 1599 and—tradition maintains—was in existence in 1491.
- 1738** First masonic lodge in Canada is instituted at Annapolis Royal, Nova Scotia.
- 1843** Fort Victoria is established to bolster Britain's claim to Vancouver's Island.
- 1854** 25 October. Lieutenant Alexander Dunn is awarded the Victoria Cross for saving the lives of two men during the famous Charge of the Light Brigade at Balaclava. Dunn, a freemason, is the first Canadian to be awarded the Victoria Cross.
- 1858** 10 July. A Victoria newspaper ad calls all interested freemasons to a meeting with the object of forming a masonic lodge in Victoria. The publisher of the paper is Amor de Cosmos, a freemason who would later become the second premier of the province of British Columbia.
- 1859** 7 September. The first masonic funeral in the Colony was held for Samuel Hazeltine, Government Steamboat Inspector, who died from injuries received in a marine accident at Victoria.
- 1860** Victoria Lodge No. 1085 is formally constituted in Victoria, in the colony of Vancouver's Island. Robert Burnaby, for whom Burnaby, B.C. is named, installs the first officers. Russian born John Malowansky, a Victoria news agent and tobacconist, is the first person to be made a freemason in the colonies.
- 1862** Thomas Harris, a freemason, is elected the first mayor of Victoria.
- 1867** 1 July. The Dominion of Canada is established. Freemason Sir John A. Macdonald becomes Canada's first Prime Minister.
- 1871** United Colony of British Columbia joins Confederation and becomes the Province of British Columbia.
- 1871** 21 October. The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia is founded in Victoria, British Columbia. The Grand Lodge is consecrated and dedicated on December 26th, 1871. Israel Wood Powell is the first Grand Master while Robert Burnaby becomes the first Past Grand Master.
- 1871** 13 November. John Foster McCreight, the first Deputy Grand Master of the Grand Lodge of British Columbia, becomes the first premier of the Province of British Columbia.
- 1871** Israel Wood Powell, for whom Powell River, B.C. and Powell Street in Vancouver are named, refuses the offer to become the first Lieutenant-Governor of British Columbia and becomes the first Superintendent of Indian Affairs. Freemason John Jessop becomes the first Superintendent of Education. ■

The organization of the Grand Lodge of British Columbia

On 19 March, 1859, a warrant was granted by the Earl of Zetland, Grand Master of England, authorizing the formation of a lodge at Victoria, Vancouver's Island. The warrant took some time to reach the petitioners, for it was not until 28 August 1860, that the lodge was finally constituted as Victoria Lodge, No. 1085 under the English constitution, at a meeting held over Hibben & Coswell's store, at the corner of Yates and Langley Streets, J.J. Southgate being its first Worshipful Master.

Some months later, Union Lodge, New Westminster, in the Colony of British Columbia, was organized, Henry Holbrook being nominated first Worshipful Master. Owing to a dispute as to the Junior Warden-elect, a warrant was not granted until 16 December 1861.

About the time Union Lodge was being organized, a number of American residents in Victoria, being unfamiliar with the English work, decided to petition the Grand Lodge of Washington for permission to form a lodge under that grand jurisdiction. Hearing of this, Victoria Lodge, at a meeting held on January 24th, 1861, passed the following resolution: "Whereas we have been informed that a party in this community have applied to the Grand Lodge of Washington Territory for a Dispensation or Warrant to organize a Lodge of F.&A. M. in this town, it is, therefore, resolved that while we hail the Grand Lodge of Washington Territory and all other Grand Lodges as Brethren and Masons, we do not recognize their power to grant Dispensations, and Warrants emanating from any other source than from the Grand Lodges of the mother country in this place we shall hold as clandestine, and all Masons visiting such Lodges cannot be recognized as Masons." The petition to the Grand Lodge of Washington Territory was thereupon withdrawn.

Shortly afterwards, some unattached brethren asked Victoria Lodge to recommend a petition they proposed to send to the Grand Lodge of Scotland making application for a warrant to form a lodge under that grand jurisdiction. This request was granted at a meeting held on 15 May 1862, at which the following resolution was passed: "That the Victoria Lodge No. 1085 cordially responds to the petition of the Brethren

desirous to establish a Lodge under the Grand Lodge of Scotland; but in doing so, they reserve the precedence of the Grand Lodge of England in general Masonic affairs within the colony, and they communicate this resolution to the Grand Lodge of England as a matter of record."

The warrant from the Grand Lodge of Scotland came along in due course and, on 20 October 1862, Vancouver Lodge, No. 421 under the Scottish Constitution, was duly constituted, William Jeffery being its first Worshipful Master.

On 15 May 1867, Nanaimo Lodge, No. 1090 E.C., was constituted by the officers and brethren of Victoria Lodge, who proceeded to Nanaimo in regalia for that purpose, being authorized to do so under a dispensation granted from the Grand Master of The United Grand Lodge of England.

