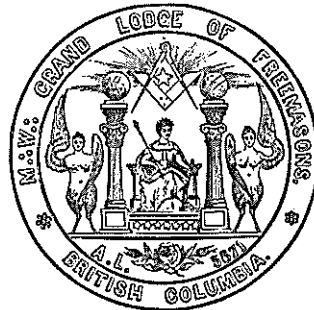


HISTORY OF
GRAND LODGE
OF
BRITISH COLUMBIA

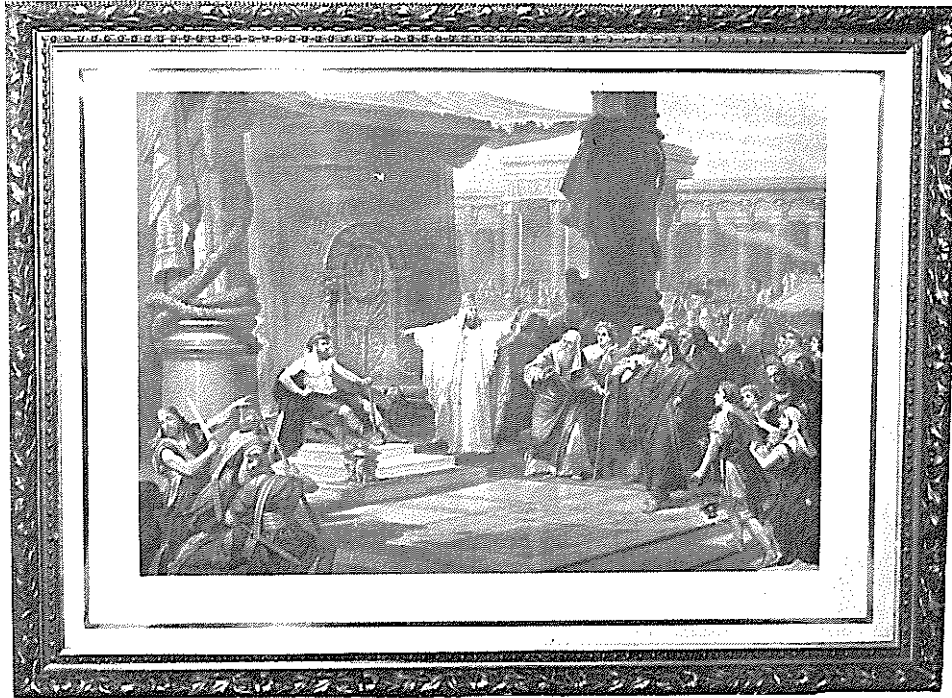


1871 - 1970

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THE IRON-WORKER AND KING SOLOMON



*"Behold, I have created the smith that bloweth the coals in the fire,
and bringeth forth an instrument for his work."*

—ISAIAH LVI:16.

From the original painting by Professor C. Schussele, 1864.
Engraved by John Sartin, Phila., 1871, a pioneer in mezzoprint engraving.
Hanging in the Masonic Temple at Victoria since 1872.

* * *

When the Temple at Jerusalem was completed, King Solomon gave a Feast to the artificers employed in its construction. On unveiling the Throne, it was found that a blacksmith had usurped the seat of honour on the right of the King's Place, not yet awarded. Whereupon the people clamoured and the guard rushed to cut him down. "Let him speak!" commanded Solomon. "Thou hast, O King, invited all craftsmen but me, yet how could these builders have raised the Temple without the tools I fashioned." "True," decreed Solomon. "The seat is his of right. All honour to the Iron-worker."

—JEWISH LEGEND.

SOURCE—THE ENGRAVING.

FOREWORD

INCEPTION OF THE MOST WORSHIPFUL GRAND LODGE OF BRITISH COLUMBIA

The Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia was founded in Victoria, British Columbia, on the 21st day of October, 1871, and was consecrated and dedicated in accordance with ancient custom at the Masonic Temple, Government Street, Victoria, British Columbia, on December 26, 1871. The following Lodges composed the Grand Lodge:

Victoria	- - -	No. 1—Formerly 1085 and 783, GR England
Vancouver	- - -	No. 2—Formerly 421, GR Scotland
Nanaimo	- - -	No. 3—Formerly 1090, GR England
Cariboo	- - -	No. 4—Formerly 469, GR Scotland
British Columbia	-	No. 5—Formerly 1187, GR England
Caledonia	- - -	No. 6—Formerly 478, GR Scotland
Mount Hermon	- -	No. 7—Formerly 491, GR Scotland
Quadra	- - -	No. 8—Formerly UD, GR Scotland
Union Lodge of New Westminster (No. 1201 and 899, GR England) retained its allegiance to the Grand Lodge of England until August, 1872, when it came under jurisdiction of British Columbia as No. 9.		

At the first Annual Communication there was reported a total membership in the jurisdiction of 295, of which 95 were officers and 28 were Past Masters. MW Bro. Dr. Israel Wood Powell, of Vancouver Lodge No. 2, who for the previous five years had acted for the Grand Lodge of Scotland as Provincial Grand Master of British Columbia, was elected first MW Grand Master, and MW Bro. Robert Burnaby, of Victoria Lodge No. 1, who had previously represented the Grand Lodge of England as the District Grand Master of British Columbia, was, by unanimous consent, elected the first MW Past Grand Master.

These were the men who founded our Grand Lodge and such was our beginning. From the distance of a century we may look back at our foundation and the challenge that faced these builders of our heritage.

A vast continent and an ocean separated this newest of Grand Jurisdictions from the ties of the Mother Grand Lodges. Within the jurisdiction the population was small and widely scattered. The centres of population in Vancouver, New Westminster, Nanaimo and Barkerville had no ready or instant means of communication. Most of the country was virgin forest. The great natural resources of our Province awaited not only development and markets but access and transportation to those markets.

The gold that had brought men to this frontier had been worked out. Population shifted with changing opportunities. The Lodges that had formed our Grand Lodge were called on to weather the shifts of fortune resulting from these changes. Those brethren who then guided our destinies met these challenges and our fraternity, so led and so guided, held firm in the high resolve that our Institution should remain and prosper.

Such is our history. So may we today be justly proud of our history and our heritage.

The frontiers of an undeveloped country were occupied and settled. And where the frontiers were advanced so did Freemasonry advance with it. The history of our Province and our Order are inextricably linked in this forward progress, for it was most often the selfsame men who were leaders both in the community and the Craft.

Today we enter upon our second century of Freemasonry in this Province. The challenges that face us today differ in content from those that faced our founders but

are no less in magnitude. Where our founders faced the unbroken wilderness, we today face the problems brought on by an expanding world and a new medium of knowledge. Science has opened its Pandora's box for good or evil. The great advances in these physical sciences have given us the use of power undreamed of a century ago and scarcely comprehended even today.

The uses of this power so given to us have brought the blessings of personal affluence and leisure. But in the wake of these blessings has come social upheaval and civil cleavage.

Great and powerful forces are at work in the world today. We live in this world at a great moment of destiny. Whether we can control the manifold disorders that would destroy us and direct and channel the powers of science is our challenge.

This too is the challenge that awaits us in our Fraternity. If we have learned the lessons that we have heard given about the Altars of Freemasonry, then we are dedicated to go forth into the world and by precept and example lead the way to tolerance and understanding.

The fundamental principles of our Order are as valid today as they were a century ago. But this does not thereby mean that these principles will of themselves preserve our Fraternity or our World from destruction. Left to themselves these principles count for little. What does count is the profound dedication of each Freemason to highly resolve that our heritage shall be preserved; that knowledge and light shall continue to lead the way from darkness and ignorance; that in this second century we as Freemasons shall meet these challenges by our own efforts.

Such were the tenets that our fathers gave to us and it is for us to see that these tenets are transmitted pure and unimpaired to the generations who follow us.

This must be our dedication and our resolve for the days that are to come.

Nicholas Murschellen

GRAND MASTER.



P R E F A C E

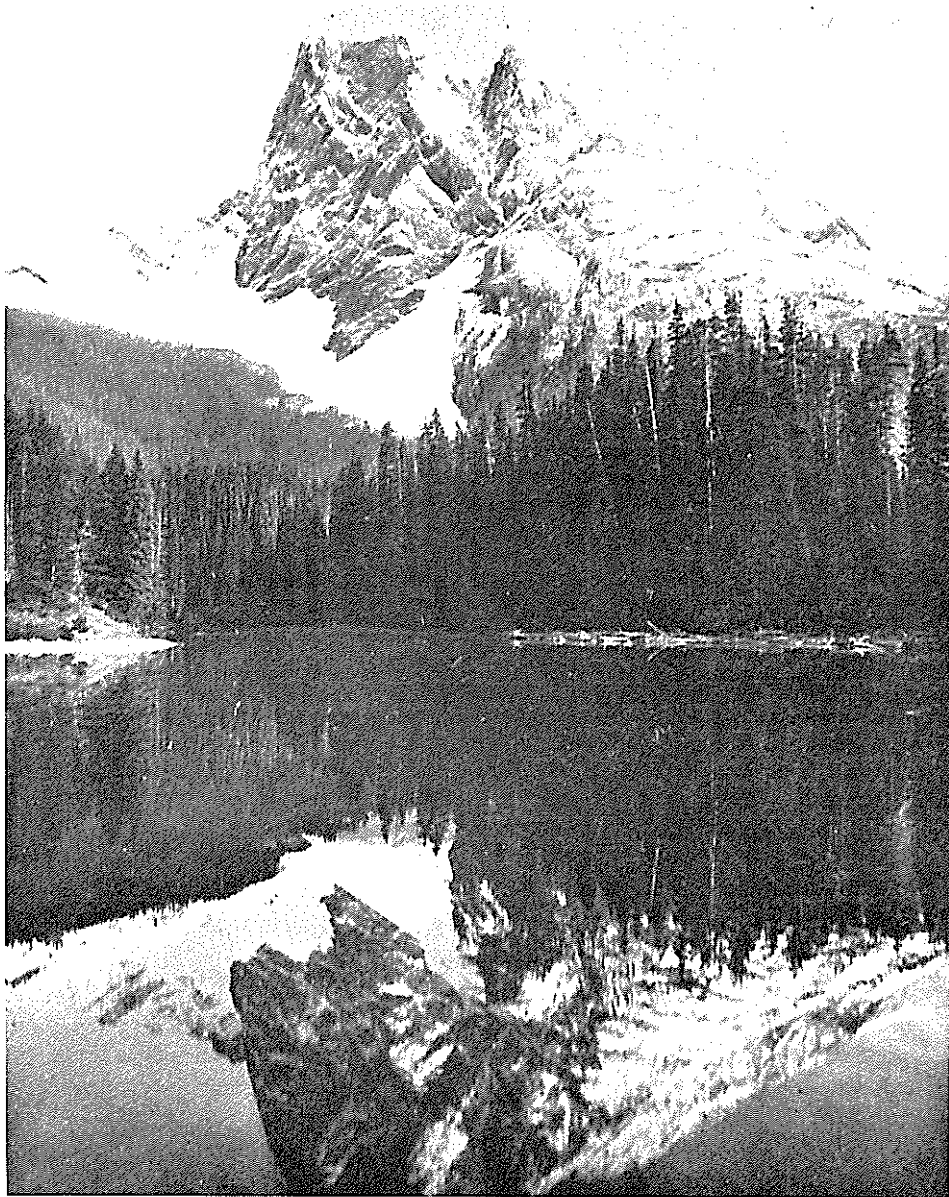
The late Brother His Honour Judge Frederick W. Howay, in the introductory paragraph to his book *British Columbia—The Making of a Province*,* avers that:

"In the story of every land there is a twilight period, before the dawn, in which fact and fiction are intertwined, where fiction may masquerade as fact and fact appears as fiction. This borderland is an interesting realm, and perhaps largely so because it is difficult to decide what part, if any, lies within the domain of history."

This is equally true in the story of an institution, such as Freemasonry, which story is equally intertwined with the stories of the earliest migrations into the Pacific Northwest; for it was out of the wanderings, privations, and courage of many men that the Grand Lodge of Antient, Free and Accepted Masons of British Columbia received its genesis. To set the stage for later events we should, like the Entered

Apprentice, go back to the beginning, not to the beginning of time, but at least to the explorations and the discoveries along the Pacific Coast of the Continent of America. For without the Spaniards—Cortez, Pizzaro, Quadra, Haro, Perez; the Britishers—Drake, Cavendish, Cook, Vancouver; those who came across the Pacific—Hanna, Meares, Douglas, Trounce; those who travelled Overland such as Mackenzie, Lewis and Clark, Thompson, Fraser, McMicking, and the rest—the Province of British Columbia, in the Federation of Canada, would not have been born.

"A Hallmark of the Strength and Beauty that is British Columbia designed in the Wisdom of the Most High."



Mount Burgess (8,473 feet), Emerald Lake, 5 miles north of Field in the Valley of the Yoho.

—BCYB 1903

* The Ryerson Press, Toronto, 1928.

The Description

The Territory in the northwest corner of the Continent of America, called British Columbia, has been described as:

"a great quadrangle of territory 700 miles long by 400 miles wide, lying to the north of latitude 49 degrees, and including the adjacent islands. North of that degree of latitude it continues inland to latitude 60 degrees but is shut off from the Coast by a narrow strip of Alaskan Territory, and is bounded on the east by longitude 120 degrees."⁽¹⁾

Queen Victoria Named the Colony

The name "British Columbia" was given to the area by Her Majesty Queen Victoria when in a letter dated Osborne, 24th July, 1858, to Sir Edward Bulwer-Lytton, Secretary of State for the Colonies, she wrote:

"If the name of New Caledonia is objected to as being already borne by another colony or island by the French, it may be better to give the new colony west of the Rocky Mountains another name. New Hanover, New Cornwall and New Georgia appear on the maps to be names of subdivisions of that country, but do not appear on all maps. The only name which is given to the whole territory in every map the Queen has consulted is 'Columbia', but as there exists also a Columbia in South America, and the Citizens of the United States call their country also 'Columbia', at least in poetry, 'British Columbia' might be, in the Queen's opinion, the best name."⁽²⁾

Political Phases

Politically, the Territory has passed through three distinct phases: (1) the separate Crown Colonies of Vancouver Island (established in 1849) and British Columbia (established in 1858); (2) the union of the two Crown Colonies as the Crown Colony of British Columbia (by Act of the British Parliament in 1866); (3) confederation with Canada as the Province of British Columbia on July 20, 1871.

Limitations

Because this Volume is designed to deal with the History of the Grand Lodge of British Columbia to its 100th Anniversary, it will be confined fairly exclusively to the foundation, work and development of that body. Very little mention is made of the Constituent Lodges, other than the "Founding Lodges", except as they are established by Grand Lodge, and any unique situations regarding their institution and constitution. Because of the need for brevity, very few names are mentioned, except those of the very highly esteemed brethren who laboured at the founding of the Grand Lodge.

Interpretation of Symbols

Except in the case of "quotations", which are given as written, *symbols* have been used to save space and to shorten the particularly long courtesy titles of many eminent Freemasons throughout the History.

In this History of the Grand Lodge of Antient, Free and Accepted Masons of British Columbia, the symbol:

"BCR"	means British Columbia Registry,
"BCYB"	means British Columbia Year Book,
"CNRy"	means Canadian National Railway,
"CPRy"	means Canadian Pacific Railway,
"DDGM"	means District Deputy Grand Master,
"DofC"	means Director of Ceremonies,
"EA"	means Entered Apprentice Freemason,
"EC"	means English Constitution,
"ER"	means English Registry,

(1) *The Year Book of British Columbia*, 1903, p. 5, Gosnell, R. E., Editor.

(2) *The Year Book of British Columbia*, 1911-14, p. 339, Gosnell, R. E., Editor.

"FC"	means Fellow Craft Freemason,
"GM"	means Grand Master,
"GrH"	means Grand Historian,
"GrS"	means Grand Secretary,
"GrT"	means Grand Treasurer,
"GTRy"	means Grand Trunk Railway,
"HBCo"	means Hudson's Bay Company,
"IPM"	means Immediate Past Master,
"JGW"	means Junior Grand Warden,
"JW"	means Junior Warden,
"MLA"	means Member of the Legislative Assembly,
"MM"	means Master Mason,
"MP"	means Member of Parliament,
"MPP"	means Member of the Provincial Parliament,
"MW"	means Most Worshipful,
"NPD"	means Non Payment of Dues,
"PGM"	means Past Grand Master,
"RW"	means Right Worshipful,
"SC"	means Scottish Constitution,
"SGW"	means Senior Grand Warden,
"SR"	means Scottish Registry,
"SW"	means Senior Warden,
"UD"	means Under Dispensation,
"VW"	means Very Worshipful,
"W"	means Worshipful,
"WB"	means Worshipful Brother,
"WM"	means Worshipful Master.

Address", "Committee on the	means The Committee appointed each year to review the Addresses of the Grand Master and the Deputy Grand Master.
Reports", "Committee on	means The Committee on the Reports of the District Deputy Grand Masters.
Warranted Lodges", "Committee on	means The Committee on Warranted Lodges and Lodges Under Dispensation.
Reviewer", "The	means The Reviewer of Foreign Correspondence for the Grand Lodge of British Columbia.
Petitions", "Committee on	means The Committee on Petitions and Grievances.

British Columbia Names Used

All the cities, towns, villages and settlements named herein are located in British Columbia unless otherwise qualified by the additional name of a province, state or country.

Italics Used in Chapters

The *italics* in certain Chapters, particularly in Chapters 5, 6, 7, and 8, particularly in the correspondence between RW Brothers Robert Burnaby and Israel Wood Powell and MW Brother Elwood Evans, are those of former Grand Historian, MW Brother Robie L. Reid. They were designed to give particular emphasis to certain important points in the correspondence.

Financial Amounts

Financial amounts used throughout the History are for the most part expressed to the nearest whole dollar value.

The Credit Belongs to Many Associates

The credit for the preparation of this History of the Grand Lodge of British Columbia should be given, in large measure, to many members of Craft Masonry. Some who have been called to the Grand Lodge above are as entitled to recognition as those who have remained and been spared to put the latest words on paper. We hope that the arrangement and presentation of this story will be pleasing to all.

Let us salute them with the dedication of this Volume, for it was their high privilege and honour to record the facts and the happenings well and truly for posterity.

To Members of the Craft

The Grand Historians have been:

The First—MW Brother W. A. DeWolfe-Smith, 1901-1912.

The Second—RW Brother Charles C. Hoyle, 1912-1915.

The Third—RW Brother William Burns, 1915-1928.

The Fourth—MW Brother Robie L. Reid, 1930-1945.

The Fifth—RW Brother W. G. Gamble, 1947-1962.

The Sixth—VW Brother John T. Marshall, 1964-

Others have made important contributions, such as RW Brother L. Watts Doney, who provided the *Historical Sketch of the First Fifty Years*, in 1921;⁽³⁾ Brother G. Hollis Slater, who assisted in the presentation of much of the earlier material through diligent and painstaking research into many matters of Masonic History in the Province; those who from time to time prepared material for the *Annual Proceedings of Grand Lodge*; and many others too numerous to mention, including some whose names are unknown. A special credit should also go to the Secretaries and other individual members of the Constituent Lodges who have contributed to the store of Masonic knowledge over the years.

To the Standing Committees

To the members of the Standing Committees of the Grand Lodge of British Columbia for their most valuable assistance in the preparation of the Chapters dealing with their respective spheres of activity: Education and Research; Fraternal Correspondence; Fraternal Relations and Rituals, grateful appreciation.

To the Provincial Archivist, and His Staff

The Grand Lodge of British Columbia gratefully acknowledges the most generous co-operation of Mr. Willard E. Ireland, the Provincial Archivist, whose advice on the form and direction of the History was most valuable; of Miss Inez Mitchell, the Assistant Archivist, who gave many hours of her time to assembling pertinent material for the History; of Miss Barbara McLennan, who spent much time in securing many of the appropriate illustrations used to brighten up the History; and of Mr. D. B. Mason, Miss Frances Gundry, and other members of Mr. Ireland's staff who in a great measure made this undertaking possible by the constant search for historical material.

Pictorial Sources

Grateful thanks also to the Ryerson Press, Toronto, for their permission to reproduce the pen sketches by John Innes which appeared in Brother Howay's *British Columbia—The Making of a Province* in 1928.

Unless otherwise credited, all other photographs used in this History were provided from two main sources: Non-Masonic pictures of historical points, individuals, and personages prominent in the political and social life, etc., in the Province were provided by the Provincial Archives at the Parliament Buildings in Victoria; while the photographs of a Masonic nature were supplied from the Constituent Lodges, individual members of the Craft, other Grand Lodges and taken from the *Annual Proceedings of the Grand Lodge of British Columbia*.

(3) See *Grand Lodge Proceedings* - 1921, p. 168 et seq., "Historical Sketch of Masonry in British Columbia," by RW Brother L. Watts Doney.

James Reid Mitchell

A very special word of appreciation to the late MW Brother James Reid Mitchell, Editor of the Masonic Bulletin and Chairman of the Grand Lodge Committee on Masonic Education and Research, for his personal encouragement. His passing cut many Masonic ties and his ready wit, generous assistance and jovial critique were always most helpful. His presence has been sorely missed during the concluding months of producing the story that follows. Under his direction, the Masonic Bulletin has always been a source of much factual data and interesting historical happenings.

Thanks to the Grand Secretary

To MW Brother John H. N. Morgan, the GrS, thanks are due for his assistance, advice and courtesy to us at all times. A vote of deep appreciation is also due to the members of the GrS's office staff for their assistance and friendliness: Miss Myrtle M. Lowdon and W Brother Richard Scannell; also to Mrs. B. A. Lowther, a former member of the GrS's staff who spent several days helping construct the roster of the Lodges and their original birth dates.

Manuscript Preparation

The manuscript was prepared by Miss Edith Yelland, who was most patient at all times correcting the errors and omissions of the writers and reviewers. To her we are all deeply grateful.

Sub-Committee for the History

Members of the Sub-Committee on History of the Special Committee for Celebrating the One Hundredth Anniversary of the Grand Lodge of British Columbia who assisted in the preparation of the History were: RW Brother Fred W. Coffin of Mount Hermon Lodge No. 7 at Vancouver; W Brother Richard L. Colby of Victoria-Columbia Lodge No. 1 at Victoria; W Brother (The Honourable Mr. Justice) Victor L. Dryer of Mount Lebanon Lodge No. 72 at Vancouver; RW Brother Donat McMahon of Burrard Lodge No. 50 at North Vancouver, all of whom contributed many hours to reviewing the text in the several stages of the drafting. In Victoria, W Brother Colby was the chief editor of the initial and final drafts of the text, while W Brother John R. Fawcus of Aurora Lodge No. 165 at Victoria assisted in the reading of the printer's copy and Brother Frederick Fulton of Vancouver and Quadra Lodge No. 2 at Victoria supervised the lay-out of photographs and other illustrations.

To Richard L. "Dick" Colby

While the Constitution of the Grand Lodge of British Columbia fails to provide for the appointment of an Assistant Grand Historian, there is one who has laboured in that capacity for over two years. Without his truly Masonic companionship and understanding; his excellent ability to sort out fact from gossip; his knowledge of the Province of British Columbia and much of its historical past; his ability to do battle in the interest of important historical happenings, without personal recrimination or sceptical disbelief; this History of the Grand Lodge would still be under construction or perhaps just an outline on the tracing board.

One of the joys of the job, even though it led us both into many evenings of extremely difficult and tiring work, has been for me at least the association of Richard L. Colby, PM of Victoria-Columbia Lodge No. 1 at Victoria, in public life the Executive Director of the Department of Travel Industry for the Province of British Columbia.

His has been a service to the Craft of Antient, Free and Accepted Masons for which the Grand Lodge of British Columbia must be forever grateful.

Finally to My Wife

To my wife, Vera Irene, goes out my heartfelt thanks for her understanding and co-operation over a period of six and one-half years. Due mainly to her guardianship, "The Cave", where most of the work was undertaken, became a place of creative

activity, while her own social life during the entire time was the sacrifice she made to the Institution of Freemasonry—so dear to the heart of her own father, the late Brother William O. Cockett of Victoria-Columbia Lodge No. 1 at Victoria. Thank you, my Dear!

The Sincere Desire of the Participants

Simeon Strunsky opined in Chapter 27 of *No Mean City* that:

"The years by themselves do not make a place historic. It is men who give the colour of history to a place by their deeds there or by merely having lived there",

and William Shakespeare in Act III of Part II of *King Henry IV* said:

"There is a history in all men's lives",

while Francois M. A. Voltaire in Chapter 10 of *L'Ingenu* pointed out:

"History is little less than a picture of human crimes and misfortunes."

But while time colours history and dulls the cutting edge of crime and misfortune, it may add lustre to the true achievements of the earlier man; it may mix the truth with the legend of his doings; it should endeavour to portray the historic picture of the man of the past, who provided the stage now trodden by the man of the present; it should provide a pathway worthy of that man of the future who will inherit that small but previous portion of the Earth. If this objective has been accomplished, then the effort has been worthwhile.

JOHN T. MARSHALL,
GRAND HISTORIAN.

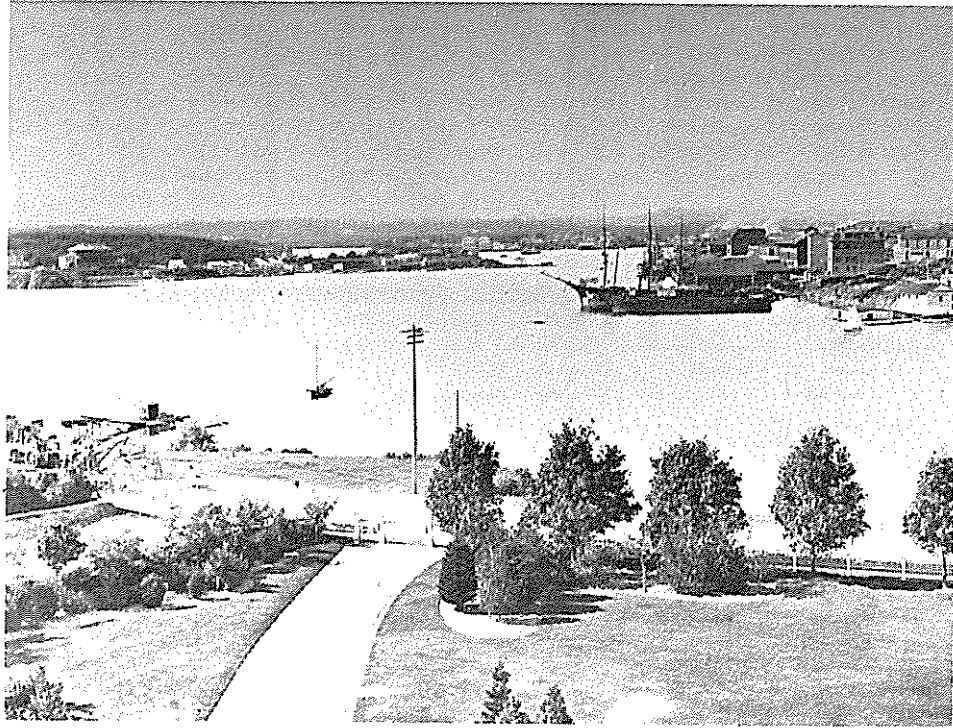
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SIGNS OF CHANGE IN ONE HUNDRED YEARS ARE REVEALED IN THESE
NORTHWARD VIEWS OF VICTORIA HARBOUR



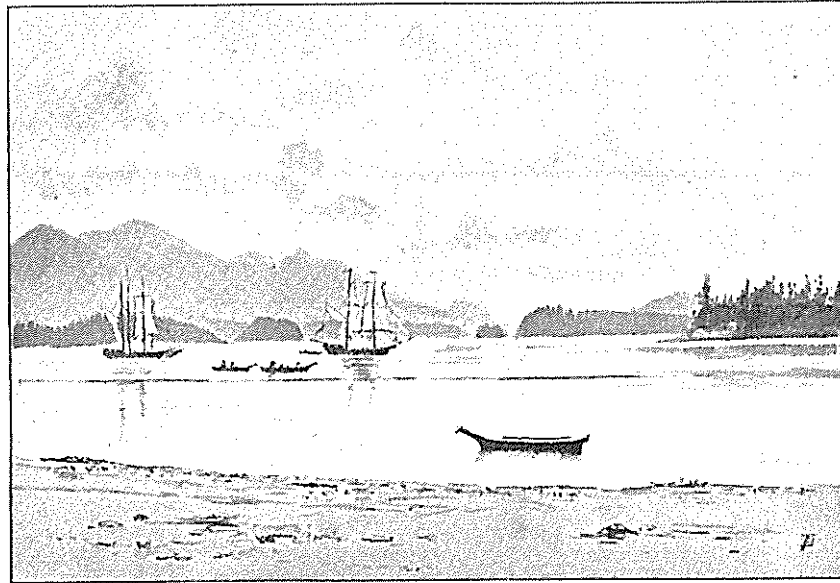
From the roof of one of the "Birdcages" around 1870, showing docking facilities at the foot of Yates, Bastion and Fort Streets (right).



From the tower of the Parliament Buildings in 1970, with the "Princess Marguerite" docked at the CPRy facilities arranged along Belleville Street immediately below, and the MV "Coho" across the water at the Black Ball Ferry Wharf.

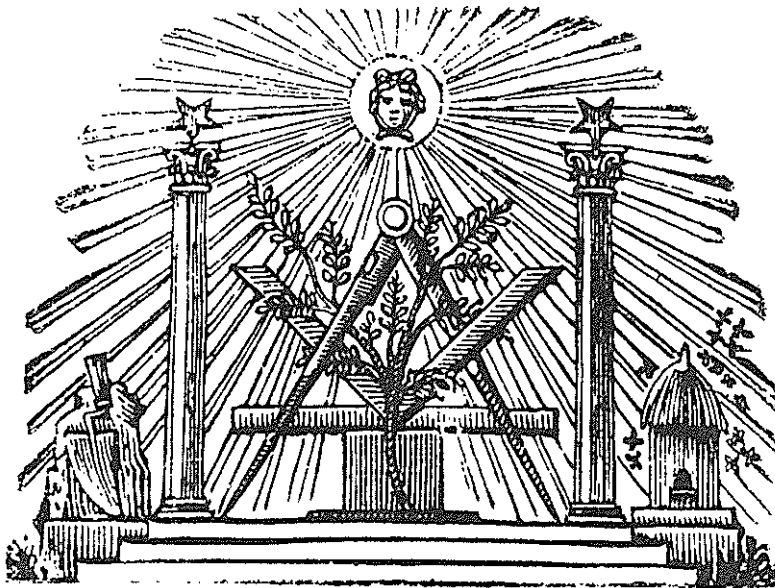
—Cecil Clark

ONE OF THE EARLIEST KNOWN SETTLEMENTS IN BRITISH COLUMBIA



A trading centre in Clayoquot Sound, circa 1788, named by John Meares, a retired lieutenant in the Royal Navy, after John Henry Cox said to be an "interloping trader" who sailed out of Canton, China in 1785. The ships at anchor are the "Felice" and the "Iphigenia" on which Meares is said to have loaded "the first Spars taken from the woods".

—BCYB 1897-1901



INTRODUCTION

THE PROLOGUE TO FREEMASONRY IN BRITISH COLUMBIA

"Whence Come You?"

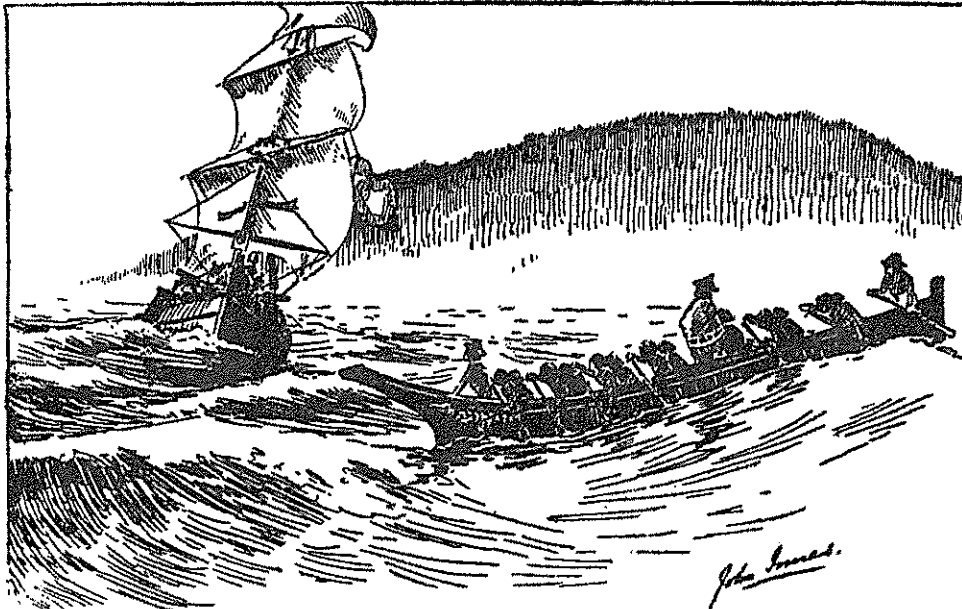
The Chinese Hoei-shin

The factual story of the very earliest journeys to the land now called "British Columbia" is lost in the mists of antiquity. How came the native peoples to the Pacific Coast in the first instance? Most anthropologists appear to believe that the Indians were originally Mongoloid people, who began their migrations to the Western Hemisphere somewhere about 20,000 years before Christ. They seem to have come via the Bering Sea, or the Aleutian Islands, to spread gradually throughout North and South America — from the cold Arctic regions to the north to the frigid wastes of Patagonia to the south — eastward to the Islands of the Caribbean Sea.

It is quite possible, also, that the first of the *non-natives* to set foot upon these shores came not from the east as many surmise and modern history records, but from the west, the Orient. Travel between the Asiatic countries and Europe was fairly common many centuries before Christopher Columbus made his discoveries on the Atlantic side of this immense land mass. In fact, it was towards the end of the fifth century, A.D., that a Buddhist monk, Hoei-shin, made a "journey of about twenty thousand miles to the East, to a country where grew a strange tree — Fusang — a country where the trees are thousands of feet high and of great girth." This region may be imaginary or not, but it has been identified by many as the Western Coast of the American continent. The claim that the Chinese first discovered the continent of America is probably based on this story.

The Spanish Explorations

The Spanish explorer, Juan Perez, is credited by some authorities with the actual discovery of British Columbia. Probably he was the first to note its existence on his charts of 1774. The Spanish captains who ranged the eastern Pacific Ocean during the sixteenth and seventeenth centuries left considerable evidence of their passage. It was early in the sixteenth century that Spain began pushing her search in the southern seas.



Juan Perez at Nootka.

—The Making of a Province, by Howay. Pen Sketch by John Innes. Ryerson Press.

In 1513 Balboa crossed the Isthmus of Panama, and, first of the Europeans, looked upon the waters of the Pacific Ocean. In 1518 Mexico was discovered. Magellan, the Portuguese navigator in the service of Spain, in 1520 was the first to pass through the Straits to which he gave his name, thus opening the way by sea to the Pacific from Europe. Three years after the discovery of Mexico, Cortez overturned the ancient Aztec civilization, under its ruler Montezuma, and made it a Spanish Viceroyalty. Pizarro defeated Atahualpa, the Great Inca of Peru, in 1535 and founded the city of Lima as the capital in place of the native capital of Cuzco. Cortez and Pizarro made the name of Spain terrible to all the native races, signaling the discovery of the Pacific by a series of cruelties and rapacious deeds which for their enormity are unparalleled in the history of conquest. The harvest of wealth in gold and silver reaped by the Christians in their despoliation of native peoples intensified the interest and zeal for discovery throughout maritime Europe. This assisted in promoting, if indeed it did not inspire, all the subsequent voyages to the American continent for many years, and in a large measure led to the exploration and colonization of the northern half of the continent. From 1535 to 1537 California was explored by Cortez, but in the latter year he was superseded by Don Antonio de Mendoza, as the Governor of "New Spain." The Spanish captains continued to explore the coast of California to the north until 1542 when Jean Rodriguez Cabrillo, a Portuguese of high reputation, joined the exploration of the western side of California. In 1543 Firello, a Spanish captain, had sailed as far north as the 43rd degree of latitude.

The British in the Pacific

The great English navigator, Sir Francis Drake, visited the region of the Pacific in 1578-79. Inspired by love of booty and bitter hatred of the Spaniards, he plundered and burned their cities, and looted and sank their galleons. He wintered on the coast thus employed, and, starting for home laden with spoils, he sought to find his way by a northern route in order to avoid the Spaniards. He sailed north to the 48th parallel not very far from the entrance to the Strait of Juan de Fuca — some say as far as Alaska — but returned on account of the stress of weather and anchored in Drake's Bay, near the present site of San Francisco, for five weeks. Here he set up the Standard of England, taking possession of the whole coast in the name of Queen Elizabeth, and calling it New Albion. Drake's success inspired other English adventurers in a similar direction, notably the famous Thomas Cavendish (or Candish) who ravaged the Spanish Main and West Indies. He followed Drake's course around the Horn in 1587 and, like him, struck terror to the hearts of England's enemies, while loading his ships with their wealth.

Search for the North-West Passage

There were many claims by navigators about this time to having accomplished the northern voyage from ocean to ocean, both eastward and westward, known as the North-West Passage, but these have all proved to be fables of the past. One result of these claims was the expedition under Sebastian Viscaíno, a distinguished Spanish officer, who from 1602 to 1605 examined the coastline from Acapulco to the 43rd parallel north latitude and acquired much knowledge concerning it. In 1592 the Greek pilot, Juan de Fuca, a native of Cephalonia whose real name was Apostolos Valerianos, while in the employ of the Viceroy of Mexico made a voyage northward and claimed to have entered the Strait of Juan de Fuca which is the entrance to the Strait of Georgia, between Vancouver Island and the mainland of the present State of Washington, and to have sailed a long distance up the Strait. His course, as described by himself, corresponded in the main with the general direction of the waters through which he claimed to have passed. Subsequently, Van Schouten and Lemaire, the Dutch navigators, in 1616 sailed round Cape Horn passing outside the course of Magellan and thus earned a distinction second only to his.

The Russians come from the North

From the north-west came the Russian explorers, when Peter the Great in 1728, in an attempt to resolve the eastern limits of Asia, sent out Vitus Bering, the Dane,

who after a long and painful journey across the vast plains reached Kamchatka in north-east Siberia. Bering made his way northward through the Strait which separates Asia from America, but owing to fog did not sight the shore of America. The following year he was forced by heavy gales to abandon the voyage and returned to Kamchatka and finally to St. Petersburg. Some twelve years later (in 1741) with a force of six hundred men in two vessels, the *St. Peter* (under his own command) and the *St. Paul* (under the Russian Chirikoff), Bering (on July 17) sighted the long-sought coast of America after the two ships had become separated. His first identification point was the great volcanic cone, Saint Elias, rising to 18,000 feet. He sailed northward and westward among the Aleutian Islands where, after pitiable mishaps, he breathed his last in 1741.

Bering was followed by numerous Russian adventurers. In 1768-69 came the Krenitzin and Levaschef expedition. In 1781 came the trading association formed by Chelekof and Golikof, the former exploring the coast between the south-west extremity of Alaska and Prince William Sound. In 1790 Alexander Baranoff was made the Governor of Alaska, and in 1789 Russian posts were established on Cook's River. In 1806 Russia attempted to establish a colony at the mouth of the Columbia River and from 1811 to 1841 a Russian colony did exist in California. With the conclusion of several important Treaties and the sale of Alaska to the United States in 1867, the Russian influence in the north-eastern Pacific ceased, but even the flowers that bloomed from these seeds are to be found in the story of Freemasonry in the North-west.

More Spanish Exploration

For a period of over one hundred and fifty years there is almost a hiatus in the records of discovery and adventure on the part of the Spanish navigators on the Pacific Coast. Thereafter interest was revived in the north-west explorations largely through their fear of losing their traditional hold on the western seas, threatened as they were by the Russians to the north and the growing power of the British everywhere. The first of these voyages was undertaken by Juan Perez in 1774 in the Spanish ship *Santiago*. He discovered the western side of the Queen Charlotte Islands and first anchored in Nootka Sound on the west coast of Vancouver Island. This was followed, in 1775, by the voyages of Juan Francisco de la Bodega y Quadra and Bruno de Hezeta, sometimes known as Heceta. The former reached the 58th parallel of latitude on the coast of Alaska, while the latter discovered the mouth of the Columbia River, known as the *Rio de San Roque*, and also as Heceta's Inlet.

From Cook to Vancouver

In 1778, on his third voyage to the Pacific, Captain James Cook, the well-known circumnavigator was commissioned by the British Government to examine the coastline from about 45 degrees north latitude to the Arctic Ocean for alleged large inland openings to the eastward. Due to prevailing bad weather in March 1778, he passed unnoticed the Strait of Juan de Fuca, and proceeding northward entered and named



Captain James Cook



Captain George Vancouver

Nootka Sound, Prince William's Sound, and Cook's Inlet. It was mainly Cook's entries in his log that sparked the next period, known as the Fur Trade Era.

After Cook's voyage, the first discoveries worthy of note made on the north-west coast of America were those of Captains Nathaniel Portlock and George Dixon, who sailed from London in 1785 in the *King George* and the *Queen Charlotte*. The Queen Charlotte Islands were named by Captain Dixon after his vessel on the assumption of their separation from the mainland. In April, 1785, Captain James Hanna, an Englishman, sailed in a small vessel from Macao and arrived at Nootka. After several



Captain John Meares

Englishman, sailed in a small vessel from Macao and arrived at Nootka. After several combats a trade was established with the Indians with the result that Hanna took back to China furs worth more than \$20,000. He returned again in 1786, but then had to compete with traders from Bengal and England, so his profits on the second trip were much reduced. The traders on the Coast about this time included Captains Lowrie and Guise in two small vessels from Bombay, and Captains John Meares and William Tipping, in two vessels from Calcutta, all under the flag of the East India Company. These ships, in the search for furs, were said to have covered the entire Coast north to the Aleutian Isles. After leaving Prince William's Sound, Tipping and his vessel, the *Sea Otter*, disappeared.

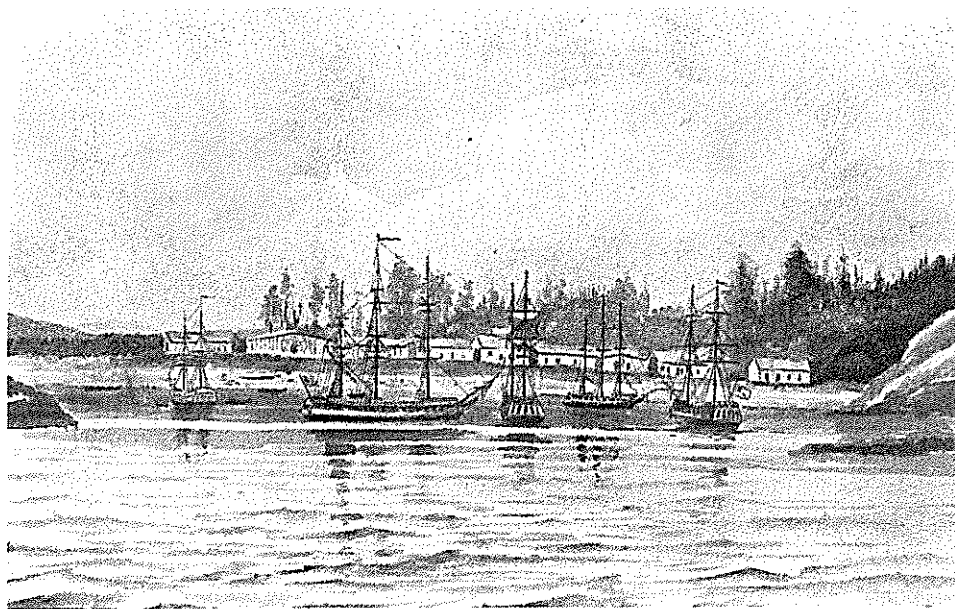
In 1787, Captain Charles William Barkley re-discovered the Strait of Juan de Fuca. He was followed by Captain John Meares on his second voyage in 1788, commanding an expedition from China. Meares established a trading post at Nootka which was afterwards raided and confiscated by the Spaniards. These actions sparked the *Nootka Affair*. In 1788, also, came the first American trading vessels out of Boston, among them the ship *Columbia Rediviva*, commonly called the *Columbia*, and the sloop *Lady Washington*, commonly called the *Washington*. The former, under Captain Gray, entered the mouth of the river to which it gave its name in 1792.

Research

In 1792, the celebrated Captain George Vancouver arrived at Nootka and was destined to leave behind him many monuments of his contributions to the British Columbia scene — the grand object of his expedition being the thorough survey of the intricate coastline of the Pacific shores between the parallels 30 and 60 north. This examination was carried out in a masterly manner, and at last set at rest, in the negative, the vexing question which for years had agitated the savants of Europe as to whether some inlet, strait, or passage might provide regular communication with Hudson's Bay or the sea to the northward of that bay.

End of the Spanish Domain

Of the later Spanish voyages, which took place after Cook's time until the Spaniards finally abandoned the coast of British Columbia, little need be said here because their influence on the future of the country was practically nil. The period between 1795 and 1818 was marked mainly by the arrival of British and American trading vessels. Subsequent to 1818 and up to 1858, the history of the coast is practically the history of the North-West and the Hudson's Bay fur companies and the principal voyages were of ships trading on behalf of the latter corporation. Among the last of the Spaniards to arrive in the North Pacific, Estenban José Martinez and Gonzalo Lopez de Haro were sent by Spain in 1788 as the principal actors on the Spanish side in the Nootka Affair in which they raided and confiscated the trading post at Nootka and the British vessels found there and imprisoned the crews. This led to the "Nootka Convention" of 1790, the terms of which ended once and for all time the Spanish influence



Captain Vancouver and Spanish ships at Friendly Cove, Nootka, 1792.

—From painting by Bamford.

in the area. Following these in order came Manuel Quimper, Salvador Fidalgo, Francisco, Elisa, Cayetano Valdez and Dionisio Galiano, all of whom were active in exploring and surveying the south-west part of what is now British Columbia.

In fact, all that has been perpetuated of a brief Spanish ascendancy are a few of the hundreds of names that dotted their maps of the coast of British Columbia. These are easily singled out — Haro, Valdez, Texada, San Juan, Fidalgo, Rosario, Hernando, Revilla, Cordova, Galiano, Gonzalo, Cortez, Quadra, Ggedo, and a few others more or less familiar. A few of them, we shall see, are preserved in the names of the Lodges of Freemasons.

Conquest of the North-West Passage

The days of discovery and adventure on the sea, so far as the coast of British Columbia is concerned, were drawing to a close. Since the days of Columbus, nearly every voyage of importance up to this time, to either side of the continent, had either directly or indirectly one real object in view, i.e. to discover a North-West Passage from Europe to Cathay no matter what else was accomplished. Now the mystery was resolved — no such passage navigable at all times did exist. In fact, the first passage by a ship from the North Atlantic Ocean to the North Pacific Ocean was accomplished between 1903 and 1906 by the Norwegian explorer Roald Amundsen. He went by way of the east coast of King William Land, Petersen Bay, and Victoria Land, a passage that is only open when the ice recedes and is, of course, fraught with too many dangers to permit regular steamer travel between the two oceans.

Henry Asbjon Larsen, Explorer—Master Mason

It remained for a Freemason under the Grand Lodge of British Columbia to make the first return journey via the North-West Passage and the second voyager in history to complete the trip from east to west, and so close the saga of the initial exploration in the Northern Hemisphere. Henry Asbjon Larsen, FRGS, was Initiated into Freemasonry on February 14, 1935; Passed on March 14, 1935; and Raised on April 11, 1935 in Mount Newton Lodge No. 89 located at Saanichton on Vancouver Island. As a Sergeant in the Royal Canadian Mounted Police, he commanded the famous voyages of the schooner *St. Roch* which was the first vessel ever to make the return voyage along the North-West Passage. The log of the *St. Roch*, a heavy timbered ves-

And signed
Sgt. H. Larsen



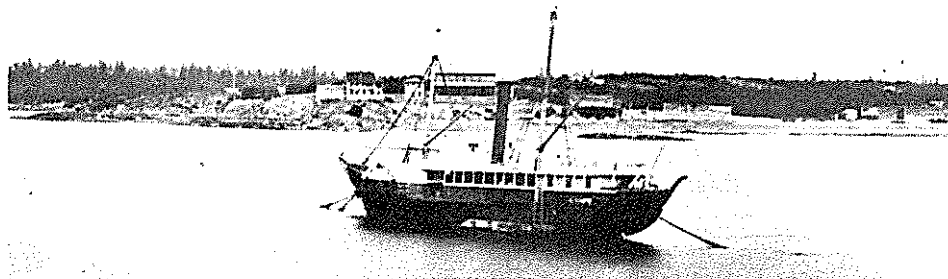
RCMP Schooner "St. Roch" in the ice, McClintock Channel, September, 1942.
Inset: Sgt. Henry Larsen and signature. —Maritime Museum, Vancouver.

sel built at Burrard Drydock, North Vancouver in 1928, is of interest in this story of Freemasonry in British Columbia. With her crew of nine men, she left Vancouver on June 23, 1940 and arrived at Halifax, Nova Scotia, on October 11, 1942. On the return journey *St. Roch* left Dartmouth, Nova Scotia, on July 22, 1944 to arrive in Vancouver in October 16, 1944. This voyage was completed in the amazingly short period of 86 days, in which time she travelled some 7,295 miles and only used steam for 1,031 hours and 34 minutes.⁽⁴⁾

Inspector Henry Asbjorn Larsen was a fine officer and leader of men, a man of sterling qualities and the true personification of a Freemason. He was made an Honorary Member of Mount Newton Lodge on February 13, 1947. He died in Vancouver on October 29, 1964. Many members of Mount Newton Lodge attended the funeral in the Lutheran Church in Vancouver. The ashes were sent to the Royal Canadian Mounted Police Cemetery in Regina.

Notable Overland Voyages

It was about the time that the sea voyages of discovery were coming to an end that the overland travellers began to push their way across the land mass that lay between the Atlantic seaboard, Upper and Lower Canada and the Pacific North-West. The sale of furs in Canton by Captain Dixon in 1787 was one of the major factors in the development of the area now known as British Columbia until the discovery of gold in the Fraser River and in the Cariboo diggings in the 1850's. Trading vessels



HBCo steamer "Beaver" in Victoria Harbour in 1870—then a survey boat.

(4) See *The North-West Passage 1940-42 and 1944*, "The Famous Voyages of The R.C.M.P. Schooner *St. Roch*", Sergeant Henry Larsen, FRGS., Commander.

continued to arrive and occasional men-of-war put into port. The officers of these ships played a very important part in the development of Freemasonry in the territory. The arrival of the Hudson's Bay Company's steamer *Beaver* by way of the Horn in 1835 was to mark a new era of navigation for the Pacific Coast. The inauguration of a San Francisco service and the subsequent development of trans-Pacific navigation coincided with the last attempts to establish the North-West Passage. The fur companies (the North-West Company, and its rival — later partner — The Hudson's Bay Company; Astors; and the like) gave considerable impetus to the appearance of travellers crossing the Prairies and the mountains.

Many Came Overland

The most notable and consequential overland journeys of those times which affected the history of British Columbia and its story of the development of Freemasonry were those of Sir Alexander Mackenzie who reached the coast in 1793 — the first citizen of any country to traverse the northern continent from ocean to ocean, which he did almost entirely on foot and by canoe. Mackenzie was followed, to the south, by Meriwether Lewis and William Clark, who followed the Missouri River to its source and after crossing the Rocky Mountains to the Columbia River reached the mouth of the latter in 1805. Then in 1811 came the ill-fated Astor expedition — its object to establish in the west, within the sphere of United States influence, a rival to the British fur trading companies and to dispute the territory explored by the latter.

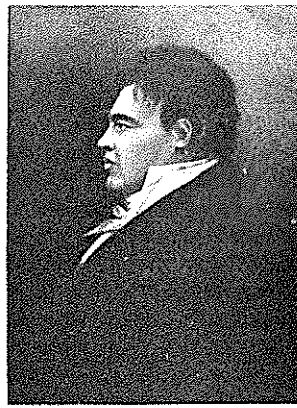
Sir Alexander Mackenzie

Alexander Mackenzie was born in Scotland and was sent to Montreal where he became an officer and, later, partner of the North-West Fur Trading Company. The promoter of that company had in mind the great object of the time, namely, to discover a water route to the northward from the Atlantic to the Pacific. Mackenzie set forth in 1789 from Fort Chippewayan on Lake Athabaska and after reaching the Great Slave Lake followed the mighty river, which now bears his name, to its debouchment into the Arctic Ocean. Disappointed because the great river did not prove an avenue to the Pacific, and having satisfied himself of the futility of finding a passage north of that point, he returned to Fort Chippewayan.

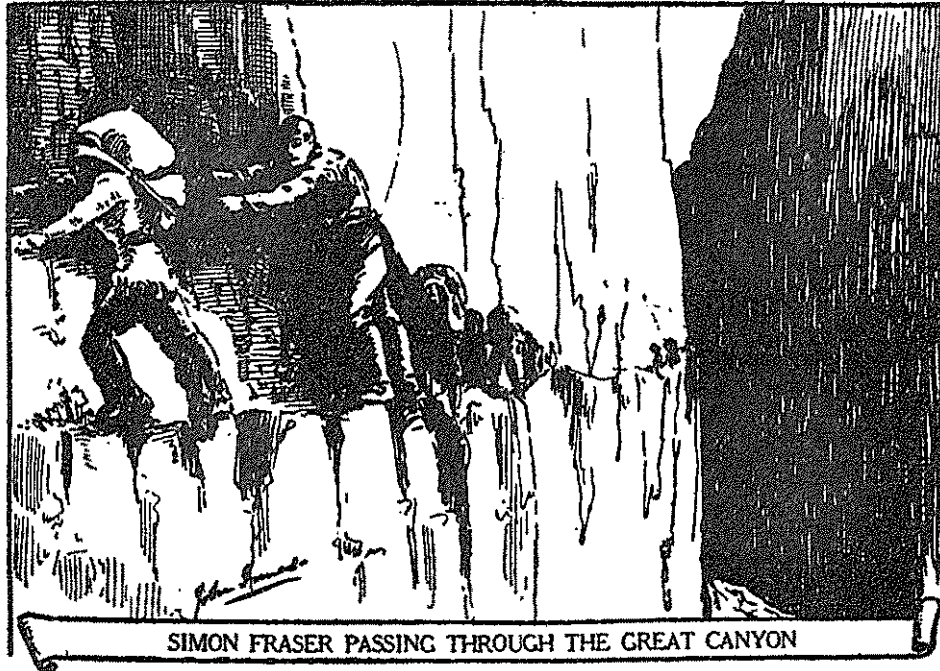
On October 10, 1792 Mackenzie again set out from the Fort and, crossing the height of land which divides the water flowing north from the water flowing south, finally reached the Pacific Ocean in the vicinity of Bella Coola on July 20, 1793. This journey, in addition to being of great geographical importance, opened an important outlet for the further extension of the fur trading interests, which the fur traders were not slow to follow up. They thus became established on the Pacific Coast in New Caledonia and the Oregon Territory. Mackenzie had completed the first overland journey across North America north of Mexico.



Sir Alexander Mackenzie



Simon Fraser



SIMON FRASER PASSING THROUGH THE GREAT CANYON

—The Making of a Province, by Howay.
Pen Sketch by John Innes. Ryerson Press.

Simon Fraser

Simon Fraser, the Canadian explorer and fur trader, was born at Bennington, Vt., U.S.A., and entered the service of the North-West Company in 1792 and became a partner in the company in 1801. In 1805 he was chosen to inaugurate the company's operations beyond the Rocky Mountains and, after exploring and establishing trading posts on the upper reaches of the Fraser River, together with John Stuart and 20 companions in 1808 explored the same river to tidewater. In point of dangers it was one of the most difficult exploration trips on record in North America.

David Thompson

David Thompson, geographer, fur trader and explorer, first came to Canada from England as an apprentice in the Hudson's Bay Company. Though he had little or no scientific training he developed great skill in geodetic and astronomical observations, and after 1797 when he joined the North-West Company he made surveys of astonishing exactitude of Western Canada. In 1797-98 he travelled south to the Mandan villages on the Missouri and then surveyed the source of the Mississippi River. Thompson's most notable explorations were, however, across the Rocky Mountains and on the Columbia River. He was the first to cross the Howse Pass to the source of the Columbia and to travel its length. He then explored the Kootenai, Pend Orielle and Clark Fork Regions. In Montreal during 1812-14 he made a large and invaluable map of Western Canada, parts of which are in use today.

The Appearance of the Overlanders

There were a number of parties leaving Eastern Canada for British Columbia between 1859 and 1862. Most of them became consolidated into two main parties in crossing the plains and the Rocky Mountains, but these separated after crossing the mountains and arrived at their destinations at different times and by different routes. Two of these parties were of the most concern to the history of Freemasonry in British Columbia because out of them came at least two of the early members of the Craft. These two groups have become known in the history of British Columbia as "The Overlanders."

John Jessop

In 1859 several parties left Toronto travelling by the old fur-trading route via Fort William to Fort Garry where one of them, John Jessop, taught school for a while. The journey, completed in the late spring, thus far had been one of unusual hardship and suffering. On the 1st of August two of the men started out from Fort Garry with a horse and a Red River Cart to cross over to British Columbia. The first stage of the journey to Fort Ellice was accomplished in ten days and here they were joined by half a dozen Americans. They reached the Rockies in October and crossed them by the Boundary Pass to Tobacco Plains. Four of them reached Fort Colville on the fifth of November, but only one of the two leaving Ontario in early May reached Victoria at the New Year of '60. This was John Jessop who was destined to be the JW of Vancouver Lodge No. 421, GRS., at the time of the formation of the Grand Lodge of British Columbia in October, 1871, and SW of Vancouver Lodge No. 2, GRBC., in 1872. Jessop became Superintendent of Education and first called attention to the desirability of a University in 1877. He did not continue in office but took his demit in 1880. He died in Victoria on March 30, 1901.

Robert Burns McMicking

In the spring of 1862 an overland party consisting of about forty persons set out from Queenston, Ontario (then Canada West) to British Columbia and reached Saint Paul via Chicago then travelled north to Fort Garry. They started out again via Edmonton for Tete Jaune Cache where they arrived on August 27 having crossed the Rocky Mountains by the Yellowhead Pass in latitude $52\frac{1}{2}^{\circ}$ north. One portion of the party from this point journeyed southward with the bulk of the animals, via the North Thompson River, while the main group journeyed down the Fraser River by rafts and canoes to Quesnelle Mouth where they disbanded in September, 1862. Some went to the mines in the Cariboo country while others scattered through the country to the Pacific seaboard. The captain of this party from Fort Garry west was one Thomas McMicking. Also a member of the party was the captain's brother, Robert Burns McMicking, destined to become the Grand Master of the Grand Lodge of British Columbia, the 16th incumbent of that high office in 1894.

"R.B." as he was known to all his associates, was born at Queenston Heights, Welland County, Ontario, in 1843, the grandson of a Scottish immigrant of around 1780. He joined Quadra Lodge No. 508, GRS., as its fourth Initiate on September 15, 1871, and was raised to the Sublime Degree of a Master Mason in that Lodge on December 1, 1871, serving as Secretary of that Lodge (as No. 8, GRBC.) in 1875. He was elected the First Worshipful Master of Vancouver and Quadra Lodge No. 2, GRBC., at the amalgamation of the two Lodges on May 16, 1877 and filled the Office of Secretary again from 1880 to 1886 and from 1902 to 1912. This pioneer and highly respected Freemason died on November 27, 1915, in Victoria, British Columbia at the age of 72 years.

Thomas Trounce

The Fourteenth Grand Master of the Grand Lodge of British Columbia reached the shores of the Pacific from across the ocean and the land of the "Down-Unders." Thomas Trounce was born in Truro, Cornwall, England, about 1822. On his coming of age he moved to London to become an architect and builder. After five years there he took his wife, Jane, with him to Tasmania and practised his profession in the wake of the miners. In 1848 he joined the gold rush across the Pacific to California, where he stayed until word came that gold had been found on the banks of the Fraser River and he went north with that rush.

Thomas Trounce apparently returned to England in 1870. He did not stay there very long, but long enough to become a Freemason as a Member of Elms Lodge No. 1212, ER. (The Lodge had only been founded in 1868, so he could not have been a Freemason prior to 1870.) Returning to British Columbia, he affiliated with British Columbia Lodge No. 5, GRBC., in 1871 to become its DC that same year, its SW from 1872 to 1874, and its WM in 1875.



Home of Mr. and Mrs. Thomas Trounce in 1962—built in 1868.

In the Grand Lodge of British Columbia Thomas Trounce was the Grand Superintendent of Works from 1873 to 1879, Senior Grand Deacon in 1880 and 1881, Senior Grand Warden in 1882, Deputy Grand Master in 1883 and 1884, and Grand Master in 1885, the eighth incumbent of that high office.

Trounce was one of the first architects to practice his profession in Victoria. The home he built for his wife, Jane, on Michigan Street, Victoria, over 108 years ago, while still in excellent repair is at the moment of writing being demolished to make way for an apartment complex. Such is the way of change and perhaps progress. Trounce passed away in Victoria on June 30, 1900, aged about 79 years.

Indian Place Names

The explorers from across the seas and the voyagers from across the plains and the mountains were among the first to give name to the several areas of settlement. In the course of time many of the towns, Indian villages and settlements assumed the so-called "Indian" place names. The Indian, however, did not deal in abstract arbitrary forms of speech, and thus a name was a concrete or succinct expression of some characteristic of a locality or particular spot on the ground, which however might happen to apply equally well to half a dozen localities. For instance, to the Indian there was no such place as Nanaimo, Kamloops or Hesquiat, in the sense of such names designating particular and distinct localities. Places were identified by the Indians as "waters meeting," as in the case of Kamloops; as "people of the water," as in the case of Keremeos; as "people of the falling snow," as in the case of Kitimat; as "places cut through," as in the case of Sicamous or, in the case of Nanoose (Nu-nuas) Bay, as "the indenture of the bay."

Even in translation these words suffered. The Indian intonations probably produced a wide variety of phonetic understandings according to the background origin of the listener, and one must realize that the explorers and the voyagers were men of many cultures and speech backgrounds. In this way many of the places we know today received names the explorers and settlers *thought* the natives used.

Names Preserved in Freemasonry

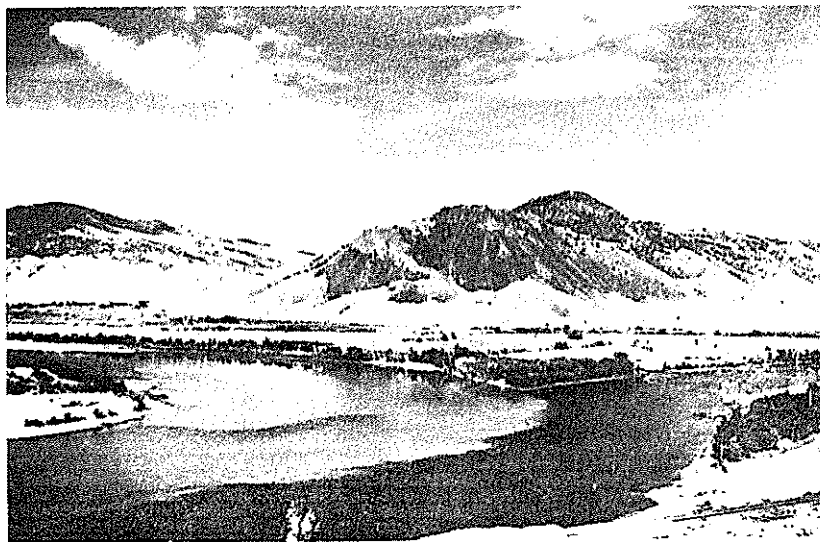
The names of many of the early explorers and pioneers have been preserved in the names of the Freemasons' Lodges presently extant under the Grand Lodge of British Columbia, such as Barkley, Columbia, Quadra, Vancouver, Pacific, Burrard (named by Capt. Vancouver), Discovery, Burnaby, Henderson, etc. Many of the "Indian"



Kamloops Lodge No. 10

A. F. & A. M., B. C. R.

Warranted 1886



"MEETING OF THE WATERS" of the North and South Thompson Rivers.

In 1811 and 1812 the "She-Whaps" Indians called this place "Cumcloups". This is the word from which the name "**Kamloops**" was derived and first used in 1827.

REGULAR COMMUNICATION

Second Tuesday in each month except July and August in the
MASONIC TEMPLE, KAMLOOPS, B.C.

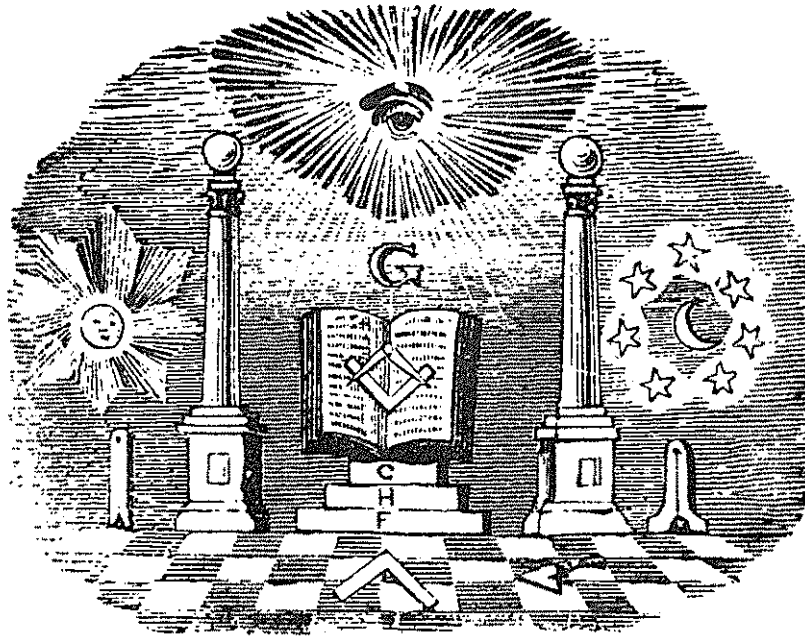
—Kamloops Lodge No. 10.

names have been adopted by Lodges of Freemasons in the Province, such as: *Camosun* (No. 60) the first name for what is now Victoria, probably from the Indian name for the "rapids." It is said to have many spellings, and was pronounced "cah-mih-sun" by the natives being the name of the locality of Curtis Point and The Gorge; *Capilano* (No. 164) from the Indian word pronounced "kia-pila-nog" the name of the super Chief of the Squamish tribe which inhabited Howe Sound and Burrard Inlet; *Chemainus* (No. 114) from the Indian word "tsi-min-nie" the name of the legendary figure who led the migration of a tribe from the Alberni area to the head of Horse Shoe Bay, where the Chemainus River empties itself to the sea; *Haida* (No. 166) the name of the Indian tribe living on the Queen Charlotte Islands of British Columbia and on the southern end of Prince of Wales Island, off Alaska. Representing one of the most advanced of the typical cultures of the North Pacific Region, the Haida are closely related to the Tlingit and the Tsimshian Indians; *Kalamalka* (No. 160) truly describes the "Lake of many colours" from whence the Lodge took its name; *Kamloops* (No. 10) of which there are over 16 known variations of interpretation and spelling — the Lodge after much research adopted for its Monthly Summons the generally accepted Indian spelling "cum-cloups" and the meaning "meeting of the waters" for it is at this point that the waters of the North and the South Thompson Rivers merge; *Kaslo* (No. 25) was named after the Creek nearby, it is said in the Indian tongue to mean "place where the berries grow", some say it was named after a HBCo trapper who spelt his name "Kaslau", but local opinion is that it more likely came from the old Indian chief whose name was "Old Caslo"; *Kitimat* (No. 129) (sometimes more likely the spelling was "Kitamaat") was the name of a tribe of Indians living on the west coast of the Mainland of British Columbia, and signifies "people of the falling snow"; *Kootenay* (No. 15) after the "kut-en-ai" Indians, probably derived from "ko" meaning "water" and "tin-neh" meaning "people" or "the people of the water"; *Kitselas* (No. 123) from the Tsimshian Indian word "git-zo-lesh" meaning "people or village at the Canyon"; *Malabat* (No. 107) according to the Indian version "mala-kut" means "plenty of bait" from the Salish words "mala" meaning "plenty" and "kut" meaning "bait"; *Nanaimo* (No. 110) or Naymo, in the early spelling, refers to the Indian name for the locality — the dwelling place of the "na-na-is" and home from time immemorial of five bands, "qual-se-olt," "saal-a-chim," "yue-shee-kan," "an-n-we-mes," and the "taw-welt-kan" wedded into a sort of loose federacy named "sne-ay-mo," familiarly it is known as "the home of the Nanais"; *Nicola* (No. 53) after the famous Indian Chief "Nwistes-meekin" or "walking grizzly bear", the early trappers and fur-traders called him Nicholas or "N-kua-la"; he flourished c. 1810-50 and was reputed to have had 17 wives; *Omineca* (No. 92) in the Indian language means "sluggish river" or alternatively "the river that overflows"; *Penticton* (No. 147) the Indian spelling is "pente-hik-ton" and means "always" or "forever" because there was always water flowing out of Okanagan Lake into the River, or because the land would always belong to the Indians; *Similkameen* (No. 95) from the original Indian name meaning "the abode of the 'sim-ila-ka-muh';" *Spallumcheen* (No. 13) from the Shuswap tongue "spil-a-mi-shine" meaning "flat mouth"; *Tsimpsean* (No. 58) after the people of the Skeena River Indian tribes inhabiting the valleys of the Nass and the Skeena Rivers; *Tyee* (No. 66) after Chief Williams of the Soda Creek Reserve of the Shuswaps, whom all knew as "Tyee-Chief," also the name given to a particularly fine species of the Chinook Salmon family by the Indian and white fishermen off the Coast of British Columbia.

They were Possessed of Fortitude and Fidelity

Thus along these waterways and over these many trails came the men who were destined to establish Freemasonry in this wild land: first men imbued with the desire to discover and explore; then men attracted by the rich spoils of the fur trade; and later those other men and their camp followers lured by the gold in the creeks and rivers of the interior; and finally, when these inducements dwindled and interest in them waned, the men and their families who came, settled and made this land their home. These men came via the Horn, overland to California's diggings and then up the Coast by steamer, along the overland routes of the fur companies, and across the

broad expanse of the Pacific. In addition to these civilians were many who came aboard the men of war. All these were a rugged and noble band of men, quick-tempered and resolute in purpose; men whose watchwords were bravery, endurance, probity, and enterprise. They were miners, muckers, merchants, lawyers, doctors; of all races and creeds; but among them the seeds of the Masonic Craft had been deeply rooted. They came with a heritage from many lands, from varied jurisdictions and ritualistic understandings. Among them were Protestants, Jews and even Catholics of the Roman Faith. From them and those that followed immediately after emerged the founders of Freemasonry in the Province and the builders of the Grand Lodge—AF & AM of British Columbia.



CHAPTER 1

BEING A BACKGROUND OF THE EVENTS PRIOR TO THE FORMATION OF THE GRAND LODGE IN 1871

*"I want to feel at the set of Sun
That some little deed is good I've done;
And as I pillow my head at rest,
I want to feel that I've done my best."*

JOHN W. MCLEOD, D.D.G.M.

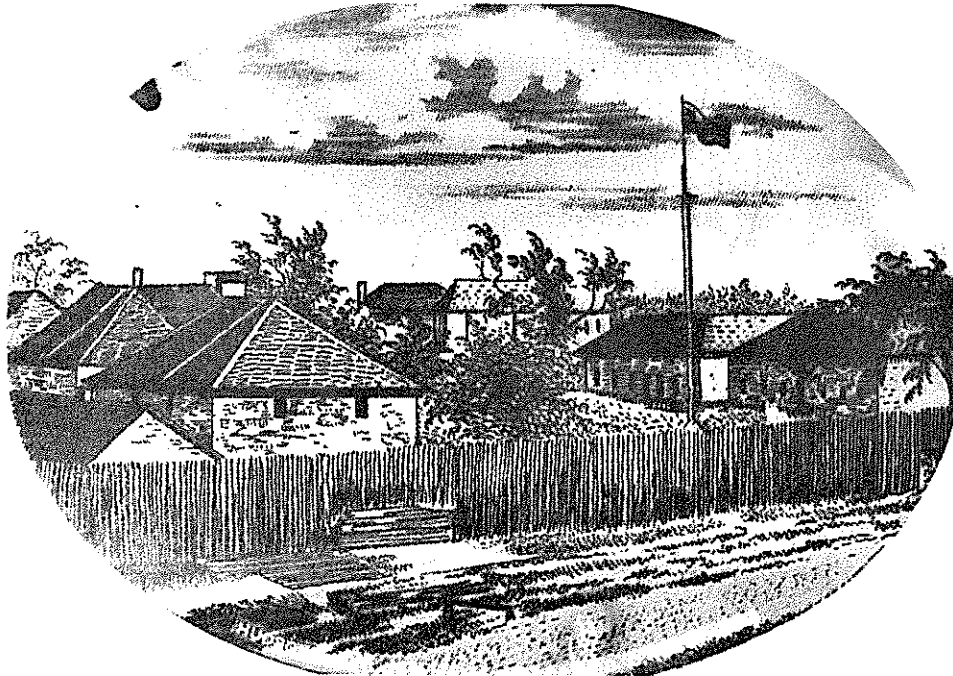
The Hudson's Bay Company

By the charter given to the Hudson's Bay Company in 1670 they were given sole jurisdiction and ownership of all the lands about Hudson's Bay and Hudson's Straits and upon the coasts and confines of the seas, bays, rivers and lakes thereof, together with the fur trade, minerals, etc. They were to hold the territory in free and common soccage and it was to be known as Rupert's Land. Naturally such a territory would comprise all the lands about the bays and the rivers up to the heights of land on the east, south and west of "the bay."

But the company spread their operations to Labrador on the east; westward along the prairies to the Rockies; through the Rockies to British Columbia and Vancouver Island; and even possessed territory as far south as California.

The Rival Companies

Their first rivals were the French traders who were backed up by the French Government and who naturally resented the presence of the English in the territory north of the Saint Lawrence and the Great Lakes. After the Battle of the Plains of Abraham the most serious rivals were the members of the North-West Company with headquarters



Hudson's Bay Co's. Fort, Victoria, B.C., 1843 - 1864. From a painting.

in Montreal. This company was officered by such men as John Richardson, John Forsythe and Edward Ellice. The rivalry was extremely keen and cut into the trade of the older Company so seriously that it was necessary to put new life into their organization, and finally through the efforts of Edward Ellice an amalgamation was effected and for the next generation the Company was quite prosperous. Under Governor Simpson it controlled 152 posts with over 3,000 men and officers in its employ.

Fort Victoria Is Chosen

The Oregon Treaty between the United States and Great Britain on June 15, 1846, fixed the boundary line at the 49th parallel. Anticipating the result, under which Fort Vancouver, their chief Pacific depot and distributing centre on the Columbia River would become United States territory, the Hudson's Bay Company decided to remove their headquarters to within British limits.

Accordingly, Mr. Chief Factor James Douglas, whose successful performance of this duty forever afterwards indissolubly connected his name with the foundation, rise and prosperity of British Columbia, was instructed to take the schooner *Cadborough* and six men from Fort Nisqually to select and report on a suitable site on the southern end of Vancouver Island, within the Strait of Juan de Fuca, for the new depot. After a careful survey, starting from Point Gonzalo (now Gonzales), the southeast corner of Vancouver Island, and visiting all the harbours and inlets westward to Snow-Sung, or "Sy-yousung", now Sooke, a site for the proposed establishment was selected. In his report of July 12, 1842, with almost prophetic insight and judgment, he described it as "decidedly the most advantageous position for the purpose of a general depot and nucleus of a permanent British community within the Strait of Fuca". The location immediately selected by the Hudson's Bay Company for the new establishment was in the "Port of Camosack", and Fort Victoria was erected the next year.



Sir James Douglas, Chief Factor, H.B. Co. Governor of Vancouver Island and British Columbia from 1851 to 1864.

The Indians Called It Camosun

The "Port of Camosack" was, of course, the present Victoria Harbour and Victoria Arm, and the word "Camosack" itself a variant of the Indian name usually rendered in English as "Camosun". Charles Ross, a Chief Factor of the HBCo., was the "Builder and Officer in charge of Fort Victoria 1843 - 44", and a plaque to his memory is to be found in the Quadra Street Cemetery. The new location was named "Fort Victoria" in honour of the Queen. The site, it is needless to say, was one of great natural beauty and was admirably adapted for the purpose of becoming the chief depot and administrative centre of fur-trading in the vast territory. Some claim that "had James Douglas had an eye to the future and could have foreseen Victoria as a commercial city, he would no doubt have chosen Esquimalt on account of the splendid harbour," but that secret was forever locked in the heart of the virtual founder of the great Province of British Columbia.

The Charter's Saving Clause

On January 13, 1849, a charter was granted to the Hudson's Bay Company with the stipulation that if within five years a settlement of resident colonists was not established it was subject to revocation and reserved to the Crown the right of purchase on expiration of the licence. This was a saving clause which shortly proved of the first importance to the establishment of the Crown Colonies of Vancouver Island and British Columbia. The story of Freemasonry in British Columbia is coeval with the transition of a small fur-trading post to an embryo city. No trace of the Craft has been found during the

"Fur Trade Era", but early in 1858 convincing evidence of the wealth of the Fraser River and other parts of the area began to be established and what was later to be a frenzied "gold rush" started to simmer in California. It was then that the lure of the bright yellow gold attracted the thousands who were to come from California, from the eastern seaboard, and from across the seas to sow the first seeds of the Fraternity.

From Collecting Furs To Digging For Gold

The "Fur Trading Era" in the territory began to wane and by 1858, when the first great Gold Rush came aborning, it has ceased to be the governing factor in the life of the community. In California the frenzied activity that followed the Gold Rush of 1849 had died down. The time when gold was to be had for the taking had passed and men were looking for a new Eldorado because the California workings had moved into the big business stage. Rumours began to fly that gold had been found in the North, on an almost hitherto unknown river called "the Fraser", and it was said that the Hudson's Bay Company was digging out millions.

In the Spring of 1858, about 800 ounces of fine gold, said to have been sent down by the Hudson's Bay Company, was received at the United States Mint in San Francisco. It was not a large amount, but because of the decline of gold shipments from California mines it was sufficient to trigger a rush to the North. A hard band of gold-seekers sailed for the Fraser River and found gold in the sandbars near "Fort Hope" and "Fort Yale". Others quickly followed on their trail, seeking "the new Eldorado—the golden realm of thrice ten thousand hopes." The Fraser River gold excitement had begun and with it Victoria quickly became the spring-board to the interior of the territory. Soon a veritable "City of Shacks" and tents clustered about the Hudson's Bay fort at Victoria and "a city had sprung up there, like Jonah's Gourd, almost in a single night."

Colonies Of Vancouver Island And British Columbia

The Charter of Grant to the Hudson's Bay Company of Vancouver Island was made on January 13, 1849. This became the groundwork of a new political departure in the far west of a new British possession. In that same year Vancouver Island was proclaimed a British Colony by Great Britain, open for colonization; in 1850 it was given representative government; and in 1852 the Queen Charlotte Islands were added thereto as a Dependency. Until 1858, however, there were few inhabitants other than the officers and employees of the Hudson's Bay Company, which had made Victoria its headquarters on the Pacific.

During the early days of the colonial government on Vancouver Island, the mainland territory, known in a vague way as "New Caledonia", still remained as Indian Territory subject to the sole authority of the Hudson's Bay Company. On August 20, 1858, by Imperial Edict, it was named "British Columbia" with boundaries very much



Filling the water barrel on Government Street, Victoria, British Columbia.
Circa 1862, 'Forty Buckets for a Dollar'.

as at present established with the addition of the Territory of Stikine, which was added in 1862. On November 19, 1858, this area was made into the Colony of British Columbia (generally called the "Separate Colony" in historical writings). In 1866, the mainland and island colonies were merged into a single entity "the Colony of British Columbia" (generally referred to as "the United Colony"), with New Westminster as its first capital. In 1868, after a very bitter controversy, the capital was moved to Victoria.

Entry Into The Confederation Of Canada

With the establishment of the Dominion of Canada in 1867, many statesmen envisioned a coast-to-coast union of the British Colonies. Events in British Columbia moved rapidly thereafter towards confederation with the territories under the British domain to the east of the Rocky Mountains. The final decision was inevitable, notwithstanding the strong opposition from elements in the community, particularly those under the influence of the former Governor of the Colonies, Sir James Douglas, and Dr. James S. Helmcken, an important and influential figure in the early days of Victoria. One of the earliest supporters of the union with Canada was Amor De Cosmos, the first secretary of Victoria Lodge No. 1085 ER, and later Premier of the Province and Member of Parliament for Victoria at Ottawa. In 1870 the terms of agreement were completed; the construction of a trans-continental railway was guaranteed (even though at a later date it was only the threat of secession that brought the railway to completion); on July 1, 1871, the first Dominion Day was celebrated in British Columbia; and she assumed her place as a Province of the Dominion of Canada.

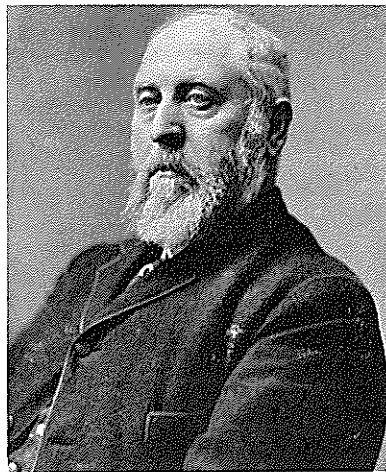
All these stirring events made their mark on the course of Freemasonry in the Province, because there is little doubt that these political stirrings added their impetus to the formation of the Grand Lodge of British Columbia. Many of those involved in the fight for union with Canada were Freemasons equally zealous in their desires for, and determination to have, a Grand Lodge of their own.

The Beginning Of Freemasonry

Just how Freemasonry was first introduced into the territory now known as British Columbia is not easy to say, but with one exception no trace of Freemasonry has been found prior to 1858. When Dr. William Fraser Tolmie, a physician and fur trader in the employ of the HBCo. came in 1833 to what was then the British portion of a region generally described as Oregon Country, he was first stationed at Fort Vancouver on the Columbia River and later that year moved to Fort Nisqually at the southerly end



W. Bro. John T. Howard, Publican and Hotel-keeper, one of the "Originals" of Victoria Lodge No. 1085, ER—president at the Inaugural Meeting, "who paid his dues on the evening of the Installation." Made an Honorary Member in 1890, he died in 1895.



David W. Higgins, member of Victoria Lodge No. 783, ER in 1866. MLA for Esquimalt for 10 years. Speaker of the Legislature 1890 to 1898. Colonist reporter with Amor De Cosmos.

of Puget Sound. Dr. Tolmie took up permanent residence in Victoria in 1858-59, but prior to that time he had visited the forts and settlements along the coast to the far north, and when he arrived on the Coast he brought with him a wooden "carrying-case," adorned with a Square and Compasses and other Masonic emblems. Whether he had ever been made a Freemason history does not reveal, but this case is now in the possession of *Prince of Wales Lodge* No. 100, in Vancouver. It was a gift from the widow of one of its members, Dr. Frank Patterson.

It is known that there were Freemasons among the "gold-seekers," most of whom, whether they were citizens of the United States or other countries, had learned the lessons of the Craft according to the American practice, for the main in the Lodges of the State of California. As soon as they were settled they wanted a new Lodge in their new home. Being now on British soil, they naturally expected that they would have to have a Lodge with a Charter from the United Grand Lodge of England, and they found sufficient English Freemasons in the little city to encourage that idea. There was urgent need for a Lodge to act as the centre for Freemasons and their fraternal and benevolent duties, and this need was all the greater because Victoria was not an old and settled community, but rather a frontier town just beginning to feel the pressure of the coming migrations.

Grand Lodges of Oregon and Canada

In 1844 ships had begun to arrive from England, no doubt bringing occasional additions to the Colony, and in 1850 a party of 80 immigrants arrived. Among all these were probably some Freemasons, but the first public mention of the Craft that can be found is in the "British Colonist" (the newspaper founded by Amor De Cosmos) of the 24 of June, 1859, where mention is made of the fact that the Grand Lodge of Oregon, which had been organized in 1851, had held its Annual Communication on the 11 of that month at Eugene. No further mention of Freemasonry is found in the public journals until August 3 in the same year when it is stated that the Grand Lodge of Scotland had extended recognition to the newly formed Grand Lodge of Canada (in Ontario). The editor of the "British Colonist" was Amor De Cosmos who, after a year spent with the Mormon community at Salt Lake City, had changed his name by an Act of the State Legislature of the State of California (Senate Bill No. 42) from William Alexander Smith to "a strange and romantic conglomeration meaning 'lover of the universe'," and who was already a Freemason, which would account for the appearance of these items.

The Early Stirrings

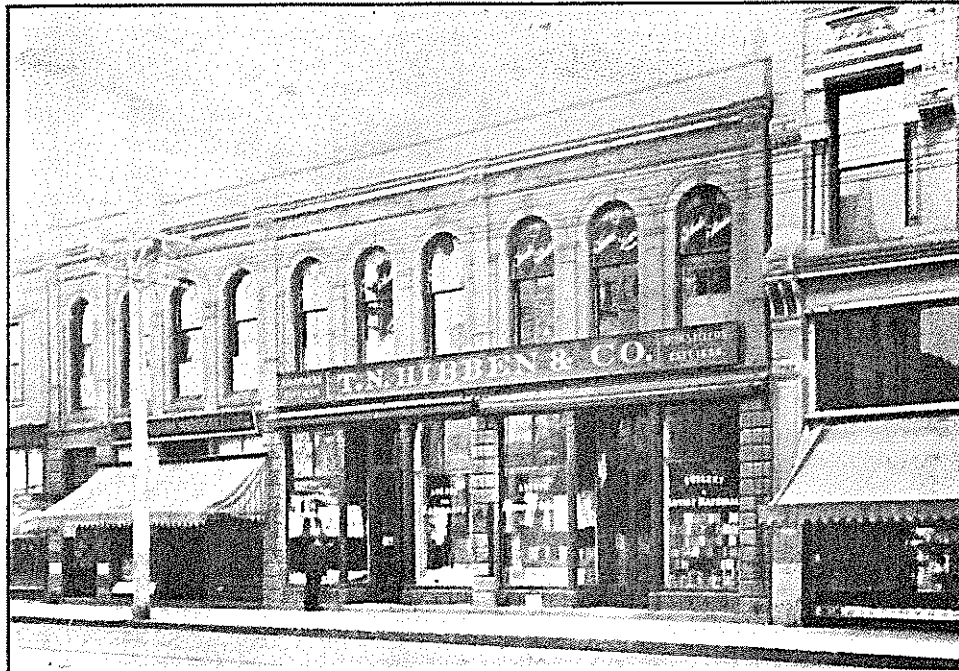
There is no doubt that the Freemasons had been discussing the establishment of a Lodge in the gold regions of the North on board ship as they travelled from San Francisco to Victoria. When they arrived there was no building to be found that could be used for a public meeting, let alone a Masonic Lodge. During the summer of 1858, Brother J. J. Southgate and his partner, Thomas Mitchell, erected a two-storey building at the south-east corner of Yates and Langley Streets and the upper storey furnished a meeting place where Freemasons and others could discuss matters of mutual interest. As soon as the new building was ready for occupancy the following item appeared in a newspaper, the "Victoria Gazette," published in the little "City of Shacks" by journalists from San Francisco, in its issue of July 10, 1858:

	ject more at length hereafter.
ian	The members of the Ancient Order of F.
es-	& A. Masons in good standing are invited to
320	meet on Monday, July 12th, at 7 o'clock, P.
cin	M., in SOUTHGATE & MITCHELL'S new
	store, up stairs. The object of the meeting
	is to consider matters connected with the
	permanent interests of the Order in Victoria.
M.,	
in..	Up to the latest dates from San Fran-

"THE MASONIC TEMPLES OF VICTORIA — 1865 TO 1878".



Hall occupied by Lodges in Victoria from 1860 to 1865.

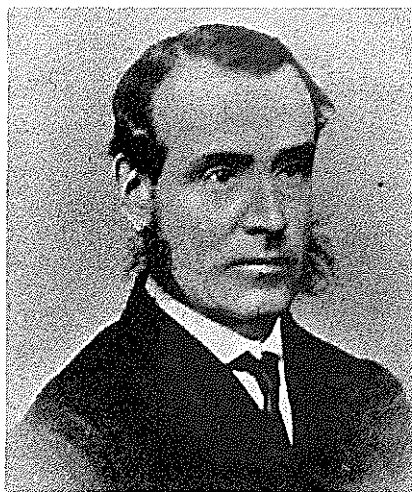


Hall occupied by Lodges in Victoria from 1865 to 1878. The Birthplace of the Grand Lodge, AF & AM of British Columbia.

THE BRITISH COLONIST.	
A. DE COSMOS, Editor.	
SATURDAY, DEC. 23, 1858.	
VICTORIA LODGE OF F. AND A. M.— Preliminary measures have been taken for the establishment of a Masonic Lodge in Victoria. The petition for a charter will go to England next steamer. The following gentlemen have been named for office bearers:—Capt. Southgate, W. M.; George Pearkes, S. W.; — Jeffries, J. W.; A De Cosmos, Sec'y; — Thane, Treas.; — Thane, S. D.; R. J. McDonald, J. D.	

The reference to "F. & A.M." is said to have marked the writer as having been taught his Freemasonry in the United States. This has led to the belief that J. J. Southgate, while an Englishman and presumably the person who inserted the advertisement, was probably made a Mason in the United States as he is known to have been a Master Mason in California Lodge No. 1, F. & A.M., prior to his arrival in Victoria. It is argued that had he been Raised under the United Grand Lodge of England he would have used the contraction of "A.F. & A.M."

Robert Burnaby



Robert Burnaby, Esq.
District Grand Master, E.R., 1867-1871
Past Grand Master

United Grand Lodge of England. In the returns of the Masters, Wardens and Past Masters his name is given as JW in 1855-56 and SW in 1856-57. He had also joined Royal Somerset House and Inverness Lodge No. 4 on January 22, 1856 and was P.P.G.D.C. for the County of Surrey.

It is known that at least seven Brethren met in the new building in response to the "Summons", but so far no records of the matters discussed have yet been located nor is there extant any record of the activities of the Freemasons during that summer or autumn. There can, however, be little doubt that a number of informal meetings were held in the room over the Southgate-Mitchell Store and that at one of these it was decided to draft a Petition to the United Grand Lodge of England praying for the issue of a Charter for a Masonic Lodge in Victoria. This action was almost certainly taken on the advice of one Robert Burnaby who had arrived in Victoria in the fall of 1858 and who had been made a Freemason in the Frederic Lodge of Unity, No. 661, G.R.E., at Croydon, South London, England, on March 30, 1854, at the age of 26 years. Burnaby appears to have been the Worshipful Master of that Lodge in the year 1857-58, the same year the Lodge became No. 452, in the new Register of the

Burnaby affiliated with the new Lodge on September 27, 1860 and was elected WM of Victoria Lodge No. 1085, GRE, for 1863 and 1865; he was the first and only District Grand Master of the District Grand Lodge of British Columbia, under the United Grand Lodge of England, which was created under a Patent issued on September 10, 1867; he became a resolute and outstanding figure in the formation of the Grand Lodge of British Columbia to which he was elected as the first PGM.

Victoria Lodge No. 1085, GRE

After many delays over a period of two years, due mainly to the difficulties of transportation, the long awaited Charter arrived from England via San Francisco by the regular steamer, no doubt in the possession of W Brother J. J. Southgate, who was a passenger on that vessel when she reached Victoria on March 14, 1860. Brother Amor De Cosmos was responsible for this item in the "British Colonist" of March 20, 1860:

The Constitution of the first Lodge was set for August 20, 1860; the ceremonies were carried out on schedule with eleven Brethren present; and again Amor De Cosmos faithfully reported in the "British Colonist" on August 22, 1860, that:

THE BRITISH COLONIST

Wednesday Morning, August 22, 1860.

MASONIC LODGE.—We take great pleasure in announcing that a Masonic Lodge, under the name of "Victoria Lodge No. 1085," was organized in Victoria on Monday evening last. This is the first lodge of the Order ever established here, or in fact, in any part of the British possessions on the Pacific. The charter was obtained from the Grand Lodge of England. The petition for the charter was forwarded to England in December, 1858, but owing to some informality, and to the charter being sent out via Cape Horn, nearly eighteen months expired before it arrived. Since its arrival the installation of officers has been delayed to Monday evening last, in order to suitably fit up the Lodge Room over Messrs. Hibben and Carswell's store, Yates street. We must say that the manner in which that has been done reflects great credit on the Order; in fact, there are few Masonic Halls on the Pacific coast better furnished, or more in keeping with the ancient landmarks of the fraternity. The Officers were installed by Past Master Robert Burnaby, assisted by Past Master Henry Aguilar, of H. M. S. Grappler. The names of the office bearers are J. J. Southgate, W. M.; George Pearkes, S. W.; Wm. Jeffray, J. W.; J. N. Thain, T.; A. De Cosmos, S.; Wm. H. Thain, S. D.; K. Gambitz, J. D.; L. Franklin, I. G.; J. R. McDonald, O. G.

A TEST QUESTION.—During the assembling of the Coroner's Jury, yesterday morn-

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J. J. Southgate



G. Pearkes

During 1860, nine Brethren became members of the Lodge by Affiliation, including W Brother Robert Burnaby, while the first and only person to be made a Mason in the year 1860 was John Malowansky, a Russian news agent and tobacconist.⁽⁵⁾

The "Scotch" Ritual

The English Ritual was not familiar to the many Masons who came, as many did at that time, from the United States, where the ritualistic practices differed in details. Some of these, in Victoria, being desirous of using the work to which they had been accustomed, applied to the Grand Lodge of the Washington Territory for a Charter. Except for the employees of the Hudson's Bay Company and a few of the professional men in the Colony, practically all the newcomers to Victoria came from California. A few came from Puget Sound. In spite of this, many of them were not citizens of the United States for the California Gold Rush had attracted gold-seekers from other parts of the world. But many of them had become Freemasons in the United States and were therefore accustomed to the use of the "American" work, which in some way in British Columbia came to be called the "Scotch" work, and later "Scottish." In addition, many of these immigrants had come originally from the Maritime (Atlantic) Provinces in which the Lodges used and still use the American Ritual. It should be pointed out that the highest authority in the United States, Dr. Albert G. Mackey, in his *Encyclopedia of Freemasonry*, in the 1906 Edition on page 872, refers to:

"The system of work which, under the appropriate name of the American Rite, (although often improperly called the York Rite) is practised in the United States."

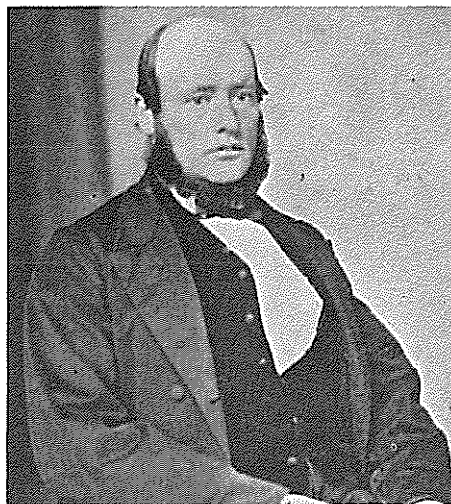
These Brethren saw no reason why they should not have the pleasures and benefits of Freemasonry in their new home as they had it in their old. They found that the Ritual used in Victoria Lodge varied materially from that to which they had been accustomed. They did not wish to infringe on the rights of their Brethren working under the "English" Ritual, but they did feel that they must have a Lodge in which they could use a Ritual familiar to them. Hence their application to the Washington Territory.

When the matter came before Victoria Lodge on January 21, 1861, after considerable discussion the following resolution was moved:

"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 Freemasons, we do not recognize their power to grant Dispensations or Warrants out of the district of their own country, and all Dispensations and Warrants emanating from any other source than the Grand Lodge of the Mother Country in this place we shall hold as Clandestine, and all Freemasons visiting such Lodges cannot be recognized as Freemasons".

(5) See *Proceedings of Grand Lodge—1943*, p. 128 et seq., "Victoria Lodge, No. 1085, ER", by Bro. George Hollis Slater; and *Proceedings of Grand Lodge—1935*, p. 152 et seq., "The Founding of Victoria Lodge, No. 1085, EC", by Bro. Gordon Smith.

There is nothing to show that this Resolution was ever passed by Victoria Lodge, in fact at the Regular Meeting on March 28, 1861, Brother N. H. Thain withdrew his "resolution relative to the establishing of an American Lodge in Victoria".



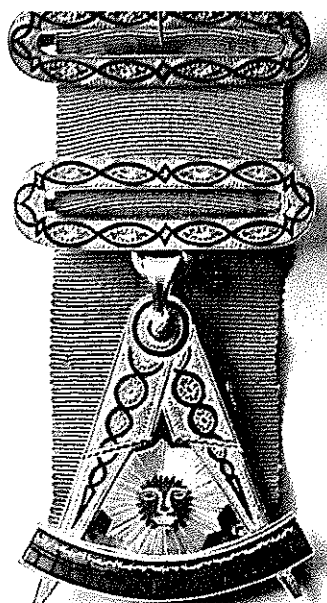
William H. Thain
Secretary of Victoria Lodge and WM in 1871—
one of the "Original Seven" who met on July
12, 1858—from St. John's Lodge No. 632 ER,
now New Brunswick.



Lumley Franklin
Charter Member and WM of Victoria Lodge in
1865. Director of Ceremonies of the District
Grand Lodge. Second Mayor of Victoria.

When the applicants heard the protest of Victoria Lodge No. 1085, claiming that as the Colony of Vancouver Island was a British Colony and that no other Masonic body except the Grand Lodges of the Mother Country (of England, of Ireland or of Scotland) had any right to grant a Warrant or Dispensation for a Masonic Lodge therein, and that Victoria Lodge had insisted that if a Lodge were so established, it would be treated as clandestine and that the Members of Victoria Lodge would have no Masonic Communication with them, they quickly saw the difficulties, both Masonic and political, which might arise if their application was successful, and therefore quickly withdrew it. Their decision was no doubt influenced in great measure by the action of the Grand Master of the Washington Territory who was said to be a "good Freemason with the wisdom of a Solomon, who was most anxious to maintain Masonic peace between the two adjoining jurisdictions". There is little doubt that, while he recognized what his legal rights might be, such action as had been asked by the applicants in Victoria would likely cause much trouble and he would not be a party to it. He therefore returned the Petition to the senders without taking any action whatever with respect to it. In fact the matter was never brought to the attention of the Grand Lodge of the Washington Territory.

h — e /a re a- r- in r-	for the appearance of customers that (Satur- day nights excepted) never come. VICTORIA LODGE, No. 1085.—Our Ma- sonic brethren will be pleased to learn that the Charter applied for to the Grand Lodge of England has arrived and is now in possession of J. J. Southgate, Esqr. Arrangements are in progress to speedily organize the Lodge in "due and ancient form," of which the brethren will have due and timely notice.	al in el th Si el at A cc A
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Jewel presented to W Brother "J" W. Powell by the Members of Vancouver Lodge No. 421, SR.
St. John's Day, December 27, 1867.

Dr. Israel Wood Powell



Israel Wood Powell, Esq., M.D.
Provincial Grand Master, R.S., 1866-1871
Grand Master 1871-2-3

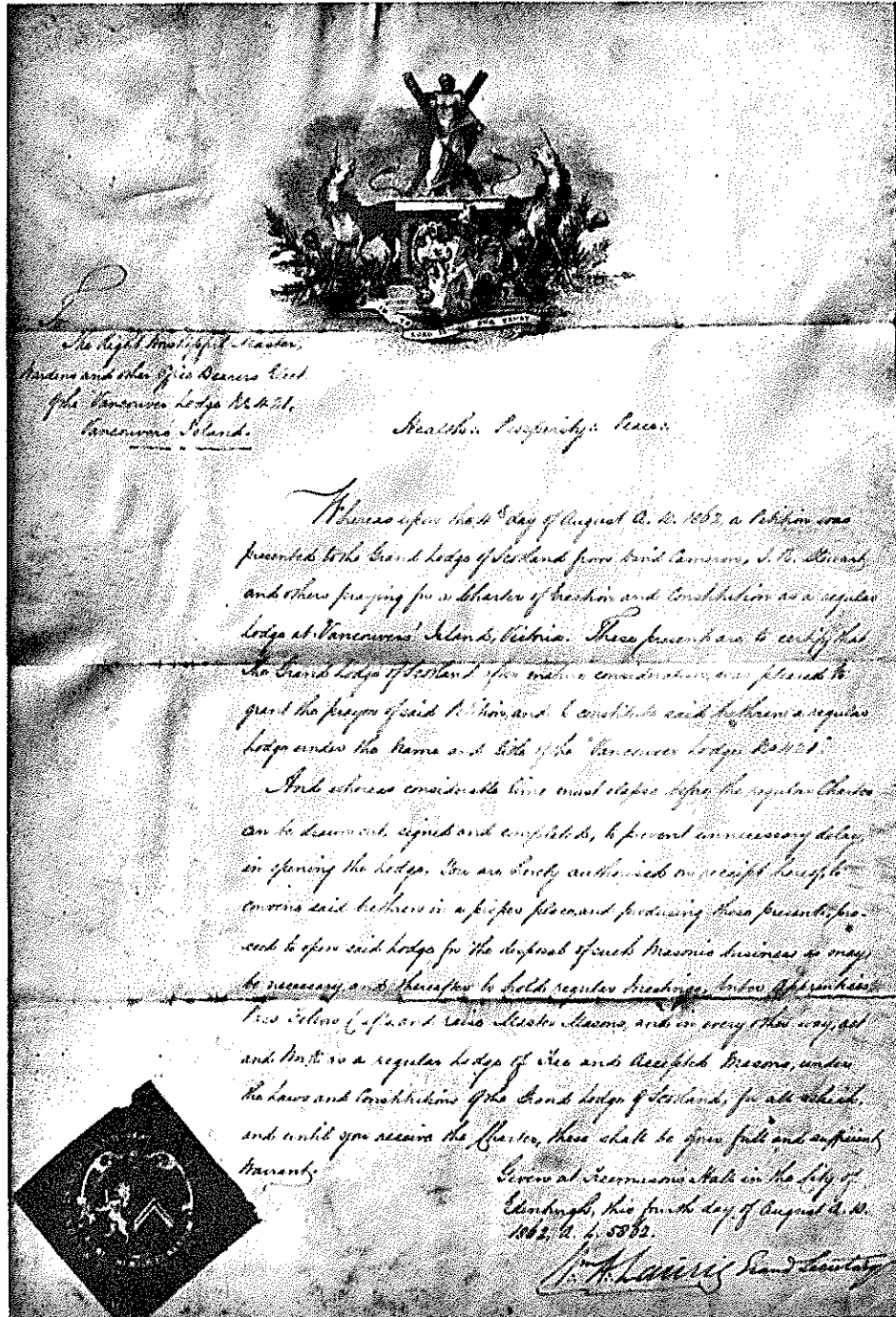
Dr. Powell was destined to become the first Provincial Grand Master of British Columbia, holding under the Grand Lodge of Scotland, in May, 1867 and the first and founding Grand Master of the Grand Lodge of British Columbia, AF & AM, in October, 1871.

Vancouver Lodge No. 421, GRS

Dr. Powell settled in Victoria in 1862, and he soon became interested in the state of affairs among the local Freemasons, as he found them divided into two camps solely on the Ritual. He quickly realized that his personal experience placed him in a unique position of being possibly the one person who could produce a solution to the problem, and he advised the votaries of the "American" work to abandon the idea of obtaining

While the Brethren of the "American Lodges" origin were in the quandary as to the course of action to pursue in order to gain the right to practice their particular form of Freemasonry, there arrived in Victoria a Freemason who was destined to be one of the two most prominent figures in British Columbia Freemasonry. Dr. Israel Wood Powell, a Canadian born and bred of United Empire Loyalist descent in the third generation, while a Medical Student in Montreal had become a Member of Elgin Lodge No. 348, holding under the Grand Lodge of Scotland. This Lodge used what was then commonly called the "Scotch" work, or the "York Rite", which was in actual fact a form of the "American" work. Dr. Powell settled down upon graduation to practice medicine in Port Dover, Ontario, where he was instrumental in founding Erie Lodge No. 149, under the Grand Lodge of Canada (in Ontario) and had been its first WM. In British Columbia,

a Charter from a Grand Lodge in the United States, but to apply instead to the Grand Lodge of Scotland for a Charter. Powell pointed out that no standard Ritual had ever been adopted by that Grand Jurisdiction and that any Lodge holding Charter thereunder could adopt any recognized form of Ritual which its members preferred so long as it



Temporary Charter issued to Vancouver Lodge No. 421 by the Grand Lodge of Scotland, AL 5862.

was not inconsistent with the principles of the Craft. (See Somerset Masters Transactions for 1931 at page 99.) Thus application to the Grand Lodge of Scotland would meet the main objections of Victoria Lodge No. 1085 in that it was one of the Grand Lodges in the British Domain and a Charter from it would not be obtained from a "Foreign" Grand Lodge, but would be issued consistent with the argument put forward by the Brethren working under the United Grand Lodge of England. Therefore, Dr. Powell argued with great success, if a Charter was obtained it would be quite proper to use some form of the "American" Ritual, as did his Mother Lodge in Montreal.

Powell's advice was quickly taken by the Brethren desiring another Lodge, and immediately an application was made to the Grand Lodge of Scotland for a Charter. Not only was this course of action satisfactory to the Members of Victoria Lodge, but the application was endorsed by that Lodge when at a Regular Communication held on May 16, 1862, the Brethren of Victoria Lodge passed a Resolution approving the establishment of the new Lodge, "without prejudice to the right of precedence of the United Grand Lodge of England," in the following terms:

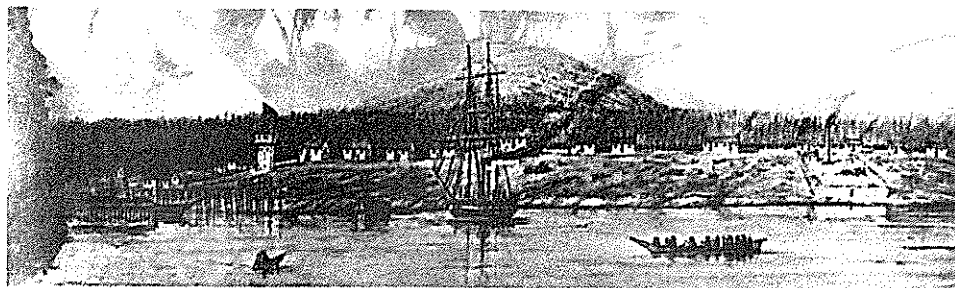
"That Victoria Lodge No. 1085, cordially responds to the Petition of the Brethren desirous to establish a Lodge under the Grand Lodge of Scotland; but in doing so, they reserve the precedence of the Grand Lodge of England in general Masonic affairs within the Colony and they communicate this Resolution to the Grand Lodge of England as a matter of record".

There is little doubt that this reservation of precedence was due to the keen mind of Robert Burnaby and his regard and admiration for the Grand Lodge of England to which he always remained loyal.

The Grand Lodge of Scotland did not delay in complying with the wishes of the petitioners and a Charter was issued to them for the "Holding of Vancouver Lodge No. 421, S.R." and on October 20, 1862, eight Brethren met in the Hall of Victoria Lodge to organize the new Lodge. William Jeffray was installed as the first WM, with Sam Goldstone as SW, and Alex Cain as JW. The latter not being present, he was invested by proxy. Dr. Powell immediately affiliated with the new Lodge and when Jeffray vacated the Chair of WM in December of that year, Powell was installed in his place.⁽⁶⁾

Nanaimo Lodge No. 1090, ER

Encouraged by the action of the Freemasons in Victoria, the Brethren in Nanaimo did not long delay in following their example. Captain William Hales Franklyn who had been sent to Nanaimo as Stipendiary Magistrate and was a member of Grand Master's Lodge, No. 1, London, the Premier Lodge of England, was the leader of the movement. Meetings of the Freemasons in the little town were held in 1865, and after due consideration it was agreed that a Lodge should be formed there and a petition to the Grand Lodge of England be drawn up and forwarded to London. It was favourably received, a dispensation was issued and the warrant for Nanaimo Lodge, No. 1090, was issued forthwith.



Nanaimo Harbour — 1858, showing H.M.S. Plumper in foreground.
From a painting by E. Bedwell.

(6) See *Proceedings of Grand Lodge—1933*, p. 162 et seq., "Victoria, B.C., in 1862, and the Founding of Vancouver Lodge, No. 421, G.R. of Scotland, etc.", and *Proceedings of Grand Lodge—1937*, p. 177 et seq., "Vancouver Lodge, No. 421, G.R. of Scotland—Historical Notes 1864-68", by W. Bro. F. F. Fatt.

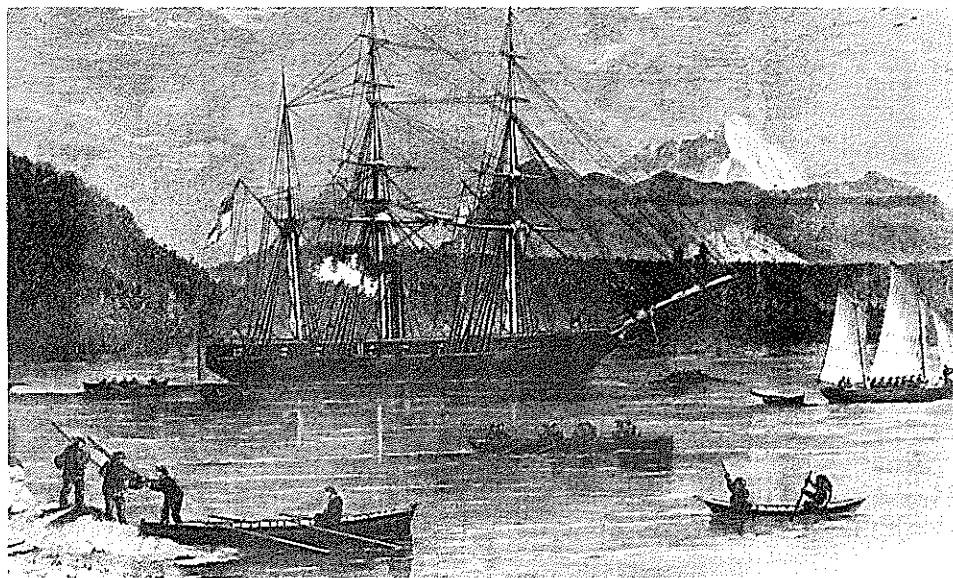
The low number given to Nanaimo Lodge is due to the fact that in 1863, before the petition was sent to the Grand Lodge of England, that body had renumbered its Lodges to fill up gaps which had appeared in its Roll of Lodges, and in consequence Victoria Lodge which was originally No. 1085, became No. 783, and Union Lodge which was originally No. 1201 became No. 899. The charter got as far as San Francisco in safety, but was lost in the wreck of the Hudson's Bay Company's steamer *Labourchere* on the voyage north to Victoria. A duplicate had to be obtained from London, and it was not until early in 1867 that the warrant arrived and the establishment of the Lodge could be proceeded with.

The first meeting of Nanaimo Lodge, No. 1090, as the warrant named it, was held in that City on May 15, 1867. A large contingent of the Victoria Lodge Brethren attended, with several from Vancouver Lodge. The steamer *Sir James Douglas* was engaged for the trip, and to add to the pleasure the band of the Volunteer Militia was taken along. Unfortunately Brother Burnaby was unable to attend.

The meeting was held in the Lodge room, at that time a one-storey house at the south-easterly corner of Hecate and Cavan Streets, since torn down. The Lodge was duly constituted by RW Brother Henry Holbrook of Union Lodge assisted by W Brother Richard Lewis of Victoria Lodge and others. The proceedings concluded with a banquet and ball at which all present made merry, and good Mark Bate, the friend of all Nanaimoites, although not then a Freemason, was so intrigued by what he saw from the outside that later he joined the Lodge and became one of the most prominent members of the Craft in Nanaimo.⁽⁷⁾



Captain William Hales Franklyn



Hydrographic Survey in Progress—HMS "Plumper" in Johnstone Strait with survey boats fanned out. This vessel arrived in Victoria on November 9, 1857 with Captain George Henry Richards in command. Brother Daniel Pender, a charter member of Nanaimo Lodge No. 1090, ER was her second Master. He was initiated with Lieutenant Henry Hand, a brother Officer in Victoria Lodge No. 1085, ER on December 23, 1861 and they were both raised in October, 1862. Lieutenant Richard Charles Mayne, another officer of "Plumper", had been initiated in the same Lodge on June 25, 1861, received his second degree in August, 1862 and was then returned to England.