This year, 1867, a second English lodge was warranted in Victoria under the name of British Columbia Lodge. It was this year, too, that the Grand Lodge of Scotland appointed Dr. Israel Wood Powell Provincial Grand Master of British Columbia. The Provincial Grand Lodge was organized on December 24th, 1867. At this meeting, the newly appointed Provincial Grand Master announced that he had granted dispensations for the formation of two new lodges—Cariboo Lodge at Barkerville, and Caledonia Lodge at Nanaimo.

On 14 March 1868, a District Grand Lodge was organized under the Grand Lodge of England, with Robert Burnaby as District Grand Master.

Mount Hermon Lodge, the fourth under the Grand Lodge of Scotland, was organized at Burrard Inlet during January, 1869. Quadra Lodge, Victoria, also under the Grand Lodge of Scotland, was constituted two years later. There were then five Scottish and four English lodges working in British Columbia in the spring of 1871.

A movement to organize an independent Grand Lodge had been started by Vancouver Lodge at its regular meeting held on 16 December 1868. The matter was brought up for further consideration at a meeting held on 2 January 1869, when the idea was generally agreed to by the lodge, a series of resolutions being passed which were communicated to the other lodges.

All but one of the Scottish lodges fell in line with Vancouver Lodge, while the English lodges refused to entertain the proposition. Dr. Powell, too, refused to move in the matter without the consent of the Grand Lodge of Scotland, which seems to have been withheld.

Undaunted, Vancouver Lodge went ahead with its scheme after submitting it to several American and Canadian Grand Lodges, by whom, seemingly, it was favourably received. A convention was called at Victoria on 18 March 1871, to act on the matter. The District Grand Master, Robert Burnaby, refused to allow his English lodges to attend, but the Scottish lodges held the convention and decided to form an independent Grand Lodge. Dr. Powell, who was in England at the time, was elected Grand Master. The Hon. Ellwood Evans, Past Grand Master of Washington was asked to attend and install the officers of the new Grand Lodge, which he agreed to do. However, the District Grand Secretary, acting on the instructions of the English District Grand Master, Robert Burnaby, attended the meeting and lodged an official protest against the proceedings, which put a stop to things for the time being.

As a result of this, bitter discord arose between the English and Scottish lodges where formerly had existed the utmost friendliness and coöperation. This was the state of affairs when Dr. Powell returned from his trip to England. Noticing it with regret, he and English District Grand Master, Robert Burnaby, at once discussed the whole situation thoroughly, finally deciding that it was obviously desirable to form an independent Grand Lodge if a majority of the members of the two jurisdictions wanted it. Having come to this decision, Powell and Burnaby issued circular letters to their subordinate lodges, instructing the members to vote on the question. The result of the vote was one hundred and ninety-four in favor of an independent Grand Lodge and twenty-eight against.

A convention was therefore called in Victoria on 21 October 1871, at 7:30 pm, "to determine details and to take such action as may be deemed necessary for the formation of an independent Grand Lodge of Free Masons in British Columbia."

The convention having assembled, James A. Grahame was unanimously elected chairman and Henry F. Heisterman secretary.

After certain necessary preliminary business had been transacted, Robert Burnaby moved and Dr. Israël Wood Powell seconded, the following resolution: "That in order to establish perfect fraternal harmony and concord, to promote the lasting welfare of the masonic fraternity in British Columbia, it is expedient to form a Grand Lodge in and for the Province of British Columbia." This resolution was carried unanimously and with much enthusiasm.

It was then moved by S. D. Levi, and seconded by M.W. Waitt, "That the representatives now in convention assembled on behalf of their respective lodges represented by them, do hereby declare themselves to be and that they now proceed to organize The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia." This was carried unanimously, and it was also agreed "that the constitution of the Grand Lodge of England for the present be adopted."

Grand Lodge then proceeded to the election of officers, when the following were declared unanimously chosen:

GRAND MASTER: Dr. Israël Wood Powell

DEPUTY GRAND MASTER: the Hon. John Foster McCreight
the first Premier of British Columbia

SENIOR GRAND WARDEN: Simeon Duck, M.P.P.

JUNIOR GRAND WARDEN: Henry Nathan, Jr.
the first Jewish member of Parliament in Canada

GRAND CHAPLAIN: Rev. Frank B. Gribbell

GRAND SECRETARY: Henry Frederick Heisterman

GRAND TREASURER: Marshall W. Waitt

GRAND TYLER: Philip J. Hall

Robert Burnaby, the late English District Grand Master who refused the Grand Master's office because of ill health, was made the first Past Grand Master, and James A. Grahame, for his services as chairman of the convention, was given the rank of Past Deputy Grand Master.

The convention later adjourned until 2:00 pm on 28 December 1871, when it reassembled at the Masonic Hall, Government Street, Victoria, and proceeded finally and regularly to organize the Grand Lodge of British Columbia.