(7) See *Proceedings of Grand Lodge—1932*, p. 146 et seq., "Early Masonry in Nanaimo, B.C.", by W Bro. Joseph M. Brown.

British Columbia Lodge No. 1187, ER

The fourth Lodge to be established in this Jurisdiction by the Grand Lodge of England was British Columbia Lodge, No. 1187 in Victoria, the charter for which was dated July 26, 1867. One would have thought that one Lodge under the English Constitution and one under the Scottish Constitution would have been sufficient for the Masonic needs of the little city at that time, but there was one argument that was put forth as a good and sufficient reason for the existence of another. The Scottish Grand Lodge had power to authorize the formation of a Provincial Grand Lodge, intermediate between the Scottish Grand Lodge and the Craft generally, even when there was only one Masonic Lodge in a Masonic Jurisdiction. One Scottish Lodge had been formed, Vancouver in Victoria, and its members wasted no time in forming a Provincial Grand Lodge with RW Brother Powell as Provincial Grand Master. Victoria Lodge wanted to establish a corresponding Minor Grand Lodge, known as a District Grand Lodge, but the Grand Lodge of England could not do this until there were at least four Lodges in the Jurisdiction owing allegiance to it. At that time there were only three such Lodges: Victoria Lodge No. 783 at Victoria, Union Lodge No. 899 at New Westminster, and Nanaimo Lodge No. 1090 at Nanaimo, and there must be another Lodge before the English Lodges could have all the privileges enjoyed by a single Lodge with a charter from the Scottish Grand Lodge. As RW Brother Powell was the undisputed chief of Freemasons belonging to Lodges with a Charter from the Scottish branch of Freemasonry, so likewise Robert Burnaby was pre-eminent for the office of District Grand Master under the Grand Lodge of England.

So there was only one thing to do and that was to form a new Lodge, and this was done. It has been suggested that there were some members of Victoria Lodge who were discontented under W Brother Burnaby's tutelage in that Lodge, that he was something of a martinet and wanted the reins of power held as tight in far-off British Columbia as they were in England, and that they would be very glad to be members of a new Lodge where every action would not be subject to his criticism. One circumstance that suggests there was some truth in this is that W Brother J. J. Southgate, who was the founder of Victoria Lodge, had little to do with the control of the Lodge after Burnaby took the reins. Indeed, Southgate felt so badly about the matter that he asked for his dimit, and it was granted; but at the next meeting he was asked by an unanimous vote to reconsider and withdraw his request, which he did and he continued as a member of the Lodge until his death.

Accordingly the necessary petition was drawn up, signed by some of the members of Victoria Lodge (then, as now, there being no objection to dual membership) and also some of the unaffiliated members of the Craft in the City. It was forwarded to the Grand Lodge authorities in England and the charter was issued. As soon as this was done, and even before the Lodge could be constituted, the Grand Master of the Grand Lodge of England had established a District Grand Lodge with W Brother Robert Burnaby as its District Grand Master.

As soon as the charter for the new Lodge reached Victoria, Victoria Lodge got busy and an emergent meeting was called for October 27, 1867, to install the Worshipful Master and other officers of British Columbia Lodge. On that date the Lodge opened at 2 p.m. and the members of the Craft attending went in procession to St. John's "The Iron Church" Anglican Church, which stood on Douglas Street where the Hudson's Bay Company's departmental store now stands, and listened to an impressive sermon by Brother Rev. F. B. Gribble, the Lodge Chaplain, after which the Brethren returned to the Masonic Hall on Government Street, where View Street is now, and RW Brother Robert Burnaby installed the Worshipful Master, Thomas Harris, and his officers.⁽⁸⁾

Caledonia(n) No. 478, SC—See Epilogue.

(8) See *Proceedings of Grand Lodge—1945*, p. 125 et seq., "British Columbia Lodge No. 1187, ER—No. 5, BCR", by Bro. George Hollis Slater.

Quadra Lodge No. 508, SC

The last of the nine Lodges to be established prior to the formation of the Grand Lodge of British Columbia was Quadra Lodge No. 508, SC, in Victoria. Just why this Lodge was formed is not quite apparent unless it was thought advisable by RW Brother Powell and his associates in Vancouver Lodge No. 421, SC, to have as many Lodges as possible under the Scottish Provincial Grand Lodge in order that it might have the last word in the movement for the establishment of an Independent Grand Lodge of British Columbia. This step at that time was being seriously discussed by the Freemasons in the Province, and it was particularly popular with the Scottish Lodges. Today Vancouver Lodge with its seventy members would not seem overcrowded, but to those in 1870 it may have had a different aspect. However that may be, Quadra Lodge was duly established, and it comprised in its membership some of the most prominent men in the Craft and in the City of Victoria. Notwithstanding this, its membership did not increase as speedily as might have been expected. During its existence, from 1870 to 1877 when it amalgamated with Vancouver Lodge No. 421, SC, it only initiated nine members, but it had affiliated fifteen members from other British Columbia Lodges.

Among its Charter Members were: Dr. Israel Wood Powell, the Provincial Grand Master; H. F. Heisterman, the Provincial Grand Secretary; H. B. W. Aikman, who later became the Registrar-General of the Province; and Adrew Astrico, all members of Vancouver Lodge; and seven others, among them Brother James A. Grahame, the Hudson's Bay Company's Chief Officer on the Pacific Coast who was to play such a prominent part in the 1871 Convention for an Independent Grand Lodge, while one of its most prominent affiliates was Eli Harrison, Senior, who left Victoria Lodge No. 783 EC after his disagreement with RW Brother Robert Burnaby over the Independent Grand Lodge.

By August 1870, the movement for the establishment of the new Lodge had progressed so far that on the 22nd of that month Heisterman, writing to the Secretary of Mount Hermon Lodge at Burrard Inlet, mentioned its proposed formation. A dispensation from the Provincial Grand Master was issued and on January 11, 1871, a petition was sent to the Grand Lodge of Scotland for a charter, accompanied by the usual Charter Fee of Ten Guineas. By January 7, 1871, everything was in order for the institution except that the charter had not arrived from Scotland, so the Lodge was duly instituted under the dispensation and Brother Grahame became its first Worshipful Master.

The whole of 1871 passed and still no charter was received from Scotland. But things Masonic moved rapidly that year, and on October 21 the Grand Lodge of British Columbia was duly formed with Quadra Lodge as one of its constituent Lodges. The Scottish Charter was no longer any use to it. There were still some fees due the Grand Lodge of Scotland from the Lodges in British Columbia, and on January 9, 1872, Brother Heisterman, as Grand Secretary of the Provincial Grand Lodge, made out a statement for the amounts due deducting from it the ten guineas which had been remitted for the charter of Quadra Lodge and sent a cheque for the balance to the Grand Secretary at Edinburgh. The Scottish authorities made no further delay but forwarded the missing charter forthwith and it reached Victoria on March 2, 1872. On its receipt it was found that the application for it had been made in August 1870, that it had been issued by the Grand Lodge of Scotland in August, 1871 and had lain in the office of that organization until the receipt of the account and remittance from the Provincial Grand Lodge of British Columbia. At the time of receipt of the charter Heisterman was making up a box of diplomas, etc., for return to Edinburgh, and he probably included in its contents the belated charter with a letter which stated that he would make a remittance of the Charter Fee "if the Grand Master so instructed." Whether the Grand Master gave any such instructions or not is not known, but no trace of any such payment can be found in the records of Grand Lodge. Such is the story of the "lost" charter of Quadra Lodge, No. 508, SR, but it is only fair to the Grand Lodge of Scotland to mention the fact that 1870 was a time of mourning for Scottish Freemasonry. William Alexander Laurie, a famous Masonic scholar and author who had been Grand Secretary since 1831, died in October 1870 after a long illness. Because of this there may have

been some confusion in the Secretary's office, and this may have been the reason for the matter of the charter being overlooked.

The Lodge only existed for seven years before it amalgamated with Vancouver Lodge, No. 2, BCR, under the name of Vancouver and Quadra Lodge, No. 2, BCR, under which name it has grown and prospered. Notwithstanding its short existence it received into its membership additional members who were prominent citizens of the City of Victoria: Robert Burns McMicking, the Sixteenth Grand Master of British Columbia; Eli Harrison, Jr., at the age of 18 years, later Grand Secretary and three times Junior Grand Warden before his 30th birthday; Robert Paterson Rithet, founder of the shipping business of that name, Mayor of Victoria in 1875 and member of the Legislative Assembly from 1894 to 1898; Francis Jones Barnard, who in 1860 had started the Barnard's Express to Cariboo; and Arthur Wellsley Vowell, who became Gold Commissioner and Stipendiary Magistrate in several areas of the Province until 1889 when he became the Superintendent of Indian Affairs for the Province.⁽⁹⁾



R. P. Rithet



F. J. Barnard



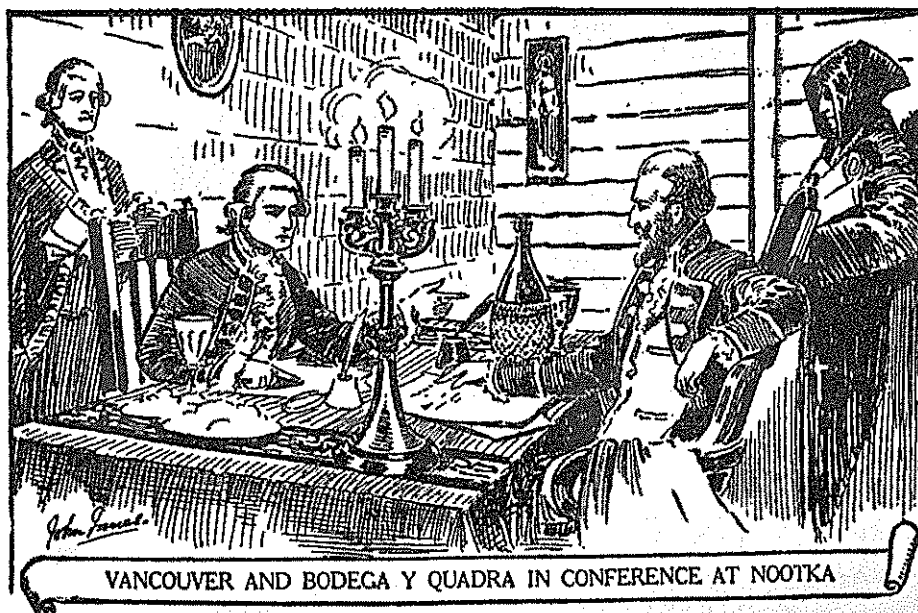
A. W. Vowell

Lodge Vancouver and Quadra No. 2

Many of the "uninitiated" as well as visiting Freemasons often ask the origin of the names of Vancouver Lodge No. 421, SC, and Quadra Lodge No. 508, SC, now amalgamated and known as Vancouver and Quadra Lodge No. 2, BCR. The former did not take its name from the great city which now covers a goodly portion of the Fraser River Delta because that place was not even in existence when the Lodges were formed. They took their names from the Island on which is situated the City of Victoria, which in turn was named by Captain George Vancouver after Captain Bodega y Quadra and himself as a memento of their friendship and amiable relations during their discussions at Nootka in 1792 where, while they had to disagree officially, at the same time they agreed in most personal matters. The friendship between these two great explorers was so great that Captain Vancouver actually named the Island "Quadra and Vancouver's Island". The name Quadra in this connection has long fallen into disuse and another Island at the northern extremity of the Strait of Georgia and to the east of Campbell River now bears the name "Quadra Island".

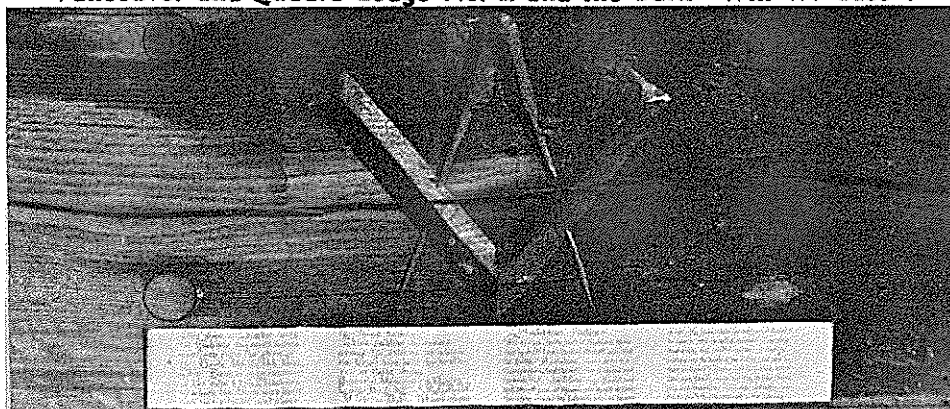
Quadra Lodge took its name from the Spanish Captain himself and it seems very fitting that these two Lodges, so closely connected by their membership in their infancy and named after the two great Sea Captains in the history of the Province of British Columbia, should have become amalgamated in later life into one Masonic Lodge.

⁽⁹⁾ See *Proceedings of Grand Lodge*—1932, p. 143, et seq., "Memoranda Collected from the Pages of the First Ledger of Quadra Lodge No. 508, G.R. of Scotland," by W Bro. F. F. Fatt.



—The Making of a Province, by Howay. Pen Sketch by John Innes. Ryerson Press.

Vancouver and Quadra Lodge No. 2 and the Bark "Will W. Case".



This piece of timber with the Masonic Emblem engraved therein, was taken from the stern of the bark "Will. W. Case". The Emblem was engraved into the solid oak timbers of which the ship was built and was situated just above the bark's name. This Emblem so carved was an expression of the esteem in which the Craft was held by the Brethren of the Craft in those early days. This relic was deposited in the Archives of Vancouver and Quadra Lodge No. 2, AF & AM, BCR on March 17th, 1926.

"HISTORICAL NOTES"

"Will W. Case" Bark built at Portland, Maine in 1877 by Jno. S. Case; Sanford Starrett was Master Builder. Dimensions 143' 1" x 31' 7" x 17' 6". Commanded by Capt. Dermot, father of Maxine and Gertrude Eliot (well-known actresses of the day). Jno. S. Case, Capt. Dermot and Mr. Starrett were all Masons and Will W. Case, then a boy entered the Fraternity when he became of age. The former have passed on but Will. W. Case is still a member. The ship had a long and eventful career, ultimately coming into the hands of the C.P.R. and used by them as a hulk to convey coal to coaling ships. She was finally sunk off Sidney Ferry Slip as a breakwater. For further information see Bro. Case's letter November 3, 1934 in the Library (Victoria District).

The piece of oak was salvaged by W Brother Walter S. Miles, PM of Vancouver and Quadra Lodge No. 2 BCR before the Bark was sunk.

CHAPTER 2

FIRST APPEARANCE OF FREEMASONRY IN THE (SEPARATE) COLONY OF BRITISH COLUMBIA

The first Lodge on the mainland of what is now the Province of British Columbia was established at New Westminster, the capital of the colony before union with Vancouver Island. The capital having been changed from Fort Langley, there was a dispute as to whether it should be named "Queensborough" or "Queenborough". Upon reference to the Imperial authorities, Queen Victoria was asked to select a name and New Westminster was her choice, the reason for it being locally termed "the Royal City".



Early view of New Westminster before 1864—showing the Royal Engineers' Camp.

Union Lodge No. 1201, New Westminster

After some flirtations with the Hudson's Bay Company relative to the establishment of the capital of the mainland colony at Derby, a short distance down the Fraser River from old Fort Langley, the capital was established at New Westminster in 1859 and soon a flourishing settlement grew there. There were many Freemasons in the new settlement, among them an able gentleman Henry Holbrook who, like Victoria's Robert Burnaby, was an enthusiastic and well-skilled member of the Craft. There was considerable rivalry between the two cities in all lines of endeavour and the New Westminster brethren could see no reason why there should not be a Lodge in their city as well as in their rival on Vancouver Island. Various meetings were held to discuss the matter. A Lodge Room which was considered satisfactory was obtained in the Hick's Building on Columbia Street at the corner of Lytton Square. The promoters of the new Lodge came from various jurisdictions: England, Scotland, California, Canada, New York, and Prince Edward Island. For this reason it was called "Union Lodge". Brother Henry Holbrook was to be the first Worshipful Master; Dr. John Vernon Seddall, Assistant Staff Surgeon with the contingent of Royal Engineers then stationed at New Westminster, was to have been the first Senior Warden; and William Gilmour Peacock, who was a Scottish Freemason, was to have been the Junior Warden. Among the others was William Stewart who later went to Nanaimo where he was prominent in Masonic affairs for many years. All agreed to follow forthwith the precedent set by Victoria Lodge and, no doubt acting on the advice of Brother Holbrook, applied to the Grand Lodge of England for a charter. The petition, addressed "To the M.W. Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England", read:

For some reason now unknown Brother Seddall did not sign the petition, and Brother Levi was substituted as Senior Warden.

To the M. W. Grand Master
of the United Fraternity of Antient
Free and Accepted Masons of England

We the undersigned; being regular registered masons
of the Lodges mentioned against our respective
names, having the prosperity of the craft at
heart, are anxious to exert our best endeavours
to promote and diffuse the genuine principles
of the art; and, for the convenience of our
respective dwelling, and other good reasons, we
are desirous of forming a new Lodge to be named
the Union Lodge of New Westminster British
Columbia.

In consequence of this desire we pray for
a warrant of constitution empowering us to

meet as a regular Lodge at New Westminster
British Columbia on the first Monday of every
month and there to discharge the duties of masonry,
in a constitutional manner, according to the forms
of the order and the laws of the Grand Lodge:
and we have nominated and do recommend Brother
Henry Holbrook to be the first master, Brother
Solomon Levi to be the first senior warden and
Brother William Gilman Peacock to be the first Junior
Warden of the said Lodge.

The prayer of this petition being granted,
we promise strict obedience to the commands of
the Grand Master and the Laws & regulations
of the Grand Lodge.

Henry Holbrook P.M. 368 and 880 also P. Hon. Grand
Superintendent of Works for Chehalis, G. L. B.
S. Levi
Fidelity Lodge No 121 Colby
William Gilman Peacock
St John's Hamilton & Williams to J. Grand Lodge of Scotland

George Inyo { Mount Moriack N^o 44
 San Francisco, California
 Daniel B. Buckley { Western Star N^o 2,
 Shasta California
 Valentine Hall { King Solomons N^o 896.
 Grand Lodge of England.
 Hugh Campbell Mellogh Lodge N^o 24
 Canada
 Oliver M. Hocking Henry Clay N^o 35
 Santa Cruz Anderson County
 California
 Elias L. From M.D. Hiram Lodge
 N^o 23. Oswego State of New York U.S.
 William Steward St John's Lodge
 N^o 562 Grand Lodge England

This petition was duly forwarded to London but, like the original petition for Victoria Lodge, was refused because according to the English constitution the first office bearers were required to be registered on the books of the Grand Lodge of England and Brother Peacock was a member of a Scottish Lodge. Subsequently some of the members of Victoria Lodge, whose names cannot now be ascertained, signed a new petition, a new Junior Warden was chosen, and in due course a warrant was granted to Union Lodge dated December 16, 1861, as No. 1201. By June 1862, the Lodge was ready for institution, and the *British Columbian*, under date of June 25, 1862, carried this item:



Captain James Cooper, First Treasurer of Union Lodge No. 1201, E.R. Member Council of Vancouver Island, 1851 to 1856.

In the issue of the same newspaper for June 28, 1862, there was a detailed account of the first meeting:

The British Columbian.

NEW WESTMINSTER, SATURDAY, JUNE 28.

THE FIRST MASONIC LODGE IN BRITISH COLUMBIA.

By application of several of the Masonic Fraternity to the Grand Lodge of England, a charter was granted them to open a Lodge in New Westminster, B. C., under the title of "Union Lodge, No. 1201." Acting under such charter, the members of this Lodge resolved to open the same on Tuesday last, the 24th June, (being the anniversary of St. John's Day.) Members of "Victoria Lodge, No. 1085," kindly lent the valuable aid and assistance in this good work, and to whom the fraternity are deeply indebted; viz: Bros. P. M., R. Burnaby, P. P. G. J. W. for Surrey, G. Pearkes, W. M., T. Harris, S. W. R. Lewis, J. W., L. Franklin, J. D., John Mclovanski, I. G., Nuttall, Driard, and E. Franklin. The usual ceremonies on such an occasion being concluded, the Lodge was consecrated by Bro. P. M., R. Burnaby, and the following officers installed; viz: Henry Holbrook, W. M., Dr. J. Vernon Seddall, R. E., S. W., Valentine Hall, I. W., George Frye, Sec'y., Capt. J. Cooper, Treasurer, Dr. S. E. Crain, S. D., R. Dickinson, J. D., B. F. Moses, I. G., Hickoe, O. G. After the ceremony, which was delivered in a most impressive manner by the distinguished P. M., the Brethren sat down to a sumptuous repast provided by the Messrs. Grelley with their usual taste and abundance in the Lodge Room, and did not separate until a late hour.

(10)

The British Columbian.

NEW WESTMINSTER, WEDNESDAY, JUNE 25.

MASONIC.—Union Lodge No. 1201, under the Grand Lodge of England, and the first Masonic Lodge in British Columbia, was opened yesterday-evening. A number of gentlemen belonging to the Fraternity came up from Victoria for the occasion. The Lodge room is in Mr. Hick's building, and is very nicely fitted and furnished. We hope to be able to give details in our next.

MR. EDWARD DINGLEY, of the firm of Dingley

- (10) a. See *Proceedings of Grand Lodge*—1916, p. 93, "Union Lodge No. 9", by William Burns, Grand Historian.
 b. See *Proceedings of Grand Lodge*—1927, p. 140 et seq., "Union Lodge No. 9", by William Burns, Grand Historian.
 c. *The First One Hundred Years—Union Lodge No. 9, AF & AM, GRBC—1861-1961*, by W Brother R. Scannell.

The news of the formation of the first Masonic Lodge in the far-off Colony of British Columbia, with Henry Holbrook as its first Worshipful Master, was received with delight by his Brethren in Cheshire. In the *British Columbian* for February 14, 1863 appeared the following from a Cheshire newspaper:

"Masonic—Field Marshall Brother Viscount Combermere, P.G. Master for Cheshire at the Annual Provincial Grand Lodge held at Sandback mentioned in flattering terms the establishment of a Lodge in British Columbia to which one of his Provincial Grand Officers had been appointed the first Worshipful Master and wished every success and prosperity to the same".

MW Bro. Dr. W. A. DeWolf-Smith

The first mention of one of the most distinguished and outstanding Freemasons in the Province of British Columbia is found in the Returns of the Subordinate (?) Lodges to February 28, 1888, where under the Entered Apprentices appears the name "Smith, W. A. DeWolf". He was passed and raised during the year 1888 and was destined to write his name very clearly in the Annals of the Craft. He was the WM of Union Lodge in 1892 and became the Lodge Secretary in 1895, an office he held until 1929. He was DDGM for the District in 1894. In Grand Lodge he first became the Chairman of the Committee on Foreign Correspondence from 1897 to 1942, and to him must go in great measure the credit for the excellence of the Reviews and there is little doubt that the office of the other members was more or less of a sinecure. He held the office of Grand Historian from 1901 to 1912, and was grand Secretary from 1911 to 1937. He held the office of Grand Librarian from 1902 until 1925 (?). On June 23, 1932, he was given the Rank of Past Grand Master, being the first British Columbia Freemason to receive that high honor without having graced the Chair of Royal Solomon.

The guidance of Union Lodge during its early years appears to have been mainly under W Bro. Henry Holbrook who was its Master during the first, fourth and fifth years of its life. He was prominent in politics generally, a zealous advocate of union of the two colonies, and it was mainly through his steadfast allegiance to the United Grand Lodge of England, under which he had been a Provincial Grand Officer, that Union Lodge did not become numbered 2 on the GRBC; but that story must be told in a later part of this history.⁽¹¹⁾

Cayoosh—The Lodge That Might Have Been

At the same time that the Freemasons in New Westminster were taking steps to form a Lodge there was evidence of Masonic activity in the interior of the colony. During the winter of 1860-61 a number of gold-seekers, who had been busy on the creeks along the Fraser and Thompson Rivers during the summer, gathered at Cayoosh on the flat on the eastern side of the Fraser River opposite the present town of Lillooet. The spot was sometimes called "Parsonville" after Brother Otis Parsons who with Brothers J. H. Sullivan and S. P. "Sue" Moody later lost his life in the wreck of the *Pacific* off Cape Flattery in 1875. There were Freemasons among these miners, including Brother Allen McDonald, who signed the petition to the Grand Lodge of England for a charter for Victoria Lodge No. 1085 in 1858, but who took no further part in the formation of that Lodge.

During the long winter months these members of the Craft met together at Cayoosh from time to time and, to pass the time away, discussed the question of forming a Lodge. Evidently they were under the impression that a permanent settlement would come into being. As two of them had been in touch with the Lodge already at work in Victoria, it was decided to communicate with it and obtain information as to the necessary steps to be taken in order to obtain a charter from the Grand Lodge of England for a Lodge at Cayoosh. Accordingly under date of December 27, 1860, a communication was sent to Victoria Lodge:

(11) See *Union Lodge, No. 9, A.F. & A.M., G.R.B.C.—1861-1961, "Souvenir Programme and History"*, by W Bro. Richard Scannell.



Cayoosh Creek Valley enters the Fraser Canyon.

Cayoosh B. C.
December 27th 1860.
St John's Day.

To
The most Worshipful Master
Wardens and Brethren
of Lodge N^o — of Free and
accepted Masons Victoria B. C.

We find our number consists of
(17) seventeen, worthy Master Masons
We meet on occasions for the pur-
pose of brightening and improving
ourselves in masonry. — We have had
a dinner on our great Patron's day.

There are many here of this proper
material, wishing to be received into
the order — our being so far away
from Home or any other Lodge, induces

The Lodge that might have been at Cayoosh Creek, December 1860 to April 1861.

us, to petition in this wise, so that
we may be enabled to assist and
relieve many worthy distressed Brethren
who pass and repass — and being
so few and not properly organised.

we are enabled to meet those
many demands made on us — as
also to keep us from rusting, as
well as for the diffusion of masonic
knowledge and maintaining
Brotherly love and sustaining
our beloved order. We have
appointed (not elected) a W. M. and
Wardens pro tem. in the hope of
receiving a dispensation from your
ancient and Honorable body.

We subscribe ourselves
most respectfully & fraternally

Ronald MacDonald	J. H. H. H.
W. M. H. H.	J. H. H. H.
Allen MacDonald	James C. H. H.
Henry Evans	W. H. H. H.
John H. H. H.	W. H. H. H.

This document came before Victoria Lodge on March 20, 1861, and a committee of Brothers Burnaby, Lewis and de Cosmos was appointed to draw up a reply. At the same meeting a committee was named to receive the body of Morris Price, a Freemason who had died at Cayoosh, and to give it a Masonic Burial. The body was received in due course and interred in the Jewish Cemetery with the ceremonies of the Craft.

Two of the committee, Burnaby and Lewis, reported to Victoria Lodge in due course. A form of petition was drafted to be signed by seven brethren whose names were registered on the books of the Grand Lodge of England, or, if the requisite number of English Freemasons was not available, by brethren on the books of the Grand Lodge of Scotland or Ireland, together with a statement of any circumstances which precluded a greater number of English Freemasons from signing. Members of Colonial Lodges supplied with certificates from England would, of course, be equally eligible. The name and number of his late Lodge was to be attached to the signature of any petitioner. It was advisable that the petition be forwarded to Victoria Lodge as being the Lodge nearest Cayoosh. This was not considered indispensable, but was to be considered as giving weight to the petition. Petitions were required to be accompanied by a fee of five guineas

[illegible]

<p> 11 miles to travel, At but mosses grew, "Weary pilgrim To Cariboo."⁽¹⁾ </p>	<p> "Four hundred Where nought To cheer the On the road </p>
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THE CARIBBOO SENTINEL ADVERTISEMENTS IN



Jonathan Nutt, Right Worthy Master,
Cariboo Lodge No. 469, SR., 1868.

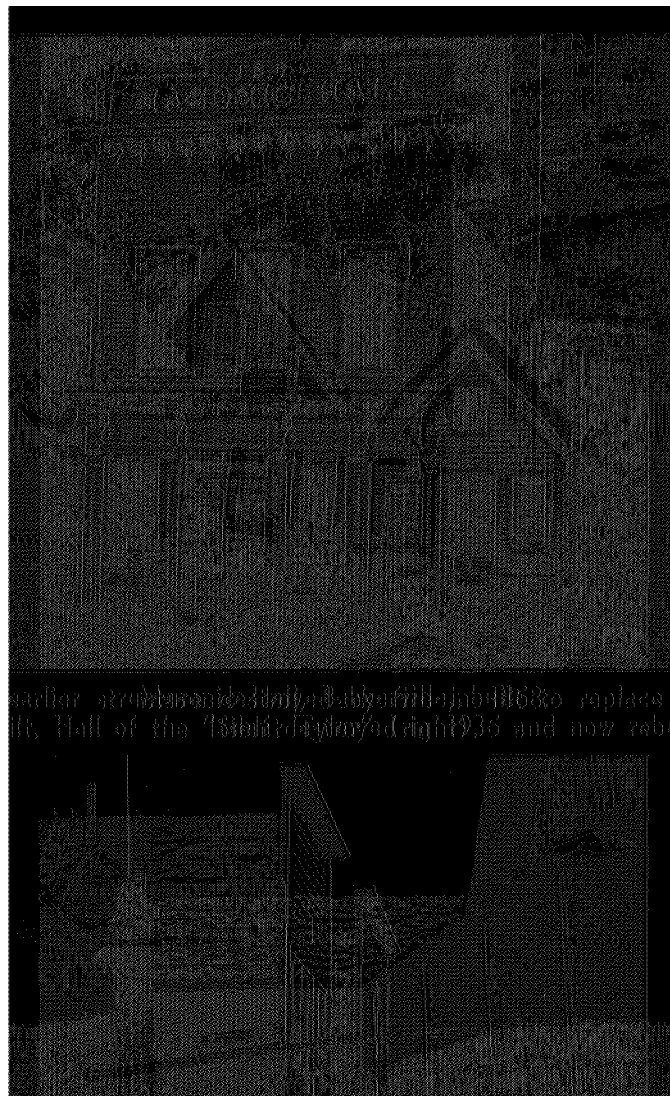


Joshua S. Thompson, First Senior Deacon of
Cariboo Lodge No. 469, SR. and First M.P.
for Cariboo.

death in 1881. At the request of the brethren he wrote to Vancouver Lodge No. 421, SC at Victoria asking that Lodge to endorse the opening of a Lodge at Williams Creek or Richfield under the jurisdiction of the Grand Lodge of Washington Territory. Thompson stated that a similar application had been made to Union Lodge and had been refused, and that that Lodge had advised the Cariboo brethren to apply to the Grand Lodge of England for a charter. This letter was read in Vancouver Lodge on September 19, 1866. The Lodge expressed its sympathy, but pointed out the irregularity of the proposed proceedings and probably referred to its own experience with a similar application from Cayoosh. The three Grand Lodges of England, Scotland and Ireland claimed equal and concurrent jurisdiction in "Colonial" territory, otherwise unorganized Masonically, and all would resist and resent usurpation by other Grand Lodges. Doubtless Vancouver Lodge, like Union Lodge, recommended that a charter be obtained from the jurisdiction under which it, itself, was acting. On receipt of the answer from Vancouver Lodge a meeting was called of the local Freemasons for October 13, 1866, and this was attended by thirteen members of the Craft when, as one of the leading promoters of the scheme, Jonathan Nutt was chosen as Chairman of the meeting, with William Cochrane acting as Secretary.

Those who attended the meeting recognized that the first thing to be done was to arrange for a place for the proposed Lodge to meet. At that time there was not a suitable building in Barkerville (so named after William "Billy" Barker, one of the original discoverers of gold on Williams Creek). A proper meeting place was necessary in order to obtain a charter, and it could only be provided by the Freemasons themselves. Accordingly, the meeting decided to erect the necessary building and each of the persons present pledged weekly payments for that purpose. Twenty Freemasons who had not attended later joined in the project.

To build even the least expensive building suitable for the purpose would cost a minimum of \$3,300 and this meant that every one of the thirty-three subscribers must pay the sum of \$100. Many of these men were working miners. Some, it is true, owned substantial interests in paying claims, but the majority were men of modest means. This is evidenced by the entries in a small fabric-covered notebook in which are inscribed



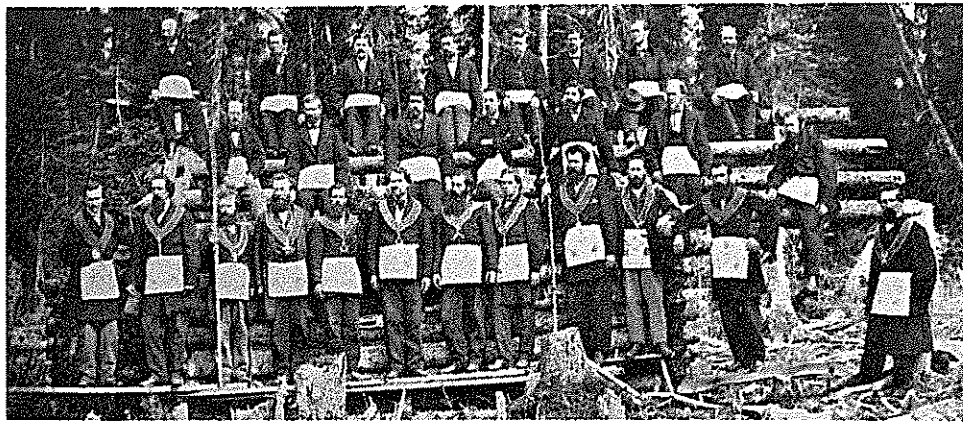
all minutes, cashbook entries, and other transactions of the proposed Lodge from October 13, 1866 to August 17, 1867. The back pages show the amounts paid into the building fund. Many paid fifty cents or a dollar a week. One paid his share in one payment, while four others paid installments of \$5 each, and thus it was not long before the construction of the Masonic Hall was assured.

Four meetings were held in October, 1866. No record exists of what was done at the first three, and all that is known of the fourth is that a letter was read from Vancouver Lodge at Victoria. A second letter from that Lodge was read at a meeting on November 3, 1866. The petition addressed to the Grand Lodge of Scotland for a charter was signed on December 8, 1866. There was another meeting on the 9th at which Jonathan Nutt was officially thanked for his zeal in establishing a Masonic Lodge on Williams Creek.

The petition was taken personally to Victoria by Nutt soon after. He attended a meeting of Vancouver Lodge on January 16, 1867 and presented the petition for approval by that Lodge. The Lodge approved it and it was thereupon endorsed by the three principal officers and delivered to RW Brother Israel Wood Powell, who had been appointed as the Provincial Grand Master of the Grand Lodge of Scotland. One can appreciate the mixture of peoples from all over the world in the Cariboo at that time because out of the fourteen Freemasons signing the petition two hailed from Canada (in Ontario), two from Quebec, three from California, three from Scotland, one from Wales, one from Washington Territory, one from Minnesota, and one for whom the Lodge has never been actually located. No one being from England tends to indicate their aversion to receiving a charter from that Grand Lodge.

On September 2, 1867 the applicants received from RW Brother I. W. Powell a dispensation authorizing Cariboo Lodge No. 469 to open and commence business. On December 7, 1867 the charter was received from the Grand Lodge of Scotland together with the necessary books: porch, minute, etc., all nicely bound in soft green leather and carefully labelled in gilt letters "CARIBOO, VANCOUVER'S ISLAND — Holding of (Crest of the Grand Lodge of Scotland) No. 469." Evidently no one had explained to the authorities in Scotland that although the application had come from Victoria the Lodge was to be in another colony. On St. John's Day, December 27, 1867 a banquet was held to which "All brethren on the Creek" were invited, but the Lodge was not fully constituted until June 24, 1868, the Festival of Saint John the Baptist. The Minute for that day reads:

"Met at 3 p.m. Nutt presiding as representative of the Provincial Grand Master. The inauguration of Cariboo Lodge, No. 469 then took place, according to the Ceremonial laid down at page 71 of the Laws and Constitution of the Grand Lodge of Scotland. After the inauguration, the officers were installed. The festival was celebrated by a banquet according to Masonic tradition."



Cariboo Lodge No. 469, SR. Taken on the Mountain at Barkerville, Festival of Saint John, 1868.

THE CARIBOO SENTINEL

THURSDAY, JUNE 25, 1868.

MASONIC.—The consecration and dedication of the Lodge Cariboo No. 469, F. & A. M., R. S., and also the installation of the officers of the Lodge, took place in the Masonic Hall, Barkerville, yesterday afternoon. The ceremony of dedication was conducted by R. W. M. Jno. Nutt, under a letter of deputation granted by the Provincial Grand Master of British Columbia, Dr. I. W. Powell. The installation was performed by Past Master Dr. R. Carrall, assisted by Past Master W. E. Boone. The following are the names of the officers installed: R. W. Master, Jonathan Nutt; Deputy Master, D. McNaughton; Substitute Master, J. L. Muir; Sen. Warden, W. W. Hill; Jun. Warden, G. Grant; Treasurer, N. F. Foster; Secretary, W. M. Cochrane; Sen. Deacon, J. S. Thompson; Jun. Deacon, A. C. Campbell; Stewards, J. Bruce and J. B. Goodson; Inner Guard, V. Jones; Tyler, G. C. Webster. In the evening a large number of the brethren of the Order sat down to a sumptuous banquet and regaled and enjoyed themselves until a late hour in the celebration of the anniversary of St. John the Baptist according to the universal custom of the fraternity.

THE THEATRE.—The Amateur on Tuesday

Cariboo Sentinel — June 26, 1869.

THE CARIBOO SENTINEL

SATURDAY, JUNE 26, 1869.

MASONIC.—The consecration of the new and spacious hall of Cariboo Lodge, No. 469, F. & A. M., took place on the afternoon of Thursday, 24th inst., after which the officers elect were duly installed. The following are the names of the officers for the ensuing Masonic year:—R. W. Master, Jonathan Nutt (re-elected); Deputy Master, J. O. Floyd; Substitute Master, J. L. Muir (re-elected); Senior Warden, George Grant; Junior Warden, John Bruce; Treasurer, Wm. M. Cochrane; Secretary, J. S. Thompson; Senior Deacon, Edwd. Pearson; Junior Deacon, J. G. Goodson; Inner Guard, A. Hoffman; Stewards, J. G. Mann and Robt. Patterson; Tyler, J. D. Ritchie. In the evening, the festival of St. John the Baptist was celebrated according to ancient and universal custom by a banquet in the hall, furnished by Messrs. Patterson & Goodson in their usual good style. A large number of the members of the Lodge and several visiting brethren were present, and all thoroughly enjoyed one of those happy and harmonious re-unions which tender so much to foster and cement friendship and good-will among the fraternity.

THE CARIBOO SENTINEL

MONDAY, JUNE 29, 1868.

MASONIC FESTIVAL.—On the evening of the 24th instant about sixty brethren of the "Ancient Craft," in commemoration of the anniversary of St. John the Baptist, sat down to a banquet got up in magnificent style by Messrs. Paterson & Goodson. The hall was decorated and the tables arranged under the management and by the good taste of Messrs. Mann & Bruce. The catering was equal to anything that can be got up in the colony, and exceeded anything ever attempted in Cariboo. After the substantial portion of the feast had been disposed of, the following toasts were given by R. W. M. Jno. Nutt, who presided on the occasion:—"The Queen and the Craft," which was drunk in silence. "The Grand Lodge of Scotland," responded to by Mr. H. E. Seelye. "The Provincial Grand Lodge of British Columbia," responded to by Mr. A. G. Campbell. "The Provincial Grand Master of British Columbia," responded to by Mr. W. M. Cochrane. "The Visiting Brethren," responded to by Messrs. Boone, Mann and Dr. Carrall. "Universal Masonry," responded to by Mr. J. S. Thompson. Toasts were also given to the W. M. and the Officers of Cariboo Lodge; to the "Wives and Daughters" of Masons; to the "Press," &c., which were all well and heartily responded to. The pleasure of the festivities of the evening was very much enhanced by the interspersions of songs and glees, accompanied by the organ, presided over by Mr. W. W. Hill. Throughout the whole of the evening's entertainment the utmost order and harmony prevailed, and at two o'clock the brethren retired from the hall seemingly reluctant to leave a spot where they had enjoyed so much pleasure in so brief a space of time. We shall long remember with much satisfaction the pleasant evening spent with the brethren in the neat and comfortable hall of Cariboo Lodge, No. 469.

THANKS.—The word is hardly expressive enough to signify our deep sense of gratitude

Cariboo Sentinel — December 19, 1868.

MASONIC HALL.—We have much pleasure in announcing that the "brethren of the mystic tie" are determined that the gap in the list of public buildings in Barkerville caused by the absence of a Masonic Hall, shall be filled up without delay. Arrangements have been made with Messrs. Bruce & Mann to build a commodious hall over the new building which they are about erecting on the lot formerly occupied by the Occidental Hotel.

After the Lodge was closed in the afternoon the officers and members went to a partially built cabin (now known to have been "Nutt's Biggin") near by, placed themselves on the timbers and had a group photograph taken. After the facts connected with this picture had been forgotten, a legend arose that it had been taken at a Masonic Lodge held, according to old tradition, on one of the mountains near Barkerville, and it is often called "The Lodge on the Mountain." Like many such legends the story has no foundation in fact.

In the meantime the brethren had proceeded with the construction of their Masonic Hall. It is believed to have been built by John Bruce and James Mann, who were among the Lodge's first candidates, the former having been admitted on September 14, 1867, and the latter two months later. There is no record of the date on which construction was begun or when the building was finished. It is known that it was approaching completion on April 13, 1867 and that it had been completed before June 23 of that year, and the Minutes indicate that all the fittings and furnishings were donated by the brethren individually. On September 16, 1868 disaster struck when the town of Barkerville was destroyed by fire, only one house being saved. Efforts were made to save the hall by the use of wet blankets, but without avail. Subsequent meetings were held in the Court House at Richfield and then in a building loaned by Brother E. C. Parsons in Barkerville while the new Temple was being built. The first meeting was held in the new hall on February 20, 1869 and it, too, was destroyed by fire on December 28, 1936, after which the present Temple was constructed and first used on September 4, 1937.

A unique device in the Temple was the "Silent Tyler." Legend again says it was built as a safeguard when Barkerville contained some wild men, and some equally wild women. The stairway immediately inside the side entrance of the building, and leading to the floor above which contained the Lodge Room, was hinged at the top so that when the brethren were assembled, it could be raised. This was done by means of a wheel in the Tyler's room and it cut off all access from the lower floor. This mechanical device enabled the elected Tyler to be Inner Guard, to which station no member was appointed for over ten years. In the new Temple of 1937 the "lifting staircase" was preserved in memory of the old-timers of Williams Creek, and the facade of the building was restored to its appearance of 1869 by the Barkerville Restoration Advisory Committee of the British Columbia Parks Branch in the summer of 1966.⁽¹⁴⁾

No. 8—Mount Hermon Lodge No. 491 SC

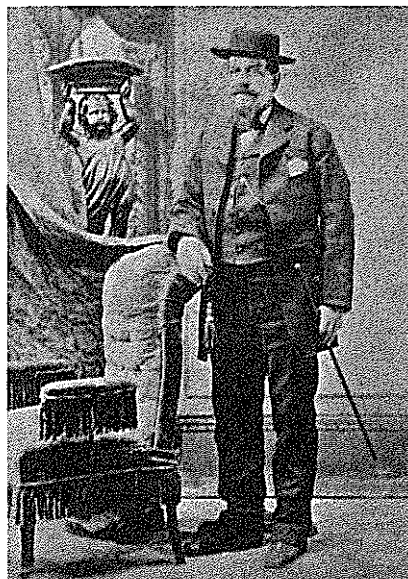
While Masonic Lodges were being established on Vancouver Island and at New Westminster on the mainland and among the mountains of the Cariboo at Barkerville, a settlement was growing up on the shores of Burrard Inlet. Here was a safe, land-locked harbour, easy of access and on its shores grew what has been called the finest stand of easily accessible timber in British Columbia, and that meant the world. It did not remain long untouched.

As early as the spring of 1863 men were at work cutting the timber on the north side of the inlet, building a mill and equipping it with two centre-discharge water-wheels of 50 horsepower, two circular saws, and a 22-inch planing mill; the result being the "Pioneer Mills" which had a capacity of 50,000 feet every 24 hours. At first this settlement on the northern shore of the inlet was called by the name of the great harbour, "Burrard Inlet."

The venture was too much for the financial resources of the T. G. Graham Company of New Westminster, and in December, 1863 the mill, with logs and limits, was advertised for sale at public auction. The sale was held on the 16th of the month and there were only two bidders, John Oscar Smith and a shrewd Maine lumberman, Sewell Prescott Moody. "Sue," as he is known to history, does not seem to have been anxious to purchase the property for he allowed Smith to acquire it for the sum of \$8,000. Perhaps he foresaw that he might be able to get it later at a price more advantageous to him.

⁽¹⁴⁾ See *Proceedings of Grand Lodge*—1934, p. 153 et seq., "Some of the Early History of Cariboo Lodge, No. 466 (469) G.R. of Scotland; Now No. 4, G.R.B.C.," by R.W. Bro. Louis Le Bourdais; and *Canadian Masonic Research Association, Bulletin No. 88* (1967), "Cariboo Gold," by V.W. Bro. J. T. Marshall.

Smith improved and added to the machinery and operated the mill for one year under the name "Burrard Inlet Mills." It had been mortgaged, probably by Smith, to finance the improvements. Payments falling due on this mortgage were not being met and in 1864 the mortgagee entered into possession and sold the property to Moody. What he gave for it is not known, but it is suspected that the price was small. He set the saws cutting lumber in February, 1865, and renamed it "The Burrard Inlet Lumber Mills." "Sue" knew the lumber business and operated it so successfully that by May of that year he was able to ship a cargo of lumber to Sydney, Australia. Other foreign shipments followed, and the mill became a busy scene of industry. The little settlement around the mill became known as "Moody's Mill" and later "Moodyville."



Josias C. Hughes, First W.M. of Lodge Mount Hermon No. 491, SR., Burrard Inlet.



Sewell Prescott Moody, Inner Guard and Founder, Lodge Mount Hermon, No. 491, SR.

The mill, under Moody's capable management soon became so prosperous that he was forced to increase his office staff, and his employees included a number of men whose very names are an essential part of our early Masonic history. At that time New Westminster was the centre of all business in the vicinity. Even the head office of Moody's firm was there. There, also, was Union Lodge No. 899 ER, the only one in that part of the colony, and Moody, as well as many of his assistants, was a member of it. Moody and Captain James Van Bramer were the first of this group to join, becoming members in 1863. Captain Philander Swett and Josias Charles Hughes joined in 1864; and Coote M. Chambers, destined to become the 5th Grand Master, in 1867-8.

To get to New Westminster from Burrard Inlet, and especially from the north shore, was no easy task. Even after the Douglas Road was opened from the city to "The End of the Road" on Burrard Inlet ("Brighton", as it was called, and still later "Hastings"), it was still a very difficult journey. Brother Judge F. W. Howay says:

"We have no description of that trip over the road but it requires little imagination to realize its discomforts. The road was then guilt-



Captain Philander Wheeler Swett—accountant at Moody's Mill and a Founding Member of Lodge Mount Hermon No. 469, SR.

less of anything like macadam. Its bed had not yet settled; many low wet places remained that were far softer and more miry than the higher ground; the worst marshy spots were covered with that terrible pioneer material—corduroy.”⁽¹⁵⁾

The employees of Moody's Mill were busy men. To cross the inlet on the little ferry *Sea Foam* and then travel over that road to New Westminster to visit the Lodge was a luxury which could only be indulged in at long intervals. Why not have a Lodge of their own near the mill? The matter was discussed among themselves and with other Freemasons in Victoria and elsewhere, and it was decided to establish such a Lodge. The name chosen was "Mount Hermon Lodge" and it was agreed to apply to the Provincial Grand Lodge for a charter from the Grand Lodge of Scotland. Josiah Hughes was to be the first Worshipful Master, Coote Chambers was to be the first Secretary, while Moody himself was quite satisfied with the minor office of Inner Guard.



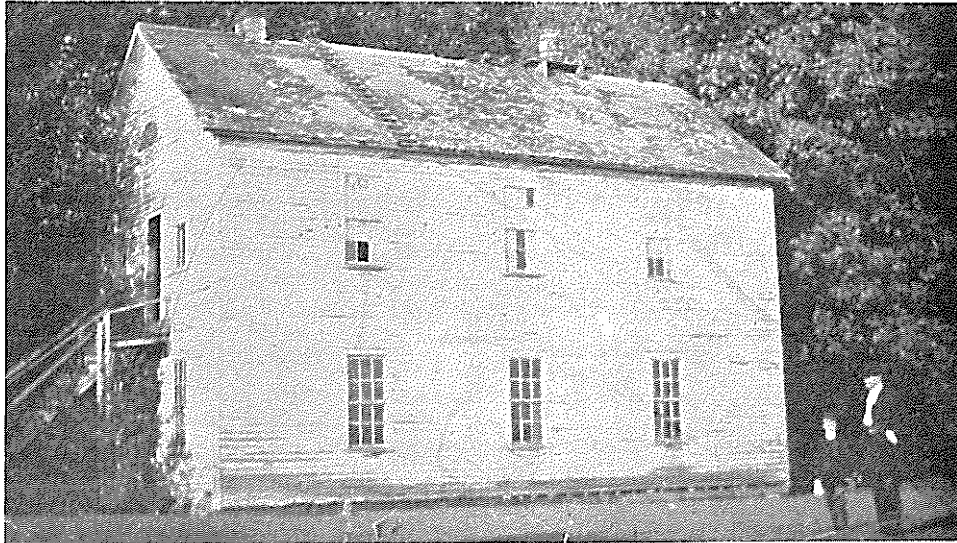
George W. Haynes, Senior Deacon; Sewell Prescott Moody, Inner Guard; and Josias Charles Hughes, Right Worshipful Master of Lodge Mount Hermon, No. 491, SR.

The first essential was to provide a meeting place for the proposed Lodge. There being no building in existence on the North Shore suitable for Lodge purposes, the only thing the petitioners could do was to build one for themselves. As almost all the persons who proposed to become members of the new Lodge were employees or otherwise connected with the mill, it was desirable that the hall should be as close to the mill as possible. The mill was located some distance east of the grain elevators (1944) at North Vancouver; the Masonic Hall was directly north of the mill on the first higher ground. Having arranged for the site, they set to work and built their own Masonic Hall at their own expense and furnished it in the same way.

When the hall was completed, Hughes wrote to RW Brother Powell asking for instructions as to what steps should be taken to obtain a charter. On December 14, 1868 H. F. Heisterman, the Grand Secretary, replied, suggesting that a formal application should be made at once so that the Provincial Grand Master could grant the dispensation before the Annual Meeting of the Provincial Grand Lodge which was to be held in Victoria on December 26 following. The Provincial Grand Master was anxious to add another Lodge to his roll, and the Provincial Grand Secretary pointed out that the limits of the members applying, from the Lodges of which they had been members, should accompany the application. "But," he added, "I am authorized to say that your charter will be granted whether they accompany it or not." Evidently the Provincial Grand Lodge authorities were not going to let any technicalities interfere with the immediate formation of the new Lodge. The dispensation was granted by RW Brother Powell on January 11, 1869 and "Sue" paid the fees, \$54 for the charter and \$10 for

(15) Howay, F. W., *B.C. Historical Quarterly*, Vol. 1, p. 106.

THE EARLIER HOMES OF MOUNT HERMON LODGE, No. 7, BCR.



Original Home of Lodge Mount Hermon, No. 491, SR in 1869.

the dispensation. The applicants were advised that the Provincial Grand Master was ready to journey to the Inlet, by the first direct steamer, to consecrate the Lodge and install the officers. It was not long before the necessary means of travel was provided and Powell arrived in Moodyville on January 15, 1869 to institute the new Lodge, the ceremony taking place in the new Masonic Hall. The only other Freemason present who was not a member of the proposed Lodge was Dr. A. W. S. Black from Union Lodge at New Westminster. Dr. Powell was escorted into the hall, where he opened his Provincial Grand Lodge, with the officers-elect of the new Lodge occupying their

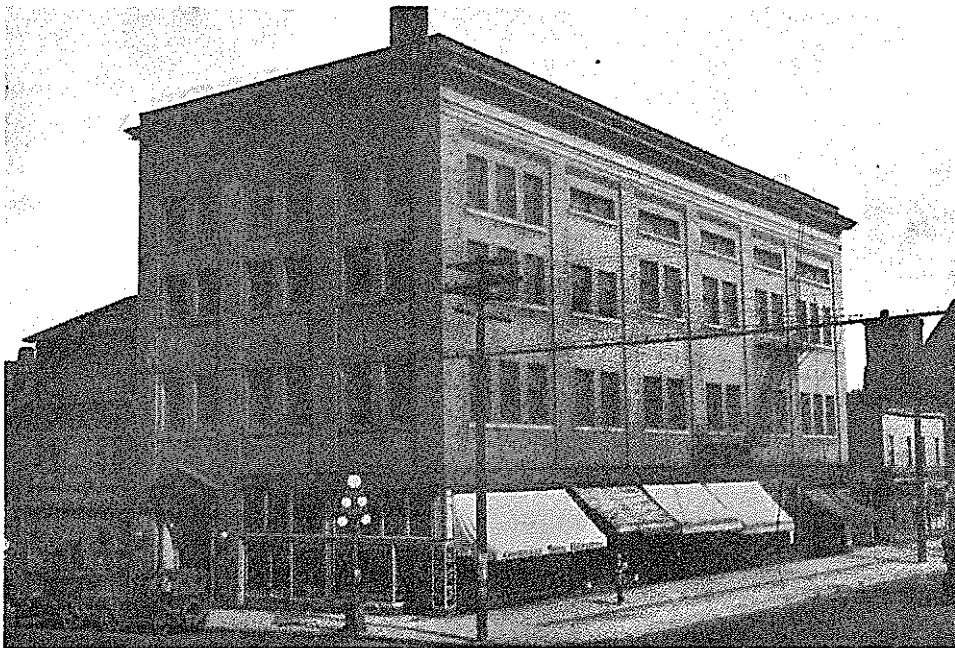


Springer-Van Bramer Block. Used as a Masonic Hall from 1888.



Williams' Block, Granville and Hastings Streets. Used as a Masonic Hall from 1898.

respective stations except that Brother Black acted as Provincial Grand Secretary and Brother Coote M. Chambers acted as Provincial Grand Inner Guard. The Lodge was duly consecrated and the officers duly installed. It is worthy of note that the Worshipful Master was called Right Worshipful Master in the Scottish tradition, but there was no Deputy Master or Substitute Master elected. Evidently the use of the American form of Ritual caused these Scottish offices to be forgotten.



Masonic Temple, Georgia and Seymour Streets. 15th March, 1910.

On January 20, 1869 the Provincial Grand Secretary reported the formation of the new Lodge to the Grand Lodge of Scotland:

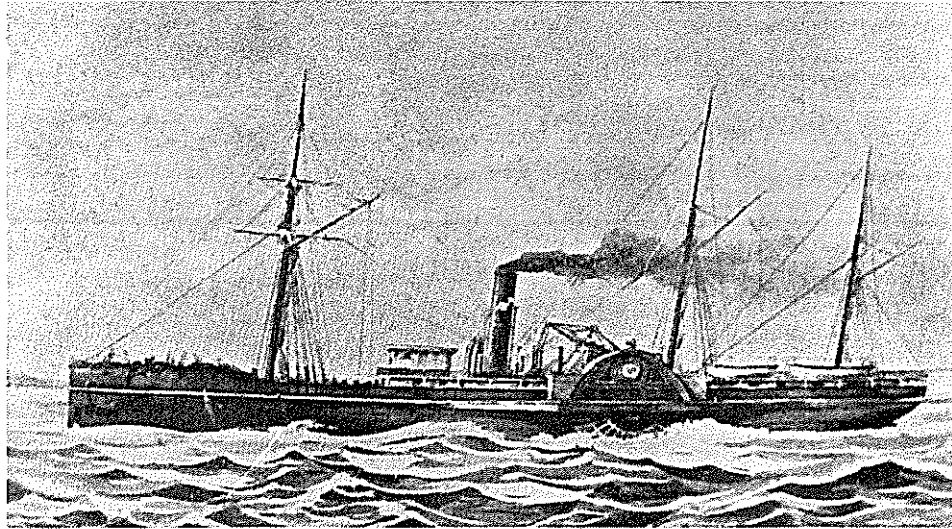
"The Brethren there have, at their own expense and prior to their application erected a fine hall in consideration of which the Provincial Grand Master granted his dispensation pending its confirmation by Grand Lodge Charter, and on Friday last he went by steamer to Burrard Inlet, consecrated their beautiful Hall, and installed the officers of the Lodge with the usual formalities of our Order."

There was another episode which probably hastened the formation of the Lodge on the Inlet. As has been seen, a number of the employees of the Moodyville mill, including Moody himself, were members of Union Lodge. A prominent citizen of New Westminster, a personal friend of W Brother Henry Holbrook, applied for membership in Union Lodge but the application was turned down. Later, as soon as the rules allowed, he made a second application for membership. In some way—the mails were uncertain at the time—the Moodyville brethren did not receive any notice of the second application and did not attend the meeting when it came before the Lodge; the application was approved and the candidate received the Entered Apprentice degree.

When the word arrived in Moodyville that the gentleman in question had made a second application for admission, had been received and had been given a degree, they were very angry. For some reason they disliked him very much, and they claimed that they had not been given proper notice that his application would come up at the meeting. When the District Grand Lodge met at New Westminster on December 10, 1868, they entered a protest against the action of the Lodge. The presiding officer was RW Brother Henry Holbrook, who advised the brethren from Burrard Inlet that no error had been made by the Lodge and that if they wished to take any steps against the applicant it would be necessary to prefer charges against him. This they refused to do, but they said they could not and would not sit in a Lodge with him. The protest was dismissed and the protesters severely reprimanded. However, the gentleman whose application had caused so much trouble very properly refused to go any further in Freemasonry, and after a few months took his dimit.

This episode furnished another reason or excuse why a Lodge should be established on Burrard Inlet. Moreover, Union Lodge was under the constitution of the Grand Lodge of England and if they could get a charter from the Grand Lodge of Scotland, as Vancouver Lodge No. 421 SC had done, they would be free from the domination of Holbrook and his friends.

Because of their place in the history of British Columbia, a quick glance at some of the names on Mount Hermon's first slate of members is interesting. Brother George Black was the owner of the hotel which was established where the road from New Westminster reached the inlet. The locality was at first simply called "The End of the Road." Later it was known as Brighton, and for a time as "Maxie's" from Maxie Michaud, first Postmaster on Burrard Inlet, and eventually Hastings, now Brighton Beach Park in Vancouver. Brother William O. Allen, the Senior Warden, was a man of some standing in the mill who took a leading role in the organization of the Mechanic's Institute, the object of which was to provide a Public Library and reading room for the people of the little town and Moody himself was the first subscriber to this project. Philander Wheeler Swett, the Junior Warden known to all as "Cap," later left Moodyville and became owner of the Paul Swenson farm at Canoe Pass. He boarded the young schoolmaster who was in charge of the new Canoe Pass School and who later became a Charter Member of King Solomon Lodge No. 17 at New Westminster—Frederick W. Howay, one of British Columbia's outstanding historians who passed away on October 3, 1943 after having served as the County Court Judge at New Westminster for thirty years. Sewell Prescott Moody, the proprietor of the mill, is often confused with Colonel Moody, the Commander of the detachment of Royal Engineers which had been sent out by the British Government to aid the settlers in the new Colony of British Columbia. Most people, finding Port Moody at one end of Burrard Inlet and Moodyville at the other, naturally take it for granted that both were named for the same individual, but it is not so. Port Moody was named after the Colonel at

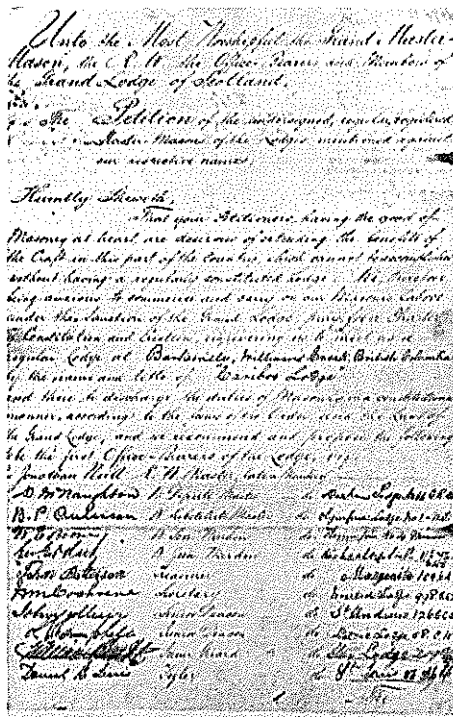


"S.S. Pacific" — Death Chamber of "Sue" Moody.

the time he constructed the North Road from New Westminster to the eastern end of the inlet, but Moodyville was named after the Inner Guard of Mount Hermon Lodge. Sewell Prescott Moody came from Maine, where his family had been in the lumber business for a long time—he knew timber and the timber trade. He put on no side.

To every one, great or small, he was just "Sue Moody." He went down on the steamer *Pacific* on November 4, 1875 with so many more of the early adventurers of British Columbia who had "struck it rich" and were going back to their home lands to enjoy their wealth. Brother Moody left one memento behind him: a month after the disaster a stateroom stanchion was found on the beach below Beacon Hill near Victoria and on its surface, written in a bold business hand, were the words "S. P. Moody, all lost." The writing was identified as that of Moody.

In due course the charter was received from the Grand Lodge of Scotland, and Mount Hermon Lodge No. 491, SC went on its way to become one of the premier Lodges in British Columbia, particularly after its move to the City of Vancouver. In the report to the Provincial Grand Lodge in 1869 it appears that the Lodge had seventeen members, while in its report to Grand Lodge for the year ending December 31, 1967 the old Lodge had 271 members and assets of over \$87,000.⁽¹⁶⁾



Petition to the Grand Lodge of Scotland for a Charter for Cariboo Lodge at Barkerville.

(16) See *The Mount Hermon Lodge, No. 7, A.F. & A.M.—75th Year, 1869 - 1944, Celebration Folder*, "Short History", by Wor. Bro. Karl P. Warwick; and *The Centennial 1869 - 1969 Celebration Programme*, "Capsule History".

CHAPTER 3

THE MINOR GRAND LODGES OPERATE UNDER THE GRAND LODGE OF SCOTLAND AND THE UNITED GRAND LODGE OF ENGLAND 1867 TO 1871

Some Local Authority

The tie between the United Grand Lodge of England and the Lodges operating in British Columbia under a charter therefrom was much stronger than that which bound the Scottish Lodges to the Grand Lodge of Scotland. In the former there were a number of Englishmen who were or had been members of Lodges operating in England especially Burnaby, who was destined to become the District Grand Master, and Henry Holbrook, who was destined to become the Deputy District Grand Master. There were, so far as is known, few members of Lodges operating in Scotland among the leaders of the Lodges that had been chartered under the Grand Lodge of Scotland. In peculiar circumstances, members of the Craft not skilled in the English ritual had found it convenient to use the Scottish Grand Lodge as a means of using another ritual. But both groups were to take one further step with the respective Grand Lodges before the final move towards independence, and that was a certain amount of local freedom in the form of Provincial (Scottish) and District (English) Grand Lodges. But, as will be seen later, this step in itself did not supply the answer to the many problems and assorted feelings and beliefs of the brethren who were to carve out their own united destiny in the Grand Lodge of British Columbia.

The Minor Grand Lodges

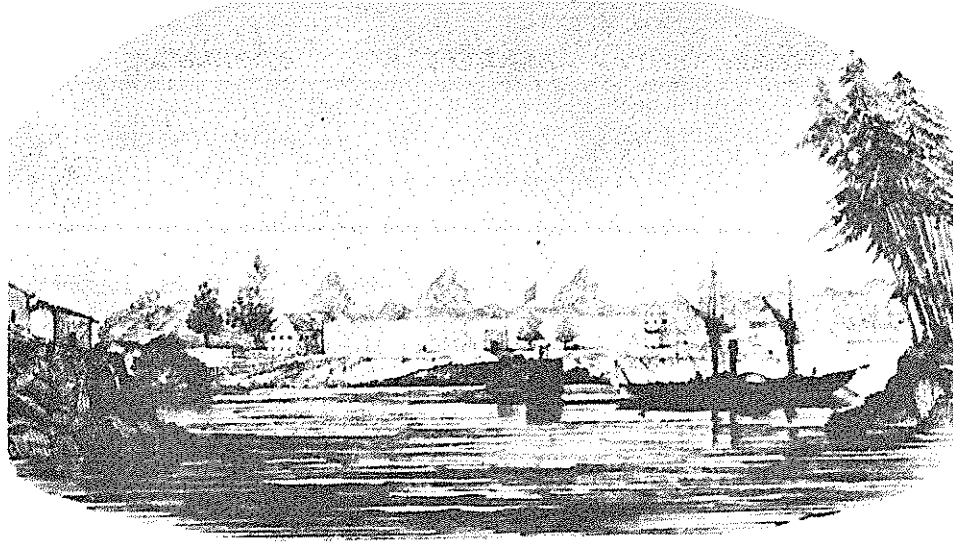
On December 26, 1865, the United Grand Lodge of England ordered that subordinate Grand Lodges be established when sufficient Lodges had been chartered outside England, especially in the Colonies. To distinguish them from similar bodies in England they were to be called District Grand Lodges, with the same powers and privileges as the Provincial (named after the Counties) Grand Lodges within England.

The Grand Lodge of Scotland made no such distinction, but called all its Minor Grand Lodges Provincial Grand Lodges, whether located in Scotland or in other parts of the world. The Provincial Grand Lodge of British Columbia, "holding under the Grand Lodge of Scotland," was commissioned on May 6, 1867, with Worshipful Brother Israel Wood Powell as the first and only Provincial Grand Master and held its first meeting in Victoria on December 24, 1867. The commission must have arrived in Victoria before September 2, 1867, because the Provincial Grand Master on that date issued a dispensation for the Lodge at Barkerville.

The brethren under the English Constitution at an early date endeavoured to secure the appointment of a District Grand Master for British Columbia and at various times passed resolutions and sent Petitions to the United Grand Lodge urging such an appointment, but even in early 1867, when British Columbia Lodge was established, no Patent had been issued. Shortly thereafter, however, no doubt fearing that the precedence so carefully reserved by Victoria Lodge was in danger of being lost with the appointment of the Provincial (Scottish) Grand Master, in the autumn of 1867 the United Grand Lodge of England issued a Patent, dated September 10, 1867, to Worshipful Brother Robert Burnaby appointing him the first (and only) District Grand Master for the Colonies of British Columbia and Vancouver Island. The Patent arrived in Victoria in the spring of 1868, for on March 14, 1868, Robert Burnaby called a meeting at his residence to discuss the matter.

Provincial Grand Lodge—Scotland

The Provincial Grand Lodge of Scotland held the first of its Communications at Victoria on December 24, 1867, when the only persons present were those selected by the Provincial Grand Master to be the first officers, almost all of them members of



Fort Victoria—circa 1840.

—B.C. Hist. Society.

Vancouver Lodge No. 421, SR. The Provincial Grand Master presided and the officers took their seats as "acting" officers. Mount Hermon Lodge, then under dispensation, was recognized by giving the office of Provincial Grand Secretary to an "unaffiliated subscribing member," although he was actually a member of Vancouver Lodge, but he soon gave up that office because of the great difficulties of attending meetings in Victoria from a town so far away. The last officer appointed was the Provincial Grand Treasurer, who hailed from Barkerville Lodge No. 469, SR—he was thought to have been visiting in Victoria for the winter "as they were not going to have much money to spend if the Treasurer was in Barkerville."

The minutes of the meeting state that "The Provincial Grand Lodge of Scotland was then opened in due form with a solemn prayer." The Commission from the Grand Lodge of Scotland to the Provincial Grand Master was read and the officers, heretofore having had no power, were formally installed in their respective offices.

The first public appearance of the Provincial Grand Lodge was on Saint John's Day, December 27, 1867, when the newly formed Grand Lodge attended Vancouver Lodge, No. 421, and installed its officers for the ensuing year. In the evening, in accordance with the custom of the time, a Grand Ball was held in the Alhambra Hall. Thus the Provincial Grand Lodge was launched.

A special meeting was called on August 8, 1868 to consider the matter of funds to carry on the work of the Provincial Grand Lodge, and it established a scale of fees to be paid by each officer of Grand Lodge upon taking office, set fines for non-attendance, fees for the initiation of members, for affiliations and dispensations.

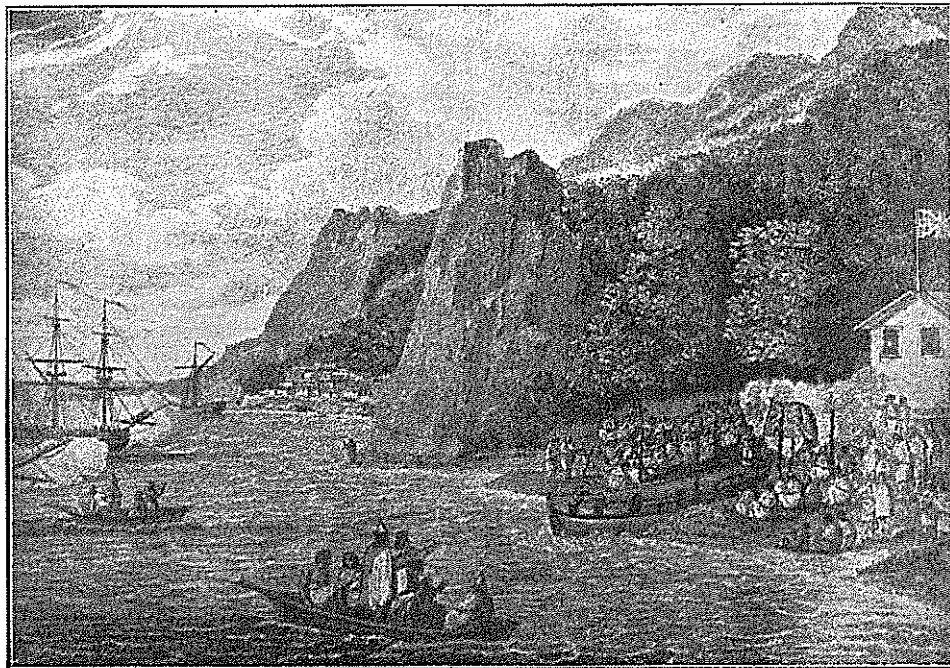
The Second Annual Communication of the Provincial Grand Lodge was held at Victoria on May 1, 1869, when representatives of the four Scottish Lodges then existing in British Columbia, Vancouver, Cariboo, Caledonia (spelled "Caledonia(n)" in its charter "holding from the Grand Lodge of Scotland") and Mount Hermon were present, but all of them residents of Victoria, as the officers of the outlying Lodges who were unable to attend in person were represented by proxies. The Provincial Grand Master made an eloquent address. He spoke of urgent appeals being made for liberty to confer degrees before the times allotted by the regulations, supported by pressing and urgent reasons therefor, which he had granted although he did so with great reluctance. He referred to the establishment of Mount Hermon Lodge at Burrard Inlet and to the loss sustained by Cariboo Lodge No. 469 at Barkerville by the destruction of their fine hall together with all its contents in the great fire, but said it was gratifying to know that another "little temple" had risen Phoenix-like from the ashes of the first.

His address was not all praise. He especially censured discussions which had arisen after a ballot had proven unfavourable and after the Lodge had been closed:

"Such discussions can only be productive of the greatest evil, and a slur upon the motive of the Lodge which has refused to receive the candidate. When the ballot has been announced by the Worshipful Master it should be considered and is the solemn action of the Lodge. Every member may be said to have cast the black ballot; and therefore in all instances, so far as the Lodge is concerned, and the time honoured custom teaches, is unanimous. No member, after the Worshipful Master's declaration, has a right to say how he voted, whether affirmatively or negatively, unless it be to satisfy the Lodge that he has committed an error, and wishes to remedy the resulting injustice of his act. Comment then, either in or out of the Lodge is unlawful. It is, beside, not only productive of ill-feeling and discord, but it questions the integrity of each and every individual action which Masonic honour, sacred obligation, and the solemnity of the occasion should perfectly guarantee."

He warned the members that no visitor should be allowed to enter a Lodge without due examination or producing proper vouchers of initiation in a regular Lodge:

"Too much care cannot be exercised in examining stranger Brethren and visiting applicants. Private examinations of individual members, besides being exceedingly reprehensible (except by the most expert and experienced), do not as a matter of right entitle a member to vouch for a visitor. The 14th Article of Ancient Regulations, according to our Constitutions, charges the Master to permit no visitor to be received in his Lodge without due explanation or producing proper vouchers of Initiation in a regular Lodge. He is therefore, responsible for the admission of every visitor in his Lodge, and, as a consequence, it is not only his sole right, but imperative duty, to select the most discreet—the most skillful brethren to conduct an examination, who are indeed, his own agents or proxy on the occasion.



Launch of the "North-West America", first vessel built on the Pacific Coast at Nootka
by Captain John Meares in 1788. —BCYB 1897-1901.

"The most convincing proof of the true and honest fellowship should at all times be exacted, and where a single doubt exists, our portals should be firmly closed to the applicant."

His address gave a sidelight on financial matters:

"I feel grateful to our Brethren whose support has enabled us to meet our liabilities with promptitude during the past, and in view of our having no necessities in the future requiring increased funds, and the scarcity of money justly complained of by so many, I should advise the reduction of our fees one-half during the present session."

The Provincial Grand Master also discussed the possibility of joining with the English Freemasons in the formation of a Benevolent Fund to be managed and controlled by a joint Committee or Board of Relief, and thought it worthy of earnest consideration, "as binding all in the common claim of Brotherhood, the very foundation of our Order."

At this meeting a series of resolutions in favour of the organization of an Independent Grand Lodge were presented and it is here for the first time that Brother H. F. Heisterman appears when he was elected Provincial Grand Clerk and who, in one official position or another, carried on the clerical work of the Freemasons for many years.

Special meetings of the Provincial Grand Lodge were held at various times for routine business, but the third and last General Meeting, or "Convocation" as it is called in the minutes, was held in Victoria, in the Masonic Hall, on June 25, 1870. It was practically confined to routine business with RW Brother Israel Wood Powell presiding. The question of having an Independent Grand Lodge is not mentioned in the minutes, but everyone knew it would not be long before the Grand Lodge of British Columbia would be formed and the Provincial Grand Lodge pass into the realms of remembrance. Three of its members were John Robertson Stewart, Provincial Grand Secretary and later Provincial Grand Treasurer; Frantz Jacob Wiessenberger, Grand Treasurer at the meeting on December 27, 1868; and William Jackson, Provincial Junior Grand Warden. These men should not be forgotten, although their connection with the Craft in this Jurisdiction was for a short time only.

District Grand Lodge—England

At the meeting called by Robert Burnaby on March 14, 1868, the invited guests were Henry Holbrook and Captain James Cooper of Union Lodge No. 899 at New Westminster; William Clarke of Nanaimo Lodge No. 1090 at Nanaimo, and George Pearkes and Robert Plummer, Jr., of Victoria. Burnaby announced that subject to the approval of those present he had chosen the officers of the first District Grand Lodge. His nominations, drawn from all the Lodges under the Registry of the United Grand Lodge of England, were approved; a new draft Code of By-laws was read and approved; one article provided that all Lodges in the District should produce their books for inspection by the District Grand Senior Warden at the Quarterly Communication in March. RW Brother Burnaby stated that in order to avoid delay, he had ordered the necessary regalia for the officers of a District Grand Lodge; that it would be necessary to obtain a loan in order to carry on until revenue came in, preferably from one of the members of a Lodge; that such loan should be guaranteed both as to principal and interest by the four senior officers and their successors. This loan, of \$600, was made ultimately by Victoria Lodge No. 783, which refused to accept any personal security whatever.

At an informal meeting in Victoria Lodge Room on Saint George's Day, April 23, 1868, the greater part of the members of the District Grand Lodge were present as there were comparatively few members in the "Little" Lodges at New Westminster and Nanaimo. Many matters were discussed. The District Grand Master said he thought it most appropriate to meet on this day as English Freemasons were accustomed to celebrate it; that a general discussion would assist in the progress which all desired for the new venture; that the regalia had not yet come but hoped it would be received very shortly; and that he could not yet appoint Brother (the Reverend) Frank Burrow

Gribbell as Grand Chaplain as he had not yet received the Degree of a Master Mason and he asked the officers of Victoria Lodge, as a personal favour to himself, to give Brother Gribbell this Degree as soon as possible. The By-laws were again discussed with special attention to the articles relating to payments and in respect to a proposed Fund of Benevolence.

The regalia having at last reached Victoria, the first formal meeting of the District Grand Lodge under the United Grand Lodge of England was held on August 20, 1868. It was opened in due form and the members present at it attended Divine Service at Saint John's Church. Returning to the Lodge Room, Worshipful Brother Burnaby was presented by RW Brother I. W. Powell, the Provincial Grand Master, and was installed as District Grand Master by RW Brother Henry Holbrook. The visitors then retired, and the District Grand Master installed RW Brother Henry Holbrook as Deputy District Grand Master, and the other officers of the Grand Lodge. The By-laws were then read, section by section, and were made law.

The fees payable by the officers and members of the District Grand Lodge, followed to some extent the fees payable by the officers of the Provincial Grand Lodge, but there were some variations. No fees were charged against any officer on his appointment. Each officer was to pay an annual "Fee of Honour" except the District Grand Master, apparently because he was not the appointee of the brethren but was the representative of the Grand Master of the United Grand Lodge of England.



VW Bro. Frank Burrow Gribbell; Former Naval Chaplain; Dist. Gr. Chap. ER 1868; First Gr. Chap. BCR 1871-78; Missionary at Metlakatla 1865-67; Rector Saint John's Anglican Church, Victoria 1867-68; Prin. Collegiate School 1868-75; Rector of Esquimalt 1868-75 and of Saanich 1875-77.

Fees and Fines in the Minor Grand Lodges

The question of funds was always a pressing one for the brethren in the early days in British Columbia, and when the Minor Grand Lodges were in existence they had financial problems. With the exception of the two Senior Lodges in the City of Victoria, Victoria Lodge No. 1085 ER and Vancouver Lodge No. 421 SR, the membership was very small, and even these two were small Lodges compared with some of the Lodges of the present era. One would have thought that the Craft could have got along very nicely without any more machinery, but no one seems to have considered that such a course was possible. There were Minor Grand Lodges in other jurisdictions, therefore there must be two in British Columbia for differing Rituals had split the Fraternity into two distinct organizations which, as the members thought, made it necessary to have a Provincial Grand Lodge for those Lodges which had charters from the Grand Lodge of Scotland and a District Grand Lodge for those Lodges which held a charter from the Grand Lodge of England.

The organization of the two Minor Grand Lodges made it necessary for them to have funds to carry them on. They must pay dues to their respective Grand Lodges in Scotland and England, and they could not carry on their work in British Columbia without money. The senior, the Provincial Grand Lodge, was the first to act. On formal notice from the Provincial Grand Clerk, VW Brother H. F. Heisterman, a special meeting was held on August 8, 1868, to consider the matter when it was decided that in order to obtain funds to carry on each officer should make a payment upon taking office

and annually thereafter, graded according to the importance of his office. On August 20 of that year, the District Grand Lodge held a meeting of its members and followed its example.

The similarity of action by the two organizations will be seen in the schedule of the principal payments to be made by the officers and members of both the Minor Grand Lodges:

<i>Provincial Grand Lodge</i>		<i>District Grand Lodge</i>	
Prov. Grand Master.....	\$15.00	District Grand Master.....	No fee
Deputy Grand Master.....	10.00	Deputy Dist. Grand Master.....	\$10.00
Prov. Grand Wardens, each.....	7.50	Dist. Grand Wardens, each.....	7.50
Prov. Grand Chaplain.....	7.50	Dist. Grand Chaplain.....	7.50
Prov. Grand Treasurer.....	7.50	Dist. Grand Treasurer.....	7.50
Prov. Grand Secretary.....	7.50	Dist. Grand Secretary.....	7.50
Prov. Grand Clerk.....	7.50	Not in District Grand Lodge.	
Not in Provincial Grand Lodge.		Dist. Grand Registrar.....	7.50
Prov. Grand Deacons, each.....	5.00	Dist. Grand Deacons, each.....	5.00
Prov. Grand Dir. of Cerem.....	7.50	Dist. Grand Dir. of Cerem.....	5.00
Not in Provincial Grand Lodge.		Asst. Dist. Dir. of Cerem.....	5.00
Prov. Grand Sword Bearer.....	5.00	Dist. Grand Sword Bearer.....	5.00
and Every Member.....	2.50	and Every Member (in addition to	
Prov. Grand Bible Bearer.....	5.00	any Fee of Honour on any office	
Prov. Grand Architect.....	5.00	held)	2.50
		Dist. Grand Organist.....	5.00
		Dist. Grand Pursuivant.....	5.00

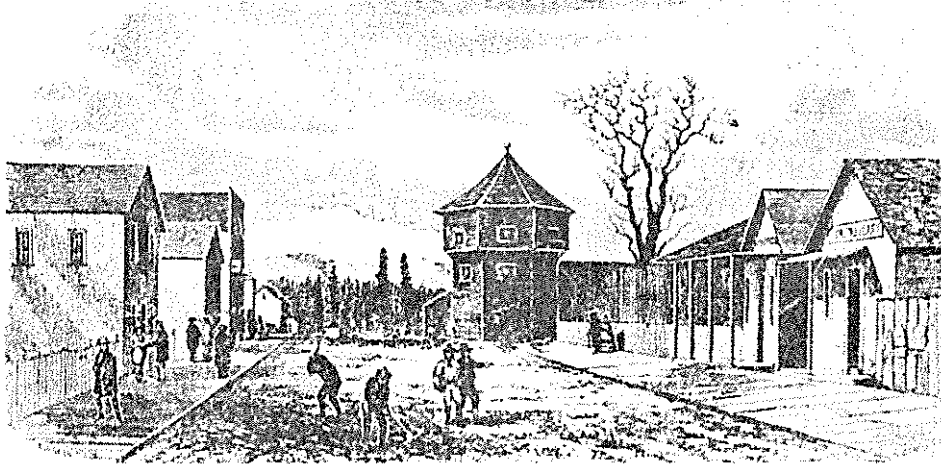
These were not the only sources of revenue. Fines were inflicted for non-attendance; fees for the Initiation of Members; or on affiliation; and all dispensations had to be paid for, one for a funeral, \$5.00, and for all other dispensations, \$15.00 each; these being common to both Minor Grand Lodges.

Some idea of the weight of the fines levied for non-attendance can be gauged by the following:

Provincial Grand Master.....	\$10.00	District Grand Master.....	Nil
Deputy Provincial Grand Master....	5.00	Deputy District Grand Master.....	\$10.00
Substitute Prov. Grand Master.....	5.00	No such Office.	
Prov. Grand Wardens	2.50	Dist. Grand Wardens	5.00
Prov. Grand Treasurer		Dist. Grand Treasurer	
Prov. Grand Secretary		Dist. Grand Secretary	
Prov. Grand Clerk		Dist. Grand Registrar	
Prov. Grand Chaplain		Dist. Grand Chaplain	
Prov. Grand Deacons and all other		Dist. Grand Deacons and all other	
Officers of the Provincial Grand		Officers of the District Grand	
Lodge; and Past Grand Officers;		Lodge; and Past Grand Officers;	
and Members.....	1.00	and Members.....	2.50

All Lodges were required to pay a fee for the Funds of General Purposes:

	Provincial Grand Lodge	District Grand Lodge
For every subscribing member per annum.....	\$ 1.50	\$ 1.00
For every newly made Mason.....	2.00	5.00
For Passing, every member.....	2.00	Nil
For Raising, every member.....	2.00	Nil
For Affiliation (or every old Mason joining).....	2.00	2.00
For every Dispensation for a Funeral.....	5.00	5.00
For every other Dispensation.....	10.00	15.00
For every copy of a Grand Lodge Certificate.....	.50	Nil
For every Grand Lodge Certificate.....	1.00	1.00
For every Warrant.....	Nil	25.00



GOVERNMENT STREET, VICTORIA (showing Bastion as in Hudson's Bay Company days) 1843.

—B.C. Hist. Society

Both the Provincial Grand Master, or his Deputy, and the District Grand Master, or his Deputy (if presiding), had the power to remit payment of any fine imposed by the Bylaws "on such excuse being made to him as he shall deem sufficient."

In the Provincial Grand Lodge "every Master Mason on his first appointment to any office" was required to pay the following contribution to the fund thereof:

Provincial Grand Master.....	\$15.00
Deputy Provincial Grand Master.....	10.00
and every other Officer except the Tyler.....	5.00

The Master of every Lodge in the District Grand Lodge who neglected to have his Lodge properly represented in the District Grand Lodge was required to pay a fine of \$5 to the Fund of General Purposes.

The By-laws which prescribed the fees and fines for the District Grand Lodge were adopted August 29, 1868; confirmed December 10, 1868; and approved by the Most Worshipful the Earl of Zetland, Grand Master of England, April 6, 1869.

The fees and fines levied by the Provincial Grand Lodge appeared in an Appendix to the Second Annual Communication held in Victoria on May 1, A.L., 1869 and are signed only by Henry Frederick Heisterman, Provincial Grand Secretary, as having been adopted 8th August, 1868. Confirmed 26th December, 1868. Apparently these "Rules and Regulations" did not require to go to Scotland for the approval of the Grand Master.

But with all the sources of revenue, which seem extensive in the story, the sums realized were very small owing to the limited membership. The Minor Grand Lodges found it difficult to acquire the necessary funds to purchase the regalia and other equipment necessary to enable them to function properly. In order to do this the Provincial Grand Lodge was compelled to obtain a loan from Vancouver Lodge No. 421. The Secretary of Vancouver and Quadra Lodge No. 2 BCR says⁽¹⁷⁾ this was for \$500 bearing interest at the rate of 1% per month, the current interest rate in Victoria at that time. In the Provincial Grand Clerk's report to the Provincial Grand Lodge for May, 1869, it is stated that the loan was for \$400, and the Grand Treasurer, in the same report, refers to a payment made by him to Vancouver Lodge on December 26, 1868, of \$200 "on account of Provincial Grand Lodge note of \$400.00" and a payment of \$12 "being interest 3 months on said note," which indicates that interest was being paid at the rate mentioned by the Secretary of Vancouver and Quadra Lodge. The amount of the loan as originally passed by Vancouver Lodge may have been, and probably was, for \$500, but evidently only \$400 had been advanced to the Provincial Grand

(17) See *Grand Lodge Proceedings*, BCR, 1937, p. 184.

Lodge. Similarly the District Grand Lodge was compelled to secure a loan from Victoria Lodge No. 783 ER to meet the necessary expenses occasioned by its formation.

All fees and fines in the Minor Grand Lodges on payment became part of the Fund for General Purposes and, owing to the small membership, were barely sufficient, if enough, to meet the ordinary expenses. In spite of this meagre revenue, the District Grand Lodge started off by voting the District Grand Secretary a quarterly salary of \$75. However, this did not last long because when the first Grand Secretary retired from office in September, 1869 the salary was reduced one-third, and a little later was eliminated altogether.

Minor Grand Lodges Are Dissolved

The next meeting of the District Grand Lodge was held in the Hall of Union Lodge at New Westminster on December 10, 1868.

The question of whether the Minor Grand Lodges should carry on as they were or whether an Independent Grand Lodge should be formed was the chief matter for discussion at the Quarterly Communication of the District Grand Lodge held at Victoria on March 10, 1871. A letter had been received from the Secretary of Victoria Lodge No. 783 ER enclosing a circular letter from a committee of Vancouver Lodge No. 421 SC with certain enclosures relative to the formation of an Independent Grand Lodge. The District Grand Master, in the first place, wished to lay before the members a letter he had written to VW Brother John Hervey, GrS of the United Grand Lodge of England.

In this letter he enclosed the circular letter which had been sent out by Vancouver Lodge to all the Lodges under his control, all of which except Victoria Lodge had declined to consider the matter without the authority of Grand Lodge. Victoria Lodge had referred the matter to him asking that he take the matter up with the authorities in London. He pointed out that, as a matter of course, under the circumstances he could do nothing or countenance any movement in British Columbia until he was sure that the Grand Lodge of England would countenance or encourage any such action. He said that the Provincial Grand Master was showing every disposition to promote harmony amongst the brethren and was, he thought, seeking from his Grand Lodge (in Scotland) the same counsel that he (Burnaby) was seeking from his. He closed with these words:

"Of one thing you may rest assured that neither by thought, word, or act have I any inclination to sever myself from the authority of our Grand Lodge nor from the supreme control of our noble and esteemed Grand Master by whose kind confidence and patronage I enjoy the dignities he has conferred upon me."

In his reply to Robert Burnaby, the Grand Secretary said in part:

"I am sure that I only speak the sentiments of every good Freemason when I say how much I should regret if the Freemasons of your District took any step which might lessen their own influence. As a District Grand Lodge of the Grand Lodge of England the Brethren in Vancouver Island enjoy a far more influential position than they could possibly do, if they formed themselves into an Independent Grand Lodge, whose paucity of numbers would simply render it ridiculous. So long as they form a branch of the parent stock and receive the moral support of the Mother Country, they will be looked up to with respect. I think if you could enforce some arguments of this kind on the Brethren, it will allay their desire for change. . . . I do not myself clearly see how the English and Scotch Lodges can be brought under one head; still the matter is worth consideration."

While the letter from the GrS of the Grand Lodge from which the above quotation is taken had not at that time reached Victoria, and only the letter from the District Grand Master was before the meeting, the following resolution was passed by the meeting by an unanimous vote of the District Grand Lodge ER:

"That this Board of General Purposes do not think it desirable to take steps at present towards the formation of an Independent Grand Lodge in British Columbia, whilst they feel that circumstances may occur in the future to render such proceeding desirable."

Other than a meeting of the District Grand Lodge to attend the funeral of W Brother George Pearkes on March 20, 1871, the Last Communication of the District Grand Lodge was held on December 21, 1871, after the formation of the Grand Lodge of British Columbia. The situation in Freemasonry in British Columbia had changed in the meantime.

The District Grand Master spoke first, regretting that the attendance was small as there were important matters to be discussed. The New Westminster brethren were detained in the Royal City by the breaking of the ice in the Fraser River, but RW Brother Henry Holbrook had evidently taken another boat and was among those present. The District Grand Master noted that the Provincial Grand Master had been absent from the City and that on his return he had taken up with him (Burnaby) certain proceedings which had gone on during his absence relative to the formation of an Independent Grand Lodge for British Columbia. During the discussion they both came to the conclusion that the proper thing to do was to take a vote of all the Freemasons in the province and to act on the result of such vote. The vote was taken and the number in favour of an Independent Grand Lodge was 42 and against 25. The members of the Provincial Grand Lodge were unanimously in favour of the Independent Grand Lodge; the minority was in the District Grand Lodge, but even there a majority was in favour of a separate Grand Lodge. Only two Lodges, Union Lodge No. 899 at New Westminster and Nanaimo Lodge No. 1090 at Nanaimo, both very small Lodges, had shown a majority in favour of remaining as they were. He had reported this state of affairs to the Grand Secretary of the United Grand Lodge of England in London.

In a letter in reply from the Grand Secretary, Burnaby was advised that the whole matter had been laid before the Colonial Board and that the action of the District Grand Master had been approved by it, and considered that he had conducted himself with "great judgment and temper" and that "he could not have been better advised." However, he said a letter had been received from Brother Holbrook to the effect that Union Lodge No. 899 had determined, at any rate for the present, to adhere to its allegiance to the Grand Lodge of England, but it would, of course, have the rights and privileges of any Lodge adhering to the Mother Grand Lodge.

RW Brother Holbrook took issue with the District Grand Master and stated that the Brethren of Union Lodge "had objected to come into the new Grand Lodge, and had decided . . . and intend to belong to the Grand Lodge of England." There was considerable discussion about matters attendant on the position taken by Union Lodge. The District Grand Master, in closing the meeting, said that he did not see any reason " . . . why Union Lodge should not work in harmony with the Grand Lodge of British Columbia" and hoped that RW Brother Holbrook would convey to the brethren of that Lodge the fraternal desire of himself and the District Grand Lodge to be at all times on the best intercourse with them. He ended the meeting with these words:

"Brethren this is in all probability the last time I shall address you in my present capacity, and permit me to thank you most cordially for the support you have given me during my term of office, and I hope you will pardon my shortcomings."

So at this, the last meeting of the District Grand Lodge, RW Brother Henry Holbrook stood firm and when the resolution was moved and seconded that the District Grand Lodge cease to exist, he moved an amendment that the whole matter be referred to the United Grand Lodge of England for decision. W Brother Henry Nathan was so disgusted with these attempts at postponement that he handed in his resignation from his Grand Lodge office during the debate. On the resolution being put to the meeting, all present voted in favour of it excepting RW Brother Holbrook. Thus the District Grand Lodge of the United Grand Lodge of England in the Province of British Columbia passed into the realms of Masonic History.

A Fund for Masonic Benevolence

During the time that the two Minor Grand Lodges were in existence, there was one matter of prime importance to the Craft in British Columbia in which the two worked together in harmony. That was the promotion of one of the great objects of



The Camp (Royal Engineers) at New Westminster, 1864.

Freemasonry—Charity. Among such a population as existed in British Columbia at that time consisting of men from all parts of the world, many of them Freemasons, claims for relief and assistance were constantly being made. To deal with these demands promptly and efficiently, it was necessary to have a fund on which to draw and a Board to see that all proper demands were duly considered and action taken without delay. This was a duty that was incumbent upon all Freemasons without distinction of any kind. So action was taken, and this was the origin of the present Benevolent Fund, which is today a source of pride to all the brethren in the Jurisdiction of British Columbia.

Advantages of Union

With the dissolution of the Provincial and District Grand Lodges the cumbersome and complicated system of two Grand Lodges and two Minor Grand Lodges would cease to exist. It had been productive of dis-unity and not of unity, and what did these two formidable organizations have to deal with? Four Lodges in Victoria, two belonging to each jurisdiction; one Lodge, very small, in New Westminster; and two, even smaller, in Nanaimo; one small Lodge on the north shore of Burrard Inlet; and one at Barkerville which had no assurance of prosperity owing to the fact that the sole support of the town was gold mining, and the population was subject to sudden change from time to time. In all, the entire membership with its imposing array of officers hardly exceeded a total of three hundred.

Nevertheless, during the period when this condition of things existed the brethren did their best to carry on the work of the Craft in accordance with its best traditions and in a fraternal spirit. The Provincial Grand Master and the District Grand Master were men of the highest type and strong personal friends. The members of the Craft visited each other's Lodges in the usual way, irrespective of whether they were of the same jurisdiction or not. Lodges of different allegiance joined in building and furnishing a Masonic Temple for the accommodation of both. Notice of suspensions and rejections were passed from the Lodges of one jurisdiction to the Lodges of the other and, speaking generally, harmony prevailed among the brethren.

The Case of the Rejected Candidate

Only one matter of importance caused any real friction between the two jurisdictions. This was the question of admission by Lodges of one jurisdiction of applicants who had been rejected by Lodges of the other. Rumors of such admissions were current, even when they were not warranted by the facts.

In the year 1868, one person had applied to Vancouver Lodge No. 421, SR, for



New Westminster City Today (1898).

—BCYB 1903.

membership but had been rejected. Some time later he had made a similar application to British Columbia Lodge No. 1187, ER, and had been accepted and the applicant had become a member of that Lodge. Two entirely different stories were current among the members of the Craft in the little city. In the Scottish Lodge it was passed around that so soon as it became known that the applicant had been rejected by Vancouver Lodge he was approached by emissaries of British Columbia Lodge who pressed on him that if he would apply to their Lodge at once he would be accepted without delay, and that he did so apply and became a member of that Lodge. The reports persisted and on October 12, 1868, Provincial Grand Master Powell wrote District Grand Master Burnaby setting out the rumors he had heard and asking for an explanation. RW Brother Burnaby immediately made a careful investigation, and replied on October 22:

" . . . I am unable to find the least ground for the statement that the Candidate in question was 'advised to apply to British Columbia Lodge' as asserted in the Acting-Secretary's letter . . . much less for the accusation of 'the solicitation of persons to resume candidacy' which is dealt upon so forcibly and at such great length in your own letter. I have interrogated the Worshipful Master and also the Candidate very minutely on this point, and their testimony completely denies any such accusation . . . If as you say it is wrong for any officer or member of another Lodge to attribute unworthy motives to members of any Lodge in the rejection of candidates, I cannot but conceive it equally so, to accuse any Lodge of 'watching as it were, for the rejection of a Candidate of a Sister Lodge, and almost immediately solicit and admit him', and further 'how much more culpable in his spiteful admission by a Sister Lodge *immediately* after such rejection'.

"If I am not misinformed, a period of seven months had elapsed since Mr. Whittingham's rejection by Vancouver Lodge and under the By-laws of that Lodge, he would have been permitted to make a second application to join it if he so desired. He would therefore appear to have merely exercised in British Columbia Lodge a privilege which belonged to him in Vancouver Lodge, had he chosen once more to risk an application there."

This letter does not appear to have convinced the Provincial Grand Master that the District Grand Lodge was "playing ball" with the Provincial Grand Lodge for at the meeting of the Provincial Grand Lodge in May, 1869 he had considered the matter of sufficient importance for him to make an extended reference to the incident. He said that he had received an official letter from the Secretary of Vancouver Lodge complaining of the actions of a Lodge in the sister jurisdiction in receiving applications for candidature immediately after rejection by Vancouver Lodge. He said he had corresponded

with RW Brother Burnaby on this matter who took the position that the Lodge in question had an "undoubted right" to do so (the exercise of which right, in the opinion of the Provincial Grand Master, was most deplorable under existing conditions), and that courtesy alone was to direct them in the disposal of such application. Since this occurrence, he had been told of other instances by the same Lodge. He did not intend to go into the strict jurisprudence of the matter, but he desired the Grand Lodge to consider whether such a Lodge, which would repeat such a flagrant and unpardonable breach of "courtesy" to a Sister Lodge, merits our recognition or society. Dr. Powell went on to say:

"Lodges located *in the same town* which give encouragement to such injudicious rivalry as the immediate or remote (if you will) acceptance of petitions of candidates rejected by a Sister Lodge, not only opens our portals to the *questionable*, if not unworthy; but lowers the respectability and utterly destroys, so far as their influence is concerned, the prestige of Freemasonry. The true design of our Lodges whether English, Irish or Scotch, should be, not to receive unknown or even doubtful characters, but to receive true men of positively good reputation, who voluntarily express a wish to unite with us in promoting our purposes . . . If even in the opinion of some, positive law does not compel courtesy, certainly much more fraternal reciprocity for mutual protection should require one Lodge to allow another to correct its own error, if it has committed any by the rejection of a worthy applicant. Therefore it is, that I opine, Lodges should uphold each other in refusing admission to one who is doubtful or who may bring dishonor upon the *whole* Craft, although adding numerically to one of them naturally acknowledging and insisting upon that general and well-known law of probation and concurrent testimony of unexceptionable material."

The Special Committee on the Provincial Grand Master's Report seems to have been somewhat dubious as to the wisdom of his remarks on this matter; at the same time they were anxious to avoid any reflection on their beloved leader. The Report was very adroitly worded:

"Your Committee fully appreciate and concur with the remarks of the R.W. the Provincial Grand Master, regarding the practice of the reception of rejected candidates by Sister Lodges and deem such a course as highly irregular, but refrain from offering any suggestions, as they believe the matter is being considered by the Subordinate Lodges themselves."

On October 22, 1868, the District Grand Master advised British Columbia Lodge that complaints had been made to him on this account. Burnaby stated that he did not wish to infringe on the prerogative of any brother or of any Lodge to exercise their own judgment in such matters, but that they were to use the greatest caution in such cases, and that having been informed by the Sister Lodges of their action as regards a rejected candidate such information was entitled to courteous consideration in order that Masonic and fraternal feeling would in no way be jeopardized.

The action of the Provincial Grand Master was referred to by the District Grand Master in his Address to the District Grand Lodge at the Quarterly Meeting held in Nanaimo on June 10, 1869:

" . . . As I read it the law is perfectly clear; each Lodge has a full and perfect right to regulate its own proceedings and no Lodge can be held to govern another. One or more Lodges may mutually agree to some action, but it must be submitted to me before it can be acted upon. I now declare formally, from the East, that I will not sanction such action, but shall submit it home for orders. I do not wish to be understood as making any law, or laying down an absolute rule, I merely give my own interpretation of the Law, and that of others, by which, at present, I shall be guided; this is my view, and until I am authorized by higher authority, I can not depart from the Law. I might have been able to go more fully into this and some other questions, if I had received the report of the proceedings of the late meeting of the Provincial Grand Lodge, S.C., which has been promised me by the R.W. Provincial Grand Master, Dr. Powell. Dr. Powell and I had always

agreed, and (as I have previously been able to assure you) so I am again glad to repeat, and I see every reason to hope and believe they will continue to do so. I am very sorry that the R.W.P.G.M. has been prevented from forwarding to me that document, as, had I examined it, I would have dealt with it fully; I understand there was a very stringent paragraph in it, and if it had come to me I should have given it every care and considerate attention, which it necessarily will demand. I shall, however, feel compelled to carry out my reading of the Law, until, if ever, I receive contrary orders from a superior authority."

In the absence of a copy of the Provincial Grand Master's Address the only thing to be done was to defer consideration of the matter until the next Quarterly Meeting in September, 1869, at which meeting a copy of the Address was produced. The District Grand Master expressed his regret that the Provincial Grand Master had committed his remarks to print without a previous reference to himself. He hoped that matters would yet admit of a satisfactory adjustment, based on the true spirit of Charity. He had, as the Members of the Grand Lodge knew, studied to meet RW Brother Powell with the greatest cordiality and good feeling, and he saw no reason to anticipate anything to the contrary in the future. A Committee was then appointed to consider the matter and report at the next meeting which was set for December, 1869, but, owing to the illness of the District Grand Master, it was not held and that body did not meet until March, 1870.

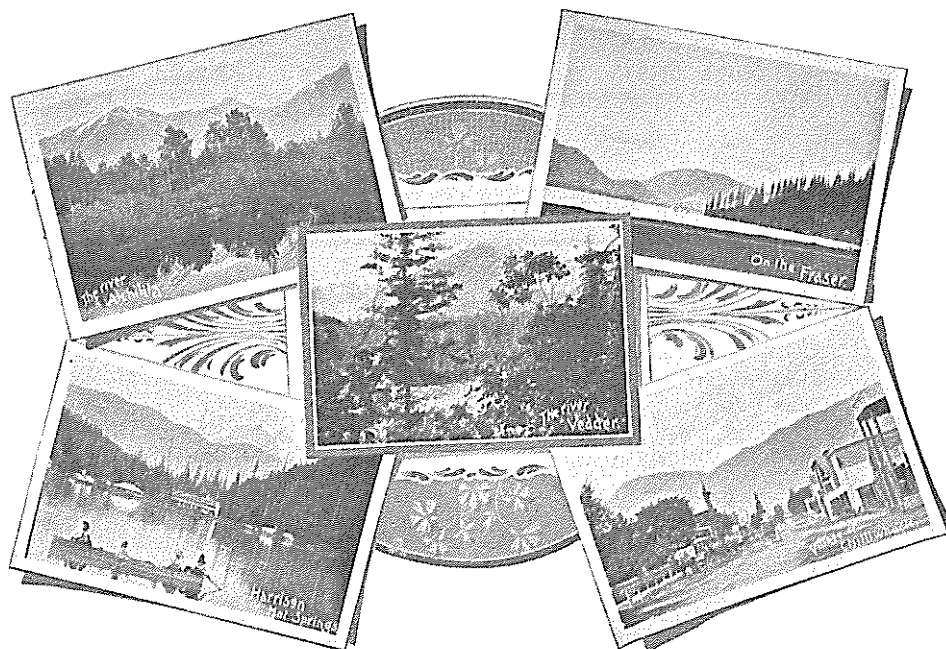
The Committee reported:

"That the remarks of the R.W. Provincial Grand Master, R.S., applying to the past action of the Lodges of this jurisdiction are unwarranted by facts; and that the R.W.P.G.M. by Art. XVIII, page 48, of the Book of Constitutions of his own Grand Lodge, is prohibited from interfering with the Jurisdiction of other Lodges, which prohibition he has violated by his published address; and, further, that seeing that the Committee of his own Provincial Grand Lodge (as reported on page 19) had carefully refrained from offering any suggestions on that portion of his address referring to the alleged antagonistic acceptance of candidates within the prohibited periods (as that matter was under the consideration of the Subordinate Lodges), he should have abstained from taking so exceedingly marked an action, as the publication of so very serious an imputation."

A copy of this Report was immediately sent to the PGS H. F. Heisterman of the Provincial Grand Lodge with a request that it be brought to the attention of the Provincial Grand Master. The matter was also brought to the attention of the Grand Secretary of the United Grand Lodge of England and instructions were asked as to the proper course to be pursued as there seemed to be a great difference of opinion among the brethren in Victoria. The Grand Secretary's reply has not been found.

Powell's reply to this letter dated April 19, 1870, is not available, but on April 23, 1870, Robert Burnaby replied to it. He promised to send it to the Committee and bring it before the next meeting of the District Grand Lodge. He said that his own voice or judgment individually had never been exercised in respect of it; the one point he did wish to notice was the remarks of the Provincial Grand Master with reference to the delay of a year having elapsed before notice of the objections. He reminded RW Brother Powell of his general promise to hand him a copy of the Report (then going to press) in time for the Quarterly Communication of the District Grand Lodge held in Nanaimo on June 10, 1869; that at that meeting he had expressed his regret for that omission, but that after its receipt it was brought before the District Grand Lodge at the earliest opportunity in September, 1869, when a Committee was appointed to deal with it; that owing to his (Burnaby's) illness, the December meeting had not been held, but that on March 10, 1870, the meeting had been held and a report made, a copy of which had been sent to Dr. Powell.

It was at that meeting on March 10, 1870 that the last gun was fired in this engagement, when Robert Burnaby expressed his opinion that the Report of the Committee appointed by the District Grand Lodge was the result of pains and careful study and entitled to respect and weight.



Views in Fraser Valley—circa 1895.

—BCYB 1897-1901.

The First Grand Representative

It is worthy of special note that RW Brother Robert Burnaby issued the first Commission in British Columbia for the appointment of a Grand Representative to a Foreign Jurisdiction:

"Know all men by these presents that we, Robert Burnaby, District Grand Master of Ancient, Free and Accepted Masons of British Columbia, hailing under the United Grand Lodge of England, by power in me vested, do hereby appoint, constitute and nominate our well beloved and trusted brother W. W. Francis our representative, as well for ourself, as for our Jurisdiction in and to the Grand Lodge of Free and Accepted Masons of the State of Oregon, and we hereby empower our said Brother W. W. Francis to act for us and fully to represent us in any and all Regular Communications of the said Grand Lodge of Oregon, when and wheresoever convened.

Given at Freemasons' Hall, Victoria, B.C.

This 14th day of July, A.L., 5870.

C. Thorne,

District Grand Secretary."

It is of further interest to note that Walter William Francis, age 27, Bank Accountant, was made a Master Mason on November 20, 1867, in Vancouver Lodge No. 421, holding under the Grand Lodge of Scotland; was appointed to represent the District Grand Lodge, holding under the United Grand Lodge of England. He had affiliated with Willamette Lodge No. 2, at Portland, Oregon, on January 16, 1870.

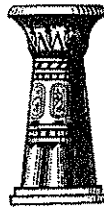
The First Lodges Prior to the Grand Lodge

By the time October, 1871 had rolled around there were nine Lodges working in the, by that time, Province of British Columbia. The United Grand Lodge of England had Chartered four:

Victoria Lodge No. 1085 (at Victoria), later numbered 783;
Union Lodge No. 1201 (at New Westminster), later re-numbered 899;
Nanaimo Lodge No. 1090 (at Nanaimo); and
British Columbia Lodge No. 1187 (at Victoria).

The Grand Lodge of Scotland had Chartered five:

Vancouver Lodge No. 421 (at Victoria);
Cariboo Lodge No. 469 (at Barkerville—the Metropolis of the Cariboo mining area);
Caledonia Lodge No. 478 (at Nanaimo);
Mount Hermon Lodge No. 491 (at Burrard Inlet on the North Shore, now a part of the City of North Vancouver—the Lodge was moved to Vancouver in 1886); and
Quadra Lodge No. 508 (at Victoria)—which was still under "Dispensation" when the Grand Lodge of British Columbia was formed on October 21, 1871.



CHAPTER 4

THE ANNEXATION PETITION OF 1869⁽¹⁸⁾

The Annexation Petition of 1869 is of paramount importance to anyone interested in the History of the Grand Lodge of British Columbia AF & AM because a number of the leading signatories of the petition were also active in the movement among the Freemasons of the Colonies to secure an independent Grand Lodge of British Columbia.

Alternative Is Confederation

The alternatives for annexation to the United States or confederation with Canada are further discussed by Helmcken in reference to the resolution proposed in the Legislative Council of British Columbia in 1867 favouring confederation which was sponsored by Brother Amor de Cosmos.⁽¹⁹⁾



Dr. John Sebastian Helmcken
A figure of importance in the History of
British Columbia.

That the opposition to confederation was due more to ignorance of aims and capabilities of the just-organized Dominion of Canada rather than the desire to see annexation to the United States became apparent as the sequence of events developed.

The emergence of an annexation movement in British Columbia was not a political phenomenon peculiar to the Province. Movements very similar in character existed elsewhere in British North America. In Nova Scotia and New Brunswick dissatisfaction with the newly-organized Canadian Confederation for a time assumed the form of a distinct agitation for annexation to the United States. Even in the Red River Settlement the same spirit existed among some of the leaders in the insurrection. It was, therefore, only natural—indeed, almost inevitable—that in British Columbia such a sentiment should arise during the crucial years that witnessed the transformation of a federation of eastern British American colonies into a transcontinental dominion.

British Columbia's American heritage dates from the influx of miners from California by the lure of Fraser River gold in 1858. Long after the main body of the rush had withdrawn there still remained a large proportion of Americans in the permanent population of the colonies. This was particularly true of Victoria, the commercial metropolis. Geographical isolation from the mother country, as well as from Canada, successfully hindered the augmentation of the British element in the population by any considerable immigration. In consequence, it was almost inevitable that within the colony there should be evinced a sympathetic response to the increasingly insistent propaganda of the "manifest destiny" school of American expansionists.

Moreover, there was much to dishearten even the most patriotic of the British residents of the colonies. Political discontent and economic depression were widespread. The union of the colonies of Vancouver Island and British Columbia in 1866, designed as an economy measure, had been bought at a high price—the loss of the representative assembly, and of the free port system on Vancouver Island. And, unfortunately, it had

(18) This chapter has been built from a detailed discussion of the subject by Willard E. Ireland, Provincial Archivist for British Columbia, in the *British Columbia Historical Quarterly*, IV. (Oct. 1940), p. 267 et seq.; and V. (Jan. 1941), p. 67 et seq. With the author's kind permission.

(19) J. S. Helmcken, *Reminiscences*, MS, Archives of B.C., Vol IV, p. 53 et seq.; Vol V, p. 67 et seq.; and Vol. V, p. 76 et seq.

failed to act as a panacea for the ills of the country. In addition, the anti-imperialist statements of the "Little Englanders" then current gave rise to the uncomfortable idea that possibly the mother country was not desirous of retaining her colonial possessions. In direct contrast to this, the United States had given tangible proof of its interest in expansion in the North Pacific by the purchase of Alaska from Russia in 1867.

Action in Great Britain

Such, then, was the background for the annexation movement. The erroneous rumor of a negotiation pending between Great Britain and the United States, which was said to contemplate the cession of British Columbia or at least a portion of it in settlement of the Alabama Claims⁽²⁰⁾, followed closely the receipt of the news of the acquisition of Alaska by the United States⁽²¹⁾ and brought the latent annexation sentiment to a head. In July, 1867, a petition to the Queen was circulated in Victoria which sought:

"Either, That Your Majesty's Government may be pleased to relieve us immediately of the expense of our excessive staff of officials, assist in the establishment of a British steam-line with Panama, so that immigration from England may reach us, and also assume the debts of the Colony
Or, That Your Majesty will graciously permit the Colony to become a portion of the United States."