A ball was subsequently held in honour of the inauguration of the Grand Lodge, at which grand officers and members of subordinate lodges were granted dispensations by the Grand Master, Dr. I.W. Powell, to appear in public in full regalia. ■

Cancer Car project

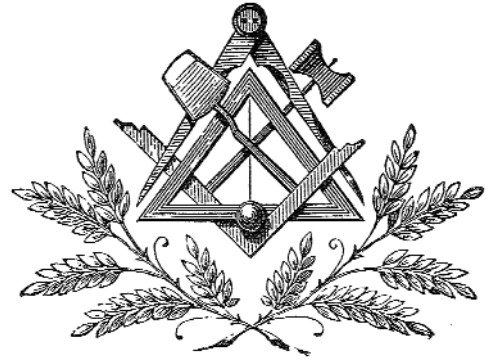
Freemasons of British Columbia and Yukon care about those who are fighting cancer. Launched on 6 April 1989 in the Lower Mainland, the Cancer Car Project has since expanded to Vancouver Island (1991) and the Thompson-Okanagan area of the Interior (1998) as Cancer Treatment Centres were established.

These freemasons collectively launched the program to enable cancer patients to get to treatment centres with a minimum amount of difficulty. In 1988 a committee was struck. They approached the Canadian Cancer Society with the idea that a volunteer driver would pick patients up from their homes and take them to a treatment centre and back again, or, in the case of out-of-town patients, from the airport or bus depot to the Cancer Lodge or other accommodation near the Cancer clinic. This was to be at no cost to either the patient or the Cancer Society.

Every freemason in the Grand Lodge jurisdiction contributes annually an assessed amount towards the capital fund to purchase and replace the sixteen vehicles currently in use. This assessment also pays for the fuel, insurance and maintenance of the vehicles. Cellular telephones in each vehicle (and the airtime) are donated and all donations are gratefully received by the Masonic Community Charities Fund, which administers the project

Currently the freemasons cover an area that includes Vancouver, Richmond, Burnaby, New Westminster and Port Moody on the Lower Mainland (seven vehicles); from Campbell River to Victoria on Vancouver Island (five vehicles); and from Kamloops to the USA border in the Okanagan (four vehicles). There are approximately 375 volunteers in the three areas, some 60% of whom are non-masons.

Since the inception of the programme, volunteers have driven over ten million kilometres. In the Lower Mainland they work shifts from 7:00 am to noon, or from noon to 5:00 pm once a week. In other areas, where a trip might take most of the day, once a month is the average shift. Dispatchers also work regular shifts in the Vancouver, Kelowna and Island dispatch offices.



The reputation of the freemason's Volunteer Driver programme has spread through the Cancer Societies in North America as well as the masonic fraternity on this continent and in Europe. In 1992 the National Board of Directors of the Canadian Cancer Society awarded the Freemasons of British Columbia & Yukon the Citation of Merit Award. So successful is the programme that requests have been received from fraternities in both Canada and the United States who wish to start similar programmes in their areas.

Those wishing information on transportation to the various treatment centres should call one of the following telephone numbers:

Greater Vancouver: +1-604-872-2034
or +1-800-663-2524

Vancouver Island: +1-800-663-7892

Thompson-Okanagan (Kelowna): +1-250-712-1101
or +1-800-299-0188

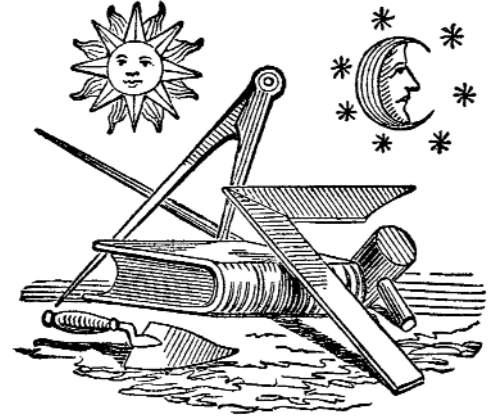
Freemasonry and religion

A man does not subscribe to a new religion, much less to an anti-Christian religion when he becomes a freemason, any more than when he joins any political party or service club. There is nothing in Freemasonry that is opposed to the religion he brings with him into the masonic lodge. Freemasonry does not assert nor does it teach that one religion is as good as another. Freemasonry admits men of all religions. Freemasons believe in religious freedom and that the relationship between the individual and his God is personal, private and sacred.

We do not apply a theological test to a candidate. We do ask a man if he believes in a Supreme Being and that is the only religious test. Belief in a Supreme Being is faith; belief about a Supreme Being is theology. As freemasons we are interested in faith only and not in theology. Religion is not permitted to be discussed at masonic meetings.

Freemasonry is a completely tolerant organization. When Freemasonry accepts a Christian, a Jew, a Buddhist or a Muslim, it does not accept him as such, but accepts him as a man, worthy to be received into the masonic fraternity.