This petition does not appear to have been transmitted to the Queen, at least not through the regular channels. Its existence, however, was not unknown to the Colonial Office for in a private letter to the Duke of Buckingham Governor Seymour had written:

"There is a systematic agitation going on in this town in favour of annexation to the United States. It is believed that money for its maintenance is provided from San Francisco. As yet, however, nothing has reached me officially on the subject, and should any petition on the subject, I will know how to answer it before I transmit the petition to your Grace. On the Mainland the question of annexation is not mooted . . . "(22)

The reaction of the Colonial Office in London is found in a *Minute* by Frederic Rogers, permanent Under-Secretary of State for the Colonies, dated September 16, 1867:

"As to the future it is no doubt true that high taxation, distress and want of assistance from home, will probably cause the American population of these colonies to keep for annexation, a porpose wh wd soon become irresistible except at a cost far greater than the worth of the fee simple of the Colony. On the other hand if the Colonists ever find that the annexation threat is satisfactory in extracting money from us, they will plunder us indefinitely by it . . . I suppose the question to be (in the long run) is B.C. to form part of the U.S., or of Canada; and if we desire to promote the latter alternative what form of expenditure or non-expenditure is likely to facilitate or pave the way for it." (23)

Within the Colonial Office the decision favoured amalgamation with Canada and, as will be seen, every effort was made to facilitate that end.

Annexation sentiment, however, died hard in the Colony. The apathy of Governor Seymour to the cause of Confederation did little to destroy that sentiment.

The Movement for Annexation by the United States

So severe was the depression in business in the Province at the time of the formation of the Grand Lodge of British Columbia and the years immediately prior thereto that many residents openly advocated the annexation of British Columbia to the United States. So far had the movement gone that a petition had been drawn up addressed to the President of the United States, Ulysses Simpson Grant.

Consequently there was an occasional resurgence of the movement; a typical example is the letter from one earnest advocate of annexation, who claimed to be a "loyal Briton",

(20) *British Colonist*, April 25, 1867.

(21) *Ibid.*, April 3, 1867.

(22) Seymour to Buckingham, June 26, 1867, private, C.O. 60/28.

(23) Minute, signed F.R., September 16, on Seymour to Buckingham, July 15, 1867, C.O. 60/28.

which appeared in the *British Columbian* newspaper in New Westminster on April 30, 1869, over the *non de plume* of "Anglo-Saxon" as follows:

"With a depleted treasury, revenue falling off, and the Colony suffering from a depression beyond all precedent, with no prospect, either present or remote, of immigration, what are we to do? . . . Were the inhabitants of British Columbia a thriving community, the question of annexation would not be popular; for the people are loyal and patriotic. The force of circumstances alone compels them to advocate a change of nationality . . . I am a loyal Briton, and would prefer living under the institutions of my own country, were it practicable. But I, like the rest of the world of which we are each an atom, would prefer the flag and institutions of the United States with prosperity, to remaining as we are, with no prospect of succeeding as a British Colony."

"Anglo-Saxon" may have somewhat overstated the facts but there was considerable truth in what he said.

Economic dissatisfaction was the basis of the movement. To many the alternative of confederation with Canada offered little hope of a satisfactory solution of the problems facing the colony. Just as twenty years earlier in Montreal, discontent, bred of economic and political disillusionment, had resulted in the signing of the famous *Annexation Manifesto*,⁽²⁴⁾ so in British Columbia similar conditions produced similar results.

In the fall of 1869 there circulated in Victoria a second petition, this time to the President of the United States, seeking his assistance in facilitating the annexation of British Columbia and asking him to negotiate with the British Government for a transfer of the colony to that country.

The Annexation Petition of 1869

The petition itself was found in the *Miscellaneous Letters to the Department of State* in the Archives of the Department of State, Washington, D.C., now in the National Archives, Washington, D.C. A photostat copy of this petition was presented by Willard E. Ireland to the Archives of British Columbia.

THE ANNEXATION PETITION OF 1869.

To

His Excellency, the President of the United States of America.

Your Memorialists beg leave most respectfully to represent, that we are residents of the Colony of British Columbia—many of us British subjects and all deeply interested in the welfare and progress of our adopted country.

That those that are British Subjects are penetrated with the most profound feelings of loyalty and devotion to Her Majesty and Her Majesty's Government and that all entertain for Her, feelings of the greatest respect as well as attachment to the country.

That while we thus indulge such feelings, we are constrained by the duty we owe to ourselves and families, in view of the contemplated severance of the political ties which unite this Colony to the "Mother Country", to seek for such political and commercial affinity and connection, as will insure the immediate and continued prosperity and wellbeing of this our adopted home.

That this Colony is now suffering great depression, owing to its isolation, a scarcity of population and other causes too numerous to mention.

That we view with feelings of alarm the avowed intention of Her Majesty's Government to confederate this Colony with the Dominion of Canada, as we believe such a measure can only tend to still further depression and ultimate injury for the following reasons, viz:—

(24) Allin, C. D. & Jones, G. M., *Annexation, Preferential Trade and Reciprocity*, Toronto (1911), *passim*.

That confederation cannot give us protection against internal enemies or foreign foes, owing to the distance of this Colony from Ottawa.

That it cannot open to us a market for the produce of our lands, our forests, our mines or our waters.

That it cannot bring us population, (our greatest need) as the Dominion itself is suffering from lack of it.

That our connection with the Dominion can satisfy no sentiment of loyalty or devotion.

That her commercial and industrial interests are opposed to ours.

That the tariff of the Dominion will be the ruin of our farmers and the commerce of our chief cities.

That we are instigated by every sentiment of loyalty to Her Majesty, by our attachment to the laws and institutions of Great Britain and our deep interest in the prosperity of our adopted country, to express our opposition to a severance from England and a confederation with Canada. We admit the Dominion may be aggrandized by confederation, but we can see no benefit either present or future, which can accrue to us therefrom.

That we desire a market for our Coal, our lumber and our fish and this the Dominion seeks for the same produce of her own soil, she can take nothing from us and supply us nothing in return.

That confederating this Colony with Canada, may relieve the mother country from the trouble and expense of fostering and protecting this isolated distant Colony, but it cannot free us from our long enduring depression, owing to the lack of population as aforesaid and the continued want of home markets for our produce.

The only remedy for the evils which beset us, we believe to be in a close union with the adjoining States and Territories, we are already bound to them by a unity of object and interest; nearly all our commercial relations are with them; They furnish the Chief Markets we have for the products of our mines, lands and waters; They supply the Colony with most of the necessities of life; They furnish us the *only* means of communication with the outer world; and we are even dependent upon them for the means of learning the events in the mother Country or the Dominion of Canada.

For these reasons we earnestly desire the ACQUISITION of *this Colony* by the *United States*.

It would result at once in opening to us an unrestricted market for our produce, bring an influx of population and with it induce the investment of capital in our Coal and Quartz Mines and in our forests.

It would insure us regular Mails and communication with the adjoining States and Territories and through them with the World at large.

It would lessen the expense of Government, by giving us representative Institutions and immediate control of our domestic concerns, besides giving us protection against foreign enemies. And with all these, we should still be united to a People of our own kindred, religion and tongue and a people who for all time, must intimately affect us in all our relations for weal or woe.

That in view of these facts we respectfully request, that Your Excellency will cause this Memorial to be laid before the Government of the United States, that that in any negotiations which may be pending or *undertaken* between Your Government and that of Her Most Gracious Majesty, for the settlement of territorial and other questions, that you will endeavor to induce Her Majesty to *consent* to

the transfer of this Colony to the United States. We believe that Her Majesty earnestly desires the welfare and happiness of all Her People, in view of the circumstances that for years she has consented to the annual exodus of tens of thousands of her subjects to the United States and that she will not let political traditions and sentiments influence her against a Measure, which is so earnestly desired by the People of this poor isolated Colony.

British Columbia
November 1869.

The petition was signed by forty-three persons, mainly business men and other citizens prominent in the life of the colony.

It is only fair to point out, however, that in the issue of November 13, 1869, the *British Colonist* reported that the document had been entrusted to General Ihrie, a

THE BRITISH COLONIST.

Saturday Morning, Nov. 13, 1869.

THE ANNEXATION PETITION.—We learn that a copy of this precious document was entrusted to General Ihrie, a passenger on board the U. S. S. *Newbern* for delivery in person to the President of the United States. The memorial had less than forty signatures, principally those of foreigners. The chief agent in circulating the petition is a naturalized foreigner! What the British subject's ought to do as a set off to this ridiculous farce is to get up a petition to the Queen praying Her Majesty to annex all the American territory north of Columbia River—our natural boundary. Seriously, though, are the signers of the petition aware that in opening negotiations with a foreign power for the sale or transfer of any portion of Her Majesty's territory they are laying themselves open to prosecution upon one of the gravest charges known to English law?

passenger on board the U.S. *Newbern*, for delivery to President Grant and asserted that it had "less than forty signatures, principally those of foreigners." In addition, it was claimed that the chief agent in circulating the petition was a "naturalized foreigner". Again on November 18, 1869, the same newspaper said:

THE BRITISH COLONIST.

Thursday Morning, Nov. 18, 1869.

We have received several letters bearing upon the Annexation petition and the chief agent in its dissemination, whose antecedents are very freely discussed. The time may soon arrive when we shall feel it our duty to give this correspondence to the public; but at present, we feel assured, no good end could be served by the publication. So far as the petition goes, it has failed—we know it would—to meet with popular favor here.

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Actually the petition appears to have been handed to Vincent Collyer, special Indian Commissioner for Alaska tribes, judging from an item in the *San Francisco Morning Bulletin* of November 17, 1869:

"Vincent Collyer, special Indian Commissioner for Alaska tribes, who arrived here from Alaska and British Columbia this morning, carried with him a petition signed by forty prominent business men of Victoria, addressed to President Grant, praying for the annexation of British Columbia to the United States. Another petition of similar import is to be forwarded to the Queen. The petition is very strongly worded, setting forth with much force and cogency of reasoning, the isolated and helpless condition of the colony, and the imperative necessity for forming a political alliance with its powerful and more prosperous neighbour. Mr. Collyer represents the feeling in favour of annexation as having received new impulse from the recent note of Earl Granville, urging British Columbians to affiliate with the Canadian Dominion. This they regard as little less than insulting, as it would increase their burdens without affording them either political protection or material relief. Mr. Collyer is on his way to Washington and has promised to present the petition in person to the President with a statement of what seems to be the prevailing sentiment of the people."⁽²⁵⁾

On December 29, 1869, the petition was formally presented to the President. This press dispatch appeared in the *British Colonist* on January 11, 1870:

THE BRITISH COLONIST.

Tuesday Morning, Jan. 11, 1870.

Annexation.—Some kind friend, residing at Washington, has written to us, requesting confidential information respecting public sentiment in this colony on the subject of annexation to the United States, and enclosing voluminous extracts from Washington newspapers upon the subject, as regards all the North American colonies, but more especially with regard to British Columbia. These extracts contain a copy of the Annexation petition to the Queen, which emanated from this community, nearly three years ago, and allude to the more recent one to President Grant, from the 'Three Footy Street Tailors' of Victoria; and, as will be seen by our delayed dispatches, handed in on the 29th ult. by Plenipotentiary Extraordinary Vincent Collyer. We shall have more to say upon this subject.

At the monthly meeting of the Caledon-

DELAYED DISPATCHES.

Eastern States.

WASHINGTON, Dec 30 — Vincent Collyer yesterday handed to the President a memorial signed by a number of property holders and business men in Victoria, to be followed by another which will contain the names of all the British merchants and others at Victoria, Nanaimo and other places, in favor of the transfer of British Columbia to the United States. The President to-day returned Collyer a verbal reply that he had received it with great interest and sent it to the Secretary of State. Collyer also showed a memorial to Senator Sumner, Chairman of the Committee of Foreign Relations, who, after reading, said the movement was important and could have but one termination. Meanwhile the government waits the movement of England, which is fast seeing the weakness and impracticability of European empire on this hemisphere. Both the President and Sumner desired their replies to be made known to the memorialists.

The Spanish Cuban war in this city wages hot. The Spanish Consul and Senor de Oporto, Editor of the Spanish paper, have received anonymous notification that they will be assassinated. Senor Roberts, Spanish Minister at Washington is also to be put out of the way by two well-dressed assassins, who are to decoy him into a dark corner. According to *El Cronista*, the Cuban Junta arranged all the bloody work in a secret session. Meanwhile it was reported that there has been another successful departure of another expedition for Cuba, with plenty of arms and powder.

(25) Ireland, Willard E., *British Columbia Historical Quarterly*, (Oct. 1940), p. 270, "The Annexation Petition of 1869".

The Supplementary Signatures

The press dispatch mentioned the probability of further signatures being forwarded. This was actually done, for in Washington, D.C., Archives, an additional list of sixty-one names was found. This supplementary list was forwarded to President Grant in a letter from T. G. Phelps of the Collector's Office, San Francisco, California, dated September 1, 1870, which read:

"I have the honor to enclose a letter from Mr. Heisterman to W. K. Oliver (sic) Esq., a very prominent resident of Victoria, British Columbia, temporarily stopping in this city, relative to the resources of British Columbia, annexation, &c., also some additional names to a copy of the petition presented to you by Vincent Collyer, some time since. I trust Sir, you will not deem me too importunate in this matter. I feel that the great advantages which would accrue to us from annexation are very great, and that this is the golden moment for bringing it about. That the great majority of the people are favourable to it, there is no doubt, but the office-holders—those who have a chance to make themselves heard and felt, will, and do oppose it. These men retain their positions and power, and are doing everything they can to forward confederation with Canada. Should confederation take place, I greatly fear it will postpone annexation for many years, if it does not defeat it altogether. I am informed that copies of the petition enclosed were sent through British Columbia and very generally signed, but with the exception of the one enclosed, were destroyed by parties in the interest of confederation."⁽²⁶⁾

The enclosed letter from Mr. H. F. Heisterman, dated August 17, 1870, at Victoria, was an eloquent attempt to convince the Government of the United States, by detailed references to the agricultural and mineral resources of British Columbia, of the excellent bargain to be had in the acquisition of the colony. It read in part:

"Understanding that you are likely to have His Excellency President Grant among you some time this month and that you will likely have an opportunity, I herewith hand you a further list of names to the memorial presented in December '69 by Vincent Collyer, Esqr. It would have been sent then, but owing to the hostility shown to it by the Canadian Newspaper here it was not sent. I therefore transmit it to you, to make whatever use of it you see fit in the premises. It is exasperating to me and to many of my fellow citizens, to see a country aggregating 405,000 square miles, of which 11,000 square miles come upon Vancouver Island and 6,000 square miles upon Queen Charlotte Island and the balance of 388,000 square miles upon the mainland of British Columbia, shut out as it were from the prosperity around it. The people of the Colony are too few to make an armed resistance to Confederation which seems from all accounts intended to be forced on us unless some countenance were given to parties who desire annexation to the United States by the Government of President Grant, in a proposal to settle the Alabama Claims by transfer of this Colony, I don't see how we can move in the matter."⁽²⁷⁾

Brother Heisterman seems to have been the prime mover for annexation by the United States, and as no action was taken either by the Government of the United States or by the Government at Whitehall the matter of annexation was dropped.

Henry Frederick Heisterman

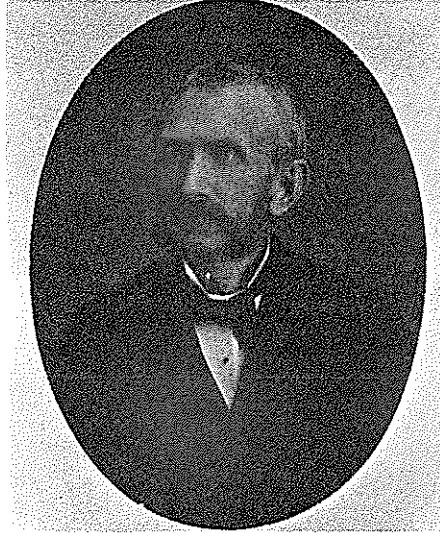
At this point perhaps one should have a brief look at this Freemason who ever appeared to be connected with the movements for change and who seemed to try to accomplish his ends by rather devious methods rather than the direct approach.

Henry Frederick Heisterman had been born in Bayreuth, Germany, on July 22, 1832; went to England in 1853 where he was naturalized in 1861; and he arrived in Victoria, British Columbia, in August, 1862. After an unsuccessful venture in the mining

(26) *Miscellaneous Letters to the Department of State*, Department of State Archives, Washington, D.C.

(27) Heisterman, H. F. to Oliver, W. H., August 17, 1870, enclosed in Phelps, T. G. to President Grant, September 1, 1870, *Ibid.*

industry in the "Stikeen", he carried on a reading room in Victoria, and later ran a wholesale paint and glass business for a time. Finally, in 1864 he became interested in real estate, a business which later became known as Heisterman, Foreman and Tait. Brother Heisterman had been received in the Grand Lodge Zur Sonne in Bayreuth, but whether before going to England or on a trip home is not known. He affiliated with Combermere Lodge No. 880 ER (later No. 605, the same Lodge which gave Masonic birth to RW Brother Hon. Henry Holbrook) and affiliated with Vancouver Lodge No. 421 SR on January 21, 1863, of which Lodge he was the Secretary from 1864 to 1866. Brother Heisterman faithfully served the Grand Lodge of British Columbia, AF & AM, as Grand Secretary from 1871 to 1873, and as Grand Treasurer from 1885 until his death in Victoria on August 29, 1896. At the time the petition for annexation was being circulated in 1869 he was President of Germania Verein, and Grand Secretary of the Provincial Grand Lodge of British Columbia hailing from the Grand Lodge of Scotland.



Henry F. Heisterman, Esq.
Prov. Clerk SR, GrS 1871-1873 and GrT 1885
to 1896, BCR.

Petition Not Representative

Because of the relatively small number of signatures, it could hardly be maintained that the petition was representative of the opinion of the majority of the residents of British Columbia. Certain observations, however, have been made by Ireland with reasonable accuracy:

"There can be no doubting the sincerity of the signatories of the petition, some of the leading signatories of the petition were also active in a movement among the Masons, the object of which was to secure an independent Grand Lodge for British Columbia, nor is it reasonable to levy the charge of disloyalty against the signers of the petition. They were motivated by the conditions in the colony and considered annexation to the United States a preferable solution to the alternative of confederation with Canada. It is to be noted that most of those signing remained in the colony long after Confederation was accomplished, some rising to positions of considerable importance. From the petition it is apparent that the annexation sentiment was confined mainly to Victoria, and even there drew its main support from the non-British element in the population. Indeed most of those concerned were not even Americans. Germans and Jews provided the main support for the movement and lead one to suspect that it was a foreign move purely and simply. It did, however, have a broad base, for the signatures are a fairly adequate sampling of the various elements of the population, constituting as they do, a curious blend of prominent and public-spirited business men and inconsequential characters of doubtful reputation. Moreover the petition is remarkable for the absence of the signatures of certain Victorians who might have been expected to sign, notably Dr. J. S. Helmcken, who gained the reputation of being annexationist in sympathy, though actually there is little to substantiate the accusation, and J. Despard Pemberton, ex-Colonial Surveyor of Vancouver Island, whose three letters on separation from the mother country, appearing in the *British Colonist* of January 26 and 29, and February 1, 1870, provoked such a storm in the colonial press."⁽²⁸⁾

(28) Ireland, Willard E., *British Columbia Historical Quarterly*. IV. (Oct. 1940), pp. 281-2, "The Annexation Petition of 1869".

In the colony itself the petition did not arouse a great deal of interest. The *Victoria Evening News* reproduced it in its issue of November 15, 1869, and continued to moot the subject—a policy which contributed greatly to its demise in June, 1870 after a precarious existence of only fourteen months. The *British Colonist*, strong advocate of Confederation, dubbed the movement a "sublime bit of cheek," but none the less recognized the urgency of the local conditions which had given rise to the spirit of annexation.

"We cannot say we are surprised that some colonists should desire annexation to the United States. The loyalty of British subjects in this colony has been submitted to far too severe a test, one under which loyalty of most persons in the Mother Country would long since have broken down; and all that can be said regarding the present movement is that the fruits of mis-government and neglect have made their appearance in a less harmful form than open revolt. The feasibility of the movement and the advantages promised by the sought for changes are, however, a very different affair."⁽²⁹⁾

United States' Cause Hopeless

From the official point of view the cause of annexation was hopeless, and as we shall see, Governor Musgrave had been appointed to British Columbia for the specific task of bringing about Confederation. By the publication of Lord Granville's dispatch of August 14, 1869, in the *Government Gazette* on October 30, 1869, he had revealed to the people of British Columbia that the Colonial Office was irrevocably determined upon seeing Confederation accomplished. Governor Musgrave chose to ignore the whole question of annexation. With the imprimatur of the Colonial Office on Confederation, with Canada anxious to have a Pacific outlet, and with the mainland strongly advocating the cause of Confederation, it is not to be wondered that the *British Colonist* should counsel on November 20, 1869:

"Knowing as we do, that Annexation is impossible, even if it were desirable, and that Confederation is inevitable, even if it were undesirable, would not all of us be more profitably employed in seeking to secure the best possible terms for this Colony as a province of the Dominion."

The advice thus tendered was evidently taken to heart, judging by the terms of confederation finally agreed upon.⁽³⁰⁾

In the United States, however, the petition aroused a more sympathetic response. Numerous press references were made to the movement in all parts of the country and the petition was frequently printed in full. In one instance in the neighbouring Washington Territory, some threats arose out of a false rumor and the petition raised a renewal of legislative schemes for annexation of at least a portion of British America in settlement of the "Alabama Claims". For the interested reader details of the United States actions and interests can be found in the Ireland papers upon which this chapter has been based.

Suffice to mention in this context that the Treaty of Washington of 1871 rang down the curtain on the issue of annexation by removing the many diplomatic problems which had troubled British-American relations since the American Civil War. But of far greater significance than its actual clauses was the fact that the Treaty of Washington gave the tacit consent of the United States Government and people to the British Possessions in North America to pursue their own national destiny.

As has already been pointed out, the emergence of an annexation movement in British Columbia might almost have been expected in view of the large influx of American settlers at the time of the Fraser River gold-rush. The annexation petitions might be taken as the political manifestations of the movement. On the other hand, one of the most interesting indications of the extent of the infiltration of American sentiment into the normal life of the colony is to be found in the movement within the Masonic order for the establishment of an independent Grand Lodge for British Columbia.

(29) *British Colonist*, November 18, 1869.

(30) Ireland, Willard E., "Helmcken's Diary of the Confederation Negotiation, 1870", *British Columbia Historical Quarterly*, IV. (1940), p. 111 et seq.

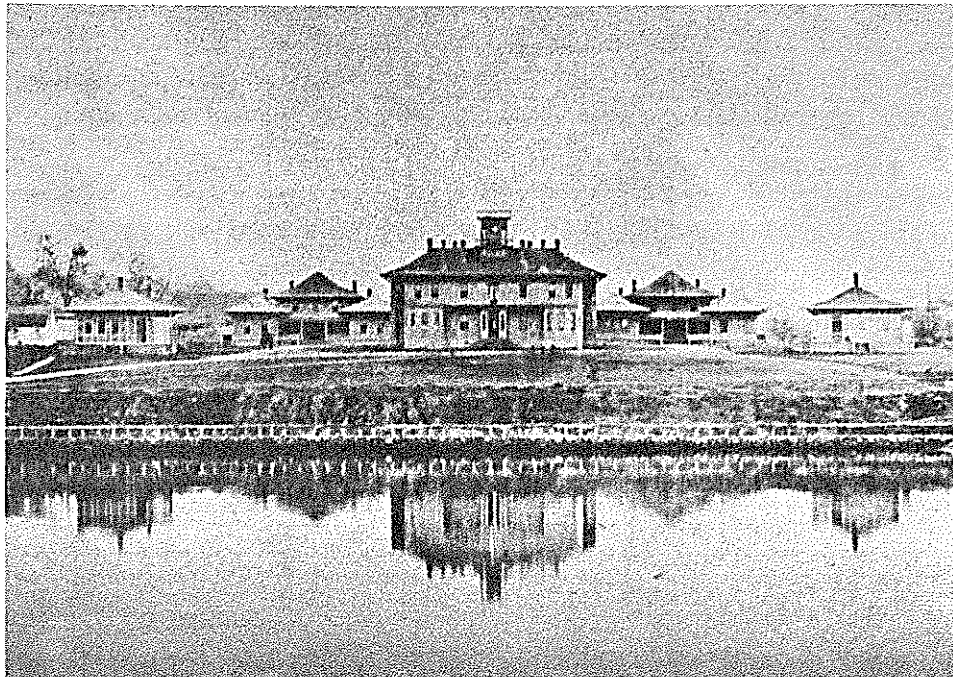
CHAPTER 5

FREEMASONRY IN BRITISH COLUMBIA AND CONFEDERATION WITH CANADA 1868 TO 1871

"For many years I have regarded the union of the British Pacific territories, and of their consolidation under one Government, as one of the steps preliminary to the grand consolidation of the British Empire in North America. I still look upon it in this light with the pride and feeling of a native born British American, From the time when I first mastered the institutes of physical and political geography . . . I could see a time when the British possessions . . . would be consolidated into one great nation."⁽³²⁾

The One Remedy, Independence

As the number of Lodges increased the question of forming an independent Grand Lodge was discussed by the Members of the Craft. It seemed unreasonable that there should be two organizations in a colony with such a small population. Israel W. Powell and Robert Burnaby were both anxious to see the Craft united, but the situation naturally led to jealousy and rivalry between the various Lodges. At the same time the resident Freemasons deplored such a condition of affairs and sought to remedy the troubles that arose among them. The general opinion in the Craft was that only by the establishment of an independent Grand Lodge, including all Freemasons of the jurisdiction in one body, could harmony be made possible. From the earliest days of Free-



Old Parliament Buildings (Birdcage Walk)

(32) Amor de Cosmos. In the British Columbia Legislative Council, March, 1870.

masonry in British Columbia there had been discussion among the brethren as to the possibility of establishing an independent Grand Lodge which should include all members of the Craft on Vancouver Island and in British Columbia. Had all the old Lodges received their charters from the same source, some say, it might have been established much earlier, and this with the consent and approval of all members of the Craft, and that the difficulties and disputes attending its birth would have been avoided. Others have argued that had all the Lodges been, for instance, under the United Grand Lodge of England, that with the influence of Robert Burnaby there would have been no independent Grand Lodge. These are purely arguments of conjecture, however, and historically there is little doubt that the existence of the different jurisdictions and the adherence by the brethren to differing forms of ritual made an agreement for union in one Grand body a matter of considerable difficulty.

At the same time, the condition of Freemasonry in British Columbia made it clear to most of the brethren that some form of union was absolutely necessary. It was also clear that this could only be effected by the formation of an independent Grand Lodge of their own where all matters could be decided by themselves without interference from any other authorities far removed from the scene.

There were other reasons why such a step was necessary. Communication between British Columbia and the United Grand Lodge of England at London and the Grand Lodge of Scotland at Edinburgh was a matter of months. More than that, it was almost impossible for those in authority overseas to comprehend the problems of this far-flung corner of the Empire where everything was new and unsettled, where the residents came from all quarters of the globe, where part of the Craft owed allegiance to one jurisdiction and another part of it owed its allegiance to another jurisdiction, and where some of the brethren were either natives of foreign countries or had acquired their Freemasonry in other lands. The authorities in the British Isles had never known any such conditions as prevailed in the colony on the Pacific slope or had ever been conversant with the ideas and prejudices of such an aggregation of people, all strangers to each other. They had lived and worked in a settled land where the inhabitants had one culture and one loyalty and where there was but one constituted authority.

Just how an independent Grand Lodge could be achieved, how the Mother Grand Lodges would look at such a proposal, how such a body could exist and prosper with such a meagre membership were matters discussed by the members of every Lodge in the area. Some thought the expense of a Grand Lodge would be more than the members could pay. Others contended that the dues paid to the Mother Grand Lodges and to the Minor Grand Lodges would be amply sufficient, with economy, to finance a Local Grand Lodge.

Confederation With Canada

The story of the formation of the Grand Lodge of British Columbia is coeval with that relating to the entry of British Columbia into the Confederation of Canada. Many of the moving spirits in the one were found to be as enthusiastic for the other. In fact, among the real zealots for union with the Canada to the far East were Freemasons—de Cosmos, Powell, Seelye, McCreight, Holbrook, and others.

To go back to the starting point of Confederation in British Columbia, *The Year Book of British Columbia* states:

"It is true that the Hon. Amor de Cosmos, in Victoria, had been among the first—if he was not indeed the first—to publicly advocate in his paper, the *Standard*."

However, it first came prominently to the front during the Session of the Legislative Council in 1867 when a resolution was unanimously passed in its favour requesting the Governor, Frederick Seymour, "to take measures without delay to secure the admission of British Columbia into the Confederation on fair and equitable terms."⁽³³⁾

(33) *The Year Book of British Columbia*, Gosnell, R. E., Editor, 1897 to 1901, p. 50.



Amor De Cosmos

The Governor was at first not favourably disposed to a union with Canada, and his influence over the Legislative Council must have been very strong because no action was taken until an agitation was started throughout the country for the purpose of bringing the question to issue. At a public meeting held in Victoria on January 29, 1868, a committee was appointed consisting of Messrs. James Trimble, Amor de Cosmos, I. W. Powell, J. R. Findlay, R. Wallace and H. E. Seelye who drew up and signed a memorial which set forth, among other things, the resolution unanimously passed by the Legislative Council, already referred to; that a public meeting had been held at the same time expressing concurrent views with the Legislative Council; that the people of Cariboo had held a highly enthusiastic meeting in the previous December and unanimously passed a resolution in favour of immediately joining the Dominion; that public opinion was overwhelmingly in favour of Confederation; that there was only a small party in favour of annexation to the

United States; that Governor Seymour had not made any representations to the Dominion Government asking for admission as requested; that the Legislative Council, composed as it was of officials and others subject to the will of the Government, could not be depended upon to express the will of the people, and so on.



Parliament Buildings, Victoria—"The Bird Cages" as seen from Menzies Street.

—BCYB 1897.

Honourable S. L. Tilley, the Minister of Customs, sent the following reply, dated Ottawa, March 25, 1868:

"The Canadian Government desires union with British Columbia, and has opened communications with the Imperial Government on the subject of the resolutions, and suggests immediate action by your Legislators and a passage of an address to Her Majesty requesting Union with Canada. Keep us informed of progress."⁽³⁴⁾

A Confederation League was formed in Victoria on May 21, 1868, of which the following gentlemen formed the Executive Committee: James Trimble (Mayor), Capt. Stamp, Dr. Powell, J. F. (later Hon. Justice) McCreight, Robert Beaven, J. D. Norris, George Pearkes, R. Wallace, C. Gowen, M. W. Gibbs, Amor de Cosmos and George Fox. The League began with a membership of one hundred in Victoria, and branches were formed in several places on the Island and Mainland.



James Trimble, M.D.
MLA for Victoria, 1871 to 1878. Mayor of
Victoria, 1868 to 1870.



Robert Beavan
MLA for Victoria, 1871 to 1894. Mayor of
Victoria, 1891-1897.

On July 1 of the same year what was described as a "largely attended and spirited open-air meeting" was held at Barkerville, Cariboo, at which strong resolutions were passed unanimously condemning the Government for opposing Confederation and favouring "some organized and systematic mode of obtaining admission into the Dominion of Canada."⁽³⁵⁾

At this meeting J. Spencer Thompson (then Senior Warden of Cariboo Lodge No. 469, SR), afterwards a member of Parliament, made an eloquent and effective speech in moving a resolution in favour of Confederation.

The next most important step in the agitation was the holding of the celebrated Convention at Yale on September 14, 1868. A feeling had developed that the Governor and the appointed majority of the Council were opposed to any change. Public meetings all over the colony had pronounced in favour of Union, and to press it forward had elected delegates to a Convention at Yale. It has been the fashion to deride the Yale

(34) *The Year Book of British Columbia*, Gosnell, R. E., Editor, 1897 to 1901, p. 51.

(35) *Ibid*, pp. 51-52.

Convention but it was an expression, in the only possible way, of the people's views on Confederation and its allied questions. Twenty-six delegates, many of whom were then and thereafter prominent in public life, were present, representing Victoria, Metchosin, Salt Spring Island, Esquimalt, New Westminster, Burrard Inlet, Harrison River, Yale, Lytton, Lac la Hache, Williams Lake, Quesnel and Cariboo. A committee was appointed composed of Hon. Amor de Cosmos, Messrs. Macmillan, Wallace and Norris of Victoria; Hon. John Robson of New Westminster; and Hon. Hugh Nelson of Burrard Inlet to carry out the objects of the Convention. The Convention endorsed the terms of union as outlined by de Cosmos in the Council, discussed the civil list and salaries generally, indicating where economies might be effected. It condemned the irresponsible Council, and boldly asserted that, the majority being officials, the body lacked independence, and that the Governor and his Executive Council were, in reality, the Legislature. At the next meeting of the Legislative Council in 1869 the question was again brought up with the result that the Government carried an adverse resolution which was strongly protested by five of the members of the Council.*

Governor Seymour, whose opposition was subsequently withdrawn as a result of his visit to England, died in June, 1869 and a new Governor appeared on the scene. He was Anthony Musgrave whose instructions were to bring about Confederation as speedily as possible in conformity with the Imperial policy, and we are told he "was admirably fitted for the work of reconciling the opposing elements, and his efforts were easily successful." In September of the same year, within a fortnight of his arrival at Victoria, Musgrave began an arduous tour of the colony which ended at Barkerville.

The community of Barkerville was almost entirely loyal to the proposal for confederation with Canada, and Margaret A. Ormsby, in *British Columbia: A History*, relates that:

"From the appearance of the town, it was difficult to gauge the true state of the mining industry. With its new buildings—the Theatre Royal, where performances were given by troupes of actors from San Francisco, the library, the restaurants and the saloons—Barkerville had an air of prosperity and gaiety. The reports concerning the wealth of the mines were conflicting; some said that Lightning Creek was just coming into its own; others that they were planning to move off to Germansen or other creeks in Omineca; and still others that Cariboo was finished and that the Peace River Country would be the El Dorado of the future.

"All along the way, the Governor's welcome had been warm, but Barkerville gave him his most enthusiastic reception. The town was *en fete*. Evergreen arches spanned the streets; the firemen had constructed an arch from ladders and buckets, and the Chinese had festooned another with fire-crackers. Banners lettered 'Union Forever' and 'success to the Dominion' proclaimed the political sentiments of the citizens."

Such, also, was the zeal of the men of Cariboo Lodge for the Institution of Freemasonry and especially for the establishment of an independent Grand Lodge for British Columbia. It was here, too, that a Senior Warden, Brother Hills, had first hoisted the "Canadian Flag," consisting of "a Union Jack in the fly and a beaver surrounded by a wreath of Maple Leafs, on a white background," and it first broke from the flag-pole of the Second Temple built by Cariboo Lodge No. 469, SR on February 20, 1869, "in anticipation of the United Colonies (Vancouver Island and British Columbia) union with the rest of Canada." Unfortunately Brother Hill did not see his dream fulfilled—he passed away at Cottonwood in the Cariboo Country on October 23, 1869.

The Debate for Confederation

Governor Musgrave was anxious to carry out his instructions as quickly as possible and no doubt wished to have the honour of bringing the matter to a successful issue during his term of office, and in this he succeeded. He proceeded to draw up plans, including the Terms of Union, with the help of the Legislative Council to the end that

* See Howay, F. W., *British Columbia—The Making of a Province*, pp. 177-8, Ryerson Press, Toronto, 1928.

on Wednesday, March 9, 1870, began the memorable debate on the subject of Confederation with Canada, when the Attorney-General, the Honourable (later "Sir") Henry P. P. Crease rose in the Legislative Council to move:

"That this Council do now resolve itself into the committee of the whole, to take into consideration the terms proposed for the Confederation of the Colony of British Columbia with the Dominion of Canada, in His Excellency's message to this Council. In so doing, I am deeply impressed with the momentous character of the discussion into which we are about to enter, the grave importance of a decision by which the fate of this, our adopted country of British Columbia, must be influenced for better, or for worse, for all time to come. And I earnestly hope that our minds and best energies may be bent to a task which will tax all our patriotism, all our forbearance, all our abnegation of self and selfish aims; to combine all our individual powers into one great, united effort for the common good."



Sir Anthony Musgrave
Governor of the Colony of British Columbia,
1869 to 1871.

Mr. Crease then invoked the blessing of the Deity:

"May He who holds the fate of nations in the hollow of His hand, and crowns with success, or brings to naught the councils of men, guide all our deliberations to such an issue as shall promote the peace, honour and welfare of our Most Gracious Sovereign, and of this and all other portions of her extended realm. This issue is—Confederation or no Confederation."⁽³⁶⁾

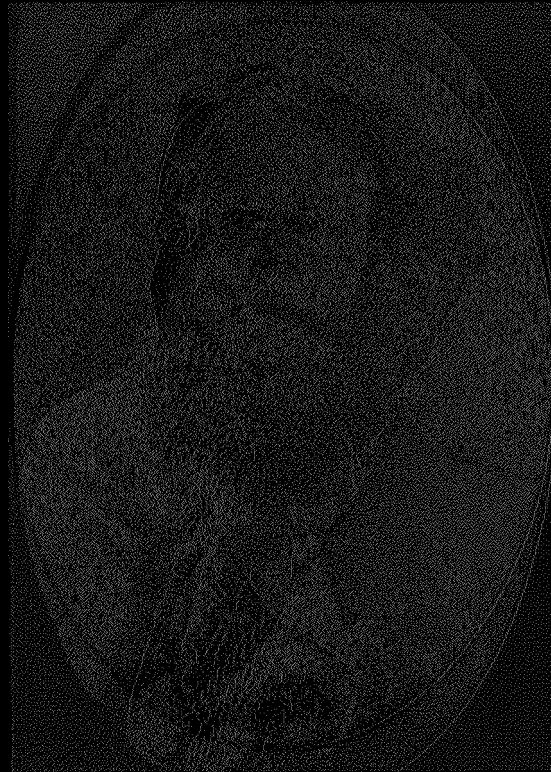
The debate "to go into Committee of the whole" lasted three days, and nine days were occupied in discussing the details in Committee. Many able men took part in the debate. In addition to Attorney-General Crease, there were Dr. Helmcken, Amor de Cosmos, Thomas Humphreys, M. W. T. Drake, John Robson, Joseph Trutch, Henry Holbrook, T. L. Wood, F. J. Barnard, R. W. W. Carrall, Edgar Dewdney, G. A. Walkem—nearly all of whom are familiar as men having taken a high place in the affairs of British Columbia. Suffice it to mention here that the mills of time ground gradually towards that inevitable day of July 20, 1871 when British Columbia entered Confederation.

Many of the men who were particularly active in the fight for Confederation were to be found among the Freemasons who were equally active in the struggle for an independent Grand Lodge in British Columbia, and their distribution as Freemasons was about even between the English and the Scottish Lodges.

Move for Home Rule

The first and most persistent advocates for the establishment of a Grand Lodge for British Columbia were the members of Vancouver Lodge No. 421 SR. This, in the circumstances, was only natural because many of them had come to Victoria via California and other parts of the United States and, if not native to that country, had learned much of their Masonry there. At any rate, there was no personal tie which bound them to the Grand Lodge of England as was the case with many of the members of the Lodges which held charters under the English Constitution. As for the members of the

(36) *The Year Book of British Columbia*, Gosnell, R. E., Editor, 1897 to 1901, pp. 53-54.



MR. W. W. T. W. D. G. H. R. A. L.

legislators.

two early

of the type under the British Constitution/years
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ible to themselves, would at once ensure harmony and promote the success and prosperity of *all*, retain monies in one Grand Lodge for our own Masonic purposes which are now exacted by Four Lodges—two of which are Ten Thousand miles distant—and enable us at once to command the respect and hearty co-operation of sister Independent Grand Lodges throughout the World.

"7th—That a Committee be appointed to confer with all sister Lodges upon the subject of the foregoing resolutions, and to recommend the best means of carrying them into effect, either by calling a General Convention of the Craft, or otherwise as may seem most expedient."⁽³⁷⁾

The resolutions, seconded by Brother H. E. Seelye, came before the Lodge on January 2, 1869 and were passed. A committee consisting of the mover, seconder and W Brother M. W. Waitt was appointed to further the movement. The committee was instructed to confer with all the Sister Lodges, and if it was advisable to recommend the best means of carrying the resolutions into effect. One eminent Masonic writer states that this motion is:

"really the Charter of our present Grand Lodge, showing clearly the reasons which underlaid the movement for a Grand Lodge in British Columbia, and which is of permanent importance to all Members of the Craft and I think it should be preserved as our Magna Carta."⁽³⁸⁾

In accordance with the terms of these resolutions, they were duly forwarded to all Lodges within British Columbia and were approved by all the Lodges holding charters from the Grand Lodge of Scotland; the Lodges holding charters from the United Grand Lodge of England refused to take any part whatever in the movement.

Objection by Victoria Lodge

A copy of the resolutions so passed was forwarded forthwith to Victoria Lodge No. 783 ER with a suggestion that the latter appoint a committee to co-operate with the committee of Vancouver Lodge. This came before Victoria Lodge on January 7, 1869 but no action was taken. It was ordered that the matter lie on the table to come up at the next regular meeting and that due notice of it be made part of the Lodge Summons for that date.

The next regular meeting was held on February 4, 1869 and the resolutions and the request of Vancouver Lodge asking for the appointment of a committee was ordered forwarded to the District Grand Master (Robert Burnaby) together with the following resolution:

"RESOLVED, That the communication received from Vancouver Lodge No. 421, S.R., in relation to the subject of the formation of an independent Grand Lodge of British Columbia, be forwarded to the Rt. W. District Grand Master, with the request that he take immediate steps to lay the same before the Grand Lodge of England."

The District Grand Master, RW Brother Robert Burnaby, a member of Victoria Lodge No. 783 ER, was a cautious and conservative man who highly appreciated the honor which had been conferred upon him by the English Grand Lodge. He was a power in Victoria Lodge and was at all times fully conversant with the action taken by Vancouver Lodge. He felt that he could not support any such movement without the knowledge and approval of the Grand Lodge of England. Acting, no doubt, on his advice Victoria Lodge refused to appoint any such committee as was requested, and directed the resolutions to be forwarded as set out above.

Consultation With the United Grand Lodge of England

On receipt of the Victoria Lodge resolution, the District Grand Master wrote to the Grand Secretary, the VW Brother John Hervey, in London on February 8, 1869 enclosing the circular and pointing out that:

(37) See *Provincial Grand Lodge of Free and Accepted Masons of British Columbia—2nd Annual Communication*, pp. 9-10.

(38) Fatt, W. Brother F. F., *Grand Lodge Proceedings*, 1937, p. 185.

"All the Lodges (English), with the exception of Victoria, No. 783, declined to enter into the question without authority from the Grand Lodge. Victoria Lodge, after much discussion, referred the matter to me, with a request that I would take steps to bring it before the authorities in England.

"As a simple matter of course, looking to the source from whence my own rank is derived, and from whence the warrants issue under which we work, I could not for an instant entertain such questions as are propounded in this circular, nor could I permit any Brethren under my control to take any action whatever in respect of them, unless I were sure that the Grand Lodge of England would countenance or encourage any such course.

"I have already informed you in a previous letter of the complications that occasionally threatened to arise owing to the existence of the District Grand Lodge of England and the Provincial Grand Lodge of Scotch Freemasons in this small community, and I stated that the Provincial Grand Master shewed every disposition to unite with me in promoting harmony amongst the Brethren. He is no party to the present agitation, and is, I think, intending to seek from his Grand Lodge the same counsel I am now asking from mine.

"In opening this case, it is necessary in the first place to premise that this colony is a small and isolated British Community in close proximity to American Territories and States, each of which as a matter of course, has its own Independent Grand Lodge. Our population contains, besides many Americans, a large proportion of Canadians, who have also an Independent Grand Lodge—hence among the more restless spirits of the Craft has arisen this desire to achieve also an independent position and to take rank as a distinct Grand Lodge. I also alluded in my former letter to the fact that the working of the Scotch ritual assimilates more closely than ours to that which is adopted in the American Lodges. This tends to unite the sympathies of these two branches of the Order, and to render our jurisdiction more isolated and select. Those Masons who were made in England and whose associations, like my own, cling affectionately to our own noble Mother Grand Lodge—Second to none in the Craft—view with apprehension, in the present small state of things here, any such movement as that which is contemplated in this circular, and I am convinced that many of them would at once retire from any active connection with the Craft in the event of its being consummated. Nevertheless, having at heart the good of the Craft and the extension of its usefulness, I should be truly glad if the Grand Lodges of England and Scotland, by conference together, could devise some plan under which the two jurisdictions could work in concert under one head. How far this may be possible I do not know; but any advice or assistance in this direction will be most gratefully hailed by me. I candidly avow my apprehensions that, if something of the kind be not done, the Craft, which has thus far made much progress, may become divided against itself, and its influence for good may be weakened in this community. But, at the same time, the insignificance of our numbers and the unimportance of the colony scarcely justify even the idea of independence. Your kind counsel and aid on this difficult point will be gratefully acknowledged by me. Of one thing you may rest assured, that neither by thought, word or act have I any inclination to sever myself from the authority of our Grand Lodge nor from the supreme control of our noble and esteemed Grand Master, by whose kind confidence and patronage I enjoy the dignities he has conferred upon me."

This letter showed clearly why the English Lodges were not anxious to take part in the movement, and why the Scottish Lodges favoured it. It also indicates the dignity and brotherly affection of the two Grand Masters and their joint efforts to maintain the harmony of the Craft.

As the Annual Communication of the District Grand Lodge occurred on March 11, 1869, the RW District Grand Master availed himself of the occasion to read his letter to the Grand Secretary of England, stating that he thought it desirable that the District Grand Lodge might be aware of his action, but that, of course, nothing more could be done until he received a reply from the Grand Secretary.

The Grand Secretary of the United Grand Lodge of England apparently did not consider the matter of sufficient importance to lay it before the Grand Master, but took it upon himself to advise Burnaby. The main fact that seemed to impress him was what he calls the "paucity of numbers" in the proposed jurisdiction. The possibility of future growth in this new land seems to have escaped him; the matters on which Burnaby laid so much stress in lucid terms do not seem to have impressed him. His reply was delayed in part by the preparations for opening "our new Buildings", and partly by his feeling that Burnaby was able to deal with such an unimportant matter without any help from London. His reply, dated May 10, 1869, said in part:

"... partly from over occupation, the preparations for opening our New Building here having monopolised my entire attention, and partly from feeling satisfied that you would be able to deal with the subject on the spot, than any advice which could emanate from this quarter.

"I am sure I only speak the sentiments of every good Mason when I say how much I should regret if the Masons of your District took any step which might lessen their own influence. As a District Grand Lodge of the Grand Lodge of England the Brethren in Vancouver Island enjoy a far more influential position than they could possibly do if they formed themselves into an Independent Grand Lodge, *whose paucity of numbers would simply render it ridiculous*. So long as they form a branch of the *parent stock* and receive the moral support of the Mother Country, they will be looked up to with respect. I think if you could enforce some arguments of this kind on the Brethren, it would tend to allay their desire for change. It should be borne in mind that it is of far more importance for the Masons in your District to receive the support and countenance of the Grand Lodge of England, than the secession of a few lodges can be to the latter body. I do not myself clearly see how the English and Scotch Lodges can be brought under one head; still the matter is worth consideration. Perhaps I may shortly be favoured with some further information and communication from you, *when, if the matter warrant me doing so*, I will bring the whole subject under the notice of the M.W. Grand Master. I trust, however, that the judiciousness of your measures and the good sense of the Brethren under your control may not render this necessary."

At the Quarterly Communication of the District Grand Lodge held at Victoria on September 9, 1869, the RW District Grand Master caused the District Grand Secretary to read his letter dated February 8, 1869 and the reply of the Grand Secretary dated May 10, 1869 on the proposal to form an independent Grand Lodge. He then observed that the Grand Secretary's reply would commend itself to the good sense of all present. He quite agreed with the Grand Secretary that we were too small in numbers for any such step, and he thought we might very well rest content to hail under the First Grand Lodge in the World under which we were sure of commanding respect; whereas, as a separate Grand Lodge, from our paucity of numbers and comparative insignificance, we should scarcely be recognized and be simply ridiculous.

Lack of Counsel for PGM Powell

In the meantime, Vancouver Lodge decided to go on its way, and according to the printed Proceedings of the Second Annual Communication of the Provincial Grand Lodge SC held at Victoria, it brought the matter before that body on May 1, 1869. Powell, like Burnaby, refused to take any part in the movement until he had submitted the resolution to his Grand Lodge, although apparently he was more in favour of it. He dealt with the matter as follows:

"My position as representative of the MW the Grand Master Mason of Scotland, prevented me from taking any notice of this document either in favour or against, unless with the advice and direction of our Grand Lodge. In a local point of view it is difficult, however, to conceal from one's self the impression that the existence of Lodges hailing from two Grand Lodges with the contingency of other jurisdictions being at no distant day introduced, does tend to create diversity of interests and allegiance, to induce local and national prejudices, ungenerous and

unmasonic rivalry between Lodges . . . and, as has been aptly expressed in a resolution already passed by the Brethren of a sister colony, fosters much estrangement among the Brethren of a society which in itself 'knows no country, is confined to no race.' I will transmit the resolutions as passed to Scotland, for the action and advice, if any, of our Grand Lodge."

He duly transmitted the resolutions to the Grand Secretary of the Grand Lodge of Scotland, but the Craft has never been informed as to any reply having been made to his communication, even by the Grand Secretary, on this subject; but it will be perceived that the representatives of the two jurisdictions regarded the approach to the subject from the same point of view, as a matter of Masonic discipline.

During 1870, nothing much seems to have transpired on the subject of an independent Grand Lodge except for one event. On March 10, the District Grand Secretary wrote to the Grand Secretary of England to enquire if the resolution of Victoria Lodge No. 1085 under date of May 15, 1862 (see page 26) had been received and recorded in his office. To this enquiry the reply of September 16, 1870 was as follows:

"I have examined the papers of 1862 and have ascertained that the Victoria Lodge transmitted in the month of September of that year a copy of the minute of their Lodge of 15th May, 1862, in the exact terms transcribed by you in your letter of the 10th March, 1870."

Nothing can be found that gave reason to this enquiry. The District Grand Secretary referred to it several times, but gave no information as to why this enquiry was made. Subsequent events indicate, however, that Brother Burnaby felt it was an important point to establish.

William Stewart

The records of Vancouver Lodge contain no reference to the matter for two years and no report was made by the committee, but there is no reason for believing that it was idle. It was known from other sources that printed copies of the Vancouver Lodge motion were sent to all the sister Lodges in B.C. It, no doubt, was being discussed in all the Lodges of British Columbia. A letter from W Brother William Stewart, the Grand Old Man of Freemasonry in Nanaimo, dated December 21, 1870, to Brother Henry Frederick Heisterman, Provincial Grand Secretary (Scottish, of course), is evidence of this:

"I hope before Masonry declines too far that a Grand Lodge of British Columbia will be formed. The step-parent at present in Victoria does not seem to care much about her children, only to get their dues. It would do some good if the Provincial Grand Master would pay us a visit this winter."

Considering the limited means of transportation in British Columbia in those days, one can sympathize both with the Nanaimo brethren and also the officers of the Provincial Grand Lodge.

Evidently, by direction of the Provincial Grand Master, copies of the resolutions had been sent by the Secretary of the Provincial Grand Lodge to the Grand Lodges of California and Oregon, to the Grand Lodge of Canada (in Ontario), and no doubt to others, asking for opinions as to the feasibility of the formation of an independent Grand Lodge which would be recognized by other Grand Jurisdictions. In the covering letter, the Provincial Grand Secretary stated that the Provincial Grand Master had deferred action until he could ascertain the disposition of the neighbouring Grand Lodges as to possible recognition by them. The letter stated:

"The District Grand Lodge (having four subordinate lodges) under English jurisdiction, under no event, will declare themselves independent, but a great number E. R. will dimitt the moment an independent Grand Lodge is formed."

The answers received were evidently satisfactory to the supporters of the movement for when the matter came up in Vancouver Lodge No. 421 SR on January 18, 1871, it was announced:

Manaimo 9th February 1871

H. F. Heisterman

Sir & Brother

At the regular meeting of Caledonia ☐ held on Monday the 6th Instant. it was moved by Bro George seconded by Bro Brown that the formation of an Independent Grand Lodge is necessary & the which resolution was carried unanimously. Bro Stewart, David George was appointed delegates to the convention. I would like for you to answer me a few questions
1st Will it be necessary to fetch the Charter to Victoria in case of an Independent G. Lodge ^{being} formed - so as to receive a new Charter
2nd Will there be any thing to pay for a new Charter. &c
3rd Will the dues to the proposed G. L. exceed those of the present N. G. L.
4th Will the ancient work be adopted & none other
5th Will the delegates have the power of appointing proxies in case of not being enabled to attend the convention
If you will please answer these questions as well as any other information you can give me - you will oblige

Yours Fraternaly

W Stewart

P.S. you did not acknowledge the receipt of \$22. which I sent you last week - also I wish for Bro Shock's Diploma. W.H.

"That the resolutions above referred to, so far as heard from, have met with the sympathy and approval of all Grand Lodges to which they have been referred, thereby removing any doubt which might have been held with respect to the early and complete recognition of a proposed Independent Grand Lodge of British Columbia."

It was at this meeting that it was decided to go ahead with the formation of a Grand Lodge. It was resolved:

"That in view of the aforesaid encouragement it is now expedient to form an Independent Grand Lodge of British Columbia, and that this Lodge appoint a Committee of three, to invite the co-operation of all the other Sister Lodges in the Colony, to meet in convention at a certain day, to be fixed by them in the City of Victoria."

To carry out this resolution a new committee was appointed consisting of W Brother Simeon Duck, W Brother G. C. Keays, and Brother H. F. Heisterman with power to act. Later the committee added to its number Brother George Grant, formerly SW of Cariboo Lodge No. 469 at Barkerville, who at that time was the Senior Warden of Quadra Lodge UD.

The Year of Decision—1871

The year of 1871 was destined to be one of great importance in the annals of British Columbia. The young community was beginning to flex its muscles in many directions, and in the present context two main streams of thought began to fuse and to generate a considerable amount of heat. On the one hand, there was the ardent fervour for Union with the rest of Canada even though 3,000 miles of veritable wastelands stretched between, yet on the other hand there was equal fervour for a dependency of its own in many things, such as Freemasonry. Both these desires were promoted with one common aim, that of being able to work out their own destiny within a framework more compatible with its own situation than could be obtained with continuing domination from the British Isles. But it is interesting to note that throughout the entire operation none of the action taken at any time or in any place dimmed the allegiance due to the Sovereign who resided over 6,000 miles away. Those involved, equally in both these particular struggles, were fully convinced that only by Independence on the one hand and Confederation on the other could British Columbia survive to work out its own peculiar way of life.

The action of Vancouver Lodge No. 421 SR was communicated to all the *Subordinate Lodges* in the colony in a letter dated January 24, 1871, as follows:

" . . . a copy of the Resolution adopted . . . in reference to the formation of an Independent Grand Lodge of British Columbia, having in view the union of both the English and the Scotch Jurisdictions under one Grand Master, and also an excerpt from the Report of the M.W. Grand Lodge of Canada at their last Session in reference to this subject."

At a meeting of the committee in Victoria on January 24, 1871 it was:

"RESOLVED, That a copy of the above resolutions⁽³⁹⁾ be addressed to the different Lodges in British Columbia under the English and Scottish Registers, requesting them to appoint the Worshipful Master, Past Masters and present Wardens, to meet in a Convention to be held at the Masonic Hall, in the City of Victoria on Saturday, the 18th day of March, 1871, 2 o'clock p.m. to consider the same and pursuant thereafter to form an Independent Grand Lodge of British Columbia, if deemed then and there expedient; and further, that any Lodges not being in a position to be represented by the above Officers, may appoint proxies to represent them. Carried."

In transmission to the Lodges, a note was added that "the proposed Meeting is requested in the hope that on fraternal discussions of the whole subject matter agreement may be secured and *unanimous* action taken by the several Lodges in the Colony." This circular letter was signed by H. F. Heisterman, as Secretary, and by Simeon Duck, as Chairman.

On February 2, 1871, "certain documents" relative to the forming of an Independent Grand Lodge were laid before the brethren of Victoria Lodge No. 783 ER, but before they could be read W Brother Henry Nathan protested against their being read and moved that the Secretary be instructed to reply to Brother Heisterman that Victoria Lodge could take no action but that application should be made to the District Grand Lodge. Evidently many of the members of Victoria Lodge were in favour of the movement advocated by Vancouver Lodge for an amendment made by W Brother Eli Harrison, Sr., and seconded by Brother W. T. Leigh, to the effect that application be made to RW Brother Robert Burnaby for permission to appoint a committee as requested, was carried.

This request was communicated to RW Brother Burnaby but the permission was refused. Burnaby stated on March 2, 1871 that he "had no desire to coerce the Lodges under his jurisdiction or to dictate any course to them as compulsory," but that the whole matter had been referred to the Board of General Purposes and would come up for discussion at the next Quarterly Meeting of the District Grand Lodge. He further said that: "It will not be proper for any step to be taken in the Premises by your Lodge

(39) Resolutions circulated by Vancouver Lodge No. 421 SR in 1869.

or by any Lodge working under this Jurisdiction until some decision shall have been arrived at on the subject by a body competent to deal with it."

The letter and circular were laid before the Board of General Purposes of the District Grand Lodge under a memorandum dated February 11, 1871:

" . . . refers same to . . . for their report and suggestions thereon. At the same time he wishes to point out that the Lodges under the jurisdiction of the Grand Lodge of England cannot accede to such a proposition, without either violating or abandoning the warrants under which they now act, and which it is presumed would not be done without a full vote of such Lodge being taken on the subject, supposing the Board of General Purposes should think it desirable to submit such a question to any Subordinate Lodge, without a previous reference to the Grand Lodge of England. The District Grand Master also suggests to the Board of General Purposes for their consideration how far such a communication as that now referred to them is consistent with ordinary Masonic discipline, addressed as it is to private Lodges without any previous reference to the authorities under whose jurisdiction they are acting.

"The District Grand Master hopes to receive the report of the Board of General Purposes on the above important question in time for the Annual Communication in March."

The Board fully discussed and considered the question and unanimously adopted the following resolution:

"That this Board of General Purposes do not think it advisable to take steps at present towards the formation of an Independent Grand Lodge in British Columbia; whilst they feel that circumstances may occur in the future to render such a proceeding advisable."

Their report was submitted to the District Grand Lodge at its Annual Communication on March 2, 1871 when the District Grand Master rose to give his address. In it he observed that:

"The point to be brought before the District Grand Lodge was the Report of the Board of General Purposes on the proposition to form an Independent Grand Lodge, which had been referred to him by the W. Masters and Brethren of the Lodges under his control. In dealing with this very important subject, he would in the first instance read to them his letter to the Grand Secretary of England, written on the 9th February, 1869, to which he received the following reply. (Vide pp. 89).

"The Brethren would therefore perceive from this correspondence that he had not been insensible of, or indifferent to the importance of this question, two years ago. In referring it to the Board of General Purposes, he forwarded at the same time the following Minute of his views on the subject (see memorandum above), and he now wished further to say that he had no personal feeling in the matter, but was merely desirous to point out to them their position and his duty in such a case. He did not wish to fetter the action of any of the Brethren—if they thought the proposed change desirable, a course was clear to them—they could retire from the Jurisdiction, and when he found he had no one to preside over he would cheerfully bow to that decision and retire also; but so long as any competent number of the Brethren determined to abide by their Charters he would support them to the last and not abandon his post.

"He thought it only proper moreover to add that this question could not be decided by any section of the Craft until it had received the consideration of a competent power to deal with it, and that was the reason why he had in the first instance referred it to the Board of General Purposes, with a view of bringing their decision before the Grand Lodge for adoption or otherwise. By strict rule the question should have been brought before him in the first instance. He now wished further to state that no Brother under his Jurisdiction could be allowed as such to entertain the question, they can only act under the sanction of their Warrants in a Warranted Lodge and such a proceeding would be contrary to their

allegiance to our constitution, all they can do is to leave their Lodge, if they so desire it. If, as he had before stated, they did so he should be governed by the law laid down in Section 29, page 71, of the Book of Constitutions, and if any Brethren remained true to the allegiance he should remain firm with them. *He left the whole matter in their hands for decision* upon the basis he had laid down, perfectly willing to bow to their decision; but he wished to state emphatically from the chair that he personally did not think the proposed change would be in any way advantageous, but that if the Brethren thought otherwise he was willing at once to forego his position as soon as they by their deliberate action left him without a jurisdiction to preside over."

On a vote being taken, the report and the resolution were unanimously adopted, and by direction of the District Grand Master the action of the Grand Lodge on this matter was communicated to the committee of Vancouver Lodge by letter dated March 16, 1871.

More of William Stewart

Again it was the vitriolic Scot of Caledonia(n) Lodge No. 478 SR who provided a couple of flashes of light on those days, when on February 9, 1871 he wrote to Brother Heisterman that Caledonia Lodge had unanimously approved the resolution for the establishment of a Grand Lodge. But this alone did not entirely satisfy him. He, being a Scotsman, wanted to know if there were any new fees to be paid for a charter from such Grand Lodge; if there would be any increase in the dues to be paid for it; and, above all, would the "Ancient" work (by which was meant the work as still practised in Ashlar Lodge No. 3 BCR) be used and "*none other.*"

Again on March 9, 1871, he wrote Brother Heisterman. Stewart's letter illustrates his feelings towards the English Lodges and probably those of others, so far had the circumstances of the time embittered the relations of Freemasons among themselves—it read:

"I hear that Bro. Burnaby (Dist. G.M. England) has summoned his go-between for this day Thursday, also the Nanaimo Lodge (English) would not take any action on your communication as Burnaby intends the Board of General Purposes to act for them. We had a discussion in our Lodge at our meeting on Monday last in regard to the work, if there is the least change Caledonia will remain as they are now. *I should be better pleased if the English do keep out of it altogether as it may cause discord, etc.*

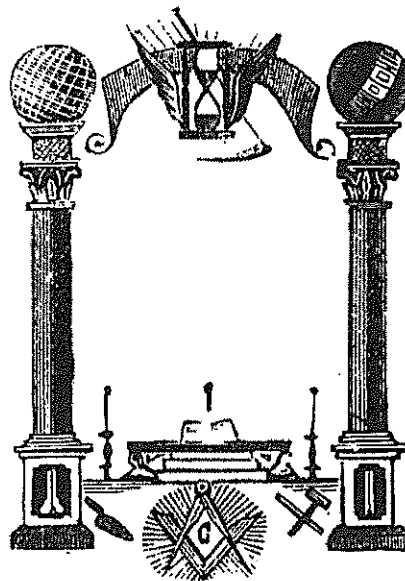
"Please let me know by return what answers you have received from Cariboo and Mount Hermon Lodges, also how the English is going to act in the matter."

His zealous attachment to all matters pertaining to the Craft in British Columbia will long be remembered. It is interesting to note that one of his grandchildren has said that: "What burned up Grandfather was the fact that his parents let him be born in Halifax, England, rather than in his beloved land 'North of the Border'."

Craft in Transition

As had been said, the year 1871 was an important one in the annals of British Columbia Freemasonry. But let us look for a moment at the condition of the Craft at the beginning of the year. All power in the Craft was centred in Victoria. Travel to the outside Lodges was a matter of difficulty, and to Cariboo Lodge, in the mountains of the interior of the mainland, transportation was so difficult and distances so great that to communicate with it, except by letter, was almost impossible. Other Lodges in Nanaimo, New Westminster and Burrard Inlet were very small and, under the circumstances of the time, difficult to reach. These Lodges took little part in the actual work of anything but their own Lodges, but sent proxies to their friends in Victoria to act as they thought best. Victoria Lodge, with her offspring, British Columbia Lodge No. 1187 ER, acted for the outside Lodges having English charters; and Vancouver Lodge, with the new Quadra Lodge, her offspring, for those having charters from Scotland.

By the end of 1870, then, everything seemed to be ready to the promoters for an independent Grand Lodge to go ahead. At least they knew what obstacles they had to meet. They could not expect any support from the English Lodges; they had the unanimous approval of the Scottish Lodges; so while they politely requested the co-operation of the first, knowing they would not get it, they went ahead on their own. They did expect some of the English brethren to leave their own Lodges and come with them, but not as a Lodge. But this is a story that belongs to another chapter.



CHAPTER 6
THE CONVENTION OF MARCH 18, 1871
AND
THE CLOSING OF THE RANKS

"Behold how good and how pleasant it is for brethren to dwell together in unity."
—PSALMS CXXXIII:1

Early in 1871 RW Brother Israel Wood Powell, the Provincial Grand Master of the Grand Lodge of Scotland, left the colony for Europe where he spent several months. There is little doubt that the events of that spring moved forward without his personal knowledge, but rather at the insistence of Brothers Duck, Grahame, Heisterman and Waitt in Victoria, assisted by considerable prodding from Brothers William Stewart and Levi in Nanaimo.

Convention of March 18, 1871

Without waiting for the decision of the District Grand Lodge, the committee appointed by Vancouver Lodge went ahead and arranged the date for a convention to meet at the Masonic Hall at Victoria on March 18, 1871 at 2 p.m. All the Lodges in British Columbia, whether English or Scottish, were invited to appoint their Master, Past Masters and Wardens to attend. The purpose of the convention was to form an Independent Grand Lodge of British Columbia "if deemed then and there expedient," and these words were added to the notice:

"The proposed meeting is requested in the hope that on fraternal discussion of the whole matter agreement may be secured and unanimous action taken by the several Lodges in the Colony."

Had the Provincial Grand Master, Israel Wood Powell, been in British Columbia at the time, possibly some further steps might have been taken to heal the breach before a decisive step was taken. But Dr. Powell was in England and, in his absence, there was no one who could or would attempt to check the movement. The day arrived; all the Lodges hailing under a charter from the Grand Lodge of Scotland were represented; no representatives of the Lodges hailing under a charter from the United Grand Lodge of England appeared, but there was one PM from British Columbia Lodge No. 1187 ER of whom more will be related later.

James Allan Grahame, Chairman



James Allan Grahame
Chairman of the 1871 Conventions
for an Independent Grand Lodge
of British Columbia.

The convention was duly held as appointed and the following passages are taken from the Minutes thereof found in the files of Mount Hermon Lodge, and covering both the 18th and 20th days of March, 1871:

"The Convention was called to order at 1/2 p. 2 o'clk. p.m."

"A motion was adopted that W Brother James Allan Grahame, a Past Master of Quadra Lodge UD, SR act as Chairman of the Convention."

and another that:

"Brother H. F. Heisterman of Quadra and Vancouver Lodge No. 421, SR, act as the Secretary of the same."

The resolutions adopted by Vancouver Lodge No. 421, and also those of the committee appointed by Vancouver Lodge, which were addressed to all the Lodges in the colony and calling a convention "to consider the advisability of forming a Sovereign Grand Lodge of British Columbia, for this day at 2 p.m." were then read.

On the recommendation of the chairman a Committee on Credentials was appointed to examine the proxies and decide who were entitled to seats in the convention. The duties of the committee having been carried out and a report made to the convention, it was discharged.

The Action of Eli Harrison, Sr.

At this point an incident of great importance in the History of the Grand Lodge of British Columbia took place. There was one person present at the convention, and only one, who was not a member of a Scottish Lodge and who had no authority whatever to appear for any Masonic Lodge in the colony. This was Eli Harrison, Sr., a PM of British Columbia Lodge No. 1187 ER who had been Initiated as the second candidate in Victoria Lodge, when it held the Number 1085 ER on January 17, 1861, and who was destined to rule the Grand Lodge of British Columbia as Grand Master longer than any other Freemason.

Brother Harrison had taken Burnaby at his word and attended the convention despite the ban. He did not represent his Lodge and did not suggest that he did. He was received with great applause. The first act of the convention was to pass, by a unanimous vote, a resolution that W Brother Eli Harrison although not representing his Lodge be entitled to a seat in the convention with the right to speak and to vote as a member of it. Brother Harrison, of course, after taking this step in the face of Burnaby's prohibition, could no longer remain a member of a Lodge under the jurisdiction of the United Grand Lodge of England, and joined Quadra Lodge. He remained a member of it and of Vancouver and Quadra Lodge No. 2 BCR after the amalgamation of the two Lodges until his death many years later.

Later, but before the Lodge was opened by the convention, W Brother Eli Harrison, Sr., made an address to the members in the form of a letter which gave the reasons why he was ready and willing to abandon his status as a member of an English Lodge and to support the movement to establish an Independent Grand Lodge:

"It is with pleasure I meet you this evening in Convention for the purpose of founding a Grand Lodge of British Columbia. I believe the time has come when we ought to be united and no longer under four Grand Lodges; to me it seems absurd to continue in our present condition, by doing so we are not in a position to do the good that is naturally expected of us and the funds of the order are scattered instead of being concentrated. There must have been quite a large sum of money sent to England and Scotland the eleven years past and for what? I cannot say for the good of Freemasonry in this Colony but simply for doing what we ought to have done ourselves. If we had a Grand Lodge for this Colony these remittances to Europe would cease and I think they could be turned to good account in forming a Fund of Benevolence or for some other worthy purpose amongst ourselves. I find no fault with the Grand Lodges of England and Scotland for they have always treated us with the greatest kindness, so far as I know, and I feel confident they would be glad to hear of our undertaking to manage our own affairs, more especially if they understood our position. There are a few of the Brethren who think we ought to see what Confederation with Canada will bring about and that we are not quite strong enough to form a Grand Lodge in this Colony, to me such opinions are without foundation. If we can support a Provincial Grand Lodge, a District Grand Lodge, and contribute to the two Grand Lodges, I cannot conceive why we cannot maintain a Grand Lodge of our own. As an old Freemason and a Past Master, I feel it my duty to give it my warmest support, because I believe it will place Freemasonry on a sounder basis in this Colony, than it has ever been before and help to fulfill those great and benevolent purposes it was instituted for."

It was resolved that the letter be received and placed on the Minutes of the convention.

The Lodges in Attendance

The Committee on Credentials reported:

" . . . the representatives present from 5 chartered Lodges, viz: Vancouver Lodge, 421; Cariboo Lodge, 469; Caledonia Lodge, 478; Mount Hermon Lodge, 491, and Quadra Lodge which has been chartered by the Grand Lodge of Scotland, but whose number has not been communicated to us.

Vancouver Lodge, 421: Simeon Duck, P.M., acting as W.M.; Jas. Crump, S.W.; J. Stafford, J.W.; M. R. Waitt, P.M.; and G. C. Keays, P.M.

Cariboo Lodge, 469: Jonath Nutt by H. F. Heisterman proxy; J. S. Thompson, S.W. by W. Hoffman proxy; John Bruce, J.W. by A. Gilmore proxy.

Caledonia Lodge, 478: W. Stewart, W.M.; John Renwick, S.W. by W. B. Wilson proxy; A. Muir, J.W., and S. D. Levi, P.M. "

Mount Hermon Lodge, 491: John McDonald, W.M. by G. C. Keays proxy; Geo. W. Haynes, S.W. by B. H. Wilson proxy; Hugh J. Weir, J.W. by J. G. McKay proxy; J. C. Hughes, P.M. by G. C. Keays proxy; Coote M. Chambers, P.M. by Hiram Wharton proxy.

Quadra Lodge: Jas. Allan Grahame, W.M.; W. Fraser, S.W.; C. Strouss, J.W. Who are entitled to seats and voting in this Convention."

The Resolution for Independence

The major purpose of the convention was then carried out when a resolution that the convention proceed to organize a Grand Lodge of British Columbia was passed by a unanimous vote. It should be noted in passing, as showing the influence of United States Freemasonry at that time, that the title "F & AM" was used three times in this resolution as did their brethren south of the 49th parallel instead of the "AF & AM" more commonly used in Canada:

"Whereas there is a Provincial Grand Lodge of F. & A. M. under the Grand Lodge of Scotland and a District Grand Lodge of F. & A. M. under the Grand Lodge of England (the former having 5 and the latter 4 chartered Lodges) now established in British Columbia, with the early prospect of Confederation by which political change of our Masonic status will be altered and this Province would then no longer be unoccupied Masonic authority. The Grand Lodge of Canada would have the right to extend her jurisdiction over this Province and should she issue Charters for a new Lodge, which she would have the right to do according to the ruling of the World's Congress held in Paris in 1856, we should present the anomaly of 10 subordinate Lodges contributing to 5 Grand Bodies, a fact which would weaken the Craft in this Province, fritter away the funds and tend to create a diversity of interests and allegiance, an absence of Harmony in working and unity of action, perpetuating local and national prejudices, thus estranging the affections of the Brethren, whose 'order knows no country and is confined to no race'.

"AND WHEREAS That in order to apply a remedy to these evils, to provide for and promote a fund of Benevolence, that we may properly assist the sick, sorrowing and distressed worthy Brethren in this Jurisdiction.

"Therefore be it resolved:

"That it is expedient and right and the bounden duty of this Convention represented by Vancouver Lodge, No. 421; Cariboo Lodge, No. 469; Caledonia Lodge, No. 478; Mount Hermon Lodge, No. 491, and Quadra Lodge, which are legally constituted and regularly chartered Lodges of F. & A. M. and majority of the Lodges in this Jurisdiction.

"That the representatives of the said Lodges now present are fully empowered and authorized by their delegates in Convention assembled, to organize a Grand Lodge of British Columbia.

"Carried. nem con."

It was then unanimously:

"Resolved that the Representatives now in Convention assembled on behalf of their respective Lodges, represented by them, do hereby declare themselves to be and they now proceed to organize 'The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia' and that a Lodge of Masons be now opened for the purpose of inaugurating the same. Carried."

On the vote being taken, all the Lodges represented, including Brother Eli Harrison, Sr., voted "Ay", and the vote was ordered to be recorded. The Worshipful Master and the officers appointed by him then took their seats and an Extraordinary Masonic Lodge, being duly formed, was opened in due and ancient form in the Master Mason's Degree, with James A. Grahame as WM; Simeon Duck as SW; William Stewart as JW; H. F. Heisterman as Sec.; G. C. Keays as SD; James Crump as JD; A. Gilmore as IG; and Philip J. Hall as Tyler.

A motion to the effect:

"That we adopt the Constitution of the Grand Lodge of Scotland for the present, so far as may be applicable to existing circumstances" was CARRIED.

Election of Officers

At the evening session summoned at 1/2 p. 7 o'clock p.m. the convention proceeded to the election of the Grand Lodge officers as follows:

Grand Master.....	Israel Wood Powell, Vancouver Lodge
Deputy Grand Master.....	James Allan Grahame, Quadra Lodge
Senior Grand Warden.....	Marshall W. Waitt, Vancouver Lodge
Junior Grand Warden.....	Solomon D. Levi, Caledonia Lodge
Grand Treasurer.....	Charles Strouss, Quadra Lodge
Grand Secretary.....	H. F. Heisterman, Vancouver Lodge
Grand Tyler.....	Philip J. Hall, Vancouver Lodge

The Lodge was then called off to refreshment, and when it was called on again the Deputy Grand Master-elect announced the appointive officers:

Grand Chaplain.....	Jonathan Nutt, Cariboo Lodge
Grand Marshal.....	Alexander Gilmore, Vancouver Lodge
Senior Grand Deacon.....	G. C. Keays, Vancouver Lodge
Junior Grand Deacon.....	William Stewart, Caledonia Lodge
Grand Director of Ceremonies.....	F. H. Lamb, Vancouver & Mt. Hermon Lodges
Grand Steward.....	Josias Charles Hughes, Mount Hermon Lodge
Grand Steward.....	A. Muir, Caledonia Lodge
Grand Organist.....	Coote M. Chambers, Mount Hermon Lodge

To show how great was the preponderance of the Victoria brethren in the Scottish Lodges, it may be interesting to note that all but one of the elective officers were residents of the city, while the appointive officers were evenly divided between the Victoria members and those from other parts of the colony. The real reason for this was the difficulty of travel from the other Lodges.

Invitation to Grand Lodge of Washington

After the refreshment period the convention proceeded with the following resolutions:

"Resolved That the number and status of each Lodge represented at the organization of this Grand Lodge shall be determined by the date of the Warrant from the Grand Lodge of Scotland up to the formation of this Grand Lodge."

"Resolved That any Lodge in the Colony of British Columbia not represented at this M.W. Grand Lodge upon proper application, shall be entitled to and receive a Dispensation for \$5.00 and a Charter for the sum of \$10.00 provided however, that said application is made within one year from the organization of

this Grand Lodge and any Lodge so applying shall be permitted to retain their present mode of working."

"Resolved That the Grand Secretary levy a tax pro rata (not exceeding in the aggregate \$150) on the members of each Lodge in this Jurisdiction to defray the expenses of printing the proceedings of this Grand Lodge and procuring Charters, Blanks, and seal and notify the amount due them to this Grand Lodge and that such amount shall be deducted from their Grand Lodge dues."

"Resolved That a Committee of three be appointed by the RW the DGM to draft a Constitution for the government of this Grand Lodge." (Brother H. F. Heisterman, Brother M. W. Waitt and Brother Simeon Duck said committee.)

"Resolved That the M.W. the Grand Master of Washington Territory be notified by telegraph thro' the Grand Secretary-elect of the formation of the Grand Lodge of British Columbia and that he be invited to visit and consecrate the Grand Lodge and install the Grand Master-elect, and in the event of his being unable to attend that the G.S. be authorized to invite W. Brother Elwood Evans to be present and assist in the installation."

The convention was then adjourned to Monday next, the 20th instant.

The Work Is Completed

To the brethren present, everything had gone according to plan. They had formed a Grand Lodge of British Columbia, elected and appointed its officers, and nothing more remained to be done but the ceremonies of Consecration and Installation, which they looked upon as mere formalities. Their work had not been in vain. They were no longer at the beck and call of any Grand Lodge other than their own, and they would be able to carry on as they deemed advisable subject to no superiors other than those elected by themselves. There is no doubt but that they were greatly elated by the success of their plans. If at any time they remembered that they only represented five-ninths of the Lodges in British Columbia, it did not interfere with their pleasure. They had pleaded with the English Lodges to join them in creating a Grand Lodge of British Columbia and had met with a decisive refusal; an opening had been left for them to come in if they or any of them should desire to do so; they had not attempted, much to the disgust of W Bro. William Stewart no doubt, to dictate to any such Lodge joining the Grand Lodge of British Columbia what form of Ritual it should use. If they preferred to remain as they were, it was their business and there would be no interference with them. The Scottish Lodges had led the way, the English Lodges could follow or not as they saw fit.

No Installation By Proxy

The convention was called to order again on Monday, March 20, 1871, at 8 p.m.

The Minutes of Saturday's afternoon and evening sessions were read and approved on motion.

MW Brother Elwood Evans, Past Grand Master of the Washington Territory, being in attendance, stated it as his opinion that he could not install the Grand Master-elect by proxy and suggested adjournment of the convention until the Grand Master-elect could be installed himself.

The convention then moved the following resolution:

"That the thanks of this Convention be tendered to M.W. Brother Elwood Evans for his attendance."

The Deputy Grand Master-elect then in suitable terms expressed the thanks of the convention to the Most Worshipful Brother for his attendance. The convention was thereupon called off to refreshment until "called on again by the sound of the Gavel in the East."

Robert Burnaby and Elwood Evans

On Monday, March 20, 1871, MW Brother Elwood Evans of Olympia, Washington Territory, reached Victoria at 5 p.m. Earlier in the day a telegram had been received from him advising that he would arrive in time to perform the ceremony

requested at 7.30 p.m. No mention of the function or the fact that MW Brother Evans would be there was given to RW Brother Burnaby until at 6.30 p.m. on March 20 he received a note from Brother Heisterman, the secretary of the convention, apprising him of the fact and inviting him to be present at the installation "as one who had always taken a deep interest in Freemasonry." The delay in giving notice to the District Grand Master would seem to have been intentional because at 3 p.m. on that Monday he had met Heisterman and asked him if any notice would be given him officially of the proceedings which had been decided upon by the convention at the preceding meeting on Saturday. The answer was the casual statement: "Oh, I suppose so, by and by." Burnaby then said he would be glad if such notice were given him at once as it was only right that he should be advised, it being well known that he would take action in the matter.

When Robert Burnaby finally did receive the letter, it stated:

"I am instructed by a Committee of the Most Worshipful Grand Lodge of British Columbia, to inform you that we have received a telegram from the Hon. Ellwood Evans, M.W.P. Grand Master of Washington Territory, stating that he will arrive this evening and that he gratefully accepts the invitation to install the Grand Master-elect, at half-past 7 o'clock this evening.

"On account of the deep interest you have always taken in Masonry in the Colony, it will afford us great pleasure if you will be present thereat."

This letter was signed by "H. F. Heisterman, Secretary to the Co.," and upon its receipt the District Grand Master at once directed the District Grand Secretary to attend at the place of meeting and hand in letters of protest against any further action being taken in the matter for the present.

When he at last received Heisterman's invitation to be present, he was ready for action. A letter had been drawn up for presentation to MW Brother Evans, together with a formal protest setting out the reasons why the District Grand Master considered the action of the convention illegal and un-Masonic. He made no appearance himself, but instructed the District Grand Secretary, Thomas Shotbolt, to attend the meeting and deliver the letter of protest to Brother Evans. There was also a letter handed to the secretary, H. F. Heisterman, declining the invitation to Burnaby to attend the meeting. The letter to Heisterman was curt and definite:

"... to the District Grand Master informing him that the Past Grand Master of Washington Territory will install the so-styled Grand Master of British Columbia at half-past 7 o'clock this evening, was received by him at 6.30 o'clock.

"I am directed by the District Grand Master to state in reply, that he cannot be present at an informal and illegal meeting as you requested him to do, and that he hereby in conjunction with his principal Grand Officers, enters a protest against your proceedings as being contrary to the established laws that govern the Craft for legitimate working."

The letter to MW Brother Evans was as follows:

"... to enter a formal protest against your installing an Independent Grand Master until you shall have been fully satisfied from the information derived through him of the legality of the Lodge in which it is proposed that you should install him.

"There are various legal points which are at present open and to be brought before you, and I am instructed to express the wish of the R.W. District Grand



Thomas Shotbolt
Secretary of the District Grand Lodge ER.

Master, acting on behalf of the Brethren whom he represents, as well as the representative of the Grand Lodge of England, that you will not take any action without due consideration of the points adverted to.

"According to the laws of the Grand Lodge of England, under which we work and also of the Grand Lodge of Scotland, a meeting of Freemasons under the circumstances under which the proposed Installation is to take place, is illegal and un-Masonic. Any further information you may require, I am directed to state shall be furnished you in ample detail."

The formal protest was based, *inter alia*, on the following grounds:

"1st—Because the action taken is believed to be contrary to the established Landmarks of the Grand Lodges of England and Scotland.

"2nd—Contrary to the established customs of other Jurisdictions at their formation.

"3rd—Contrary to Masonic discipline; inasmuch as the proceedings were conducted without previous communication with and sanction of the Grand Lodge of Scotland (or its representative in British Columbia) having been first obtained and generally notified to the Craft, as would appear to have been necessary from the remarks of the Provincial Grand Master for the Scotch Jurisdiction in his Address to his Provincial Grand Lodge, May 1st, 1869.

"4th—Contrary to any expressed wish of the majority of the Brethren in the Colony; and contrary to the unanimous vote of the District Grand Lodge representing the Brethren hailing under the Grand Lodge of England, which vote had been duly notified to those Brethren who are attempting to form an Independent Grand Lodge, and who by their action would have deprived the English Freemasons of any opportunity of obtaining the sanction of their Grand Lodge, as by established custom they must necessarily have done (as Subordinate Lodges) before they could have participated in any such movement.

"5th—That the Meeting held on Monday the 20th March, 1871, and protested against by the District Grand Master, as sitting clothed and actually opened as a Lodge of Master Masons and tiled as such, without Warrant, Dispensation or other lawful authority to be so met and assembled, was acting unconstitutionally and contrary to recognized Masonic law."

On his return, Shotbolt reported to his chief that he had delivered the letters and protest to the parties to whom they were addressed. He found the brethren assembled as a Lodge open on the MM Degree and properly tiled as such. The Lodge was presided over by a Brother Grahame who was the WM of a Lodge acting under dispensation from the Provincial Grand Master of Scotland—Quadra Lodge. He had thrice demanded to see the warrant or other authority under which the assembly was acting and, his demand not being complied with, he protested verbally, stating that he could not recognize the meeting as a duly constituted Lodge of Freemasons, doffed his regalia and retired.

Elwood Evans, PGM

MW Brother Evans had come to Victoria believing that the call to him had come from *all* the Freemasons in the colony. It was not until he received the letter and protest from Burnaby that he knew the Craft was not unanimous in forming a Grand Lodge, and that the proposed Grand Lodge whose officers he was requested to install represented only a part of the brethren. He immediately had the minutes of the prior proceedings read, and found that a large proportion of the Lodges in the colony had refused to take any part in the formation of an Independent Grand Lodge. There is little doubt that the incident of the Petition for Annexation of 1869, and Brother Heisterman's leading part in that unfortunate episode, was still quite fresh in MW Brother Evans' memory. He was an able and conscientious Freemason with an eye to the future of the Craft in British Columbia, and he saw that to go on with the matter at that time might result in future dissensions among the brethren which might seriously threaten the harmony of the entire fraternity. He also ascertained that the Grand Master-

elect, the Provincial Grand Master of the Scottish Lodges, was at that particular time absent in England, and he refused to install him by proxy whether or not he had any right to do so. Whether he would have taken this point if there had been no protest from Burnaby is a matter of speculation. He might have installed the other officers and left the matter of installing the Grand Master to a later date, but in view of the trouble existing he refused to do anything whatsoever and returned to Olympia without taking any steps in the matter.

Grand Master Evans was a man whose history is so identified with that of the State of Washington that it need not be recorded at large here. He was born in Philadelphia, December 29, 1828. He first came to the Pacific Coast in 1851 as Deputy Clerk of the Collector of the Puget Sound District; returned to Philadelphia in 1852; and came West again as Private Secretary to Governor Stevens in 1853. He was appointed Secretary of the Washington Territory in 1862 and acted as Governor during 1865. He filled other public stations, including that of Speaker of the House in 1875, and published much concerning the early history of the Territory. He resided at Olympia from 1851 to 1879, and after that at New Tacoma. His death occurred at Tacoma on January 28, 1898.



Elwood Evans
GM Washington Territory,
1865 to 1866.

Brother Evans was initiated in Olympia Lodge No. 1 on April 11, 1863; elected Junior Warden of that Lodge, to fill a vacancy, the following September 5 and WM in December of the same year. He was installed Grand Secretary in November, 1863 and again a year later, and took an active part in the Oregon Controversy. He wrote the Correspondence Reports in 1864 and 1865. He had been a Master Mason but two years and seven months when installed Grand Master.

Letter to Burnaby

On his return to Olympia at 10.30 a.m. the next day, MW Brother Evans wrote a long letter to RW Brother Burnaby in answer to the letter and protest delivered to him in Victoria. It does not concur with many of the grounds set out in the protest, but explains his position in the matter. The letter gives an invaluable light on the condition of things Masonic in British Columbia at that time and how he came to be present to install the officers of the new Grand Lodge. It was addressed to the District Deputy Grand Master, dated March 22, and because of its importance to the history of the Craft in British Columbia it is given here in detail:

" . . . protesting against the installation of the officers elected by the recent convention held by five chartered Lodges at Victoria, said Convention having been called for the purpose of constituting a Grand Lodge, hereafter to be known as the Grand Lodge of British Columbia.

"I regret exceedingly that pressing engagements demanded my return upon the Steamer which left Victoria on Tuesday a.m. at an early hour. I assure you that necessity *alone* precluded the possibility of my calling upon you, which I certainly should have done, had time been afforded. Permit me to express my sincere regret that I was denied such pleasure—for to me it would have been an eminent satisfaction to have renewed an acquaintance most agreeable to myself, as also to have discussed with you the matter of your letter. Years ago I regarded your opinion upon our ritual and jurisprudence as entitled to great weight. I recall with great pleasure the time, when I but a *neophyte* in Freemasonry, admired your work when Worshipful Master of the Victoria Lodge. I remember, too, your courtesy and kindness to me, the visitor. I now allude to these things to indicate to you the effect your communication produced upon me, and loth I would be to proceed hurriedly, when one whom I had respected as authority from experience and skill,

being now clothed with *official* power was protesting against my moving forward in an act pronounced by him as *unmasonic and irregular*. Justice to myself requires the statement that when I accepted the invitation to be present at Victoria on Monday evening last, I had not the slightest idea that there was any discord among or between the Masonic Lodges of British Columbia. This you will readily believe when you read the copy of the Telegram on which I acted—

'The Grand Lodge of British Columbia just formed request a visit from yourself and the Most Worshipful Grand Master of Washington, tomorrow, to instal Grand Master-elect at half past seven o'clock, at Victoria. Please telegraph if we may expect you. H. F. Heisterman, Grand Secretary-Elect.'

"It is adverse to my nature to become a witness of discord, especially among those *'Who should best agree.'* Nor would it have been difficult to have found a good and sufficient excuse for non-acceptance, though feeling the matter a compliment and honour, I made some sacrifice to be present as requested. My presence therefore has no *significance* on the question of *recognition* of the newly found Grand Lodge. *Per se* it in no wise committed me to the cause of the Conventionists, nor did I even know until about the time of the delivery of your letter, that the proposed movement had been met with any opposition. I had been advised that several of the Lodges were unrepresented in the Convention but no cause was ascribed therefor, and I had no knowledge that such non-action on their part, was what I afterwards perceived with pain was attributable alone to the fact that the Lodges of British Columbia have derived their Charters from two sources and respectively owe allegiance to separate parents. Will you pardon me here for saying I was reminded of the scriptural injunction as to serving two Masters, and in this discord-provoking situation, I felt the time had probably arrived for one sovereign Masonic Power in your Province, from which the subordinate Lodges should derive their warrants of constitution and to which be responsible. But a warning from you made it incumbent that I should be thoroughly advised, before I became a party to a controversy, or what is still more serious, countenanced irregularity or rebellion to lawful Masonic authority. I requested the reading of all the proceedings touching the movement of forming the said Grand Lodge, from the time of the first notice down to the election of the Grand officers. I learned now *for the first time* that five subordinate Lodges in British Columbia received their Charter from the M.W. Grand Lodge of Scotland. On enquiry I also learned that the *four* other Lodges had been chartered by the M.W. Grand Lodge of England. That the former recognized the authority of a provincial Grand Master of B.C. and that there existed what was termed a Provincial Grand Lodge, which however made no claim to *exclusive* Masonic sovereignty or jurisdiction in British Columbia but was the *Creature* permitted by the M.W. Grand Lodge of Scotland rather than recognized by the M.W. Grand Lodge. I also found that you held the position of District Deputy Grand Master, and in that capacity presided over the Lodges subordinate to the Grand Lodge of England.

"Expressing no opinion as to the *status* in British Columbia each to the other of the Grand Lodges of Scotland and England but assuming the fact to be, that nine Lodges are present in a Province, State or Territory having received their Charters from two separate Grand Lodges on the principle that such Territory was *open* to all Grand Lodges, I did not perceive any real difference in the powers or rights of subordinate Lodges so chartered because of the *creation* of the so-called Provincial Grand Lodge under the Scottish regime, nor that the Grand Lodge of England increased its Masonic authority nor required greater jurisdiction by calling it a District and investing you with the office of District Deputy Grand Master. I thought it equally true that any Grand Lodge, for instance California or Washington Territory, could issue warrants for Lodges until an Independent Grand Lodge of British Columbia was formed. The formation of the Provincial Grand Lodge conferred no exclusiveness of Masonic occupancy, nor did the M.W. Grand Lodge of England acquire any advantage by the presence of a deputy G.M. In other

words, if the subordinate Lodges in British Columbia had the *right* by virtue of their Charters and Masonic usage to constitute an Independent Grand Lodge, when sufficiently numerous in such *open* Territory, the creation of a Provincial Grand Lodge, nor the erection of a District with a Deputy, could not *subtract* from this *right*. These were my views at the time of reading your note, nor do I, after mature reflection, see now any reason to modify them. As opportunity for answering your letter was not afforded, I took occasion on Monday evening in the presence of Brother District Grand Secretary, who carried your communication, respectfully to express them.

"In the United States, I think it may be considered as settled Masonic Law that in any State or Territory where more than three (some authorities however fix five as the *minimum*) chartered subordinate Lodges are established, a Convention may be held and an Independent Grand Lodge formed. I am therefore forced to the conclusion that the five Lodges which met in Convention at Victoria, being the constitutional number might exercise such power, had the right to form a Grand Lodge. Nor was I able, though seeking for an excuse to avoid being identified with a movement, which had encountered opposition, to detect any *irregularity* in their proceedings or that had failed duly to notify all the Lodges in the Province, to participate in the convention. Still I felt it my duty to counsel moderation and due deliberation, to avoid begetting a *caste* in Freemasonry and the establishment of a Grand Lodge which would not command the *united* allegiance of *all* the subordinate Lodges within its jurisdiction. The absence of the Grand Master-Elect obviated the necessity for me to decide whether or not it was my duty to assist in an Installation.

"I can have but one wish in this whole matter—and that is that the future will bring about some happy solution of a difficulty between the Freemasons of British Columbia, which now seems almost inevitable. One Grand Lodge—one Masonic Sovereignty seems to afford the only panacea. As a Freemason I earnestly hope that all causes of strife or rivalry will be allayed and that peace and harmony being restored, Freemasonry in British Columbia will enjoy a brilliant future. How sincere is the wish that any act of mine has not ministered to or fostered division among men or Freemasons. My presence was not partisan. Whatever were my convictions here most frankly expressed, yet I did not seek the opportunity to make them known. Had I known the real state of affairs—the occasion would not have arisen to give them expression.

"I beg your pardon for this lengthy response, dictated in great measure by warm personal regard for yourself and in deference to you as a Freemason which provokes in me a desire to appear justified for being in a position, which, had I wilfully rushed into it, would make me look partisan and officious. I beg you to accept the assurance of fraternal regard and esteem, and believe me."

Burnaby Replies

Such a courteous and warm letter deserved an equally courteous reply, and it received one dated April 3, 1871:

" . . . to assure you that the Fraternal and cordial spirit evinced in it throughout is fully appreciated and heartily reciprocated by me.

"I did not require any assurance from you on the subject, to convince me that your action was bona fide throughout, and the simple result of a desire on your part to make yourself serviceable to the Craft when requested apparently in due official order to perform an honourable act which your exalted position in the Craft justified you to undertake. The onus, if any, lies upon those who failed to put you in full possession of all the facts bearing upon the question. I may here mention that on Monday afternoon the 20th March at 3 o'clock I approached Brother Heisterman, the so-styled Grand Secretary, and requested him to inform me if it is intended to notify me *officially* of the proceedings determined upon at the so-called Convention held on the previous Saturday, he said 'Oh I suppose so, by and by.'

I replied, 'Please be so good as to attend to it at once as it is right you should know how I mean to take action upon it.'

"Being then in possession of your telegram and aware of your intended arrival that evening he did not impart the facts to me, and I did not know anything of the intended installation, not even of your arrival, till a letter was conveyed to me from Brother Heisterman, which reached me at half past six, P.M. I at once rose from dinner and wrote my hurried protest which you duly received, and were kind enough to recognize. I feel that this explanation is due you to account for the apparent abruptness of my protest—I should infallibly have sought you and explained everything personally had I been allowed an opportunity. I could not, however, enter where I believed irregular action was proceeding.

"I am preparing a full statement of the case together with a history of the Lodges in the Colony, ⁽⁴⁰⁾ and also advertg to the various phases that the question of Independent Grand Lodge has assumed and the action taken thereon from time to time, and also of the many weighty, and as I think, legal objections to the course now attempted, and protested against by me. When this is complete, and in print, it will be sent to you at once (I hope by this day week), it will also be sent to the Grand Lodges under which we hail, and generally circulated throughout the Craft. This course, I had always intended to pursue, but the precipitate act of the Conventionist forstalled it.

"I quite agree with your remarks as to serving two masters and you will perceive—when you receive the statement that this was foreseen and provided for when the petition for the first *Scotch* Lodge was recommended by the only Lodge then in the Colony (English) viz., Victoria Lodge, a resolution accompanied its return to the petitioners reserving the precedence of the Grand Lodge of England in general Masonic affairs within the Colony—which was to be—and was—communicated to the Grand Lodge of England as a matter of record. This took place on the 1st of April, 1862.⁽⁴¹⁾

"You will, I am sure, pardon me for pointing out a trifling error in your description of the Office I hold. You style me as the District Deputy Grand Master, whereas I am the *District Grand Master* and as such possess here, all the power and authority for exercising it as completely, as if I were Grand Master of England, with this only exception, that where there is no appeal against him, an appeal lies against me to him and his Grand Lodge. This I regard as a valuable safeguard in a small and mixed community like ours.

"I am decidedly of the opinion moreover that this Colony, being British Territory and already taken possession of by Competent Masonic Power, as you will hereafter perceive, was not, *open* to all Grand Lodges, but was occupied Territory in the usual acceptation of that term.

"I can only add that my earnest desire has been and ever will be to harmonize all conflicting elements. For this reason I have never insisted on or paraded ascendancy (?) reserved to the Grand Lodge of England, nor would it have been done now, had not the occasion absolutely demanded it.

"I warmly thank you for the very kind expressions you use, and feel assured that your every thought and wish is for the good and peace of the Craft. Nothing would give me greater pleasure than to visit Olympia and confer personally with you. This I shall endeavour shortly to do. Meanwhile I beg to assure you of my continued friendly and fraternal regards, and of the appreciation I feel of the high sense of Honour and Justice which you have displayed as a Freemason."

(40) *An Account of the Establishment and Subsequent Progress of Freemasonry, in the Colony of British Columbia, from its Origin in 1859, to 1871*, Victoria, B.C., 1871. Printed at the British Colonist Office, 1871. Commonly referred to as *The Shotbolt Pamphlet*.

(41) See Chapter 1.

Robert Burnaby and Israel Powell

Even after MW Brother Evans' refusal to act, the supporters of the Grand Lodge of the convention did not lose heart and they were determined to carry on just as soon as Dr. Powell returned. The Grand Secretary-elect, Brother H. F. Heisterman, wrote to MW Brother J. T. Jordan at Seattle, the Grand Master of the Grand Lodge of Washington Territory, on March 21, 1871, telling him of MW Brother Evans' refusal to install the Grand Master-elect of the new Grand Lodge by proxy, and that the installation had to be deferred until his return, and that a notice of motion had been put and carried to that effect. Brother Heisterman advised MW Brother Jordan that the Grand Master-elect would be home about the middle of June, and requested him to attend with his Grand Lodge officers and perform the ceremony as guests of the Grand Lodge.

On May 30, 1871, Brother Heisterman wrote again to the Grand Master of Washington advising him that Dr. Powell had been in Chicago on May 27 and would be in Victoria early in June. He hoped MW Brother Jordan would invite the Lodges on Puget Sound to come with him and his officers and that the exact date of the meeting would be sent to him as soon as Dr. Powell arrived. He also wrote to MW Brother Evans giving him the same information and pressing him to come and favour the meeting with his oration.

RW Brother Powell arrived in Victoria early in June, but he took no steps to get the new Grand Lodge on its way or to get himself installed as Grand Master. He found the relations between the English and Scottish Freemasons to be worse than ever with "All this hubbub brewing and stewing."⁽⁴²⁾ There was grave danger that the strife between the "Pros" and the "Antis" would degenerate into open enmity between the two branches of the fraternity. Some compromise must be arrived at whereby the breach would be healed, and that without further delay. With this in mind, RW Brother Powell immediately got in touch with RW Brother Burnaby and they discussed the matter at length, seeking some plan to close the ranks of the Craft and make it possible for all to work together for the common good of both factions.

With the cursory treatment of the matter by the Grand Secretary of the Grand Lodge of England, and with no reply whatever from Scotland, both felt free to act as their judgment dictated. At last it was agreed between them to leave the whole question of an Independent Grand Lodge to a per capita vote of all the Freemasons in the colony—yea or nay. Accordingly a circular was drawn up by Powell, concurred in by Burnaby, and sent to all the Lodges in the colony:



(42) Fatt, W Bro. F. F., Secretary, *Vancouver and Quadra Lodge No. 2, BCR.*

To the R. W. Master, Officers and Members of the Lodge-----

Ma.-----R. S.

R. W. Sir and Brethren,

Since my arrival in the Colony (after an absence of some months), I have been placed in possession of the Proceedings of the late Masonic Convention held with a view to the establishment of the "Independent Grand Lodge of British Columbia." It is with great and unfeigned regret I now notice in connection therewith differences of opinion to have arisen respecting "legality" in the mode of making this proposed change in the Government of our Craft, and which so far have prevented that which, in my opinion, should be the first, last and most important object of a Convention of Masons—namely, the unity and unanimity of the Brethren of both Jurisdictions in British Columbia. It is the object of my highest aspiration to provide a remedy not only to create perfect harmony and fraternal love among Brethren who are now apparently on the eve of estrangement and hostility, but to ensure the complete success of the mutual wishes of a majority of both English and Scottish Freemasons in the Colony. When I received the high honor of being the Representative of the M. W. Grand Lodge of Scotland, in British Columbia, (previous to the appointment of a District Grand Master, E. R.), my first action was an effort to bring the Government of both Crafts under one head, as indeed they existed at that time in the Province of Nova Scotia. If it be the wish of the Brethren of my Jurisdiction, as would appear from the action of the several Lodges, that the time has arrived for the establishment of an Independent Grand Lodge, and the consequent resignation of my trust: I appeal with confidence to their sympathy, support and co-operation in making my first efforts for unity gloriously successful now. Let us all practice that great Masonic virtue of mutual forbearance and be the issue then what it may, the great satisfaction of making permanent provision for the future preservation of perfect harmony and brotherly love among all Masons of this Colony will be your highest and best reward. My conferences with the Right Worshipful Brother the District Grand Master of British Columbia, have been numerous and beset with many difficulties. During all these discussions it gives me great delight to bear evidence of the more than kindly spirit which has actuated this distinguished Brother in all our conclusions, and without which any efforts of mine would have been in vain and valueless.

I have thought it proper under these circumstances to make no comments upon the past in view of the greater importance of the future; but to follow and commend to your most favorable consideration the example of the R. W. Brother, to whom I have just alluded, and who has not only assured me of his *cordial assent and future co-operation* with the views of a majority of the Brethren of both Jurisdictions, but as a proof of the conciliatory spirit by which he is prompted, has issued the following Circular to his own subordinate Lodges:—

"VICTORIA, B. C., 26th June, 1871.

W. Sir and Brother.

After long and full discussion with R. W. Bro. Powell, Prov. G. M. for Scotland in British Columbia, we have concluded together that it will be for the best interests of Freemasonry in the Colony to ascertain the views of the Craft generally, as to the formation of an Independent Grand Lodge in which all should be able to unite, and for the purpose to take a *per capita* vote yea or nay on the subject. The Brethren under my Jurisdiction are requested to dismiss from their minds all questions that have been raised, and to give their unbiassed vote on this most important point, with a view to the preservation of harmony and unanimity in our Ancient Craft.

(Signed.)

ROBERT BURNABY, D. G. M.
per Thos. Shotbolt, D. G. S.

You will be furnished herewith the necessary directions by our V. W. the Provincial Grand Secretary as to the mode of ascertaining the votes of every member of your Lodge upon our united action, and I need not add, with how much pleasure and gratification I look with confidence to the future unity and happiness of all members of our Ancient Craft in the Colony.

(Signed)

J. W. POWELL,
Provincial Grand Master, British Columbia, R. S.

William Stewart, the Conscientious Objector

One conscientious objector was our old friend William Stewart of Caledonia Lodge at Nanaimo. A letter has been found, written by him but not showing the name of the addressee, but probably to Heisterman. There was, to him, only one way in which the work of a Masonic Lodge could be carried on, the work he called "The Old Scotch Work" being now carried on by Ashlar Lodge No. 3 BCR. He was suspicious of all English Freemasons; they might want to force the English Ritual on the whole fraternity; Burnaby especially came under his ban. On June 28, 1871 he wrote as follows:

"I rec-d a note from Bro. Leigh respecting the steps that has been taken in regard to the formation of the Independent Grand Lodge, I am sorry that Burnaby has anything to do with it all—if Dr. Powell don't accept. Bro. Graham is the man—who has stood to his post through thick and thin—coming in at 12th hour after the pamphlet⁽⁴³⁾ is a dirty backdown. I only wish that Burnaby would keep out altogether. One thing the *Ancient* work must not be molested as none of the Caledonia Lodge would remain to work Bastard Masonry—we want the old work and nothing else—or we will remain the way we are at present."



William Stewart
Chief of Police, Nanaimo—First WM
of Caledonia(n) Lodge No. 478, SR.
"The Stormy Petrel of Grand Lodge."

The arrangement decided upon by Powell and Burnaby seems to have been satisfactory to almost all concerned. The memorandum signed by RW Brother Powell was sent to all the Scottish Lodges in British Columbia by the Provincial Grand Secretary with instructions as to the manner of voting. The Secretary was to read the circular at the regular communication of his Lodge in July. No vote was to be taken then so that the brethren would have plenty of time to consider the matter and fully understand its import. The Secretary was then to call a special meeting, under the Seal of the Lodge, to deal with the matter. At this meeting the matter was to be discussed at length and the vote taken, either *vivi voce* or by ballot as the Lodge should decide. The result of the vote was to be embodied in a letter signed by the Worshipful Master and the Secretary and the Seal of the Lodge was to be affixed thereto. It has been impossible to find any explicit direction that members who were unable to attend the meeting could vote by letter to the Secretary of the Lodge, but, as a matter of fact, such letters were received and such votes counted.

Burnaby to the English Lodges

The memorandum signed by RW Brother Burnaby, and made part of the statement of RW Brother Powell in this circular to the Scottish Lodges, was sent as a circular to all the English Lodges and similar instructions as to voting as above, by Brother Thomas Shotbolt, the District Secretary. But in order that all the members in his jurisdiction should clearly understand how the District Grand Master felt on the subject, there was sent with it a copy of an address made by him to the Quarterly Meeting of the District Grand Lodge held at Nanaimo on June 14, 1870, in which he set out in detail his personal views on the subject. Although this was delivered in 1870, it bears on the back the words "Colonist Print, 1871", so apparently he had put it in print in that year for the purpose of having it before the members of the English Lodges before or at the time of voting, and so be fully conversant with all phases of the matter when taking a step which could not be retracted. Here is the address:

(43) The *Shotbolt Pamphlet*. See footnote on page 104.

ADDRESS

DELIVERED AT THE QUARTERLY COMMUNICATION OF FREE MASONS UNDER THE
GRAND LODGE OF ENGLAND, AT NANAIMO, JUNE 14TH, 1871, BY ROBERT BURNABY, Esq., D. G. M.

Brethren.—

NANAIMO, B. C., June 14th, 1870.

I esteem it a great privilege once more to meet you in Quarterly Communication, although the distance to travel and the exigencies of business prevent many from attending whose hearts and wishes are with us, thus rendering our assemblage smaller than we could wish to see it. But inasmuch as the attendance here would involve an absence of three days at least from Victoria and of seven days from New Westminster, I am quite prepared to receive, and to admit as valid, the excuses of those Brothers who are absent. Happily the business to be transacted is not, as yet, of a serious or important nature, though I perceive the probability of such being the case before very long.

I am thankful to be able to state that no case has arisen since our last meeting here requiring the intervention of Masonic discipline in any of the lodges under my control.

The general feeling is one of prosperity and quiet progress; this is especially the case in this the Nanaimo Lodge, and in Union Lodge of New Westminster; British Columbia Lodge is in a very flourishing state also, but I regret to add that my old Lodge, Victoria, the Mother Lodge of the Colony shows less signs of vitality. The cause of this I am unable to state to you, unless it is that being composed of many old English Masons, they have ceased to take active interest in the craft on account of the lack of practical usefulness which it displays in this country.

I have already alluded to the great advantages the craft would derive from the formation of a Fund of Benevolence, distributed under careful supervision by the United Fraternity of the Colony, and I cannot help remarking, Brethren, that if more money were spent on such objects as this, and less upon pretentious and senseless parades at funerals and processions of a like nature, the Craft would be elevated, and the Brethren individually would be more hearty in their work.

I now desire to advert briefly, but emphatically, to a most vital topic. You are aware of an attempt, commenced in 1869, and gradually persisted in since then, of certain Brethren to form an Independent Grand Lodge in British Columbia.

A pamphlet, prepared under my own inspection, has been sent to every Lodge in this Colony, and to our own Grand Lodges and those of the Territory and States immediately adjacent, which I think sufficiently explains the position of affairs. Thus far, to the best of my knowledge, only one Brother of our Lodges has openly given his adhesion to that cause, the remainder of the Brethren under our Ancient Jurisdiction are true to their banner.

I now wish to repeat which I have stated before, that each and all of the Brethren are at perfect liberty to use their own judgment on this point. Masonry is a Democratic institution, and its principles are essentially free, but in order to maintain ordinary discipline and organization, rules and laws must be recognized and obeyed. Amongst these, a leading one is that Brethren are to obey and support their chief officers, so long as they are subject to their control.

I therefore wish to state most clearly that should such an Independent Lodge be formed in face of the facts and protests referred to in the pamphlet I have mentioned, no Brother under this jurisdiction, (until he shall have retired from it,) can be permitted to visit any Lodge acting under the authority of that body; nor can any Master of a Lodge under this jurisdiction admit as a visitor any Brother who hails as a member from any such Independent Lodge. If in future correspondence the Grand Lodge of England should authorize their recognition the fact will be at once made known to the Brethren. Let it however be most clearly understood that until such authority is obtained, every Brother under our banners is prohibited from visiting any such Lodges or receiving or recognizing those who may be members of them; although they are at full liberty if dissatisfied therewith to demand their clearance and retire from this jurisdiction.

I regret having to occupy your time with this painful topic; but it is one into which I have been driven, notwithstanding the utmost forbearance. After 12 years of steady work in assisting to build up the noble fabric of our Order, it is somewhat disheartening to see its unanimity (its distinguishing mark) imperilled by the rash and ill-advised action of a handful of restless and ambitious Brethren. But I can assure you, and through you the Brethren under the Grand Lodge of England, that so long as you remain true to her I will maintain your rights to the best of my ability, and if you see fit to leave us (as you have undoubtedly right to do) I shall willingly bow to your wish. Above all let us strive to allay this convulsion that threatens our Order, and endeavour (so far as is consistent with the principles of duty I have already laid down) to cement all into one harmonious whole by the bonds of Brotherly Love.

Before concluding I wish to add that the proposed intrusion into this Colony, being a British possession, by any Grand Officer of an adjacent American Territory for the purpose of performing any official Masonic function, is in my judgment a clear violation of *Territory already occupied Masonically*, and that the Grand Master of New York might with equal propriety proceed to Liverpool to inaugurate an Independent Grand Lodge in that place. I shall be happy to hear the views of any member of the Grand Lodge on the points adverted to in this address, and I beg to assure the Brethren at large of my earnest and unceasing wish to promote the harmony and prosperity of our beloved Order.

It seems to have had little effect on the members of the English Lodges in Victoria; but it may, at least in part, account for the negative votes in Union Lodge No. 899 ER at New Westminster and in Nanaimo Lodge No. 1090 ER at Nanaimo.

The idea of such amalgamation as suggested and the formation of an Independent Grand Lodge had no attraction for the Honourable Henry Holbrook, the Deputy District Grand Master, the strong man of Union Lodge, and the Lodge, under his direction, did not vote immediately on receipt of Burnaby's circular. John Murray, the Secretary, wrote to the District Grand Secretary, on August 28, 1871, stating the objections made by Brother Holbrook, and received the following peremptory reply:

"... the Worshipful Master of Union Lodge No. 899, E.R., is again called upon to fulfill the requirement made in my letter of the 26th June to Union Lodge, in the same manner that other Lodges have done viz: by returning a numerical statement of the votes, yea or nay as they were delivered; this the District Grand Master desires may be done without delay.

"Any resolution of the R.W. the Deputy District Grand Master on subjects of this nature although in accordance with the By-Laws of Union Lodge, No. 899, E.R., cannot in any case override the positive instructions issued by the R.W. the District Grand Master to every Lodge under his jurisdiction; the numerical result whereof he is pledged to return to the Grand Lodge of England.

"The urgent attention of the Worshipful Master is therefore again called to this point, as the delay in receiving a proper return from New Westminster prevents him from laying the entire question before the Grand Lodge of England."

This letter produced the action asked for of Union Lodge and on September 21, 1871 the full information as to the result of the voting was sent to Brother Murray and the Lodge advised through him that it was necessary for representatives of his Lodge to be sent to Victoria on October 21, 1871 to meet at the Masonic Hall at 7.30 p.m.

"To take such action as may be deemed necessary for the formation of an Independent Grand Lodge of Freemasons in British Columbia."