Freemasonry stands for the values that are supreme in any religion and expects each member to follow his own faith and to place his duty to the Supreme Being above all other duties. We are sure that a member who is true to the principles he learns in Freemasonry will be a better member of his faith because of it.



- Freemasonry is not a religion nor is it a substitute for religion.
- Freemasonry advocates no sectarian faith or practise.
- Freemasonry seeks no converts.
- Freemasonry solicits no new members.
- Freemasonry raises no money for religious purposes.
- Freemasonry has no dogma or theology. Religious discussion is forbidden in a masonic lodge thereby eliminating the chance for any masonic dogma to form.
- Freemasonry offers no sacraments and does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with the modes of recognition only and not with the means of salvation.
- Freemasonry supports religion. Freemasonry is far from indifferent to religion. Without interfering in religious practise, it expects each member to follow his own faith.

**WE CAN MAKE NO PLAINER A
STATEMENT THAN TO SAY THAT :-**

- FREEMASONRY IS SIMPLY A FRATERNITY—
AN ORGANIZATION OF MEN BANDED TOGETHER
TO FURTHER IMPROVE THEMSELVES ETHICALLY
AND MORALLY AND TO BENEFIT THE
COMMUNITY AT LARGE.
- THE MASONIC FAMILY, AS A WHOLE, HAS
DEDICATED ITSELF TO BENEFITTING THE
COMMUNITIES IN NORTH AMERICA; SO
DEDICATED THAT IT COSTS US THREE MILLION
DOLLARS EVERY DAY OF THE YEAR TO MEET
OUR COMMITMENTS TO OUR VARIOUS
CHARITABLE PROJECTS, A MAJORITY OF WHICH
HAVE NO MASONIC AFFILIATION OTHER THAN
THEY RECEIVE FUNDS FROM OUR
ORGANIZATION.



For further information on Freemasonry, we would suggest the following publications:-

Complete Idiots Guide to Freemasonry, S. Brent Morris, New York : Alpha Books, 2006.

The Freemason at Work, Harry Carr, revised by Frederick Smyth. UK : Ian Allan Lewis Masonic Ltd., 2007 (1976).

Freemasonry, A Journey through Ritual and Symbol, W. Kirk MacNulty. New York : Thames and Hudson Inc., Reprinted 1999.

The Freemasons, Jasper Ridley. London : Constable & Robinson Ltd., 1999.

Is It True What They Say About Freemasonry? Art deHoyos and S. Brent Morris. New York : M. Evans and Company, Inc., 2004.

The Origins of Freemasonry : Scotland's Century, 1590-1710, David Stevenson. Cambridge University Press, 1990.

Pocket History of Freemasonry, Fred L. Pick & G. Norman Knight, revised by Frederick Smyth. London : Muller, 8th edition 1991 (1953).

Symbolism in Craft Freemasonry, Colin Dyer. UK : Lewis Masonic, Ian Allen Regalia Ltd., 1991. ■

The masonic family

The Ancient and Accepted Scottish Rite

The Scottish Rite is one of two concordant bodies of Freemasonry in which a Master Mason may proceed after he has completed the three degrees of Craft Freemasonry. The Scottish Rite work expands and elaborates on the lessons of the three Craft degrees. As with Freemasonry, the Scottish Rite is not a religion, and it is nondenominational, although it does require a belief in a Supreme Being.

The Scottish Rite, sometimes called the “College of Freemasonry”, uses extensive dramatic plays and allegory to emphasize the messages of its degrees. A freemason, after viewing these dramas, will eventually attain the 32nd Degree in Scottish Rite Freemasonry. To a non-mason this may sound like the member is a high ranking mason, however, this would be a misconception. The highest degree in Freemasonry is the 3rd or Master Mason degree. Degrees as they relate to the Scottish Rite indicate the level of knowledge that a Master Mason has attained. In the Scottish Rite, the 33rd Degree, an honorary degree, is bestowed on members of the Scottish Rite who have given outstanding service to Freemasonry or to their communities.

In the Scottish Rite a Master Mason may become a member of three bodies—the Lodge of Perfection, the Rose Croix, and the Consistory.

The Royal Order of Scotland

The Royal Order of Scotland is an appendant body of the Scottish Rite. Membership in this body is by invitation only. The Order was established in London around 1741.

York Rite Freemasonry

The York Rite is the other concordant body of Freemasonry in which a Master Mason may proceed to supplement or amplify the Craft degrees, affording historical background on the work and meaning of Freemasonry.

The York Rite takes its name from the old English city of York. It is said that Athelstan, a British king, was converted

to Christianity in York and that he granted the original charter to the masonic guilds in that city nearly a thousand years ago. Although the York Rite is not a religion in itself, it does develop themes based on the Christian Crusades.