The vote having been taken in the method prescribed, the results were that members of the Scottish Lodge were unanimously in favour of an Independent Grand Lodge. In the English Lodges the members of Victoria Lodge voted in favour, 18 to 3, with 2 not voting; in British Columbia Lodge a similar result was obtained, 19 in favour, with 7 against. The other two English Lodges were against the plan, with Union Lodge voting 2 for and 9 against, while in Nanaimo Lodge the result was 3 in favour, 6 against. The total vote was 194 votes in favour of independence, to 28 votes against. The Fraternity had spoken with no uncertain voice, and a Grand Lodge of British Columbia had become a certainty.

Burnaby to the Mother Grand Lodge

Pending the taking of the vote as agreed upon, RW Brother Burnaby advised the Grand Secretary of the United Grand Lodge of England of his action and of his reasons therefor, in a letter dated July 14, 1871:

"You have already been notified through the District Grand Secretary of the action taken by a portion of the brethren in the Colony, with a determination on their part, to form an Independent Grand Lodge, and the pamphlet transmitted to you will have fully informed you of the position taken by me with reference thereto.

"I now enclose for the information of the Most Worshipful the Grand Master a copy of an address delivered by me at the last Quarterly Communication held at Nanaimo on the 14th June, 1871.

"You will perceive from these documents that everything possible has been done to maintain our jurisdiction in its fullest integrity.

"Nevertheless after conference with the Provincial Grand Master for Scotland, on his return from Edinboro', I felt convinced that the peace and unanimity of

the Craft in the Colony would be seriously imperilled, if some decisive steps were not taken to avoid such a calamity.

"It must be borne in mind that the brethren inaugurating the proposed movement had before them, amongst others, the printed proceedings with reference to the inauguration of the Grand Lodge of New Brunswick, as well as being imbued with the sentiments of independence, to which I have already alluded, as being so generally prevalent in communities like this, and were consequently determined to carry out their views notwithstanding any opposition they might have received.

"If a majority were not actually with them it would soon be so, or the Craft would cease to have a practical existence here.

"With the view of accommodating matters, I finally arranged with the Provincial Grand Master, that a vote of the brethren should be taken, yea or nay, on the question of independence, and that provided a clear two-thirds vote of the Craft favored the movement that I would at once strongly recommend the proposed Grand Lodge of British Columbia for Fraternal recognition by Our Mother Grand Lodge.

"In taking the step I recommend, I shall be supported by the almost unanimous voice of the English Freemasons, and I am happy to state that Freemasonry in this community has hitherto evinced a spirit of genuine, and upright principle, so that in making this recommendation, I shall feel that we are not cutting off in any way our allegiance to Our Mother Lodge, which will always be esteemed, and revered; but are merely desirous to transact our own local masonic business in such manner, as will ensure harmony, and unity, amongst Freemasons in the Colony.

"This letter is addressed to you, as a preliminary step pending the result of the vote which will shortly be communicated to you; it will however enable you to give me the benefit of your valuable advice, before the question comes to a final issue."

Powell to the Grand Lodge of Scotland

On July 24, 1871, RW Brother Israel Wood Powell, the Provincial Grand Master, wrote a similar letter to the Grand Secretary of the Grand Lodge of Scotland:

"I have the honor of submitting the enclosed circular respecting the action taken by me in regard to the proceedings of the late Masonic Convention held in this place (during my absence in Europe) with a view to the formation of the Independent Grand Lodge of British Columbia. I had some time since forwarded the Resolutions passed by the Lodge Vancouver No. 421, inviting all the Lodges of the Colony to take action thereon, but having had no acknowledgment from our Most Worshipful Grand Lodge, I have up to this time refrained from any interference pro or con. On my arrival here, finding that a Convention composing all the Lodges of my jurisdiction had taken the preliminary steps towards the formation of an Independent Grand Lodge and that this movement apparently had not the sympathy of the brethren of the English jurisdiction, I at once concluded that such a change could only cause enmity and jealousy among the English and Scottish Freemasons, where had previously existed unity and harmony, but that the objects for which an Independent Grand Lodge should be formed, viz. the unification of both crafts, would be frustrated. I have therefore had several conferences with the R.W. the District Grand Master of the sister jurisdiction, the final results of which were: First, that we should both take similar and united action to ascertain the wishes of a majority of all Freemasons in the Colony respecting the proposed movement.

"Second, that we both should govern ourselves accordingly, i.e. either to continue our present allegiance or to resign our positions and invite as a necessity to future unanimity in our Crafts the immediate recognition of our Most Worshipful Grand Lodges of a proposed Grand Lodge, which should include all Lodges in the Colony, both English and Scottish. Returns from all Lodges have now been furnished us, showing all to be in favour of inaugurating the Grand Lodge of

British Columbia. An additional reason therefor, being the Confederation of the Colony with Canada,⁽⁴⁵⁾ thus throwing the jurisdictions hitherto held by England and Scotland open to any of the Independent Grand Lodges of the Dominion. I, therefore, beg respectfully to resign the high honor of the Provincial Grand Mastership of this Colony bestowed upon me by our Most Worshipful Grand Lodge. The privilege of representing our Most Worshipful Grand Master in British Columbia I have enjoyed during the last five years with a great deal of pleasure and may I trust with some profit to the brethren most directly concerned, may I not be permitted to add a hope, that the several duties which have devolved upon me have been discharged during that period to the satisfaction of our Most Worshipful Grand Lodge—the greatest reward I could desire on the resignation of my sacred trust.

"You will please convey to the Most Worshipful Grand Master and Grand Lodge my fervent gratitude for the confidence hitherto reposed in me and the assurance that only a solemn sense of duty to the Craft in British Columbia, a knowledge of whose requirement a long and intimate connection enables me fully to understand, would prompt a termination of my present official connection. May I beg of you too to express my earnest hope that the young daughter will meet with a hearty recognition and God Speed from the Venerable Mother, whose future prosperity and happiness is so desired by us all and that fortified by the great principles of common brotherhood instilled by long fealty to the Constitutions of the two foremost Grand Lodges of the World, England and Scotland, she may exchange obedience for emulation for their virtues.

"The charters of the different Lodges under my care I shall cause to be forwarded to you in due course as also a correct return and transmission of any dues which may be outstanding and owing our Grand Lodge. I shall also forward a copy of the proceedings preliminary to the unity of the two Crafts and formation of the New Grand Lodge with a hope the reception of the same will have your speedy acknowledgment.

"I would beg too as a special favour to myself and those I represent that should our Most Worshipful Grand Lodge concur in the position I have found necessary to assume and agree with my suggestions as to the recognition of the Grand Lodge of British Columbia, that you will as soon as possible, communicate the same to the Grand Lodge of England in order that the R.W. District Grand Master of that jurisdiction and myself may act in concert and with the previous knowledge and consent of both our Grand Lodges."

Before leaving to history the events connected with the Mother Grand Lodges, it is worthy of note that, while MW Brother Powell signed most of the correspondence personally in behalf of the Provincial Grand Lodge of Scotland, the correspondence on the other hand from the District Grand Lodge of England was generally signed by the appropriate Secretary "Under direction" in the true tradition of the United Grand Lodge, the probable exception being the direct personal correspondence between MW Brother Evans and RW Brother Burnaby following the March, 1871 convention.



(45) July 20, 1871 - Seven days previous to the letter.

CHAPTER 7

THE CONVENTION OF OCTOBER 21, 1871

AND

THE FORMATION OF THE GRAND LODGE OF BRITISH COLUMBIA

"It was on the 21st of October, 1871, when the children of the Grand Lodges of England and Scotland, who had hitherto worked in British Columbia, under a District Grand Master of England and a Provincial Grand Master of Scotland, were united in the bonds of wedlock and were henceforth known as the Grand Lodge of British Columbia."⁽⁴⁶⁾

While the details of the various ceremonies incident to meetings such as the Convention of October 21, 1871 and the First Communication of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia on December 26, 1871 will not be set out, as being well-known to the members of the Craft, it is thought proper to insert the important correspondence and principal addresses made by the most prominent members who attended both occasions, as they provide an account of the condition of things at that time, and to include the names of the most prominent participants. These are worthy of remembrance because to them is due the present eminence of the Grand Lodge of British Columbia.

Extract from the Original Minutes of Mount Hermon Lodge No. 491, SR — Authority to attend the Convention of October, 1871.

*Extract from the Minutes of a Regular Communication of
Mount Hermon Lodge No 491, held on Saturday the 30th day
of September A.L. 5871 —*

*× × × × × × × ×
Moved by Bro: J. C. Hughes and seconded by Bro: Coot
M. Chambers, that the W. M. Master, Past Masters and
Wardens of Mount Hermon Lodge No 491, be and are
hereby authorized and empowered on behalf of the said
Lodge to attend the Convention to be holden on the 21st
ult: at Victoria, for the purpose of the formation of an
Independent Grand Lodge, and in the event of their
inability to attend, to appoint Proxies to attend the
same or any subsequent convention for the purpose
of carrying out the formation in detail.*

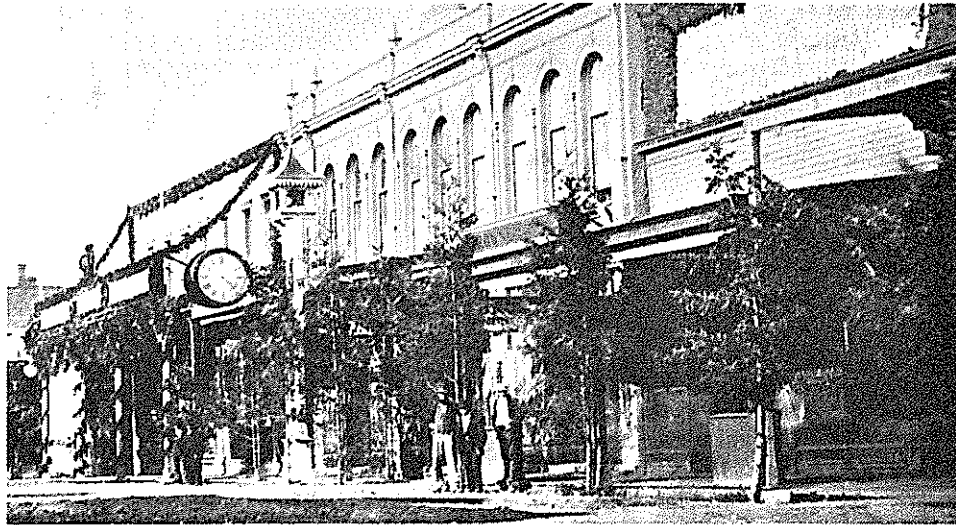
*Attest
Thomas Cooper —
Secretary
of Mount Hermon □*

Carried unanimously



(46) Lacey R. Johnson, Grand Master, in Grand Lodge—Thursday, June 18, A.D. 1896, A.L. 5896, *Proceedings* 1896, p. 11.

THE BIRTHPLACE OF THE GRAND LODGE OF BRITISH COLUMBIA IN 1871



Stamp Building on Government Street, Victoria, where View Street is today. Second Lodge Room over Hibben and Carswell, 1866 to 1878.

The Convention of October, 1871

The meeting of the new convention, from all reports, was a very unexciting affair. Eli Harrison, Sr., was there, no longer as a rebel against constituted authority permitted to speak and vote by the grace of the convention, but as a duly qualified member of it, being now a member of Quadra Lodge UD, RS. W Brother James Allan Grahame of Quadra Lodge, who had been chairman of the old convention, became by unanimous consent the chairman of the new one; and Brother Heisterman, as usual, became the secretary.

The chairman, for the purpose of more clearly stating the object of calling the convention, then read the circular of June 26, 1871, issued by RW Prov. GM Powell, after which the Committee on Credentials was appointed, and on presentation of its report all the representatives of the Lodges present were seated. These representatives who organized the Grand Lodge of British Columbia were:

"VICTORIA LODGE, NO. 783

C. Thorne, W.M.	John Banks, P.M.
R. Burnaby, P.M.	Saml. L. Kelly, S.W.
J. F. McCreight, P.M.	I. Raggazoni, J.W.
H. Nathan, Jr., P.M.	

VANCOUVER LODGE, NO. 421

W. Dalby, W.M.	Joshua Davies, proxy for G. C. Keays, P.M.
Dr. I. W. Powell, P.M.	Jas. Crump, S.W.
Simeon Duck, P.M.	John Stafford, J.W.
M. W. Waitt, P.M.	

NANAIMO LODGE, NO. 1090

W. H. Thain, proxy for Chas. A. Allport, W.M.
 Geo. Booth, proxy for Capt. W. Clarke, P.M.
 Geo. Bevilockway, S.W.
 Edw'd Quennell, proxy for Mark Bate, J.W.

CARIBOO LODGE, NO. 469

H. F. Heisterman, proxy for J. S. Thompson, W.M.
 Jer. Madden, proxy for Jon. Nutt, P.M.
 Alex Gilmore, proxy for John Bruce, S.W.
 R. P. Rithet, proxy for Edwd. Pearson, J.W.

BRITISH COLUMBIA LODGE, NO. 1187

Thos. Shotbolt, W.M. J. Winger, S.W. H. Brown, J.W.

CALEDONIA LODGE, NO. 478

Eli Harrison, proxy for W. Stewart, W.M.
S. D. Levi, P.M.
W. B. Wilson, proxy for I. Renwick, S.W.
J. Kriemler, proxy for A. Muir, J.W.

MOUNT HERMON LODGE, NO. 491

Dr. W. Jackson, proxy for John McDonald, W.M.
Simeon Duck, proxy for J. C. Hughes, P.M.
Chas. Taylor, proxy for Coote M. Chambers, P.M.
W. Dalby, proxy for G. W. Haynes, S.W.
J.W. not represented.

QUADRA LODGE, U.D.

Jas. A. Grahame, W.M. Eli Harrison, P.M.
C. Strouss, proxy for W. Frazer, S.W.
H. B. Willson Aikman, J.W.

Union Lodge, No. 899, New Westminster, is not represented."

Vote By Proxy

The first question to come before the convention was whether or not proxies for members entitled to attend and vote but not able to attend, were qualified to exercise all the rights and privileges which such members would have if they had attended in person. RW Brother Burnaby explained that he was not opposed to the proxies having these rights, but that as it was contrary to the practice in the United Grand Lodge of England he thought the matter should be settled by the convention before it proceeded with its work.

RW Brother Israel W. Powell stated that under the Grand Lodge of Scotland proxies had these rights, as also in all Provincial Grand Lodges and in American Lodges; and if proxies at this convention had not that right, then three of his Scottish Lodges in Barkerville (Cariboo), Burrard Inlet (Mount Hermon), and Nanaimo (Caledonia) would not be represented. He therefore begged to move:

"That any Master, Warden or Past Master of any Lodge in this Province, who is unable to attend in person at this Convention, shall be allowed to nominate a proxy in his stead."

The motion was seconded by Robert Burnaby and carried, and a further motion that the report of the Committee on Credentials be received and adopted and "that Past Masters be only allowed one vote as such" was adopted.

As a compliment to the English Freemasons, Dr. Powell moved that the "Rules of the United Grand Lodge of England" be adopted for the government of the convention, which, on being seconded by Brother John Banks, was carried.

Grand Lodge of British Columbia

Then came the real work of the convention, and it was, the Minutes say, RW Brother Robert Burnaby who, in a brief and appropriate speech, moved the following resolution which was seconded by RW Brother I. W. Powell:

"That in order to establish perfect harmony and concord, and 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."

With much applause this resolution was declared unanimously carried.

The next resolution, moved by W Brother Levi and seconded by W Brother Marshall W. Waitt, was a necessary complement to the first:

representatives now REMAINS OBVIOUS that the object of the present meeting is to organize the Grand Lodge of the British Columbia Masons, which has been also carried unanimously."

Thereafter the records of the Grand Lodge of the British Columbia Masons were adopted, and the Grand Lodge of the British Columbia Masons was organized. The Grand Lodge of the British Columbia Masons was organized by the Grand Lodge of the British Columbia Masons, which was also carried unanimously."

The old and former Grand Lodge of the British Columbia Masons was organized, and the Grand Lodge of the British Columbia Masons was organized by the Grand Lodge of the British Columbia Masons, which was also carried unanimously."

The Grand Lodge of the British Columbia Masons was organized, and the Grand Lodge of the British Columbia Masons was organized by the Grand Lodge of the British Columbia Masons, which was also carried unanimously."

The Grand Lodge of the British Columbia Masons was organized, and the Grand Lodge of the British Columbia Masons was organized by the Grand Lodge of the British Columbia Masons, which was also carried unanimously."

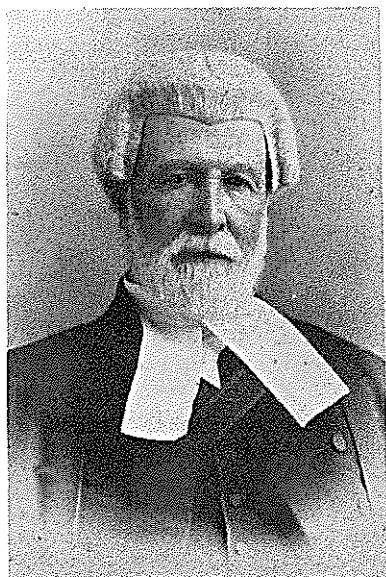
Past DGM for Grahame

Also on motion of W Brother M. W. Waitt, seconded by W Brother C. Thorne, it was

"RESOLVED—That in consideration of the eminent services rendered by the Chairman of this Convention and the previous Convention in March last to the Fraternity: That the R.W. Brother James A. Grahame is hereby constituted a permanent Member of this Grand Lodge, with the rank, title and dignity of Past Deputy Grand Master."

Committee on Constitution

Little was then left for the convention to do. It ordered that the number and status of each Lodge was to be determined by the date of the warrant or charter under which each had been working, and that until the issue of proper charters by the Grand Lodge of British Columbia, the Grand Master could issue dispensations under his sign manual to all Lodges desiring to continue their work. It was resolved to appoint a committee of five members, with the Chairman and Secretary of the convention, to frame a Constitution and General Regulations for the government of the Grand Lodge; and Brother Robert Burnaby, Brother Israel Wood Powell, Brother Henry Nathan, Jr., Brother Simeon Duck, and Brother Marshall W. Waitt were appointed.



John Foster McCreight
First Premier of British Columbia, 1871 to 1872,
and first SGrW, 1871.



Henry W. Nathan
First JGrW, 1871—MP for Victoria,
1871 to 1874.

It was also ordered that all Lodges of Free and Accepted Masons in the province should surrender to their respective Grand Lodges the charters or warrants held by them on or before January 1, 1872.

Both the MW Grand Master-elect and the MW the PGM-elect, having been absent during the election, then returned to the convention. The Chairman notified them of the action of the convention, and the MW the GM-elect, Dr. Powell, acknowledged the distinguished honor conferred upon him in suitable terms and expressed his heartfelt hope that with the cordial sympathy, assistance and co-operation of all the Craft his acceptance of the sacred trust might only tend to cement and perpetuate the harmony and happiness of the fraternity in British Columbia.

RW Dist. GM Robert Burnaby then congratulated the assembled Craft on the regularity of their proceedings and his MW Brother, the Grand Master-elect, upon the

Installation of Dr. Israel Wood Powell as GM

The first of the addresses before the First Communication of Grand Lodge was that of the Installing Master to the Grand Master:

"Most Worshipful Grand Master, I consider it a great honor to have been requested to instal you into the Chair as Most Worshipful Grand Master of British Columbia, to which exalted position you have been elected by a majority of the Craft; and I feel assured that in your hands the honor and reputation of Masonry in this Province will be amply sustained and jealously guarded. I beg to assure you, Most Worshipful Sir, that no one more sincerely than I do, congratulate you upon the high honor to which you have been called—and I feel assured that the interests of Masonry and of all its members will be your especial care. To the Brethren of Grand Lodge, I wish to state my complete satisfaction at the work we have this day consummated. A previous movement in the same direction, I felt it my duty to oppose, but after the return of the M.W. Grand Master and due conference had with him, a scheme was arranged, which has its due completion and fulfilment to-day.

"I now wish to assure those who took part in the previous movement, that their efforts for the unity of discordant elements in the Craft have been fully appreciated, and that as soon as I could see a clear way to do so, I have heartily joined in it. In proof of this, I request the attention of Grand Lodge to the following correspondence from which I trust the Brethren will perceive, that I have endeavored to act with thorough *bona fides* throughout."

He then read the following letters:

(To Robert Burnaby, from John Hervey, Grand Secretary, London, dated 5th October, 1871.)

"I last had the pleasure of addressing you on the 23rd June, since which I am in receipt of your favour of the 14th July, and the pamphlet you were good enough to forward, and all the papers connected with the formation of the proposed Grand Lodge of British Columbia, have been submitted to the Colonial Board, and have been carefully read and considered by the President and members generally.

"I have now the pleasure of expressing to you, on the part of the Board, their feeling, that throughout the whole of the difficult position in which you have been placed, as District Grand Master, you have conducted yourself with great judgment and temper, and the Board do not feel that you could have been better advised.

"I learn, however, from a letter recently received from Bro. Holbrook, that the event, foreshadowed in your last letter, has arrived more quickly than you anticipated. He tells me therein that the new Grand Lodge is already formed, but that his Lodge No. 899 has determined, at any rate for the present, to adhere to its allegiance to the Grand Lodge of England. Whenever the formation of the Grand Lodge of British Columbia is formally announced and the question of its recognition comes before Grand Lodge, which I suppose it will do, of course the rights and privileges of any Lodge or Lodges adhering to the Mother Grand Lodge, will as in former cases, be reserved.

"I shall look forward to your first Communication with great interest, in the meantime, although it would appear that we shall not be so intimately connected as heretofore, permit me to assure you of my unalterable fraternal esteem and respect."

(To John Hervey, Grand Secretary, London, England, from Robert Burnaby, District Grand Master, dated November 6th, 1871.)

"I am in due receipt of your favour of the 5th October, 1871, in answer to mine of the 14th July last, and I beg to express the great satisfaction it gives me to find, that the action I had previously reported, had met with the approbation of the President, and members of the Colonial Board, nevertheless as you will have gathered from my last letter, the attitude of the Craft at large was such, as to

convince me of the necessity for some definite action being taken; accordingly a per capita vote of the Brethren was taken in each Lodge under the conjoint instructions of the R.W. the Provincial Grand Master, R.S., and myself, with the following result, as regards the Lodges under this jurisdiction:

Victoria Lodge, No. 783, E.R., Victoria.

Pro. Grand Lodge, 18; contra., 3; blanks, 2.

Union Lodge, No. 899, E.R., New Westminster.

Pro. Grand Lodge, 2; contra., 9; blanks, 0.

Nanaimo Lodge, No. 1090, E.R., Nanaimo.

Pro. Grand Lodge, 3; contra., 6; blanks, 0.

British Columbia Lodge, No. 1187, E.R., Victoria.

Pro. Grand Lodge, 19; contra., 7; blanks, 2.

Total result of English Jurisdiction as recorded:—Pro. Grand Lodge, 42; contra., 25; blanks, 4.

"The vote taken in every Lodge under the Scottish Jurisdiction, five in number, were in each case unanimously in favour of an Independent Grand Lodge.

"Consequently the condition made by me with the R.W. the P.G.M. for Scotland, and adverted to in my letter of the 14th July, viz: 'That the vote of the Brethren should be taken yea or nay on the question of independence, and that provided a clear two-thirds vote of the Craft favored the movement, I would at once strongly recommend the proposed Grand Lodge of British Columbia, for fraternal recognition by my Mother Grand Lodge' required fulfilment.

"In view of the returns I have reported above, no course is left to me but this, and this accordingly I now do, and in doing so I beg most respectfully to lay before the Most Worshipful the Grand Master with deep regret, the resignation of the trust reposed to me by his distinguished predecessor, and so kindly continued by himself.

"It will always be a source of pride to me to hail from, and be associated with the Grand Lodge of England, and it is not without a pang that I find myself compelled, in however slight a manner, to sever the connection that has bound us together; nothing but a sense of urgent necessity of it could have led me to take such a step and it is only a conviction that when our proceedings have been fully reported, the Grand Lodge of England will recognize the necessity, as I have done; and will therefore recognize the Grand Lodge of British Columbia as its result, that enables me to resign my office with any complacency.

"Before any reply can have been received by me from the M.W. the Grand Master, a detailed report of all the proceedings which took place at the late Convention of Lodges in the Province of British Columbia, held at the Masonic Hall, in Victoria, on the 21st October last, when it was then and there resolved to form a Grand Lodge, in, and for this Province, will have been transmitted to you for the information of Grand Lodge, accompanied by a request that this Grand Lodge may be met by fraternal recognition.

"This request I beg personally most earnestly and cordially to endorse, notwithstanding any position I may have felt it my duty to offer when the movement was first started; and I trust that our Mother Grand Lodge will always in British Columbia find a daughter, that may do credit to so distinguished a parent.

"It is almost unnecessary to add, that any Lodge desirous of retaining its present charter will have its rights reserved in accordance with established precedents.

"I beg to thank you most heartily for the kind expressions towards myself, with which your letter closes, and to assure you that they are most fraternally reciprocated by me in every respect."

MW Brother Robert Bürnaby concluded:

"In conclusion, Most Worshipful Sir, I desire to express my earnest wish that all members of the Craft will unite in striving to maintain and uphold the Grand Lodge of British Columbia, thus happily and harmoniously inaugurated, and that we may all endeavour to cement our Order with the bond of Brotherly love,

unanimity and concord. I beg, further, Most Worshipful Sir, that you will have the goodness to accept on behalf of Grand Lodge, the Grand Master's chain, which you now wear, to be worn by you and by your successors as their badge of Office, in proof of the hearty and earnest desire I have to support you in your high position, and to see the same thoroughly upheld."

Address of the Newly Installed GM

To which the Most Worshipful Brother Israel Wood Powell, Grand Master, replied:

"Permit me, Most Worshipful Sir, to express to you my sincere thanks and the gratitude of the Craft not only for this handsome and most appropriate gift with which you have so courteously invested me, but for the highly important part you have taken generally in the inaugural ceremonies of this Grand Lodge. If anything could add to the honor of being elected Grand Master of the Grand Lodge of British Columbia, it is the further and perfect gratification I experience in having been installed and placed upon the throne by yourself. A pioneer of Masonry in the Province, subsequently occupying with great credit the highest position in the gift of the distinguished Grand Lodge you have had the honor of representing in this Colony, it is not to be wondered at that the Craft of this country unanimously asked you to accept the rank and dignity of our First Past Grand Master, and join me one and all, in the earnest hope that our future efforts to establish the blessed principles of our order upon a firm and lasting basis in this distant portion of the British Dominion, may be long benefitted by your valuable assistance and co-operation. We feel that it is useless for us to add anything to the well merited encomiums justly bestowed upon you by your illustrious Grand Lodge; but I should be guilty of great omissions were I not to advert to your letters of resignation of the District Grand Mastership, and fail to convey to you an expression of our heartfelt appreciation of the noble spirit of your patriotism which every word therein breathes, not only to your parent Grand Lodge, but to the brethren of your adopted home. A true Masonic patriot, a faithful British Columbian, may you long be spared to shed light and love upon the Craft, and give good deeds of faithful citizenship to your adopted country. Allow me, M.W. Sir, on behalf of many brethren, to present you with this handsome and magnificent jewel of a Past Grand Master which I beg to assure is only a very slight token of our distinguished fraternal regard. The greatest and most merited compliment I could pay you, is, that we consider it an honor of which we feel justly proud that you shall be the first to wear the badge of a Past Grand Master of the Grand Lodge of British Columbia."

MW Brother Burnaby then made a most feeling and eloquent reply and, after prayer by the Chaplain, the Master Mason's Lodge was closed in due form.

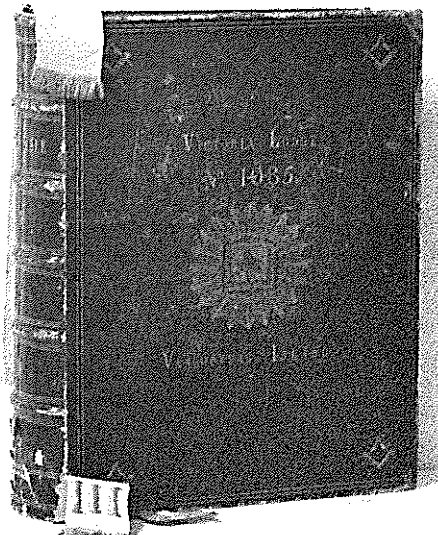
Grand Lodge Opened in Ample Form

The Grand Master, on the Throne, then opened the Grand Lodge of AF & AM of British Columbia in *ample* form. The Grand Lodge was then duly consecrated and dedicated according to ancient custom, and due order and decorum was enjoined upon all the brethren. After the Proclamation in the East, West and South, Grand Lodge was called from labour to refreshment.

First Address of a Grand Master

The evening session was called to labour at 8 o'clock. The Grand Master addressed the Grand Lodge:

"Having been duly installed into the high and responsible position of Grand Master of the Most Worshipful Grand Lodge of British Columbia to which I had had the high honor of being elected by the free vote of your Convention, I should be ungrateful were I not first to reiterate my fervent thanks for this additional and distinguished mark of your great confidence. My assumption of future success in



Volume of the Sacred Law of Victoria Lodge No. 1085, ER of Vancouver's Island—arrived via Cape Horn in Iron Box from the United Grand Lodge of England with other supplies. On this Volume MW Brother William H. Bland was Initiated and later obligated as GM.

— Wilfred Gibson.

laying a proper substructure upon which to erect our Temple in British Columbia would be most vain, did I not rely upon the cordial unanimity, the well-known fidelity and the mutual efforts of all my Brethren, to make that expectation triumphant. Casting aside even the approach of anything like envy, jealousy or schism, let us unite in beginning with harmony and love, the great work which is now before us—remembering, that the excellence and permanence of the structure will depend altogether upon the perfection and solidity of the foundation,—that the union of all its parts in our projected edifice will depend greatly upon the liberality with which we shall spread the binding cement of brotherly love and affection,—that our conduct must be such as not only to challenge the criticism of the present, but to evoke the admiration of those who follow us, after we shall have been summoned to the nobler rewards of a Grand Lodge, and when naught shall be left of us here, but our foot prints and the results of our faithful handiwork. We should bear in mind that the eyes of the Masonic world are upon us, and it remains for us, and only us, to exhibit proof of our capabilities for self government, and of our ability and intention to form a worthy link in the great chain or sisterhood of Grand Lodges of this thrifty and flourishing Continent. The youngest though not perhaps the smallest Grand Lodge in the Universe, our aspirations are not by any means infantile and with the comparatively abundant possession of good material, with resolute hearts and strong hands, are we not justified in hoping that our future success and prosperity will be more than commensurate with the increasing growth and halcyon days in store for those who people the Pacific slope. Let us render grateful thanksgiving to the Most High for having prospered us in the past,—let us unite in imploring His blessing on our present union, and with reverence and fervor, seek His protection and His guidance in time to come. It is needless for me to refer to all the circumstances which have led to the

ERECTION OF THIS GRAND LODGE

suffice it to observe that up to the present time no Grand Body has had exclusive jurisdiction in our Province—being what is generally known as "unoccupied Masonic territory". The Confederation of the separate British Provinces under the Imperial Act of Union has opened British Columbia to any or all of the Grand Lodges of the Dominion as territory into which their Warrants for the erection of Lodges could be issued. There were in this Province a Provincial Grand Lodge under the Grand Lodge of Scotland and a District Grand Lodge under the Grand Lodge of England—the former with five subordinate lodges and the latter with four, and each having concurrent jurisdiction. These facts alone, would give rise

to the appearance and certainly abundant food for thought, of too much government for a limited community, but when added to the prospect of other Grand Bodies claiming jurisdiction in our midst, it became a question of paramount necessity to unite discordant and fractional elements and give *undivided supremacy* to a Grand Lodge which should be formed of ourselves and with ourselves. I need not allude to any unsuccessful efforts to bring this wished for union about, but it will be a matter of history, it is a matter of great pride, for me to refer to the *great conciliation of both English and Scottish Freemasons* which resulted in the happy and harmonious Convention you have just concluded and which gave birth and life to the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia. In respect, however, to the preliminary steps which were taken in the formation of this Convention it may be well for me to state, that immediately after the returns were made as called for by the R.W. District Grand Master E.R. and myself, showing the wishes of the united Craft in respect to the proposed erection of this Grand Lodge, I forwarded on the 24th of July last the following letter of resignation as Prov. Grand Master to our M.W. Grand Lodge in Scotland:"

(To Alexander Stewart, Esq., Grand Secretary, Edinburgh, from Israel Wood Powell, PGM—dated Victoria, 24th July, 1871.)

"... submitting the enclosed circular respecting the action taken by me in regard to the proceedings of the late Masonic Convention held in this place (during my absence in Europe) with a view to the formation of the Independent Grand Lodge of British Columbia. I had some time since forwarded the resolutions passed by the Lodge Vancouver No. 421, inviting all the Lodges of the Colony to take action thereon, but having had no acknowledgment from our M.W. Grand Lodge, I have, up to this time refrained from any interference in the matter pro or con. On my arrival here finding that a Convention, comprising all the Lodges in my Jurisdiction, had taken the preliminary steps towards the formation of an Independent Grand Lodge, and that this movement apparently had not the sympathy of the brethren of the English Jurisdiction, I at once concluded that such a change would not only cause enmity and jealousy among the English and Scottish Freemasons, where had previously existed unity and harmony, but that the objects for which an Independent Grand Lodge should be formed, viz: the unification of both Crafts, would be frustrated; I have therefore had several conferences with the R.W. the District Grand Master of the Sister Jurisdiction, the final results of which were: First, that we should both take similar and united action to ascertain the wishes of a majority of all Masons in the Colony respecting the proposed movement.

"Second, that we should both govern ourselves accordingly, *i.e.*: either to continue our present allegiance or to resign our positions and invite as a necessity to future unanimity in our Crafts, the immediate recognition by our M.W. Grand Lodges of a proposed Independent Grand Lodge, which should include all the Lodges in the colony, both English and Scottish. Returns from all Lodges have now been furnished us, showing all to be in favour of inaugurating the Grand Lodge of British Columbia. An additional reason therefor, being the Confederation of this Colony with Canada, thus throwing the Jurisdiction hitherto held by England and Scotland open to any of the Independent Grand Lodges of the Dominion; I therefore beg regretfully to resign herewith the high honor of the Provincial Grand Mastership of this Colony bestowed upon me by the M.W. Grand Lodge. This privilege of representing our M.W. Grand Master in British Columbia I have enjoyed during the last five years with a great deal of pleasure, and I may trust with some profit to the Brethren more directly concerned; may I not be permitted to add a hope, that the several duties which have devolved upon me have been discharged during that period, to the satisfaction of our M.W. Grand Lodge—the greatest reward I could desire, on the resignation of my sacred trust.

"You will please convey to the M.W. Grand Master and Grand Lodge my

fervent gratitude for the confidence hitherto reposed in me, and the assurance that only a solemn sense of my duty to the Craft in British Columbia, a knowledge of whose requirement a long and intimate connection enables me fully to understand, would prompt a termination of my present official connection. May I beg of you to express my earnest hope that the young daughter will meet with a hearty recognition, and God speed from the venerable mother, whose future prosperity and happiness is so desired by us all, and that fortified by the great principles of common brotherhood instilled by long fealty to the Constitutions of the two foremost Grand Lodges in the World, England and Scotland, she may only exchange obedience for emulation of their virtues.

"The Charters of the different Lodges under my care I shall cause to be forwarded to you in due course, as also a correct return and transmission of any dues which may be outstanding and owing our Grand Lodge; I shall also forward a copy of the proceedings preliminary to the unity of the two Crafts and formation of the new Grand Lodge, with a hope that the reception of the same, will have your speedy acknowledgment.

"I would beg too, as a special favour to myself and those whom I represent, that should our M.W. Grand Lodge concur in this position, which I have found necessary to assume, and agree with my suggestion as to recognition of the Grand Lodge of British Columbia that you will as soon as possible, communicate the same to the Grand Lodge of England, in order that the R.W. District Grand Master of that Jurisdiction and myself may act in concert, and with the previous knowledge and consent of both our M.W. Grand Lodges."

The Most Worshipful Grand Master then continued:

"As yet I have received no reply to the above; but though the slowness of our Grand Parent to move especially on such matters as due recognition of her own children's independence is proverbial, I have not the least doubt we shall have it in time, and her friendship, when once obtained, is faithful, fervent and lasting.

"Only one Lodge, the 'Union' E.R. (New Westminster) has declined to take part in this truly loyal work. What the reasons of the Brethren composing this Lodge can be, for withholding 'a helping hand' in our fraternal undertaking, which has for its object the unity of the Brotherhood of our adopted Province, I cannot divine, but I indulge in the hope that they will not persevere in remaining in the cold shade of isolation, and with the joy of second and wiser thought, they will join 'our ranks' and assist us in the completion of an object which is for the happiness and harmony of all good Brethren within our borders. The many evils arising from a want of Masonic unity in every territory where several Grand Lodges exercise concurrent jurisdiction, our own experience, nay, the history of Masonry in England itself, and the troubles which existed in that country prior to the fusion and union of the two Grand Bodies into the existing Grand Lodge, furnish indubitable proof of the excellence of that well known law of our Fraternity, that a Grand Lodge should exercise sole and exclusive authority in the country in which it exists, and after which, it is most appropriately named. Every enlightened Brother, especially the one whose heart is his home and whose home is in British Columbia, must see that his first duty to the Craft and the highest interests of our Brotherhood, require him, to give his cordial assistance and co-operation in maintaining the exclusive and undivided supremacy of this Grand Lodge, within the boundaries of the Province. Under any circumstances I cannot conceive that the Most Worshipful Grand Lodge of England will withhold for one moment a prompt acknowledgment of her former daughter, who, in the wisdom and maturity of womanhood, will still profit by and cherish kindred ties, with the noble and distinguished parent, but she will carry out the precedent adopted by her in the other Provinces,—to wit:—Render a prompt recognition to our M.W. Grand Lodge, which has been legally inaugurated and consecrated, and permit her faithful Lodges in this Country to retain their Warrants among their archives, *only* 'as memorials of their Parent Grand Lodge'. There are many matters which will demand your consideration, and which it is necessary I should bring to your notice.

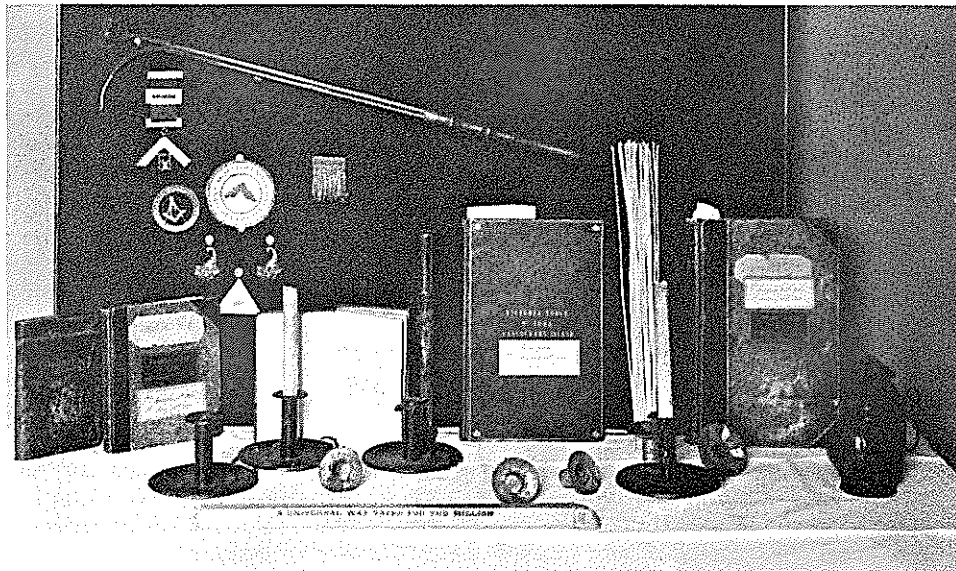
Time, however, will only permit me at present to mention the most important, and among which is,

THE RITUAL.

"This is one of the most significant questions with which we shall have to deal, and demands the most temperate and careful consideration. The adoption of uniformity in Ritual, all will concede to be most desirable—especially in view of the erection of new Lodges in the Jurisdiction. On the other hand all must recollect that our Grand Lodge is formed by the union of the English and Scottish Crafts of the Province, each of whom are wedded, and are partial to, their own particular work. Hence, under any and all circumstances, Lodges taking part in the formation of this Grand Lodge, should have full permission to continue the work they now practice so long as they desire to do so. But I would even go further, and for the present at least pay another tribute to the moderation and desire for harmony, which have characterized our proceedings, and allow any Lodge which may hereafter be formed, to choose and adopt, either Ritual at present practiced in the Province. The question

OF REGALIA

will of course be decided upon in our Constitution, but in this connection, I might add, that I have been delegated to present the Regalia, gold jewels, furniture and archives, of the Provincial Grand Lodge to this Most Worshipful Grand Lodge. It is a matter of pride and congratulation to me here to state, that the Pro. Grand Lodge over which I have had the honor of presiding, is free from indebtedness, with books, paraphernalia, etc., in perfect order. In receiving the Regalia, I do not think you could do better than adopt it, as that of this Grand Lodge at best for some time to come.



"Among the many articles of interest in the Temple, at Victoria, are some in the above picture. The article at the top is the taper holder used in lighting the Lesser Lights, and also the gas lights. Under the bend in the holder is John Foster McCreight's Past Master's jewel. He was WM of Victoria Lodge in 1868, and the first Deputy Grand Master. The candle-sticks and the candle-drips need no mention, neither do the tapers and the short tapers tin box for keeping them in. The tin case was used to keep the Chapter Charter in; both Victoria Lodge and Vancouver Lodge have similar tin-cases. Next to tin-case is the 'Declaration Book' which every candidate had to sign, agreeing to his self-wishes to become a member, etc. The other two books are the original Minute Book and Porch Book used by Victoria Lodge. The bulls-eye lantern was used in the organ-loft on the nights of the Third Degree. The book that is open is one of the books given to the Lodge in 1865 by W Bro. Southgate, the first time he left Victoria to again reside in England. The inscription, not readable in the picture, is, after all these years, still legible, in his extremely neat handwriting."—G. H. Slater.

—Wilfred Gibson.

"A Resolution has been forwarded me, by the District Grand Secretary E.R., presenting us with the jewels, seal and regalia, of the late District Grand Lodge, in consideration of this Grand Lodge, assuming the liabilities thereof, amounting to some \$430, and which I hope will be taken over by you without hesitation. I trust, however, that all Lodges subordinate to both the late District and Prov. Grand Lodges joining this Jurisdiction will see the necessity of contributing the Prove. dues accrued to the present date—a proceeding which would not only form a nucleus for paying off the above liability, but for paying some preliminary expenses of this Grand Lodge, which are strictly necessary.

"Thus, my brethren, has our union been rendered complete by the harmonious action of the late District and Prov. Grand Lodges—an act which assures the future and perfect success of the Grand Lodge of B.C.

"The difficulties hitherto experienced in the Province respecting the formation of a

BENEVOLENT FUND

will now, I opine, happily have an end, and I would recommend the appointment of a Committee or Board of Relief, to whom all appeals for charity must be made. The formation of such a Board would relieve the Masters of the Lodges of much responsibility, and at the same time refer these claims to greater and more secure scrutiny while the time of the Lodges would not be taken up in discussing them. Now that unity has dawned upon our hitherto divided Craft, and every circumstance in connection with it, indicates concomitant prosperity to all concerned, it would perhaps be well to consider the feasibility of purchasing a site, for the erection, at no distant date, of a proper

MASONIC HALL.

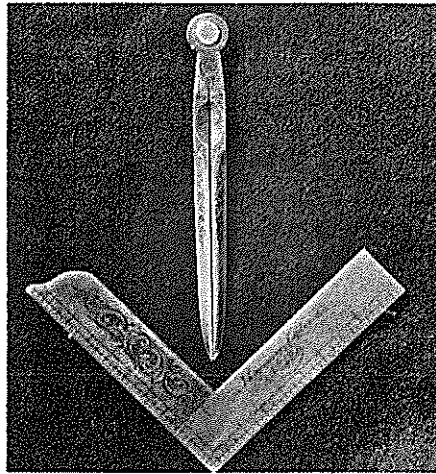
More than sufficient has been already expended in paying exorbitant rents, to provide fully for this purpose, and I trust that some measures ere long will be suggested by practical minds among us, either by stock subscriptions or otherwise, having in view an important object at once, necessary and so desirable. I shall not fail to acquaint, with the least possible delay, all sister Grand Lodges, of the happy and harmonious erection of the M.W. Grand Lodge, and I have not the least doubt that such action will be followed by

PROMPT AND FRATERNAL RECOGNITION

Indeed, I may call your attention in connection with this matter, to an extract before me from the copy of the proceedings of that large and influential body, the Grand Lodge of Canada, last year, which already anticipates, as it were, a hearty acknowledgment of the Grand Lodge of British Columbia. Referring to the reception of a report of the proceedings of the Prov. Grand Lodge of B.C., it says—'By a series of good sound resolutions passed at the last communication it is designed to have an

INDEPENDENT GRAND LODGE OF BRITISH COLUMBIA

uniting the brethren of both Jurisdictions under one authority. The District Grand Lodge (of England) has not favored us with any report but we gather from *this* report, that the two Lodges are in mutual friendship. From the little pamphlet before us, we can observe as much *business tact* is displayed, as in most of our sister Lodges, with hundreds of subordinates. The proceedings convince us that the brethren of British Columbia are quite competent to manage their own affairs. We scarcely think our Worthy Grand Mothers will attempt to throw any obstacle in their way. We wish them GOD SPEED, and rejoice to anticipate the day, not far distant, when we shall receive them as a sister, crying 'Hail (British) Columbia.' During my recent visit to the East, also, wherever I had the good fortune to meet eminent brethren of our Craft, and our anticipated union became a topic of conversation, I had every assurance of a warm welcome in this respect. Recent precedents (previously referred to) made by our parent Grand Lodges of England and Scotland, for whom long fealty, highly prized associations, and whose off-



Original Square and Compasses of Vancouver Lodge No. 421, SR at Victoria—sent out by the Grand Lodge of Scotland.

—The Slater Collection.

spring indeed we are, cause to entertain warm feelings of excusable partiality and affection, convince me that a hearty GOD SPEED from them, too, will quickly and gladly succeed this intended notification. And now, my brethren, let me state, in

CONCLUSION

my sincere conviction that our fortunate union—the happy birth of our Grand Lodge on the natal day of masonry's most illustrious patron Saint—the unanimity of purpose which has distinguished all our proceedings—our kindly and fraternal mutual greetings are all to me replete with most joyous augury. Submitting at all times most gracefully to the wishes of the majority, may each strive with diligence to inculcate the blessed principles of brotherly love and harmony. Only the corner stone of the Grand Temple we have united to build in this young Province, has been most auspiciously laid. Careful supervision, loyal obedience, unremitting zeal and most steadfast devotion, will alone, enable us to crown our honorable labors with the cope stone of success. Let us all work faithfully in the interests of this great work and may it finally meet with the approval and acceptance of our Grand Master above, who is the Most High and the Great Architect of the Universe."

Numbering of the Lodges

At this meeting, the Grand Master stated that, in compliance with a resolution of the convention, he had granted to the Lodges uniting in the erection of this Grand Lodge intermediate warrants under his hand to authorize such Lodges to continue their work until formal warrants be granted under the seal of the Grand Lodge, and that he had granted such authority to all Lodges that had resolved to join in the action taken.

To—

Victoria Lodge	No. 1	British Columbia Lodge	No. 5
Vancouver Lodge	No. 2	Caledonia Lodge	No. 6
Nanaimo Lodge	No. 3	Mount Hermon Lodge	No. 7
Cariboo Lodge	No. 4	Quadra Lodge	No. 8

The Grand Master stated he brought this matter before Grand Lodge not only for the purpose of reporting his action under the resolution, but also that Grand Lodge might consider the advisability, in view of the circumstances under which the intermediate warrants were issued, of now confirming all that had, under their respective warrants, been done by the respective Lodges. The action of the Grand Master was confirmed and sustained by Grand Lodge.

Grand Lodge then proceeded with a number of matters of business routine and authorized that:

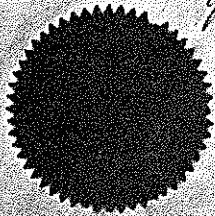
- (a) the Lodges in the Jurisdiction be allowed to retain in their possession their respective Charters, until notice is received from their respective MW Grand Lodges as to their disposal;

J. H. P. Small
G M

To all and sundry to whom these Presents may come
Greeting:

Whereas upon the 26th day of December A.D. 1871 the Most Worshipful
Grand Lodge of this and Accepted Masters of British Columbia was legally
constituted and duly proclaimed; and Whereas at the Convention
preliminary to the inauguration of the said Grand Lodge, it was Resolved—
• that the number and dates of each Lodge represented at the organization
• of this Grand Lodge, shall be determined by the date of the Warrant
• from the Grand Lodge respectively under which they have worked
• up to the time of the formation of the said Grand Lodge of British
• Columbia and Whereas it was further Resolved, that until the
• issue of proper warrants the Most Worshipful Grand Master
• shall be empowered to grant Dispensations under his own
• Manual to all Lodges in the Province desiring to continue their
• work;

Know Ye therefore, that in accordance with the above written Resolutions,
the Most Worshipful Grand Master of British Columbia has this day
constituted and appointed, the Master, Wardens and Brethren of
Victoria Lodge, late under the English Registry no 72783, to be the
Victoria Lodge No 1 under the Registry of the Grand Lodge of
British Columbia and further, that until the issue of a proper
Warrant these Presents shall be full and sufficient authority for
the officers and Brethren of the said Victoria Lodge No 1, British Columbia
Reg, to continue the usual work of the said Lodge in accordance with
the provisions of their Original Warrant, subject nevertheless and in
obedience to the laws and Constitution of the aforesaid Grand Lodge
of British Columbia.



Given at the Grand Lodge of British Columbia, held
in the City of Victoria, the 27th day of December in the
year of our Lord one thousand eight hundred and
seventy one and in the year of Eight Two thousand
eight hundred and seventy one.

H. P. McIsaac
Grand Secretary

- (b) the seal of the District Grand Lodge ER be so altered as to suit and be adopted as the seal of the Grand Lodge of British Columbia;
- (c) the GM, the PGM, the DGM, the Grand Superintendent of Works and the Grand Director of Ceremonies be a Committee, to adopt designs for a Grand Lodge warrant and diploma and have same engraved; and
- (d) the Grand Master be requested to take immediate steps to establish fraternal relations between the Grand Lodge and the Grand Lodges in the Dominion, in Great Britain and Ireland, in the United States, Europe, and other parts of the world, either by an interchange of representatives with such Grand Lodges, or in such other way as he deemed advisable.

Past Rank ER for Burnaby

Grand Lodge then gave unanimous consent to the following motion by the SGW and the Grand Director of Ceremonies:

"Whereas the formation of this Grand Lodge has necessitated the resignation of R.W. Bro. Robert Burnaby as District Grand Master of the late District Grand Lodge E.R., previous to the expiration of five years tenure of said office, and

"Whereas a tenure of office of five years is requisite to enable the said brother to retire with the rank of Past District Grand Master. Be it therefore

"Resolved.—That in consequence of the above and because of the distinguished services of the said brother to the Craft in the Province, that the Most Worshipful Grand Master be requested to transmit a copy of this Resolution to the M.W. Grand Lodge of England, and memorialize that Grand Body to allow the said brother to retire with the rank of a Past District Grand Master, and further, that he may be appointed a representative of the M.W. Grand Lodge of England near this Grand Lodge."

Another resolution was passed constituting the S and JGWs of the Prov. and Dist. Grand Lodges of British Columbia, at the time of the erection of the Grand Lodge of British Columbia, members of that Grand Lodge with the rank and the dignity of Past S and JGWs "providing always that they are members of this Grand Lodge."

Special votes of thanks of the Grand Lodge were tendered to—

- (1) RW Brother James A. Grahame for the important part taken by him in the inaugural ceremonies of Grand Lodge and the preceding conventions, and
- (2) VW Brother H. F. Heisterman, Grand Secretary, for his eminent services as Secretary to the convention in October last, and subsequently.

The Grand Master conveyed these votes of thanks to the eminent brethren in most suitable terms.

Grand Lodge of Washington Territory

The Grand Master then read (given in part) a letter of regret received from MW Brother Granville O. Haller, Grand Master of Washington Territory, and expressed his great gratification at the evidence which this kind note gave of the reciprocal fraternal feeling which he hoped would forever form a happy bond of brotherhood, with our good friends across the border. (Prophetic words indeed for the First Hundred Years at least.) The letter was dated at Coupeville, W.T., December 13, 1871—

" . . . honor to receive the invitation (dated 8th inst.), of the M.W. Grand Master elect, Dr. I. W. Powell, through you, for myself and such Grand Officers as may make it convenient to attend on the 26th inst. to assist in the inauguration and consecration of the Grand Lodge A.F. and A.M. of British Columbia.

"While it would give me more than ordinary pleasure to attend and assist (and I speak for the Grand Officers of the Grand Lodge of Washington also) I regret to say, that a previous engagement will prevent our attendance.

"By an arrangement in September last, the Grand Lodge of Washington will be convened in Port Gamble on St. John the Evangelist's Day (27th inst.) to dedicate and consecrate the new Masonic Hall of Franklin Lodge No. 5.

"Assure M.W. Brother Powell, that the G.L. of Washington will be with him in spirit if it cannot be present in person, and will most cordially welcome the M.W. Grand Lodge of British Columbia in its circle of Grand Lodges."

Draft of the Constitution

The committee which had been appointed at the October convention to frame a Constitution for the Grand Lodge of British Columbia then presented its report, through MW Brother Robert Burnaby, which having been duly considered by Grand Lodge "the report of the Committee was adopted and the Constitution, as framed, was adopted as the Constitution of the Grand Lodge of British Columbia."⁽⁴⁸⁾

At the afternoon session, 2 o'clock on Wednesday, December 27, 1871, dedicated to the Festival of Saint John the Evangelist, the Grand Master caused to be read the minutes of the convention of October 21 last, as also the minutes of the proceedings of the afternoon and evening sessions of the day previous, and after receiving the report of the Committee on the Grand Master's Address, and other minor matters, the business of the Communication, having been completed, Grand Lodge "was closed in *ample* form, and with solemn prayer."



(48) See *Proceedings of the Most Worshipful Grand Lodge of British Columbia*, December, 1871, pp. 19-33.

CHAPTER 8

THE FIGHT TO SURVIVE IN AN ECONOMIC DECLINE

1871 - 1884

"None of us liveth to himself."—ROMANS XIV:7

Due to the circumstances which surrounded the first thirteen years of the existence of the Grand Lodge of British Columbia, it has been thought advisable to treat these years as one period, setting out the condition of affairs in the province during that time and its effects on the Craft, and the work of the Grand Lodge under the difficulties of the time.

It has already been shown that prior to 1858 the Hudson's Bay Company was the only civilized organization within what had now become the Province of British Columbia. In 1858 and 1859 there was the unorganized immigration, principally from California, of men seeking gold on the Fraser River and its tributaries. In 1871 this immigration had practically ceased, and many of those who had come to these shores in the early days of the Gold Rush had gone back to the United States, and more were going daily. Vancouver Lodge, to which the California Freemasons had naturally gravitated owing to the fact that it used the California ritual, was the greatest loser through this emigration as between 1862 and 1869 no less than thirty-nine members had taken their dimitts and left the country.

In 1871 British Columbia had become practically dependent on mining, which was decreasing as the richest deposits of gold were being worked out. Of course, there were some new finds, but they did not equal the earlier ones either in extent or value. Farming, as an industry, was of little account. The timber trade was increasing slowly, but had not as yet assumed the proportions of the later years. The local demand was very small, and the foreign trade was practically confined to the two mills on Burrard Inlet. The mercantile business was to a great extent monopolized by the Hudson's Bay Company, and with its trade with the Indians, and to a lesser extent with the whites, it was the largest in the province. Even the great company had been shorn of much of its former grandeur by the loss of the great Oregon country south of the 49th parallel. The Chairman of the two conventions which formed the Grand Lodge of British Columbia, RW Brother James Allan Grahame, was the last officer in charge for the Company on the Columbia River, and he had the melancholy duty in 1859, under instructions from the head office in London, to hand over Fort George, now known as Astoria, at the mouth of the Columbia River, to the United States Government; and in 1860 to evacuate Fort Vancouver itself and remove its contents and himself to Victoria in British Columbia.

So much for the condition of British Columbia at the time—let us now take a glance at Freemasonry during the first thirteen years of the existence of the Grand Lodge of British Columbia. It succeeded in carrying on, but the numbers of Freemasons under its control did not increase. On the formation of the Grand Lodge there were 295 names on the Membership Roll, and at the end of the period in 1884 the number had increased to 301. In 1877 the membership was 312, in 1878 it was 317, and in 1880 it had fallen back to 306.

The First Grand Master

The first Grand Master of the Grand Lodge of British Columbia was MW Brother Israel Wood Powell, a member of Vancouver Lodge No. 2, who, as has been seen, had been Provincial GM of the Provincial Grand Lodge SC during its entire existence. He took office as GM in 1871 when the Grand Lodge was formed and was re-elected in 1872 and 1873, but refused re-election on February 20, 1875, having filled the office for three years and three months.

From the time he came to the province until the Canadian Government claimed his whole endeavour, he was the most prominent member of the Craft in the Jurisdic-



tion both before and after the formation of Grand Lodge. He had presided at the laying of the cornerstone of the Mortuary at New Westminster which had brought Union Lodge into the new Grand Lodge on July 30, 1872, much to the disgust of RW Brother Henry Holbrook. When Grand Lodge met on December 6, 1873, he was, as the GrS says in the report for that year, "On the Throne"; there was no meeting of Grand Lodge during 1874, but it was summoned to meet on February 20, 1875. This time there is no mention of the "Throne", the GM just "presided". MW Brother Powell was pressed to accept the office of Grand Master for another term, but he felt that he had done his share and that some other should take up the work and accept the duties and responsibilities of the office. Notwithstanding his refusal, a ballot was taken which would have elected him, but he absolutely refused to accept it, and the Brother who stood No. 2 on the ballot was declared elected GM.

Harrison the Senior

During the 13 years of this period, only seven GMs occupied the Chair of Royal Solomon: MW Brother Israel Wood Powell for 38 months and MW Brother Eli Harrison, Sr., for 40 months, while GMs Williams and Crow Baker served for two terms and GMs Duck, Chambers and Brown for one year each. Eli Harrison, Senior, was a mural painter by trade and, like Brother Amor de Cosmos, came to British Columbia by way of the Mormon Settlements and Salt Lake City. "Senior" came from a well-to-do family at Hurdfield, Cheshire, England, where he was born in 1824. In his teens he joined the army, but not liking the discipline bought himself out, went on a trip to India, then to Italy as an art student and learned mural painting, became a friend of the great Italian Patriot, Garibaldi, and for a time lived with him in exile. When Garibaldi came to power, he wished to have Harrison with him to honour him with an Italian title, but Harrison refused and in 1850 went with his wife to Macon, Georgia, and later to Arkansas, and finally to Salt Lake City.

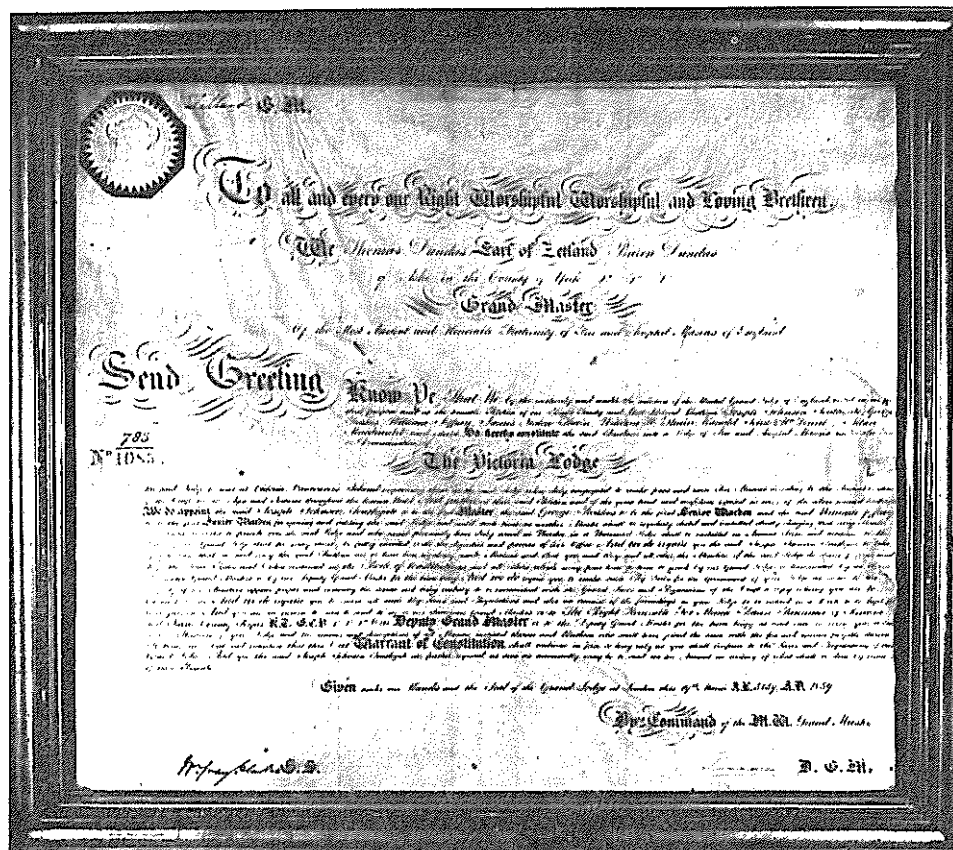
It is thought that Harrison was touched by the Mormon faith before coming to America, and in 1853 along with his brothers he joined a Mormon Caravan, known as the *St. Louis Company of Saints*. He was a member of the 37th Quorum of 70 in Salt Lake City, so he evidently got along well with the Mormons, and there is no doubt that his skill in painting religious symbols and other murals, learned during his sojourn in Rome, was made much use of by the Mormon authorities because they treated him as a privileged character. Tiring of the conditions in Salt Lake City, he left for San Francisco, stayed there for four years, and then moved to Victoria.⁽⁴⁹⁾

MW Brother Harrison was the Second Candidate elected a member of Victoria Lodge No. 1085 ER, took his three Degrees in that Lodge, became a Charter Member of British Columbia Lodge No. 1187 ER, and was its WM in 1870. He dimitted on April 6, 1871, after his stand in the "March Convention", to become a member of Quadra Lodge, UD SR. This man, "Eli, Senior", as he was fondly known to all, destined to become the longest reigning GM, always remained true to his Mother Lodge (Victoria Lodge No. 1085) and her Daughter (British Columbia Lodge No. 1187) under the English Registry, and when the Original Charters of these two Lodges were returned by the United Grand Lodge of England, duly cancelled, to be placed in the Archives of the respective Lodges, and at the time of writing still hang on the East wall of the Masonic Temple at Victoria, Harrison took them, and personally mounted and framed them in heavy gilt frames as "A Pleasant Memento of their former Association." Eli Harrison, Sr., was elected GM four times, but on the fourth election he declined office.

Harrison the Junior

During this same period, Eli Harrison, Jr., started his service to the Grand Lodge of British Columbia with the same integrity and zealous attachment that had been so characteristic of the father. "Junior", as he was fondly called by his associates, had been with his father during the journey of the Harrison family from Salt Lake City to San

(49) See *Mormonism and Freemasonry in British Columbia*, by George H. Slater and J. T. Marshall—Victoria-Columbia Lodge No. 1, Mss.



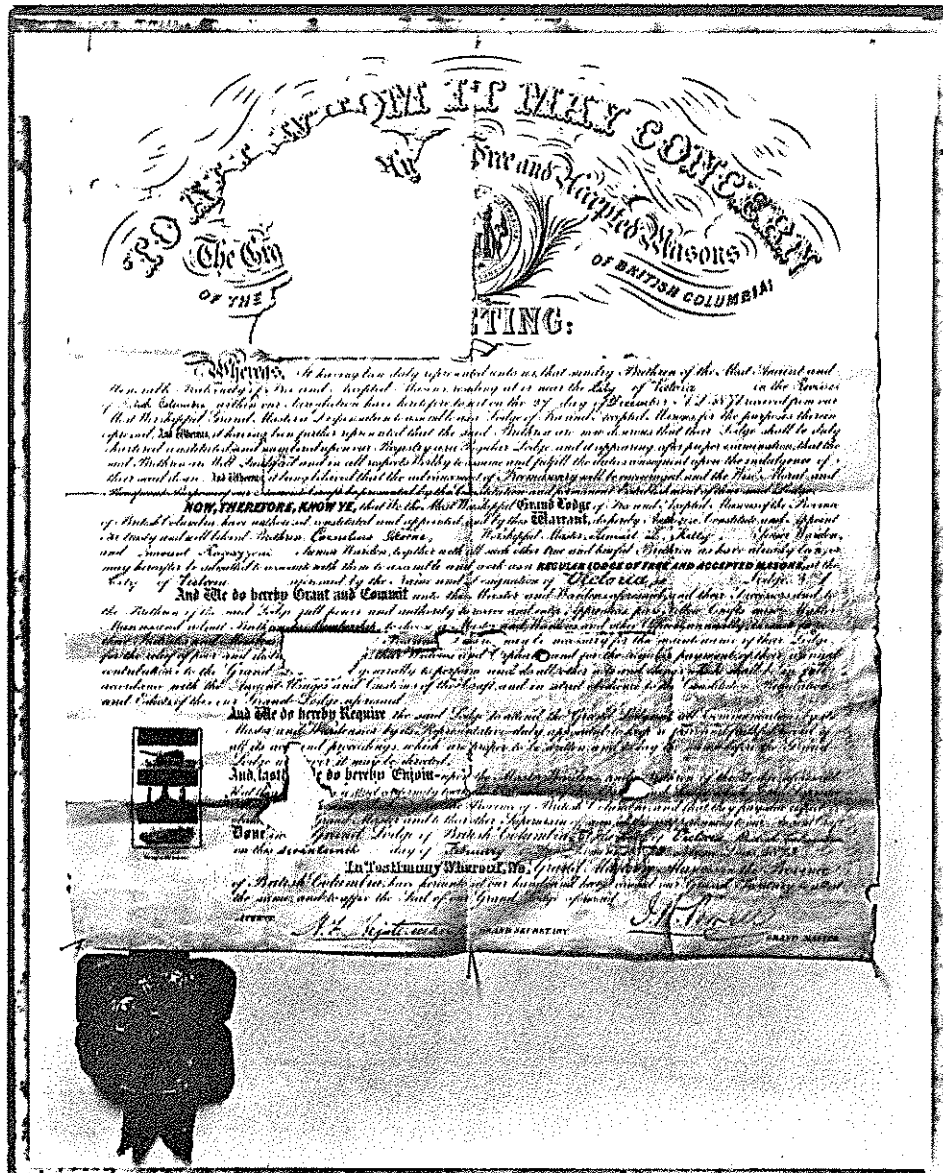
Original Charter of Victoria Lodge No. 1085, later 783, ER as framed in gift by
MW Brother Eli Harrison.

Francisco, during which time they met with a band of Indians under the Great Chief of the Sioux, "White Cloud". The Indians turned out to be very friendly and the Chief, who took a great fancy to the young Eli with his yellow hair and grey eyes, wanted to adopt him and bring him up as a Chief of the Sioux. But father said "No", and the lad continued on to the Coast.

Eli Harrison, Junior, was probably the youngest man ever to be made a Freemason in the Jurisdiction of British Columbia. In March, 1870, then 18 years of age, he applied for membership in British Columbia Lodge No. 1187 ER, of which his father was then Master, and after a ruling by RW Brother Robert Burnaby that "it was in order provided that the father was made a party to his (the son's) obligation bond," the application was received by the Lodge and after considerable bickering the application was rejected, although the Minute Book of the Lodge indicates that the "rejection" was later expunged from the Minutes.

Following the "March Convention" under date of April 4, 1871, Quadra Lodge, UD SR, wrote to British Columbia Lodge asking if there was any objection to their entertaining an application for membership by the Degrees from the son, and there being none, Quadra Lodge at their next meeting elected Eli Harrison, Junior, to membership in his 19th year, and he was made a MM on September 15, 1871.

The young Eli's 60 years of service to Freemasonry in general and to the Grand Lodge of British Columbia in particular must be unique, because he was almost immediately appointed IG of the baby Lodge when it came under the new Constitution in 1871. He was JD in 1872, SD in 1874, JW in 1875, and WM and Gr Marshal in 1876; he was elected Gr Secretary in 1877 and 1878, and Junior Grand Warden in



The Original Charter of Victoria-Columbia Lodge No. 1, issued December 27, 1871, as it is today. The Minute Book of the Lodge for December 7, 1882 reads: "It was moved and seconded that the Secy. apply to the Grand Secretary for a new Charter, the present one having been partially eaten by mice. Carried". The original, framed, is still in use in the Masonic Temple at Victoria.

1879, 1880 and 1881. Thus, he was a WM at 24 years of age; Gr Secretary at 25, and had retired as JGW after 3 years of service at 29. He refused to go further in office, but in 1911 the GM called upon him as "a Jurist of ability and experience both at the Bar and on the Bench, to compile an annotated digest of all the Constitutions, laws, edicts and decisions of the Grand Lodge of British Columbia from its origination." This work was completed in 1912, and in 1913 "by Order of Grand Lodge" the "Harrison Code", as it is generally called, was distributed to the members of the Craft—it forms the basis of the present Constitutions of the Grand Lodge of British Columbia. For this monumental task RW Brother Harrison was granted a munificent sum of \$250, but he left many gems of Masonic lore and jurisprudence in its 189 pages.

His other accomplishments in everyday life are worthy of note also. He had been called to the Bar in 1871; became Clerk of the British Columbia Legislative Assembly and Law Clerk for the same; acted as Registrar of Titles; became a Bencher of the British Columbia Law Society; and a County Court Judge for the Province before he died on February 7, 1930.

To close this episode in the annuals of the Grand Lodge of British Columbia, there is little doubt that at one time the Harrison family had been pretty deeply enmeshed in Mormon activities because an original letter highly prized by the family, writer unknown, says:

"You ask me why Eli left the Mormons. I think he was lucky to get out. He was well supplied with money from England, but to go on a Mission, and leave a young wife in Salt Lake City, did not agree with his views of morality."

But in conclusion, the Grand Lodge of British Columbia salutes the memory of the Harrisons, father and son, their strength of character and their true understanding of Masonic Brotherhood.

Grand Masters 1871 - 1884

The GMs who presided over the Grand Lodge of British Columbia, Ancient Free and Accepted Masons, during this period were:

- 1st—MW Brother Israel Wood Powell, from his first Installation on December 26, 1871 until February 20, 1875;
- 2nd—MW Brother Simeon Duck, from his Installation on February 20, 1875 to February 24, 1876;
- 3rd—MW Brother Frederic Williams, from his Installation on February 24, 1876 to February 16, 1878;
- 4th—MW Brother Eli Harrison, Sr., from his Installation on February 16, 1878 to June 20, 1881;
- 5th—MW Brother Coote M. Chambers, from his Installation on June 20, 1881 to June 19, 1882;
- 6th—MW Brother Henry Brown, from his Installation on June 19, 1882 to June 23, 1883;
- 7th—MW Brother Edgar Crow Baker, from his Installation on June 23, 1883 to June 20, 1885.

These early Grand Masters came from a variety of walks of life, drawn to the Pacific mainly by the prosperity which had developed due to the lure of gold. They numbered among them: a member of the medical profession who turned civil servant; a farmer's son who started as a miner cum wheelwright, turned politician; a California gold miner, hotel keeper who became Speaker of the Legislative Assembly; a painter

of murals, widely travelled adventurer, and man of great moral fibre; an accountant in "Sue" Moodie's Mill on Burrard Inlet and very active Freemason; a proprietor of a dry-goods store, after a stint of mining in the Cariboo; a naval officer, accountant who organized the telephone company and other business enterprises in Victoria.

Wright-Burnaby Candelabra

MW Brother Burnaby left British Columbia in 1874. In that year he could only assist the GM in the Installation Ceremony of Victoria Lodge No. 1. Seven weeks later he sent a letter to the Secretary in which he regretted that the state of his health prevented him taking a personal farewell of his brethren. Although the signature was that of Burnaby, the body of the letter was in another handwriting.

Before he left, he presented the Lodge with a massive silver candelabra. It had been given to him on his first trip to England by an old friend, Brother John Wright, who in one of the two inscriptions on the candelabra states:

"Presented by the Board of Grand Stewards to Brother John Wright of the Royal Somerset House and Inverness Lodge, No. 4, as a Mark of their sense of his zeal and attention as Honorary Secretary to the Board, 1859."

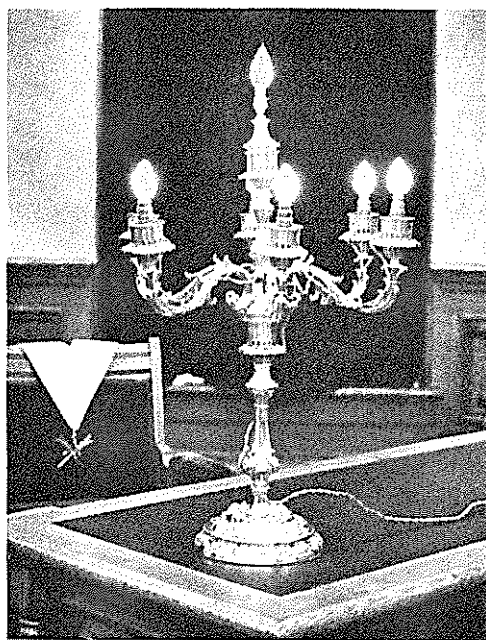
On returning to England on the second occasion he loaned it to the Lodge. The second inscription records:

"Presented by R.W. P.G.M. Robt. Burnaby to Victoria Lodge, No. 1, B.C.R., in memory of his lengthened and pleasant connections with the Lodge. Victoria, B.C., 27th February, 1874."

On a torn piece of blue paper, evidently from a ledger, is written "Give my candelabra to No. 1," the loan was made a gift; and on another similar piece of paper, but in even shakier handwriting, as to be almost illegible, "I will take my Regalia Home."

The candelabra leaves its case once a year to grace the desk of the Secretary of Victoria-Columbia Lodge No. 1 BCR when the GM and his suite attend to install the officers of the Lodge.

Robert Burnaby died at Woodthorpe, a very small township about one and one-half miles from Loughborough, Leicestershire, on January 10, 1878, at the comparatively early age of 49 years. He never married.⁽⁵⁰⁾



Wright-Burnaby Candelabra

The Powell Epergne

MW Brother Israel Wood Powell had been GM for the first three years of Grand Lodge, and soon after the end of his third term the Board of General Purposes instructed the GrS "to communicate with the Secretaries of the subordinate Lodges and open a subscription list for the purpose of obtaining and presenting a suitable testimonial . . . in recognition of his past services to the Craft."

(50) See *Proceedings of Grand Lodge—1944*, p. 137 et seq., "Robert Burnaby, District Grand Master, E.R., First Past Grand Master, B.C.", by Bro. George Hollis Slater, Victoria-Columbia Lodge, No. 1 BCR.



The Powell Epergne. Presented to MW Brother Israel Wood Powell on his retirement as the First Grand Master of Masons in British Columbia.

Although most of the Lodges subscribed at once, the money remained in the hands of a committee, and it was not until 1880 that the presentation of the epergne was made. No formal presentation appears to have been made because Dr. Powell ceased to attend the Annual Communications of Grand Lodge after the Fourth in 1875. The following inscription was engraved thereon:

"Presented by the Craft to M.W. Brother Israel Wood Powell, First Grand Master of Masons in British Columbia."

Some years later the epergne was returned to the Victoria Masonic Temple Association, but shortly afterwards it disappeared from sight until it was discovered (circa 1944) during the cleaning out of some cupboards in the Temple. It now can be seen in its rightful place in the Museum Case of Vancouver and Quadra Lodge No. 2 BCR, and when filled with flowers it forms a link of beauty and remembrance with the early days of the Craft in British Columbia.

The Lodges Decrease

During this period no new Lodge was established, and although Union Lodge No. 9 BCR had joined Grand Lodge on December 7, 1872 the number of Lodges had actually decreased. On December 8, 1873, Grand Lodge approved the amalgamation of Nanaimo Lodge No. 3 with Caledonia Lodge No. 6 under the name of Ashlar Lodge No. 3, at Nanaimo.⁽⁵¹⁾ On March 10, 1877, Vancouver Lodge No. 2 and Quadra Lodge No. 8 united under the name of Vancouver and Quadra Lodge No. 2; and on March 29, 1877, Victoria Lodge No. 1 and British Columbia Lodge No. 5 were amalgamated as Victoria-Columbia Lodge No. 1. This left only six Lodges on the roll in

Decy Sir & Bro
Nanaimo 12 Nov 1873

10th Nov 73
I am in receipt of your letter of the 10th inst. and in reply would state that the Committee of the Caledonia Lodge find by your reply that Union is not feasible. Therefore at our next Regular Meeting will recommend the Lodge to take no further action in the matter. The Caledonians will never enter the Nanaimo Lodge by Affiliation - We left it - never to return. We do not expect them to come into the Caledonia Lodge, there is therefore only one way open & that has been refused viz: by change of name. The Caledonia

(51) See Proceedings of Grand Lodge—1942, p. 155 et seq., "The Making of Ashlar Lodge, No. 3, B.C.R.", by MW Bro. Robie L. Reid.

Lodge numbers 26 M.M. in good standing besides we have an E.A. & some applications. The Minors I don't think numbers over 15 in good standing & no one in the latter Lodge able to do the work - at least say several of their Members - as far as we are concerned we can't go further than we have done. The G.M. could & should have done the rest.

Bro Penney will send down returns. I find I sent you \$1.50 too much in fact I counted M. H. Crossley, who has been suspended for N. P. D. send receipt as the Auditing Committee will be around soon.

Yours Affectionately W. Stewart

A William Stewart letter. The reason for Ashlar Lodge No. 3.

1884. With the meagre population of the province there was little new material available for membership. A warning had been given by the Grand Secretary of the United Grand Lodge of England that it was folly for a Grand Lodge to be formed as yet owing to the "paucity" of the new members of the Craft in this jurisdiction, and if this step was taken that it might be made the subject of "ridicule".

To All Whom it may concern Meeting
 Know ye that the name of the within Lodge has been changed to Victoria Columbia Lodge No. 1 And we do by this warrant authorize constitute and appoint our trusty and well beloved Brethren Matthew Coates Worshipful Master James Chestney Bales Senior Warden and William Harrison Junior Warden of the aforesaid Victoria Columbia Lodge No. 1 In Testimony Whereof



Our Grand Master of Masons in the Province of British Columbia have recently set out hand and have caused our Grand Secretary to attest the same and to affix the Seal of our Grand Lodge aforesaid at the City of Victoria British Columbia this 29th day of March Anno Domini 1877 Anno Lucis 5877

Attest
 W. Harrison
 Grand Secretary
 Fred Williams
 Grand Master

Temporary Warrant issued by the Grand Lodge of British Columbia on the amalgamation of Victoria Lodge No. 1 and British Columbia Lodge No. 5 as Victoria-Columbia Lodge No. 1, BCR, March 29, 1877.

Under these circumstances it had taken a firm belief and great courage in the future of the province to establish a Grand Lodge. But the Grand Lodge *was* founded in defiance of all warnings, and it carried on. Many of the warnings were well founded. The number of Freemasons under its control was small, and it was a long time before the number increased appreciably. Thirteen years of stress and strain had passed before the membership of the Lodges under its control increased to over 300—in 1884 it had reached 301.

The transformation of the colony into a province of the Dominion of Canada did something to increase its prosperity; a railway was to be built from the Atlantic to the Pacific; and the existing debt of the colony was to be taken from its shoulders. The first was hope; the latter a fact. But it would take a long time before the railway could become a reality, bringing with it an increase in the population. It was not until the middle eighties that the Canadian Pacific Railway became a factor in the prosperity of the province, and British Columbia began to grow in population to any appreciable extent.

Union Lodge No. 899, ER

It will be remembered that only eight Lodges were present at the initial Communication of the Grand Lodge of British Columbia, Union Lodge No. 899 at New Westminster being conspicuous by its absence. Hon. Henry Holbrook, the Deputy District GM of the District Grand Lodge ER, had been the one principally responsible for the Lodge having been established, and during its existence had at all times exercised a strong influence over the action of its members. Holbrook refused to be a party to the arrangement made by Burnaby and Powell as to the taking of a vote of Freemasons in the province on the question of forming an independent Grand Lodge. Union Lodge had refused to vote on the question until the Secretary of the Lodge had been sharply reprimanded by the District GM for its delay in doing so, and, even then, under the influence of Brother Holbrook there were nine votes against the formation of a Grand Lodge and only two in favour. When it was found that there was a great majority of the members of the Craft in the province in favour of the formation of such a body, Union Lodge was still determined to continue as it was and refused to send any representatives to the convention which established Grand Lodge. After the convention had acted and the Grand Lodge of British Columbia had been formed, a meeting of the District Grand Lodge was called to dissolve itself. Holbrook attended it and fought bitterly against the passing of the resolution moved for that purpose. He was determined that Union Lodge should carry on as a portion of the Grand Lodge of England with himself as its representative, and, as Deputy District Grand Master, to exercise all the powers of the District GM who had ceased to occupy that office. He not only assumed to act in this capacity for Union Lodge, but he also claimed to have jurisdiction over the other Lodges in British Columbia which had English charters, notwithstanding that these charters had been surrendered and the Lodges had accepted warrants from the Grand Lodge of British Columbia.

It has not been possible to locate any of the letters written by Holbrook to these Lodges, but the reply from British Columbia Lodge No. 5 BCR dated June 6, 1872, clearly indicates his action:

" . . . wherein you propose to grant any dispensation this Lodge may require, gratuitously, until our position as to jurisdiction is more clearly defined.

"I am requested by the Worshipful Master to reply that inasmuch as British Columbia Lodge resigned her English Warrant on the first day of January last—at which date a warrant having been granted constituting her No. 5 under the jurisdiction of the Grand Lodge of British Columbia, our position has been 'clearly defined'. With respect therefore to your offer, I have to state the inability of the W.M. to give it the consideration you desire. As we were under the impression that the late District Grand Lodge, E.R. was 'past', the Worshipful Master will refer your letter and enclosure to the M.W. the Grand Master for further action if it may be deemed necessary."

The other Lodges took a similar action. By the direction of the Grand Master, the letters were passed on to John Hervey, the GrS of the United Grand Lodge of England, for his consideration, with a protest against such interference with the Lodges which had left that body and joined the Grand Lodge of British Columbia. There was considerable correspondence on the matter, quite unsatisfactory, but all trouble ceased in 1872 when Union Lodge, the chief bone of contention, resigned its English warrant and joined the Grand Lodge of British Columbia.

The First Special Communication

The story of the change of mind of the members of Union Lodge and the total reversal of the position which had been taken by its members during the preceding years is an interesting episode in the history of the Grand Lodge. The whole matter and the proceedings in respect thereto were set out in documents of the Lodge, as will be seen hereafter, but these documents as well as its other early records have all been lost. The only contemporary records which are available are those in the first Letter Book of the Grand Lodge of British Columbia, and from these we have been able to verify the main points of the story.

On April 2, 1872, the GrS forwarded to Union Lodge a copy of the proceedings of the preliminary Convocation and of the First Communication of the Grand Lodge of British Columbia with a copy of the Constitution which had been adopted. He stated that the GM regretted that representatives of Union Lodge had not been present at the meeting, but he hoped that the members of it would approve the action which had been taken and that they would see their way fit to have their Lodge become a constituent part of the new Grand Lodge. He spoke of the harmony which now prevailed among the brethren and the desirability of having the control of the affairs of the Craft in the province in the hands of its own members. Interim warrants were being issued, and if Union Lodge would agree to what her name implied, union with the other Lodges, it would give him "unfeigned happiness" to accord her at once her rank as the second oldest Lodge in the jurisdiction.

This courteous letter seems to have had considerable effect on the members of Union Lodge, although they did not act at once as he had hoped.

The Mortuary Chapel

At this time Union Lodge had acquired a piece of land in Sapperton, in the eastern part of the City of New Westminster, which was intended for a Masonic Cemetery. It is now part of the City Cemetery grounds. For the more convenient use of this property, it was proposed to erect a mortuary chapel, and the Lodge decided that the Foundation Stone thereof should be laid with all proper Masonic ceremonies, and the GM of the Grand Lodge of British Columbia was invited to attend the function with as many of his Grand Officers as could conveniently come with him. It did not expressly request him to officiate at the Ceremonial, but it must have implied that for he could not be expected to attend in any other capacity. His reply to the invitation was friendly, but not definite. He thanked the Lodge for the invitation, but could not accept it until a defined programme had been submitted. He expressed his sympathy with the praiseworthy objects of a proper Masonic burial ground, and he hoped to accede to their wishes as soon as more definite arrangements were decided upon and made known to him.

Evidently the invitation to the GM had been given by Union Lodge, either without the knowledge of RW Brother Holbrook or without his consent, for he was indignant at its action. He no doubt felt that he, as the representative of the United Grand Lodge of England, should have full control of the matter, and was fully aware that if the GM of the Grand Lodge with his Grand Officers should be present at the Ceremonial that he, as such representative, would have to take second place. He wrote at once to the GM, early in June, advising him that he considered his acceptance of the invitation of Union Lodge (which had *not* accepted at that time) was, as he expressed it, "in bad taste". The Grand Master therefore felt compelled to refuse to have anything to do with it at that time until a reply had been received from the United Grand Lodge, to



Masonic Ball Ticket—Laying the Cornerstone of the Mortuary Chapel at New Westminster by Grand Lodge.

which the matter had been referred, or the resignation by Union Lodge No. 899 ER of their present charter, as he wished to avoid any "unfortunate issues on the matter of an interesting Ceremonial, where the utmost harmony and fraternal feeling should prevail." If it could be put off until a later date, it was probable that the invitation would be accepted.

Union Lodge by this time did not propose to delay the matter on account of Holbrook's disapproval. A meeting of the Lodge was held to discuss the matter, and a resolution was passed by the terms of which the Lodge refused to recognize Holbrook as having any authority to dictate to it as to what it should do or should not do, and offered the use of the Lodge Room to the Grand Lodge of British Columbia on the occasion of the Laying of the Foundation Stone of the Chapel. A copy of this information was forwarded to the Grand Master on June 21, 1872. Whether or not there was an understanding reached at that time that if the GM would lay the Foundation Stone as requested, Union Lodge would abandon her English charter and join the Grand Lodge of British Columbia has never been established in fact. Many claim it is quite possible. At any rate, the GM then agreed to accept the invitation of Union Lodge and the date of the Ceremonial was fixed for July 30, 1872.

Accordingly, a Special Communication of the Grand Lodge of British Columbia was held at New Westminster on the date agreed upon. All the Grand Officers came to the meeting with the GM except the DGM, RW James F. McCreight—W Brother Josias C. Hughes of Mount Hermon Lodge No. 7 taking his place; the GrT VW Brother M. W. Waitt was represented by VW Bro. C. Thurnes; and the SGD W Brother Wm. Clarke was represented by W Brother Robert Plummer. They were accompanied by about fifty officers and members of the various Lodges in the province.

The Grand Lodge was opened in *ample* form at 2 p.m., after which a procession was formed on Columbia Street. It was headed by two Tylers with drawn swords. There followed the Noble Grand, officers and members of New Westminster Lodge No. 3, I.O.O.F., and visiting brethren. This was one of the few and probably the only time in British Columbia that the members of any other fraternal organization have been invited to, and have taken part in, a Masonic celebration. After the two Grand Stewards there followed the Royal Arch Masons, some 12 in number. Then came the Freemasons in proper order according to rank, with the GM at the place of honour at the rear accompanied by the two Grand Stewards and the Grand Tyler.

Headed by the Victoria Brass Band, the colorful procession then passed along Columbia Street to the "Camp", a name now almost forgotten, but at that time generally used for what was later called Sapperton, because it was the place where the Royal Engineers had had their encampment when stationed in the Royal City. Reaching the site of the Chapel, the GM delivered an eloquent address and the Foundation Stone was well and truly laid with all due and proper Masonic rites and ceremonies, after which the Freemasons returned to the Lodge Room and the Grand Lodge was closed in *ample* form. A ball and supper followed in the evening. The chapel was never built, notwithstanding these gorgeous ceremonies.

The Union of Union Lodge

There is no doubt that the question of the status of Union Lodge was discussed at length by the brethren at this visit of Grand Lodge, and this is shown by the fact that, almost immediately afterwards, they met and unanimously passed a resolution to come under the jurisdiction of the Grand Lodge of British Columbia, and the Secretary was instructed to communicate with the GrS and enquire as to the necessary steps to effect this purpose. He did so under date of August 6, 1872, to which the GrS replied on August 8. He said in part:

" . . . a copy of the resolution to resign the English warrant under which the Lodge is now holding, is to be forwarded to me along with the petition (a copy of which I enclose for your guidance) asking for a warrant from the Grand Lodge of British Columbia. I may further inform you that all the other Lodges paid to the Grand Lodge the District Grand Lodge dues due at the formation of the Grand Lodge. Should Union Lodge desire to do the same she could claim and acquire the rank due her as the second Lodge of the Province and be admitted as No. 2. Should your Lodge desire to come in without reference to the previous status of the other Lodges, she will be admitted in accordance with the Constitution as No. 9."

The GM sent his congratulations, saying he thought that it would result in the present and future prosperity of the Lodge, which it undoubtedly did. The GrS offered to assist in every way possible so that its representatives could take part in the proceedings at the next Communication of the Grand Lodge in December.

So Union Lodge had an option—to pay to the Grand Lodge the moneys which had been due to the District Grand Lodge, about \$150, and of being No. 2 on the Register of the Lodges of the Grand Lodge of British Columbia; or of paying nothing on these old accounts and be satisfied with the No. 9. The Lodge was very small, only eleven members had voted on the plebiscite for or against a Grand Lodge. RW Brother Holbrook was no longer an active member, and the remaining members came to the conclusion that it must be satisfied with the larger number and forget the District Grand Lodge dues—and they did.

The action taken by Union Lodge was duly reported to the United Grand Lodge of England by the GrS in a letter dated September 12, 1872. He referred to his letter of May 25, 1872, complaining of the conduct of Brother Holbrook in respect to the Grand Lodge of British Columbia, and to the regret of its officers at the position taken by the London authorities. He did not consider that it was necessary to discuss the matter further for Union Lodge had now given up its English warrant and had become a part of the Grand Lodge of British Columbia. He now had in his possession the warrants of all the four English Lodges in British Columbia subject to the order of the United Grand Lodge, and suggested that these Lodges should be allowed to keep them in their archives as "pleasant Memorials" of their parent Grand Lodge. As to Brother Holbrook himself, the GrS said that "as his authority is limited to himself individually, all Lodges late E.R. being now under this jurisdiction, his continuance in office as Acting Deputy District Grand Master, appears to be somewhat superfluous, even if worthy of recognition."⁽⁵²⁾

(52) See *Proceedings of Grand Lodge*, 1937, p. 168 et seq., "Notes on Union Lodge, No. 9, New Westminster", by Bro. Judge F. W. Howay.

The Case of Hon. Henry Holbrook

The consequences of the action of Union Lodge in joining the Grand Lodge of British Columbia did not end there so far as RW Brother Henry Holbrook was concerned. At a meeting of Union Lodge held prior to the abandonment of the English charter (it is now impossible to ascertain whether it was the one at which it refused to recognize his jurisdiction and the Lodge's appeal to MW Brother Powell to lay the Foundation of the Mortuary Chapel, or whether it was the one at which it resolved to abandon the English warrant and come under the jurisdiction of the Grand Lodge of British Columbia), RW Brother Holbrook was present and, after a heated argument during which all the other members opposed him, he refused to obey the commands of the WM and left the Lodge without his permission and without the customary salutation of respect to his position. In October, 1872, the Lodge wrote the GrS for instructions as to what course should be pursued, and he advised that RW Brother Holbrook should again be asked to apologize. If he still refused to do so, the Lodge should exclude him from membership, but the GM would be glad if he could be prevailed upon to retain his membership in the Craft in the province.

It was evident that Brother Holbrook would *not* apologize, and again the Lodge sought advice as to what could be done. The GM approved the action of the Lodge in calling any brother to account for non-obedience to the WM in Lodge assembled, and asserted that no brother, however high in possession, could be justified in leaving that Lodge without his permission and on salutation. It appears that Brother Holbrook had been suspended pending action by the United Grand Lodge of England, but it no longer had any authority in British Columbia, and the GM suggested that the Lodge, in default of an apology, should dispose of the matter by ordinary form of trial, and on conviction impose a penalty of suspension, admonition, or exclusion, as the Constitution directed. The GM, however, counseled reciprocal moderation on the part of RW Brother Holbrook and the Lodge, and trusted that the lapse of time might have softened the ill feelings of the past, and that RW Brother Holbrook might be willing to submit to the wishes of the British Columbia brethren and pay due respect to the ancient charges "which so often have had his solemn assent." No doubt that the Lodge acted on the advice of the GM; that no apology was made; and that the usual proceedings in such cases were taken, charges laid, summons served, and hearing ordered; and on that hearing, which Holbrook probably did not attend, he was suspended for un-Masonic conduct. In the Proceedings of Grand Lodge of 1873, there appears the name "Henry Holbrook" under the heading "Suspended for un-Masonic Conduct."



Henry Holbrook
First WM of Union Lodge No. 1201, ER and
Deputy District Grand Master, ER.

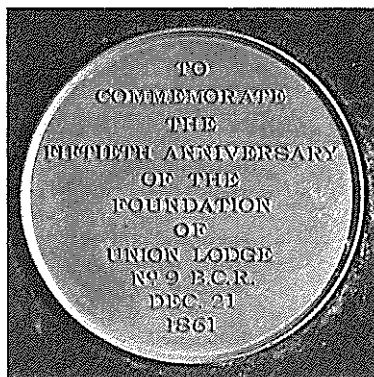
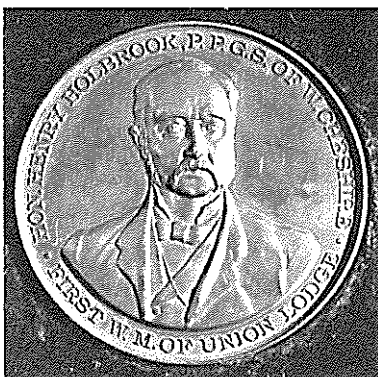
In view of the contribution Henry Holbrook has made to Freemasonry, it would seem to be unfortunate and unfair to him that such an entry should be made in the published records of the Grand Lodge of British Columbia without some explanation. "Un-Masonic Conduct" might include any form of criminality and Henry Holbrook was no criminal. In a fit of passion, he may have transgressed some of the Rules of the Craft, and no doubt he did, but his contribution to the Craft was really tremendous as we shall endeavour to portray in the next few paragraphs.

Henry Holbrook was a native of Cheshire, England, having been born at Northwick in 1820, educated at Witton Grammar School, and commenced business in Liverpool. In 1854 he went to the Crimea as a contractor, and after the war resided at Odessa for several years. Later he arrived

in British Columbia and commenced business in New Westminster, where he was elected Mayor for four successive years. In 1863 he was elected as a member of the first Legislative Council of the Colony of British Columbia for the Douglas-Lillooet District, and re-elected by acclamation for that district at the next election. After the election of 1868 he did not run for office but became a Member of the Council as one of the Colonial Magistrates. He was a zealous advocate of Confederation and, when that became a fact, was elected in 1871 as a member for the City of New Westminster in the Provincial Legislature. He became Chief Commissioner of Lands and Works in the McCreight Government, but relinquished it in favour of the Hon. George Anthony Walken and accepted the unsalaried office of President of the Council.

Credited with being "The Founder" of Union Lodge No. 1090 ER at New Westminster, Henry Holbrook, an able person, was, like Victoria's Robert Burnaby, an enthusiastic and well-skilled Freemason. He had joined the Masonic Order in 1847 when he was initiated into Sincerity No. 368 ER (now No. 292) at Liverpool, England; he was a member of Combermere Lodge No. 880 ER (now No. 605) at Birkenhead, Cheshire, England, and was a Past Prov. Grand Superintendent of Works for Cheshire. Holbrook, under "Masonic Titles", claimed honorary Grand Orient of France and later Frere Associate Loge Anglais, No. 204, Bordeaux, France, besides many others.

Brother Holbrook signed the Petition for a Warrant for and was installed as the First WM of Union Lodge No. 1201 ER, so named because the Charter Members came from so many jurisdictions: England, Scotland, California, Canada (Ontario); New York and Prince Edward Island. He presided at the Constitution Proceedings and the installation of the first officers of Nanaimo Lodge No. 1090 ER on May 15, 1867; he was installed as the First (and only) Deputy District Grand Master of the District Grand Lodge of England in British Columbia on August 20, 1868. He was a proud Englishman; he had been instrumental in Union Lodge obtaining its charter under the Grand Lodge of England, and in his opinion the Lodge was bound to maintain its connection with the Grand Lodge which had given it its birth. To have to break away and join another Grand Lodge, even one established in British Columbia by British Columbia Freemasons, was to him almost sacrilege. Under these circumstances, we, today, after all the troubles of that time have cleared away, must to a very great extent sympathize with Brother Holbrook in his disappointment at the action of the members of *his* Lodge. Moreover, he had it solidly fixed in his mind that he had been badly treated by the Lodge. What he claimed that mistreatment to be, we do not know, for the records have disappeared. We do know, however, that in 1874 he appealed to the United Grand Lodge of England for redress, but that Grand Lodge, by that time, recognized the Grand Lodge of British Columbia and, therefore, had no power to act in the matter. By this time three years had passed, and he was still determined to have his name cleared, so he appealed to the Grand Lodge of British Columbia for what he called "Justice". The matter was referred to the Board of General Purposes for con-



The Henry Holbrook Medallion. Struck to commemorate the 50th Anniversary of the Foundation of Union Lodge No. 9, GRBC, December 21, 1861 at New Westminster. Founded by the Grand Lodge of England, when the Lodge received the number 899, ER.

sideration. Union Lodge produced its files and there is no doubt that Holbrook was given a hearing and after such hearing his complaint was dismissed, the Board complimenting Union Lodge "on the straightforward manner in which Mr. Holbrook's case had been disposed of." In 1875, he learned that that able lawyer and most conscientious of men, John Foster McCreight, had been appointed as the representative of the United Grand Lodge of England at the Grand Lodge of British Columbia, and he appealed to him for justice. Again Union Lodge produced its records before the Board of General Purposes which closely scrutinized them and found no wrong-doing on the part of the Lodge, and we hear no more of Mr. Holbrook or of his complaint. In the early eighties he returned to England and resided in retirement at Talbot House, Parkgate, where he died about the middle of May, 1902, at the age of 81 years. Whether he was ever re-instated by the Grand Lodge of England is not known, but on the occasion of his 80th birthday RW Brother Henry Holbrook was presented with a solid silver salver by the members of Prince Arthur Lodge No. 1570 ER at Liverpool, *of which he was an esteemed member*, in recognition of his long membership in the Craft and his services to the public in general during his residence there. At the time of his death he was the oldest living Past Grand Officer of the Provincial Grand Lodge of Cheshire.

The action of RW Brother Holbrook had a serious effect on the membership of Union Lodge. Evidently some members had left the Lodge, for on the plebiscite question only eleven voted. As soon as Union Lodge No. 9 became part of the Grand Lodge of British Columbia the membership increased, and in 1872 there were 24 members. It decreased some during the dark days of the middle seventies, but later increased to reach 35 in 1884.

First Grand Lodge Reunion

Two important events involving the Grand Lodge took place during this period. An outstanding event in the Pacific Northwest was the Grand Masonic Reunion held in Olympia, in the Washington Territory, on Monday, August 16, 1876, and ending in Victoria at the end of the week. Representatives of the Grand Lodges of Washington Territory, Oregon and Idaho were present. The Grand Lodge of British Columbia was also invited to attend, and was represented by the DGM, the GSW and others. Owing to fog, they were not able to reach Olympia for the first session on August 17, but were present on August 18, when they were heartily welcomed. They, in return, invited all present to come to Victoria for a meeting, and their invitation was accepted.

The representatives of the Grand Lodge of Idaho were unable to make the trip but the others came, with stops being made at all points along the Puget Sound where more Masons joined the gay excursion. The steamers *North Pacific* and *Favourite* arrived at Victoria at 5 p.m. on August 19, 1876. They were welcomed at the pier, and a great parade passed through the streets of Victoria, headed by a Grand Marshal and the Victoria Brass Band, to the Philharmonic Hall where eloquent addresses were made by the GMs. Notable among the replies were those in behalf of the Grand Lodge of Oregon by GM J. B. Congle, by the Grand Orator J. N. Dolph, and by PGM Stephen F. Chadwick. Those speaking for the Grand Lodge of Washington Territory were GM James R. Hayden, PGM Elwood Evans, and Brother V. M. Brown. A Grand Ball was held in the evening, and the next day the visiting brethren were escorted by another parade to the pier where cries for "Nesmith" brought Oregon's ex-Senator and Representative to the side of the vessel and elicited from the honourable gentleman some of his usual neat remarks:

"Neighbours and friends, as well as Brethren—Greatly have we been delighted with your hospitality, and the manifestations of your friendship towards us. And why not be neighborly and friendly? The animosities of the past have long since been buried out of sight, and I trust in God they will never be revived. A people speaking the language of Shakespeare, Milton, Locke and Bacon, and drawing their inspiration of liberty from the great magna charta in which we claim an equal right with yourselves, should never be divided. I trust that kindly relations, fraternal and neighborly, which we have witnessed and experienced on this occa-

sion, will be perpetuated. I might go on further, and say that I trust the time is not far distant when trade and commerce between us shall be as free as our present social relationship."

After a few more eloquent speeches of farewell, the interesting function was concluded, "as the steamer went her way, all parties saluting to the last."⁽⁵³⁾

Union Lodge Changes Ritual

Its original charter having been granted by the Grand Lodge of England and its first WM having been of high standing in a Lodge under the United Grand Lodge of England, it was but natural that Union Lodge should use the English Ritual, and it did. Later on, however, it was found that the Lodge was using the American Ritual, which the members called the "Scotch" work. Many stories have been told as to when and why the change was made. Some attributed it to W Brother Ebenezer Brown who had been WM of the Lodge in 1875 and 1876, but this was merely hearsay and there was no evidence to support it. Most of the records had been lost in the several fires it had suffered, and no official reference to the change was supposed to have survived. But all at once the record came to light. It showed that on November 5, 1877, Brother James Spiers, JW, gave notice of motion that at the next regular meeting he would move a resolution to change the work "to the same as the Grand Lodge." Of course, everyone knew that Grand Lodge had no ritual of its own, but they hated to give it its proper name. At the next regular meeting on December 3, 1877, the WM read a letter from the GM requesting that the matter of the proposed change of work be laid over for one month, but at an emergent Meeting of the Lodge held on December 17, 1877, the WM read a second communication from the GM giving his consent to the change of work. It was then moved by Brother Spiers and seconded by Brother William Howay "That this Lodge adopt the 'Scotch Work,'" and the resolution was passed by a unanimous vote of the brethren present.

Action by Burnaby fully approved by the Grand Lodge of England.

Freemasons' Hall, London W.C.

21st Jan'y 1872

My dear Sir & RW Brother

I am duly appreciative of your favour of the 6th Decr, giving full particulars of the formation of the Independent Grand Lodge of British Columbia, & tendering your Resignation of the Office of W. G. Master, which you have so well and creditably filled.

I have laid your letter before the W. M. & Grand Master, the Marquis of Ripon, and have received his Lordship's

(53) See Proceedings 51b Annual Communication, February, 1876, pp. 36-46.

commands to write to you, accepting your decision, & at the same time expressing his full approval of the course you have adopted, in the difficult circumstances, in which you were placed.

No official report has yet been received from the officials of the new Grand Lodge, and, consequently, no action can be taken relative to its recognition, until that comes to hand.

When the application for recognition arrives, and the proper time for its consideration presents itself, your recommendation will have very considerable weight with the Grand Lodge.

You are doubtless aware, that, the Grand Lodge No. 899, New Westminster, adheres to its allegiance, and, of course, so long as it continues to do so, the Grand Lodge of England will respect, as you say in your letter, that its rights will be respected. The other Lodges, which have decided, should receive their warrants to the Parent Grand Lodge.

In terminating our official correspondence, permit me to wish you a long continuation of health & prosperity, and to express the hope, that, our reciprocal acquaintance will be friendly & agreeable, for many years to come, and will be mutually beneficial.

I have the honor to be

My dear Sir & R. W. Brother

Yours truly & affectionately

John Henry

Robert Brewster Esq

P. O. Box 100 British Columbia

2 2 2

The late Brother F. W. Howay remembered Brother Spiers very well as being a frequent visitor at his father's home, for his brother (blood) William Howay and Spiers were great cronies. At one time Spiers lived at or near Port Kells.

Many of the Freemasons living in New Westminster rejoiced when the change was made because they had learned their Freemasonry either in the Maritimes or in the United States. All of these many brethren were familiar with the American work, whereas few knew the English Ritual. It would appear that Brother Spiers was one of them, but it has not been found possible at this late date to ascertain either the location, name or number of his Mother Lodge.

J. P. 1881
E. C. Baker Esq
Grand Secretary
O. M. Sir & Bro.

Nanaimo St Johns Day
24 June 1881.

I learn from Bro Mayer, that the Grand Lodge has been pleased to defeat my notices of motion, notwithstanding that they were supported by the request of Variboo, Union & Ashbur Lodges. But it appears that the disacres of the two Victoria Lodges thought it touched them a little on the raw, therefore united in defeating them - or else would have passed what has long been wanted for the best interests of the Craft in this jurisdiction.

For some years I have been of the opinion that the two Lodges in Victoria constituted the G. Lodge and I am now fully convinced that the time has arrived when all the Lodges outside of Victoria must take united action in first removing that incubus on Masonry called the Board of General Purposes which appears to be composed exclusively of the P. M., of the two Victoria Lodges, and which is in reality the present Grand Lodge of B.C.

On no other part of the World is the head & tail of Masonry so centered as in Victoria, you will find there that the two Lodges has allways furnished the G. L. Officers since its organization - and everything seems to be cut & dry to either carry or oppose in G. L. as it suits our Rulers the outside lodges being considered only useful in paying dues which is dumbed if only one week behind time.

I therefore give you notice that I pledge myself to do my very utmost to induce the outside lodges to unite for changing the place of meeting of the G. L. from Victoria to some other locality annually - abolish the curse of Masonry in this Province, the Board

The Frog Pond of Grand Lodge—another William Stewart Letter.

of General Purposes, and appoint Committees at each Grand Communication in line with other Grand bodies to make the P. Ms. of Victoria feel that they are only a portion of the Craft in B. C. and not as at present the whole. my intention is to bring that matter before Ashlar Lodge with a view of corresponding with the outside lodges in regard to united action by the Lodges paying one session the expenses, all the representatives with the P. Ms. of lodges I believe would tell tales in the City on the Propound in matters masonic.

I am yours
very fraternally

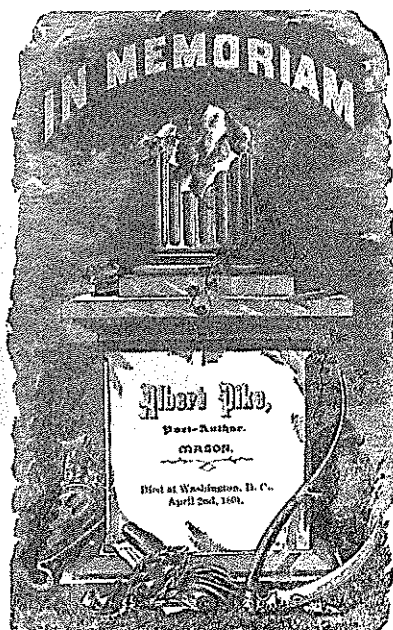
M. Stewart,
S. M., Ashlar 3.

Brother Albert Pike

In response to an invitation suggested at the Regular Communication of Grand Lodge on June 23, 1883, British Columbia was honoured on July 12, 1883 by a visit from that Great Masonic scholar, Illustrious Brother Albert Pike, Venerable Commander of Supreme Council A.A.S.R. of the Southern Jurisdiction of the United States and

Past Grand Warden of the Grand Lodge of Louisiana, who arrived by steamer from Puget Sound, accompanied among many others, by the following eminent brethren: PGM James R. Hayden of Washington Territory; PGM J. W. Pratt of the State of Oregon; PGM and then GrS Thomas M. Reid and PGM Jos. A. Kuhn, both of Washington Territory; and Brothers Christopher Taylor and H. L. Hoyt, all of whom were met and welcomed by the officers of Grand Lodge. In the evening a large gathering of Freemasons at a Joint Communication of Victoria-Columbia and Vancouver and Quadra Lodges, called at the behest of the GM, met at the Masonic Hall, Victoria, when Brother Pike delivered a most interesting and instructive lecture on the "Symbolism of our Order", which was followed by the usual call to "refreshment" which was numerously responded to by many friends and visitors.⁽⁵⁴⁾

This Illustrious Freemason passed away in Washington, District of Columbia, on April 2, 1891, and a memorial page to his memory was placed in the Annual Proceedings of Grand Lodge for that year.



Memorial to Bro. Albert Pike.
Proceedings of 1891.

(54) See Proceedings of Grand Lodge, 1884, pp. 35-36.

Regalia of the Grand Lodge

The GM on June 21, 1884 drew attention to the fact that the Grand Lodge officers were wearing the regalia of the old (Scotch) Provincial Grand Lodge which, though possibly "old and shabby", was still fairly serviceable. He suggested that a resolution be passed for the adoption of such regalia and jewels as were proper for the officers of Grand Lodge as an Independent Grand Lodge to wear. But, and here was the trouble, the finances would not justify the expenditure necessary to purchase the same, and he asked for a committee to study the matter. The Committee on the Address evidently thought the matter was one which could lie over for more prosperous days and merely says that the subject of regalia was one which, in the opinion of the committee, "was worthy the consideration of the Brethren."

Communications of Grand Lodge

Freemasonry in the early days of British Columbia was mainly centered in the City of Victoria. Here were to be found the two large Lodges, Victoria No. 1 and Vancouver No. 2, and two smaller ones, British Columbia No. 5 and Quadra No. 8. Both of the two smaller Lodges soon became amalgamated with the larger Lodges. In these days of rail, steam and airplane, one can hardly comprehend the distances and the time required for travel between Victoria and the outside Lodges. To reach Cariboo Lodge No. 4, one had to go by steamer to New Westminster, no small journey in itself; then by river steamer to Yale; followed by that long stage route up the Fraser Canyon to Quesnelle; and from there into the recesses of the Cariboo mountains to Barkerville. Under these conditions, it was not to be expected that its members would take any part in the general work of Grand Lodge. In most cases that Lodge was only represented at Grand Lodge by proxies. Even to come from Nanaimo, Burrard Inlet, or New Westminster, and return, took time and money which could ill be spared. Necessarily, therefore, the work of Grand Lodge fell almost entirely on the Victoria brethren.

That this was so is shown by the fact that until 1888, seventeen years after the establishment of Grand Lodge, every GM was a resident of Victoria. Every DGM until 1887, every GSW and every GJW until 1882, every GT until 1901, and every GrS until 1890 lived there.

For many years all the Regular Communications were held in Victoria because by Section 15 of the Constitution of 1871 it was provided that the Annual Communications of Grand Lodge were to be held in the City of Victoria. In 1873, our old friend, W Brother William Stewart of Nanaimo, moved a resolution to amend the Constitution by providing that the following meeting of Grand Lodge should be fixed at every session thereof, but it failed to pass. In 1882, W Brother Stewart tried again, and this time he was successful in getting Section 15 amended: the words "City of Victoria" were struck out, and the words "such place as the Grand Lodge may appoint" inserted in their place. The result of this amendment was that the meeting of Grand Lodge in 1883 was held at New Westminster and at Nanaimo in 1884.

As we have already seen, the First Communication of the Grand Lodge was held on December 26 and 27, 1871. By the Constitution of that date, the regular meetings were to be held on the first Saturday in December of each year. Accordingly, the Communication of 1872 was held on December 7, and that of 1873 on December 6. Apparently this time of year was not satisfactory to the members, because in that year a resolution was passed by Grand Lodge providing that the proposed change of time for the next Communication to January 1875 be left in the hands of the Board of General Purposes with full power to act. The result was that Grand Lodge did not meet until February 20, 1875, and thus there was no regular meeting in 1874, but there was an Emergent (at that time called a Special) Communication on October 21, 1874, to consecrate the new Masonic Hall in Nanaimo. The Fourth Annual Communication met in 1875 on February 20, the Fifth in 1876 on February 19 and succeeding days, the Sixth in 1877 on February 17, and the Seventh in 1878 on February 16. At that meeting the Constitution was amended, and it was provided that the Annual Communication of Grand Lodge should be holden on the Saturday in June immediately