In the York Rite, a Master Mason may become a member of three bodies—a Chapter of Royal Arch Masons, a Council of Royal and Select Masters, and a Commandery of Knights Templar.

The Order of the Red Cross of Constantine

The Order of the Red Cross of Constantine is a concordant body of York Rite masonry. Membership in this body is by invitation only. The order was established in England in 1865.

The Shriners

Membership in the Ancient Arabic Order Nobles of the Mystic Shrine is limited to Master Masons. This uniquely North American organization is not, strictly speaking, a masonic body but is closely allied with Freemasonry.

Shriners are distinguished by an enjoyment of life in the interest of philanthropy. The approximately 375,000 member organization has a buoyant philosophy which has been expressed as “Pleasure without intemperance, hospitality without rudeness and jollity without coarseness.” The most noticeable symbol of the Shrine is the distinctive red fez that all Shriners wear at official functions.

Shriners are men who enjoy life. They enjoy parades, trips, circuses, dances, dinners, sporting events and other social occasions together. Every effort is made to be sure a Shriner has a variety of activities from which he may choose. Furthermore, Shriners support what has become known as the “World’s Greatest Philanthropy”, the Shriners Hospitals for Children.

Men from all walks of life and all levels of income find fun, fellowship and relaxation in their individual Shrine Clubs and Units. There are 191 Shrine Temples located in Canada, the United States, Mexico and the Republic of Panama.

The Grotto

The Grotto, a masonically affiliated fraternal organization, is a social group for Master Masons which was founded in 1889 at Hamilton, New York. It sprang from a series of informal meetings, where Master Masons gathered for relaxation and laughs.

There are Grottoes throughout the United States and Canada whose principal charity is the aiding of the cerebral palsy child.

The Order of the Eastern Star

The Order of the Eastern Star is the largest fraternal organization for men and women in the world. Started in 1850, today there are over two million members worldwide, with approximately 4,100 members in British Columbia and the Yukon.

Membership in the Eastern Star is open to women who are related to Master Masons. The members of the Eastern Star are dedicated men and women who sincerely reflect the spirit of fraternal love and the desire to work together for good. The moral and social purposes of the order are designed to build character, to promote friendship and harmony among members, and to practise charity.

The Order of the Amaranth

The Order of the Amaranth was officially organized on 14 June 1873, in New York. The Amaranth takes its theme from Queen Christina of Sweden, who in 1653 combined a group of "Sir Knights" and "Ladies" to have "gala" parties.

She called this group the Order of the Amaranth. Today it is one of the few social or fraternal orders that the royal family takes part in. This order holds a gala ball every other year. It is completely separate from the North American institution of the same name, having no ties to Freemasonry.

Under the jurisdiction of the Supreme Council, the Amaranth have 43 Grand Courts, located in Canada, the United States, Australia, England, the Philippines and Scotland; there are also subordinate Courts in Hawaii, New Zealand and Ireland.

The Daughters of the Nile

Formed in 1913, the Daughters of the Nile is an international, non-profit organization, comprised of women who are related to Master Masons.

The purpose of the order is to assist the Shriners with their charitable work; to promote social, friendly fellowship within the order; and to advance and elevate the standard of Womanhood.

The Order has grown to 147 Temples within Canada and the United States, with approximately 36,000 members.

The Order of DeMolay

Founded in 1919 by Frank S. Land in Kansas City, Missouri, The Order of DeMolay is a fraternity for young men between the ages of 13 and 21. The name DeMolay is taken from Jacques de Molay, last Grand Master of the mediæval Knights Templar.

DeMolay teaches leadership and values which make these young men better citizens and better prepared for tomorrow's challenges. Some DeMolay alumni include: Walt Disney, John Wayne, U.S. president Bill Clinton; newsmen Dan Rather, Walter Cronkite, John Cameron Swayze, Willard Scott and Chet Huntley; entertainers Dick and Tommy Smothers, Buddy Ebsen and Burl Ives; and authors John Steinbeck and William Shirer.

The International Order of Job's Daughters

Open to girls who are related to Master Masons, the International Order of Job's Daughters is one of today's outstanding character building organizations for young girls, 11 to 20 years of age. Character building, developing self-confidence, and learning leadership qualities as well as social skills are but a few of the lessons that I.O.J.D. teaches. ■

Aims and relations of the Craft in British Columbia and Yukon

From time to time the Grand Lodge of British Columbia and Yukon has deemed it desirable to set forth in precise form the Aims of Freemasonry as consistently practised under its jurisdiction since it came into being as an organized body in 1871, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

1. The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.
2. The Bible, referred to by freemasons as the Volume of Sacred Law, is always open in the lodges. Every candidate is required to take his obligation on that book, or on the volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.
3. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any province in which he resides or which may afford him protection, and he must never be remiss in allegiance due to the sovereign of his native land.
4. While British Columbia and Yukon Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any lodge, nor at any time in his capacity as a freemason, is he permitted to discuss or to advance his views on theological or political questions.
5. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy, either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

6. The Grand Lodge is aware that there do exist bodies, styling themselves as Freemasonry, which do not adhere to these principles, and while that attitude exists the Grand Lodge of British Columbia and Yukon refuses absolutely to have any relations with such bodies, or to regard them as freemasons.
7. The Grand Lodge of British Columbia and Yukon is a sovereign and independent body practising Freemasonry only within the three degrees and only within the limits defined in its constitution as “pure Antient Masonry”. It does not recognize or admit the existence of any superior masonic authority, however styled.
8. The Grand Lodge of British Columbia and Yukon will refuse to participate in conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge of British Columbia and Yukon is founded, nor can its views be represented by any such association.
9. There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge of British Columbia and Yukon will always consider the recognition of these Grand Lodges which profess and practise, and can show that they have consistently professed and practised, those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognized as freemasons by the Grand Lodge of British Columbia and Yukon.

The Grand Lodge of British Columbia and Yukon, like the Grand Lodges of England, Ireland and Scotland, is convinced that by a rigid adherence to these Aims and Relationships that Freemasonry has survived the constantly changing doctrines of the outside world, and is further compelled to place on record its complete disapproval of any action which may tend to permit the slightest departure from the basic principles of Freemasonry. It is strongly of the opinion that if any Grand Lodge does so it cannot maintain a claim to be following the Ancient Landmarks of the Order.

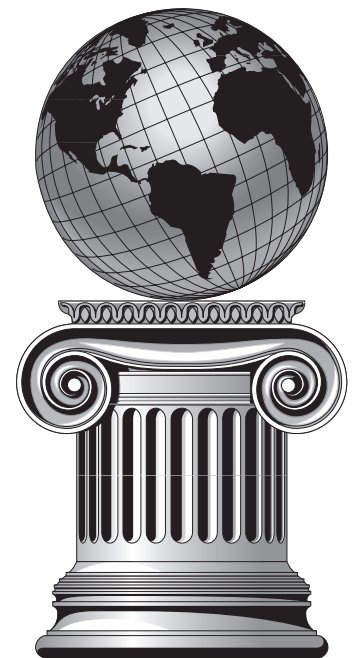
Adopted at the 1992 Annual Communication of the Grand Lodge of British Columbia. ■

A few famous freemasons :-

Canadian Prime Ministers: Sir John A. Macdonald, John Abbott, MacKenzie Bowell, Robert Borden, Richard B. Bennett, John G. Diefenbaker. *Provincial Premiers:* Joseph Smallwood, Duff Roblin, Tommy Douglas, William Davis, Peter Lougheed, John Buchanan, W. Ross Thatcher. *Canadians history makers:* Chief Joseph Brant, Chief Tecumseh, Sam Steele, NWMP, Henry Larsen, RCMP, W.R. "Wop" May, bush pilot, Lord Thompson of Fleet, publisher, Samuel Bronfman, distiller, department store founder John D. Eaton, Molson Breweries founder John Molson, Sir Sanford Fleming, Lord Stanley, Earl Gray, poet, Robert Service, hockey player, Tim Horton, basketball inventor, James A. Naismith, publisher, John B. MacLean. *BC Lieutenant-Governors:* Edward Prior, W.C. Woodward, Walter S. Owen. *BC Premiers:* first premier of BC John F. McCreight, Amor de Cosmos, George A. Walkem, Robert Bevan, Alexander Davie, John H. Turner, Edward Prior, Richard McBride, William J. Bowser, Harland C. Brewster, John D. MacLean, Byron "Boss" Johnson, W.A.C. Bennett. *British Columbian history makers:* forestry company MacMillan Bloedell partner J.H. Bloedell, Vancouver Province newspaper founder Hewitt Bostock, Butchart Gardens owner Robert Butchart, Vancouver Sun newspaper founder Robert J. Cromie, Canadian Forces Commander in WWI Sir Arthur Currie, band leader Arthur Delamont, Supreme Court Judges Victor Dryer, Thomas G. Norris and Nicholas Mussallem, Vancouver archivist Major James S. Matthews, senator and mayor of Vancouver Gerald G. McGeer, first Bishop of New Westminster A.W. Sillitoe, sportsman Austin C. Taylor,

hockey player Fred "Cyclone" Taylor, Burrard shipyards founder Alfred Wallace, politician and labour activist Ernest E. Winch, department store founder Charles Woodward. *Victoria Cross holders:* Alexander Dunn, Robert Hanna, Robert McBeath, Cyrus W. Peck, Robert Shankland, Sir Richard Turner. *American history makers:* Kit Carson, Buffalo Bill Cody, Davy Crockett, Ben Franklin, Sam Houston, Charles Lindbergh, Paul Revere, *Explorers:* Richard E. Byrd, Meriwether Lewis and William Clark, Sir Ernest Shackleton, *Military:* Lord Cornwallis, Jimmy Doolittle, Lord Kitchener, Douglas MacArthur, Audie Murphy, Lord Horatio Nelson, John Paul Jones, Arthur Wesley, Duke of Wellington. *Business & Politics:* financier John Jacob Astor, automotive company founders André Citroën and Henry Ford, Chicago hotelier Charles Hilton, department store founders J.C. Penney and Horace Saks, restaurateurs Col. Harland Sanders, Kentucky Fried Chicken and Dave Thomas, Wendy's, Steve Wozniak, Apple Computers. *Civics:* senator Robert Dole, Medgar W. Evers and Rev. Jesse Jackson. *Literature:* Robert Burns, Sir Winston Churchill, Sir Arthur Conan Doyle, Rudyard Kipling, Alexander Pope, Robert W. Service, Sir Walter Scott, Jonathan Swift, Mark Twain, Oscar Wilde. *International:* botanist Sir Joseph Banks, sculptors Frederick Bartholdi, and Gutzon Borglum, architects Alexander Eiffel and Sir Christopher Wren. *Composers:* Irving Berlin, Ludwig van Beethoven, George M. Cohan, William S. Gilbert & Arthur S. Sullivan, W.C. Handy, Franz Haydn, Franz Liszt, Felix Mendelssohn, Wolfgang Amadeus Mozart, Giacomo Puccini, Jean Julius Sibelius, John Philip Sousa. *Country music:* Gene

Autry, Roy Clark, Ferlin Husky, Burl Ives, Tex Ritter, Roy Rogers, Mel Tillis. *Jazz* William "Count" Basie, Nat "King" Cole, Edward "Duke" Ellington, Lionel Hampton, Al Jolson, Oscar Peterson. *Entertainment:* Bud Abbott, Ernest Borgnine, Clark Gable, Oliver Hardy, Harry Houdini, Harold Lloyd, Harpo Marx, Tom Mix, Michael Richards, Will Rogers, Peter Sellers, Red Skelton, Danny Thomas, John Wayne, Jonathan Winters. *Sports:* Ty Cobb, Jack Dempsey, Willie Mays, Arnold Palmer, Sugar Ray Robinson. *US Presidents:* George Washington, James Monroe, Andrew Jackson, James Polk, James Garfield, James Buchanan, Andrew Johnson, William McKinley, Theodore Roosevelt, Howard Taft, Warren Harding, Franklin Roosevelt, Harry S Truman, Gerald Ford



Grand Masters of this jurisdiction :-

I. P. M.	Robert Burnaby	1923-1924	Charles Edward Tisdall	1968-1969	James S. Hogg
1871-1875	Israel Wood Powell	1924-1925	Stephen Jones	1969-1970	Wallace McRae
1875-1876	Simeon Duck	1925-1926	Alexander M. Manson	1970-1971	Nicholas Mussallem
1876-1878	Frederick Williams	1926-1927	Daniel W. Sutherland	1971-1972	Harper Piercy Baikie
1878-1881	Eli Harrison, Sr.	1927-1928	Frank Sumner McKee	1972-1973	Frederick Winfield Coffin
1881-1882	Coote M. Chambers	1928-1929	Robert Baird	1973-1974	Wilfred H.H. Rogers
1882-1883	Henry Brown	1929-1930	Robie Lewis Reid	1974-1975	Matthew Lyle Barr
1883-1885	Edgar Crow Baker	1930-1931	Donald Edward Kerr	1975-1976	Thomas Y. McLachlan
1885-1886	Thomas Trounce	1931-1932	Henry Benjamin Morley	1976-1977	Alexander S. Mitchell
1886-1887	William Dalby	1932 <i>Hon.</i>	W. A. DeWolf-Smith	1977 <i>Hon.</i>	William Tyre
1887-1889	Alexander Roland Milne	1932-1933	James Edward Beck	1977-1978	Edwin James Lockhart
1889-1890	John Stilwell Clute	1933-1934	Andrew Henderson	1978 <i>Hon.</i>	Walter Stewart Owen
1890-1891	Angus McKeown	1934-1935	George L. Cassady	1978-1979	William Lang Stirling
1891-1892	Marcus Wolfe	1935-1936	George Cleveland Derby	1979-1980	William Joseph McCoid
1892-1893	William Downie	1936-1937	Samuel McClure	1980-1981	Edward Annetts Clarke
1893-1894	Sibree Clarke	1937-1938	Rev. James S. Henderson	1981-1982	Donald J. MacLaurin
1894-1895	Robert Burns McMicking	1938-1939	Charles Morgan Kingston	1982-1983	Douglas Philips
1895-1896	Lacey Robert Johnson	1939-1940	Dr. George A.B. Hall	1983-1984	Robert Alan Kitchen
1896-1897	Alexander Charleson	1940-1941	William Robert Simpson	1984-1985	V. Burnie Kyle
1897-1898	Ebenezer Duncan McLaren	1941-1942	Byron Arthur Stimmell	1985-1986	George Walter Baldwin
1898-1899	David Wilson	1942-1943	W. Percival Marchant	1986-1987	Donald William Wakelyn
1899-1900	Richard Eden Walker	1943-1944	James George Brown	1987-1988	Dennis G.J. Marsh
1900-1901	Harry Holgate Watson	1944-1945	William Menzies	1988-1989	David Lachlan Gibson
1901-1902	Frederick McBain Young	1945-1946	William Henry Bland	1989-1990	John James Loban
1902-1903	Elon Ezra Chipman	1946-1947	Kilburn King Reid	1990-1991	Douglas Robin Grant
1903-1904	Rev. Cato Ensor Sharp	1947-1948	George Roy Long	1991-1992	Edward Butler Hearn
1904-1905	William J. Bowser	1948-1949	George Henry Ellis	1992-1993	John Waldie Manion
1905-1906	Thomas Joseph Armstrong	1948 <i>Hon.</i>	John James "JJ" Miller	1993-1994	Colin Grant Wardlaw
1906-1907	James Hargrave Schofield	1949-1950	Donald McGugan	1994-1995	Douglas W. Hargrove
1907-1908	Francis Bowser	1950-1951	John H. N. Morgan	1995-1996	Clark Murray Gilmour
1908-1909	William Kyle Houston	1951-1952	Joel Murray Mitchell	1996-1997	Alexander Alistair Reid
1909-1910	Harry Nelson Rich	1952-1953	Laurence Healey	1997-1998	Alan R. Tomlins
1910-1911	Edward Burness Paul	1953-1954	William Alexander Curran	1998-1999	Harold Cecil Nordan
1911-1912	Francis James Burd	1954-1955	Karl Percival Warwick	1999-2000	William H. Carter
1912-1913	John M. Rudd	1955-1956	Richard Geddes Large	2000-2001	Jack T. Harper
1913-1914	William Henderson	1956-1957	Donald Albert Stewart	2001-2002	James C. Gordon
1914-1915	James Stark	1957-1958	Claude Alfred John Green	2002-2003	William Ord Walls
1915-1916	William Carey Ditmars	1958-1959	Kenneth Reid	2003-2004	Charles W. Ferguson
1916-1917	William Astley	1959-1960	Montague A. R. Howard	2004-2005	William Unrau
1917-1918	Douglas Corsan M.D.	1960-1961	Cecil Gordon McMynn	2005-2006	Robert Duncan McSween
1918-1919	John Shaw	1961-1962	James Reid Mitchell	2006-2007	Isaac B. Brower-Berkhoven
1919-1920	Samuel John Willis	1962-1963	David Monteith Taylor	2007-2008	Stephen Godfrey
1920-1921	Martin Luther Grimmett	1963-1964	Henry Percival Rutter	2008-2009	R. Glenn Allen
1921-1922	Wallace S.U. Terry	1964-1965	James Herbert McKergow	2009-2010	Brian Tuckey
1922-1923	Andrew McCreight Creery	1965-1967	James Herbert Nordan	2010-2011	J. Alan Cross
		1967-1968	Hamish C. MacNeill	2011-2012	



Credits: Contents page quote from David J. Mitchell, *W.A.C. Bennett and the Rise of British Columbia*, pp. 8 Gleaned from John T. Marshall, *History of Grand Lodge of British Columbia*, Vancouver: 1971. pp. 10-11 Masonic Service Association of North America, Christopher Haffner, *Workman Unashamed*, 1989. pp. 14 Grand Lodge of British Columbia and Yukon *Book of Constitutions*, as derived from a statement adopted by the United Grand Lodge of England in 1938. p. 15 William R. Denslow, *10,000 Famous freemasons*, Missouri Lodge of Research, Trenton: 1957-1960. Jim Harrison, *Freemasons Who Made a Difference*. Gavel Historical Society of British Columbia, Vancouver: 1993. **Published** under the ægis of the Grand Lodge of British Columbia and Yukon, funded by MW Bro. R. Glenn Allen, Grand Master's Fund. Edited and designed by Trevor W. McKeown. **Colophon:** Body type set in Melior 10/12, headlines set in Melior Bold 20/22, Globe and column drawn by Mr. Stanley Q. Woodvine, 1996. On 3 August 1994 the Masonic Foundation of Ontario officially registered the Grand Lodge logo, the square and compasses with the letter G, with Consumer and Corporate Affairs, Canada, as published in *Trade Marks Journal*, Vol. 41, No. 2075.

*... to cultivate
and enlighten the
mind, to induce a
habit of virtue, and
to strengthen the
fundamental principles
of our Order:
Brotherly Love,
Relief and Truth.*

